NOS 1-17
THE
ENCYCLOPAEDIA OF ISLAM

A DICTIONARY OF THE GEOGRAPHY,
ETHNOGRAPHY AND BIOGRAPHY OF THE
MUHAMMADAN PEOPLES

PREPARED BY A NUMBER OF LEADING ORIENTALISTS

EDITED BY

M. TH. HOUTSMA, T. W. ARNOLD,
R. BASSET and R. HARTMANN

Published under the patronage of the International Association of the Academies

VOLUME I
A–D

LEYDEN
LATE E. J. BRILL LTD
PUBLISHERS AND PRINTERS

LONDON
LUZAC & CO
46, GREAT RUSSELL STREET

1913
A.

AARON. [See HÄREN.]  

ABB ( rá - z. Äbb - m), water; metaphorically, salt, splendor, freshness. — River. The word is often used either at the beginning or at the end, in the composition of geographical names. — [Comp. MÄ.]  

Ab-er dyur, font of immortality. (Barbier de Meynard, Description de l’Egypte, 172, note 2.) — Ab-darqur, a supply of water, a reservoir in which water is always kept fresh (J. Desclaux, Poêle, p. 100).  

Ab-darqur, a servant whose business it is to prepare drinks (J. Desclaux, loc. cit., p. 100); an official who gives the prince water to drink or to wash with (Ch. Schefe, Statistische Nachrichten, p. 142, note 1).  

CLA. (CL. HUAC.)  

AB, or Ak, the name of the fifth or eleventh month respectively in the calendars of the Jews, Syrians, &c. In its Syro-Roman use the month Ab corresponds to the sixth month (Akheres) of the Turkish Mêsîfe (i.e. the financial and civil year), that is to say the month of August in the Julian calendar. [See TB(ÆC.)] (E. MAHLER.)  

ABA (ābā, ābān), the name of a kind of dress worn by the Arabs. Native lexicographers generally give to ābā the value of a collective name, of which ābā or ābāy is (both forms are old) would be the form of unity. Ābā, however, has already been used by classic writers with the meaning of unity, and the word has thus subsisted in the dialects of Mesopotamia, of Arabian and even of Egypt. It is also in the form of ābā that the Turks have borrowed it, though they discard the initial guttural (āb). On the other hand, ābāy is the word now generally employed when speaking of the extremely diaphanous dress described in the next paragraphs.  

1. Syro-Arabic ābāy is a short, full blouse, reaching a little below the knee, with an opening at the top for the head, and a gap at each side for the arms; this is the ābā of the Bedouins of Syria, of Arabia, and of Iraq. It has no sleeves. It is made of a coarse, thick woolen material, a woven camel’s or goat’s hair; it is either of a single color, generally varying from light to very dark brown, or in stripes of alternate brown and white. Sometimes, but very seldom, it is made of cloth, or silk, and decorated with embroidery; then it is the gala dress of the rich. In certain parts this ābāy is the ordinary dress not only of the men but also of the women.  

2. Egyptian ābāy: the old Beduin ābā has undergone some transformations in Egypt; there this dress comes down to the feet, and has sleeves, but has kept the alternate stripes of light and dark brown of the primitive ābāy.  

3. Maghrib ābāy: in Eastern Algeria the name ābāy is sometimes given to a dress with very short sleeves, made of a thick material, square in shape; with a hood resembling very much the Moroccan ġillâba or ḡillâba. In the West of Algeria the ābāy is a white blouse of linen, of cotton, or, more rarely, of wool, or silk, which is worn over the shirt and under the hemâa, or the ġillâba. It falls midway down the leg and has no sleeves; sometimes shoulder-plates come the half-way down the upper arm. Finally, in the West of Algeria the word ābāy is still used for a dress of the women; over her chemise a woman wears an ābāy of cambric, of silk, or even of velvet. It is a long flowing sleeveless dress with a deeply hollowed-out opening behind and long slits at the sides under the arms. This front ābāy is covered by another of embroidered tulle, of the same shape and with the same openings.

Bibliography: Durey, Dictionnaire des noms de villes et de monuments, pp. 293—297; ibid., Supplement aux dictionnaires, 2nd ed., 190; Barbier de Meynard, Dictionnaire, t. 1; t. 2; 345; Bicknell, Notes on the Bedouins and Wahabhs (London, 1851), p. 47. — A description and illustration of an ābāy of Iraq will be found in M. von Oppenheim’s From Mittelmeier zum persischen Golf (1824), and a description and illustration of an Egyptian ābâa in E. W. Lane’s Modern Egyptians (3rd ed.), pp. 38, 41.  

W. MARÇAIL.  

ABABDE (Abâbde), a highland people chiefly nomadic in their habits, dispersed between the Nile and the Red Sea, who extend north as far as the latitude of Asyut and south to the tropics and even further in the valley of the Nile. An invertebrate antipathy separates the Abâbde from their northern neighbours, the Ma‘âra, and from their southern neighbours, the Biharrys. To this antipathy is added, with regard to the former their descent and, to the latter, their language. Their name appears to be derived from that of an ancestor, Abâbde, who has disappeared from history, but whose name survives in that of certain places: Bir Abâbde and Wâli Abâbde, the latter of which debouches into the Nile valley opposite Edfû. They number from thirty to forty thousand souls. They are distinguished very clearly by their anthropological characteristics as much from the pure Arabs as from the inhabitants of the interior of Africa. Kühnanger describes them in the following terms: dolichocephal, orthognathous, with an oval face, large glowing eyes, nose straight, a little short and broad, hair smooth and jet black but not woolly, skin dark brown.
ving on black, the expression of the face completely European (Caucasian), body remarkable for its beauty of form. They are thus distinguished from the Arabs less by their structure and hair than by the color of their skin and by the shape of their heads. Anthropologically they are nearly the same, the Manchus, the Gobust and the 'Abhids; nevertheless, in their social condition they have given rise to many divergencies of a secondary nature. The greater part of the 'Abhids lead a very unsavory nomadic life in the mountains; their domestic animals are camels, goats and sheep, with: the addition in the Nile valley of pigeons and poultry: they have no horses. Instead of the Bedouin tent of strongly woven hair, they only inhabit miserable huts covered with matting or tags, rarely a sort of green; some of them are content for shelter with natural caves, thus justifying the name of Tropilodites which the ancients gave them (comp. Schweinert, p. 285; Kiirzinger, p. 353). Those who inhabit the shores of the Red Sea are now still for the most part the real fisherpeople of former ages. Being without men and beasts, they content themselves with what the sea throws up to them or what it allows them to catch easily. In the Nile valley, where they have formed a great number of small colonies between Kenz (Gene) and Assuan, especially in the vicinity of Duma, of Esfai, and in Lejtta (Legatta), some of them devote themselves to agriculture. The principal resource of the rest is not to get their durra, consequently their bread, is trading, or the presents they receive from travellers. Owing to their situation and the poverty of their country, they have for centuries learned to open track for themselves as band-drivers and caravan guides. In this respect their activity has sometimes expanded greatly in three principal directions: firstly on the road from Ka'far to Ashkal (Alhidd), between Bia Elmesa and Shukin, which was much frequented in the Middle Ages and which took from thirteen to seventeen days; secondly on the road, more and more frequented in modern times, from Kenz to al-Kosur, which takes from four to five days; thirdly by routes connecting Egypt, Nubia, the Upper Nile and Abyssinia. Being honest and decide they have gained the confidence of the Egyptian government, which has lately supplied them with the route from Konzo to Abu Hamid also, which traverses the territory of the Bisharyey, who obstinately refuse to submit. Without any doubt the fact that the 'Abhids now speak mostly Aralas is a consequence of their long established practice of acting as guides and camel-drivers. Except for a little among themselves in intimate intercourse, they no longer use their old Humalic tongue, which closely approaches the re-Evran'ey; sometimes, in order that they may not be understood by strangers, they mix Arabic expressions with their own language, which explains why a sweet conventional language of the 'Abhids has been maintained. If the collective name of the people is Alhida, the names of the principal groups of tribes are: Ashhab (Oghabab), Meleki, Nomer, Shatwar - are essentially Harthic in form.

The material culture of the 'Abhids is, as has already been said, still very primitive. As amongst the nomadic Arabs, their furniture is limited to kitchen-pots, leather baskets, a few dishes, some mats, ropes, heartstring, knives and fire stones; their kitchen utensils small; to a certain extent the stone age; often bend-mills, with which their grain is ground, are improvised, on the spot: if necessary, from two flat stones. Their food is milk, dates, barba, fruit, vegetables, occasionally game, poultry and, next the Red Sea fish. Their flocks and herds in the summertime graze the scanty herbage there, while towards the Red Sea they often browse the leaves of the shrub. They make a certain amount of money also from the sale of charcoal, sunma and other medicinal plants, and gum-arabic. At Kosur and in its environs, they make a little as water-carriers and by other inferior employments. The scant of the inhabitants of the desert in following up tracks is very famous, and for this reason they are employed even in criminal researches.

Naturally the 'Abhida dress in conformity with the climate and their social status. The children often go quite naked; the men wear a loin-cloth, the women, for decency, a belt made of strips of leather (rakh), and to protect themselves from the cold, a blue chemise or even a cloak. In the matter of ornament they know scarcely any but things made of flower-spots or of brass, and zirrho. The boys and men, like the Bisharyey, take in their great coat with the sleeves so large that they coat with butter or grease, and which they bend, plait and fasten in diverse manners (Kiirzinger, p. 247). Sometimes, they go barefoot, sometimes they wear sandals. Their arms, which seem to me more for adornment than for use, are a knife, spear and sword, rarely a shield and never a rifle.

The chiefs of the clans and of the tribes are addressed to a khan, the head of all the 'Abhids, who is personally responsible to the Egyptian government for the maintenance of peace and security. As a matter of fact, since the time of Mutasemmed 'Al, the country has been quiet and intercommunication sure, the more so in that it is a great advantage to the 'Abhids that the caravan routes for which they furnish the escort should be well frequented. The radical change in the state of things, due to the influence of Muhammed 'Ali Pasha, fully explains the contradictory reports about the number of the 'Abhids. Descriptions earlier than on shaly alter the year 1800 depict them as being, like the Bisharyey formerly and the Bisharyey now, a plundering, predatory, cruel and treacherous people. Nowadays we are told the contrary, for they are allowed as being incapable, discrete, peaceful and absolutely reliable. It is a complete transformation which could only have been carried out by such a state as that of the Nasser-Egypt, whose work extends as far as into Arabia, Syria and the Sudan.

The faith of the 'Abhids is Islam, adapted, however, to the nature of the country and its population. The confession of faith is the only one of the so-called 'Billers of Islam' which stands fast. The women are veiled: the children are circumscribed. Veneration of the Saints is widely spread especially in the neighborhood of the Red Sea, before the mountain of the Patron Saint is perhaps blended with ancient pagan ideas. They set the flesh of many animals that are for the strict Mussulman. From the Islamic practices they have borrowed polygamy, facility of divorce and marriage at an early age. On the contrary, they
have remained untouched by the belief in the djinn, which causes so much trouble to the soul of many an Arab. In their intercourse between the sexes they do not observe any greater severity than the nomadic Arabs. Like their nomad cousins, they love to have funances during their festivals. In the case of a death the ordinary lamentations are indulged in, and generally stones are thrown upon the grave.

Little is known of the past of the 'Abadheb. They are a people without a history, whose domicile and conditions of life have remained almost the same for thousands of years. We believe we are right in identifying them with the Rema'im, of whom mention has often been made, since the time of Theodores and later, in the Christian epoch. Arab geographers unite the 'Abadheb with their southern neighbors under the name of Beja. Quatremère has written a work on the information given by Makriti and other Arabs. The trade-route of the Middle Ages which we mentioned above, going from Kus to 'Ailhab and connecting Egypt and the Maghrib with Tripoli, 'Ain and Sa'din, crossed the southern portion of the territory of the 'Abadheb on the sea route between the Berenice and Phoenicia, and then went along the territory of the Badarys. On this account and because of the rich mines situated in the territory of 'Atlik, the Arabs became acquainted with the Beja. European accounts begin with that of Wansleb, and since then, they have been completed and corrected progressively, first in the eighteenth century by Bruce, then by the scholars in Napoleon's expedition, and finally by travellers under the protection of the New Egyptians. Many of them believed they could identify the name of the 'Abadheb with that of the Gebusi mentioned by Pline (Hist. Nat., vi. 79), but that appears to be inadmissible. We can with more certainty recognize in the 'Abadheb the Troglydites and Ithethophagi of the ancient geographers.


(VOLENS.)

ABAD (P. — PRIL, 6066, from a hypothetical 6-qe'd), a Persian adjective signifying "nourishing," "speaking of a tract of land, and, subsequently, "inhabited, cultivated," opposed to "deerset," after that it is used as a substantive conveying the idea of the composition of the names of a great number of places, such as Rukhétid, and of towns, especially in India; Ahmadabad, Haldacabad (Hyderabad), etc. (Cf. HAJAT.)

ABAD (b.), a theological term signifying an eternity which is without end, but without beginning. [Comp. AYAL.]
in their footsteps; the Ashites carefully point out in their books what they call his innovations.

Mussulmans are required to officiate as Imam when they have the necessary strength and knowledge to do so; it is not necessary that the Imam should be a Kurlaite; it is enough if he be virtuous and plans and rules in conformity with the Koran and the Sunna; if they deviate from them they must be deposed.

The Koran is the word of God, created by Him. God could not be seen in Paul and Jesus and in his punishment; in the other world are both eternal; Hell will not be destroyed any more than will Paradise.

God pardons venial sins; but grievous sins cannot be pardoned unless they are blotted out by repentance.

It is the duty of every Mussulman to enjoin the Good and reprove the Evil as far as he is able.

All Mussulmans are strictly compelled to acknowledge their solidarity which they express by word and action, but the Moslem who acts contrary to the precepts of the religious law loses all claim on the friendship of his co-religionists and should be treated as an enemy until he performs the act of repentance. There is a kind of excommunication which has grave religious and civil consequences.

The Ashites of Algeria affect a great austerity in morals, at least in the himma of the Mebi, where they cannot get away from the tyrannical supervision of the Tewbi. In the towns of the Algerian Tell, where they congregate for the purposes of commerce, the practice is not always in accordance with the theory.

It must, however, be admitted that generally they keep their beliefs very jealously. Except for the exigencies of their very brisk commerce, they do not mix with orthodox Mussulmans; their marriages with the latter are rare exceptions and are depreciated by the whole community. This partition, be it due to preservation or to dissensions, has divided them into a homogeneous and compact group, which is very clearly distinguishable by its behavior, characteristic and tendencies amidst the orthodox Arabs or Berbers of Northern Africa.

Biography: R. Basset, La Zenana du Mebi, de Oumga et de l'Oued Eltie; idem, Les souvenirs du Djebel Defloua; A. de Motylini, Les lvees de la vie ashadite; idem, L'asiatique et l'ocidental (Recueil de Memoires et de Textes publis au Congres des Orientalistes etc., pp. 409 et sqq. (A. de Motylini).
plied himself also to the same kind of work with other writers, particularly Persian and Hindustani, e.g. Suvv Alarif, Suivy, Anuragh, K. Alarif, K. Bilewuarq, Anu, K. Alarif, K. Binshak, and K. Alarif. Besides this he wrote a cosmogonic poem entitled Duaq-ul-faia, a work on the wis-

dom (alim) of the Hindustani, and another on fasting and meditation; these works are all lost. Like almost every Arab poet he wrote panegyrical elegies and satires. With regard to the former, there can be cited a panegyrical of the "Abbas-

ides, in which he argues against the pretensions of the "Abbas to the succession, and an elegy which is still extant, on the Haram. The former brought him into favor with the caliph Hisham al-Rashid, who rewarded him with 20,000 dirhems. In his satires he attacked his contemporary poets and the celebrated grammarians Abu 'Uthama. Many members of his family, his son Humayd for instance, also distinguished themselves by their poetic skill.


(M. Th. Houtema.)

**ABAN** & **OTHMAK** b. **A'IMAN, governor of the third caliph. His mother was called Umm bint Dhuibb b. 'A'um al-Dawalayn. Aban accompanied 'Abd al-Aziz at the battle of the Camel in Dzumal in 136 (November 656); on the battle terminating otherwise than was expected, he was one of the first to run away. On the whole, he does not seem to have been of any political importance. The caliph 'Abd al-Malik b. Marwan appointed him as governor of Medina. He occupied this position for seven years; he was then dismissed and his place was taken by Hisham b. Isma'il. Aban owes his celebrity not so much to his activity as official at the service of the Umayyads as to his wonderful knowledge of Muslim tradition. In this respect he was held in great esteem, and his Ma'muni (a biography of Muhammad) perhaps the oldest literary production on that subject. He was struck with apoplexy and died a year later at Medina in 105 (713-714) according to the report, at any rate during the reign of Yazid b. Aban-al-Malik.

**Bibliography:** Thu. Sa’d, v. 113 et seq.; Nawawi (ed. Wustenf.), pp. 135 et seq.

(R. V. Zettersten.)

**ABANUS** (various: a-habun, a-habun, a-habun and a-habun), ebony. This word is derived from the Greek habenos (comp. also the Hebrew hadon, the old Egyptian haden, which passed to the Aramaic (habon) and from there to the Persian, Arabic, Turkish and other languages. Although ebony had been already well known in the old days by the Semites, who imported it from India and Ethiopia, it was very little used at the early times of Islam, on account of its rarity and the scanty requirements of artistic goods. Absolute faith must not be given to the story according to which, when the so-called Mosuge of Omayyad was being built at Jerusalem under the Omayyad caliph 'Abd al-Malik, the venerable rock was enclosed with a pail of ebony. It is certain that this wood had been already used under the caliphs together with ivory in the manufacture of chess-men and dice in mosaic of the sort very often used later with great skill on furniture, doors, latice work and wall-cove; many examples of them may be seen at the Arab museum of Cairo.

In literature abnur is not spoken of as a rich wood, but as a medicine. As early as the ninth century the Persians and Arabs knew it as such from the translations of Dioscorides and Galen; it was considered to be a useful astringent for phlegmous inflammation and chronic catarrh of the eyes; it was also taken internally in the form of a powder for the bowels and stomach, and it is still dusted over burns. — According to Dioscorides, Abyssinian ebony was generally considered to be more efficacious than Indian. To the former were ascribed the properties which at the present time are only found in the wood of the Diospyros and Male kinds of the East Indies, of the Indian Archipelago, of Madagascar, and of St. Mauritius; i.e. an intense black and a fineness of grain which almost makes it impossible to distinguish the fibre. The African species of ebony which the Arabs prefer, are nowadays rigidly held in little estimation; and particularly the ebony tree of Abyssinia (hadjan habban) which according to Brehm (Reise in Nordafrika) is rather a shrub than a tree; its wood which is of an inferior quality, but fits for use, dries up and rots for want of being used.

**Bibliography:** Abu Ma'shar Musallah, Kith al-Abnuya (ed. Schilgenmann); Ibn al-Balbar, al-Djam (Bullay, 1291); translated by L. Leclerc, in Notion et Extrême des Mammus. de la Hö. Bib. Nat., xxii. 1; Kaswini (ed. Wustenf.), i. (J. HELL.)

**ABAQOBAQI,** or Baraqab, a district of the Babylonian department of the Tigris, a tract of land along the western frontier of Awha (Khitussa), between Wasit on the north and Basra on the south; see Streck, Babylonien nach dem Arab. Geogr. (Leiden, 1896), i. 15, 19. The name of this country is derived from that of the Sogdian king Khwadhi b. Kish (Kobad), reigned from 483 to 531 A.D.; at any rate the first part of the name, as Abu and not Abu (nor Aba), as the Arab geographers give it, comp. Nöldke, Geogr. der Perser u. Araber zur Zeit der Sassaniden (Leiden, 1879), p. 146, note 2. The Persian abor or ur, "a cloud" is often seen at the beginning of the names of places in Persia. Some authors assert that Abarqob was also the name of that district which Arr adjoining is situated, but that appears to spring from a mistake.

(M. Streck.)

**ABAQI,** a town in Persia, north of Ispahan, about halfway between that town and Vezz, Another form of the name is Abarqob; the abbreviation Barqob (also Warqob) is often met with. In the Middle Ages the population of Abarqob was about the third of that of Ispahan; comp. P. Schwarz, Von ein Mittelalter nach dem arabis. Geogr. (Leipzig, 1866), i. 172 et seq., and G. le Strange, The Land of the Eastern Caliphate (Cambridge, 1905), pp. 284 et seq., 294-297. It still exists under the name of Abargh.; see A. de Bade in the Journ. of the Roy. Geogr. Soc. (London), 1843, p. 78; and H. L. Wells, in Proceed. of the Roy. Geogr. Soc. (London), 1883, p. 16.

(M. Streck.)

**ABARZL** (Amar al-Din Aba Sa'id Nafar al-Asyak, poet and minister to Sa'd b. Zengi, the sibyl of Fars, native of Abarz, a canton of this province (Latt. Alf Bog, Arif-Kote, p. 8), now Abarz, north of Shiraz (Hajabbi Mirza Hasan
ABASAZ, Turkish name for the Abases [see ARSIK], given as a surname to many prisoners in Ottoman history who descended from those people.

1. Abaza Paša,taken prisoner to many persons in the rebel Ebagulah, whose treasurer he was, was brought before Mustafa-Paša and only had his life spared through the intercession of Khallī, agia of the Janissaries, who, having become Ḥabibīye in the common council of a gallery, and conferred upon him the government of Marash when he was promoted to the dignity of grand vizier. Later he became governor of Erzrum and planned to destroy the Janissaries; those in his province lodged a complaint against him; he was deposed, but refused to obey the orders of the Porte (1532 = 1623); he levied taxes and raised troops on the pretext of arranging the death of the sultan Othman II, married with Angora and Smyrna, and took Brusa, but did not succeed in seizing the citadel. In 1533 (1624), the grand vizier (Hafs Paša) defeated him in a battle near Kasroby, at the bridge across the Kars-ı, owing to the defection of Tajrīn Paša and the Turkomans. Alâzā took refuge at Erzurum, of which he succeeded in having himself made governor on condition that he should admit a guard of Janissaries into the fortress. In 1536 (1627), suspecting that the expedition against Abiskas was in reality directed against himself, he massacred a great number of the Janissaries belonging to the army. His old master, Khallī besieged Erzurum in vain and was obliged to retreat because of the snow (1537 = 1627). In the following year, the Boorian Khoşru Paša, having been made grand vizier, again besieged him and forced him to capitulate after a fortnight's siege; the rebel was granted his position, and the government of Bashaw. There he again persecuted the Janissaries. As the Janissaries, was deposed and went to Belgrade, where, on a hill to the south of the town he erected Abaza Kŭihlik. Then he was sent to Wilhān and commanded the troops who invaded Poland (1633). Being honored with the confidence of Murād IV, he accompanied him to Adrianople when preparations were being made for a new campaign against Poland; but his success excited envy; reports, having been cleverly disseminated, estranged the sultan, who had him executed (29th Safar 1044 = 24th August 1634).

Bibliography: Hammer-Purgstall, Gesch. der Osman. Reiches, iv. 569, 582; vi. 40, 85, 173 et seq., 189 et seq.; Muṣṭafa-Efendi, Nātāt ir-waṣṣāf, ii. 48, 82; Ewvanı Efendi, Travels, i. 119 et seq.

2. Abaza, Ḥabīb, had been given the command of the Turkomans of Asia Minor as a reward for his capture of the rebel Hūdār Oghlu. Having been dismissed for no reason, he revolted in his turn, held the country between Geranıe and Butovo, defeated the old bandit Kārīm Oghlu who had been sent to fight against him, and, unlimited on condition that he should have the title of vizier of the Turkomans; later, as the result of complaints lodged against him, he was imprisoned in the Seven Towers and was only released by the intervention of Behayl, the position of Shāhīz al-Jalāl (1662 = 1652); his friend conferred on him the sanadāj of Ohnī. When Iḥṣāṣ Paša, who was also one of the Abas nation, was made grand vizier by Muḥammad IV, he sent for him. At his execution he remained faithful to him; returned to Asia Minor with the remainder of his troops and regained the office of vazīr of the Turkomans (1045 = 1635). He settled at Aleppo and committed such ravages in Syria that the Djūz wanted to have him banished from the empire; the grand vizier, Sulaimān-Paša, however, confirmed him in his position of governor and entrusted the defenses of the Dardinellses to him. In 1066 (1656) he was sent to Djițar Bekr as governor. Two years later he rebelled, put himself at the head of a considerable army under the pretext of demanding the dismissal of Muḥammad Kūmrul, at that time grand vizier, and threatened Brusa. In the neighborhood of Hīghia he completely defeated Muḥada Paša, who had been sent against him (15th Rain 1060 = 11th December 1655); but he fell into a trap which had been set for him; left Aintab for Aleppo to make terms for his submission and was consequently assassinated there.

Bibliography: Hammer-Purgstall, Gesch. der Osman. Reiches, vi. 284, 560 et seq., 583, 575, 634, 631, vi. 35 et seq., 57 et seq.
seeing himself abandoned by the Ottoman troops, he fled and was commissioned to defend Mohilva, which he was unable to accomplish. At the battle of Kaghul (1st Aug. 1776), he commanded the right wing; when the defeat of the Turks took place. Not knowing his real name or the kingdom of Sintilistan, he was dismissed after having squandered the money given to him for the purpose of raising troops, and was exiled to Kuntundal. At the time of the conquest of the Cima and the flight of Selim-Gazi he refused to land the few troops he was bringing up and returned to Simitpe; he was decapitated (1185 = 1771).


ABB. [See Add.]

ABBAD b. Zayd, governor, nephew of the caliph, Muhammad IV, whose uncle made him governor of Sidjiliman and he occupied the position for seven years. He undertook expeditions against the East and conquered Kandahar. Asad b. Mu'awiya, on succeeding his father, dismissed him in 61 (1086-87), and in his place appointed his brother Salu b. Zayd as governor of Sidjiliman and Kandahar.


ABBADANI, twisted rush work, deriving its name from 'Abbadan, although it is made in other places, e.g., Excelsior. See A. W. Coreman, Culture and civilization of the Chaldeans, ii. 208.

AL-ABBADI. The following persons are known under this nisba:

1. 'Ali b. 'Abd al-Mu'min b. Ahmad b. Muhammad b. Ahmad b. Abi 'Abd Allah, 'Abbad al-Abbadi, often called 'Al-khujj 'Athamani, celebrated Shafiite jurist, born in 725 (1325) at Haur and died there in Shawwal 485 (1096). He undertook three travels and wrote several works, the titles of which are enumerated by Ibn Khallikhan.

Bibliography: Ibn Khallikhan (ed. Wustene), No. 558; Wustene, Schrift. p. 204; Brockhams, Gesch. d. arab. Litter., i. 386.

2. Kufr al-Abbadi, Abu Mansur al-Mu'azzam b. 'Abd al-'Abbadi (as called from his birthplace), Sami 'Abd, in the daily newspaper, Murjan, born in 492 (1096) and died in May 477 (1153). He studied at Nisabur, than came to Baghdad, where his oratorical talent won him the favor of the caliph, who entrusted him with diplomatic missions.

Bibliography: Ibn Khallikhan, No. 733.
delivery of a hundred loads of silk, was not of long duration, for he took from the Ottomans Bagdad and the sacred Sh'ite towns of Kerbelah and Najaf or Mehdiyah 'All (1054 = 1645). Maula and Dylis Bekr; Georgia was occupied by his troops. In another direction, with the support of the East Indian Company, which lent him the co-operation of an English fleet, he took the island of Java from the Dutch. Going onwards from the Portuguese; in place of this old factory he substituted Gunart to which he gave the name of Bendiri 'Abbas (the port of 'Abbas) which it bears to this day.

His part in the internal administration of his empire was not less important than that which he played abroad. He built roads, namely the highway which traversed Muzanderan, bridges, palaces and caravanserais; among the remarkable works carried out in his reign, special mention is made of the monumental buildings at Isphahan: the Great Mosque, the palace of Chihil-sutun (forty columns), the Car-bagh (four gardens) and the great bridge of Zende-rud, and in Muzanderan the palace of Djalma-namah at Farahabad, that of Sefer (or Sept) -shah between Sird and Asfarabad, etc. He established the security of intercommunication by the road with his brigandages. He caused the Iranian population of Djalma, a town on the Araxes, to be removed to Isphahan, and this population built there a quarter which bears the name of Djalma. He was favorable to foreign monastic establishments such as that of the Carmelites at Isphahan. Desirous of establishing relations with the European powers, he welcomed two English gentlemen, Sir Anthony and Robert Sherley, who had come to his court as simple travellers; he made use of their cooperation to touch his troops discipline and artillery drill; he entrusted to Sir Anthony, in company with Hasan Bei, a diplomatic mission, having for its object the uniting of Europe in a league against the Ottomans. A Roman gentleman, Pietro della Valle, was also employed and accompanied him to the siege of Gomul.

Despite the great qualities that he possessed, he was yet cruel: at the beginning of his reign he did not hesitate to have Murshid Kuli Khan, to whom he owed his elevation, put to death (974 = 1568), and later he had his eldest son Safi Mirza, whose popularity he feared, assassinated. He gave the order for the massacre of the population of Sughlim, which had become too numerous for the liking of its governor; this order through chance circumstances was not carried out.


'ABBAS II, son of Safi Mirza (Shah Safi) and great-grandson of 'Abbas I, was born in 1643 (1633), died in 1677 (1666) at Damascus, and was buried at Kumm. He ascended the throne of Persia at the age of ten (1652 = 1642), he saw a reaction of religious intolerance introduced against the Shi'is in his name and encouraged by the example of his predecessors, but the severe measures adopted by his ministers were unable to put a stop to it. 'Abbas II, as he grew older, returned to the drunken habits of his ancestors. He retook Kadhansh and received as guests the Qizbeg chiefs, who had been driven out by the revolutions. He sent back Tahmiras Khan, prince of Georgia, who had made war upon him, safe from harm (1670 = 1660). Worn out by debauchery, he was only thirty-four years of age when he died. It appears that he was a poet, and a verse of his composition is quoted.

Bibliography: Rijs Kuli Khan, Mudafiin-al-Fayyadh, i, 401; Nawrat al-Safat al-Najatie, viii. 193 et seq. (Cl. Huart).

'ABBAS III, Safavid prince, was born in 1145 (1732) and died at Isphahan in 1149 (1736). He was prince of Tabriz until the conquest of Shushtar after the conquest had destroyed Tahmasp by stratagem and had exiled him to Khoshdan (1145 = 1732). He was then a child of eight months. During his reign, Nadir besieged Bagdad and took Georgia and Armenia (1147 = 1734). On his premature death, Nadir seized the opportunity of assuming the title of Shah himself.


'ABBAS I, viceroy of Egypt (1848—1854), born in 1816 at Djidja, where his father Husain Pasha, son of Muhammad Ali, had stayed to take part in the campaign of Ibrahim Pasha against the Wahhabis. 'Abbas was his grandfather's favorite, although the beginning of that absolutism of character which he later showed so strongly could already be seen in his childhood.

Having been at a very early age entrusted with important offices, he behaved as a full-blooded despot of the best Oriental type. Ibrahim Pasha died in 1848, after a long illness, eight months before Muhammad Ali, who had fallen into idleness. The Porte recognised 'Abbas as the successor of Ibrahim, but, seeing how young and inexperienced the new viceroy was, wanted to take the opportunity to strengthen the supremacy of the sultan over him in Egypt. The English wished that he should construct a railway between the Nile and the Red Sea; 'Abbas was favorable to this project, but this was a formal violation of the traté of 1841, which stipulated that the hereditary pasha of Egypt was bound to ask the consent of the Porte in all important affairs. On the 4th September 1851, a severe note of the Porte reminded him of his obligations and he was forced to yield. Moreover the Porte required of him that he should enforce in Egypt the fundamental state-laws of the Ottoman empire (katibet), and a commission was appointed to formulate the modifications which might be necessary in Egypt for that purpose. The work of this commission having proved futile, the sultan, in 1852, sent the clever Fath Efendi, who obtained permission from 'Abbas that the
order with regard to the enforcement of the ta'zīyat in Egypt should be read in public. He was rewarded for his compliance and financial support by being granted, first for seven years and later for life, the right of having condemned murderers executed, that of exacting statutory legacies, the control over the Muhammadan diocesan and diocesan, the suspicions and despotic. Abas had already treated with great cruelty. The diplomatic victory of the Porte had therefore been a mere formality. During the Crimean war, Abas acted loyally towards the sultan, at whose disposal he placed 15,000 men and the Egyptian fleet.

As to the internal government of Egypt, Abas acted as a narrow-minded and stupid fanatic. He gave up the costly experiment of his two predecessors to introduce European civilization into his country, only it was not from any economical motive, but purely out of hate of the Franks and his hostility to culture. He became more and more suspicious and hard-hearted and he retired to the castle of Benha. As such, he possessed in the desert not far from Cairo. Then he died suddenly in July 1854, having been possibly bullied by his uncle Said Pasha, fourth son of Muhammad Ali, succeeded him.

(A. O. E. S. T.)

ABBAS II (1854–1855), whose reign, in Egypt, son of Tawfiq Bel (Pasha) and of his wife, Emine Hanum, was born on the 4th of May 1829. (18th July 1874) in the palace of Nasser Tekke at Alexandria. He received a good education, semi-Oriental and semi-European. In 1852 his father, who had become viceregal in 1852, was accused of sending him with his brother Muhammad Ali (born 1829–1875) to Puteaux, but gave up the project from political motives and chose the Theresianum of Vienna. The two brothers there received a sound education suited to their position.

The father died suddenly on the 7th January 1854, and on the following day Abas was named of by the Porte as his successor. He arrived at Cairo a few days later. The firm of the Porte for his inauguration, dated the 27th Shawwal 1339 (27th March 1854), was solemnly read at Cairo on the 14th of April. The tenor of this firm was, however, the exchange of notes between Sir Evelyn Baring (later Lord Cromer), who represented the English government, and the Egyptian government. Abas, influenced by counsellors, several of whom were not Egyptian, took up a political attitude hostile to England without taking into account the situation brought about by the events of 1852, nor of the agglutination of the internal policies of the country which had for several years been firmly and persistently carried on by Lord Cromer. Continual friction was the result. In the month of April, Sir Garnett, secretary of the Egyptian troops, had to retire and was replaced by H. Kitchener. The new "national" feeling showed itself in various ways: by the newspapers, by the charitable societies, by the preference shown to the Arab and tongue, and by the parsimony of language. The latter, after the accession of Abas, the antagonism between him and the power which occupied the country burst out with violence.

Abas desired to replace the slyly President of the Council, Mustafa Pasha Fahmi, by Fakhri Pasha, a cultured man, but a pure chisel Turk. Lord Cromer rejected the latter and insisted upon being consulted on every appointment that might be made. The quarrel became bitter towards the middle of January 1853 that it almost came to mobilitating the army of occupation. It did not, however, reach so far: on the 18th January, the Riyad (Riyas) Pasha ministry was accepted by the parties; an unsuitable adviser of Abas, the Swiss Rouiller Bel, was given leave to depart and finally dismissed, and the English army of occupation was re-enforced. The courtiers were also left for a long time on various points, on the administration, on the press, and on education. Abas went to Stamboul in July, hoping to secure the support of the Porte, but returned without having obtained what he desired. The Egyptian petition to the sultan was labor vain. Among the manifestations of the press of the A'asi party of that period, the radical Caines and the letters of the Satyr al 'Amiri and of the "Tawila" Shams al-Hazan which were published in The Times are worthy of mention. The quarrel gradually lost its bitterness. After 1854, Abas has been in the habit of going on a journey to Europe every year, usually to Switzerland, France and England.

One must not conclude from the check which Abas suffered in his first phase into politics that he is a man without gifts and talent, for he has learned too much by being in contact with Europe to fall back into the oriental-narrow-mindedness; he is a sincere Musulman, but sets the spirit of the religion above the form. He has literary taste and speaks Turkish, Arabic, French, German and English. He enjoys life in the country and in the desert immensely, and loves beautiful horses and costly camels, which he attracts to his stables. He would certainly be a man who could be useful work for the intellectual and social progress of his people, if the political situation in which he lives did not condemn him to inaction.

(K. VOLKERS.)

ABBAS, lord of the city of al-Ra'i, and an influential emir under the last Seljukids, put to death in 543 (1147) by order of Sultan Mas'ud. As a youth of the emir Dijawar, he had governed al-Ra'i in his master's name; after having been assassinated by the Ismailites, Abas took possession of the town in 536 (1139) and, to avenge Dijawar, he made a war of extermination against the Ismailites, of whom it is said he killed a hundred thousand. He became, with Banabeh [p. 7] and Abd al-Rahman Taghavir (p. 7), one of the most powerful emirs of the Seljukid empire, against whom even the sultan could make no head. At last he got rid of Taghavir, whom he caused to be assassinated, and then summoned Abbas to come to him and had him put to death.

Bibliography: Renoué de treize siècle. A l'Histor. des Seljoucos, ii. 194 et sqq.; al-Abbas (ed. Torni), pl. 50 et seq. (Inst. d'Ét. des HUSSAIN.)

AL-ABBAS. 1. ABD AL-MUTALLAB, son-named ABD-AL-FADIL, uncle of Muhammad. He was only three or, according to Ibn Hajar, two years older than the latter. He was a merchant and, differing in this very much from his brothers Abd al-Talib and 'Abd Allah, he made a large fortune; he lent money at interest and possessed a garden at Ta'if, according to Ibn Hisân (p. 925) and
Tabari († 1354), he took in his commerce travels the way to the capital of the ancient kings. He did therefore well and, as it is reported, that right of supplying drink to pilgrims was conferred upon him; it is said that he put dried raisins from his garden at Tiff in Zayuna water. One must not, however, trust implicitly to the traditions current about him; for the partisans of the 'Abbasides have in the course of time invented many legends in his honour. The traditions agree in representing him as opposed to the religious movement initiated by Muhammad, as long as he lived at Mecca. But he did not belong, however, to the implacable adversaries of the Prophet, and, when Abi Talib died and he thereby became the protector of his nephew, it is not impossible, though by no means certain, that he defended his cause in the Assembly of 'Ababa as tradition has it. An awkward fact is that he fought in the ranks of the Meccans at Badr and was taken prisoner. But to extend this story too far was pretended that he had been forced by the Meccans to take part in this campaign against his will. Further, the story was embellished with different traits in his likeness: e.g., it was said that he was taken prisoner by the help of an angel and that Muhammad could not sleep from thinking that his uncle was in chains. Ibn Hasma uses the conventional method of passing over the story of his ransom in silence. It is further certain that having paid his ransom he returned to Mecca; but tradition explains this by pretending that he had really accepted Islam, but from motives of pecuniary nature kept temporarily his conversion secret; tradition even goes so far as to say that he wished not to settle at Medina and only remained at Mecca on the solicitation of Muhammad. In order not to remain quite intransitive, he not only protected there the followers of the Prophet but also, acting as a spy, revealed to his nephew the plans of campaign of his fellow-citizens, which is imputed to him as a great merit. As a matter of fact it is not only possible but quite probable that this man, being discreet and very indifferent to the religious side of the question, looked with increasing sympathy at the rapid development of his nephew's power, and in his heart felt disposed to make common cause with it. In the meantime, however, he was not afraid to say in reality manifest joy when they came in secret to tell him of the taking of Khaybar. When Muhammad visited Mecca in the year 7 (628-29), 'Abdās gave him his sister-in-law Ma'muna as wife. The following year, when Muhammad marched upon Mecca, 'Abdās threw off all disguise and joined him before his arrival in front of the town; but the story that he then took Abi Sufyan under his protection is apocryphal. At Mecca Muhammad confirmed him in his right to supply pilgrims with drink. In the battle of Hunain he kept at the Prophet's side, who was beholden to the power of his uncle's voice for the happy turn of the fight took. According to Wāfīl, he contributed from his purse to the fritting out of the great campaign against the Byzantines; he also took part in washing the Prophet's body. There is very little mention made of him after this. As Abi Bakr, As-mān, Fatimah, when she went to Abi Bakr to claim her part of inheritance. He had his share in the great endowments of 'Omar. In the reign of this caliph, he made a present of his house for the purpose of enlarging the Mosque of Medina. But the story that he obtained rain during a severe drought through prayer must be considered to be an 'Abbaside legend. Considering how old he was at that time, it is very doubtful whether he was present in the Arab army sent to the Jordan; but, it is said, he dissuaded 'Omar from going to Persia to the theatre of war against the Persians. It is said that he frantically endeavoured to make all accept his advice not to come any share in the demolition of 'Umar's successor. He died at Medina in the year 32 (652-53) or, according to others, in the year 34 at the age of 88. The 'Abbasides despised from his son 'Abd Allah [† 79].

**ABBAS**

**ABBAS** is, Axis. Futuha, his full name Ab dangers. Abou Kich, Keen Al-Din, Abou l-Fadl, Abou A. Ali Al-Futuha. Tabbia, Mawla b. Abi-Sunajie, a descendant of the well known princes house of the Banu Radda [9 v.] of Northern Africa. He seems to have been born shortly before 900. At the age of 58, in that year he was still a youngling. His father, Abu Al-Futuha, was then in prison, and was banished in 900 to Alexandria, where his wife Balla and the little Abou accompanied him. After Abu Al-Futuha's death his widow married Abi b. Sallar, commander of Alexandria and of Butania, one of the most powerful lords of the Fatimid empire, which was then on the way towards dissolution. When, in 944 (1149-1150), the caliph al-Ma'mun b. Al-Hakim appointed the emir Ibn Masi in the position of vizier, which had for some time been vacant, Ibn Sallar revolted, marched upon Cairo at the head of his troops and forced the vizir to invest him with the vizierate. It is during these troubles that Abbas appeared for the first time on the political scene; he took the side of his step-father and was entrusted by him with the pursuit of Ibn Masi who had been flight. Afterwards, however, coming to Syria, whilst still on Hisjav's side at Bilbo, he considered it wiser to cede his strength to no purpose in defending an advancing post which could not be saved, and decided to commence his step-father and seize the vizierate. It is probable that in this he submitted to the influence of the Syrian enmity, Usama b. Mankhul, who accompanied him. Usama has left a circumstantial story of this situation as well as of the later years of his life. Since Abi Al-Futuha did not in the least attempt to extenuate the double part he played in this affair—believed in a time of treason's fascination, intrigues; perhaps he even represents himself a little too strongly as the supporter and
head of what took place. Anyway, the result was that Nāyā, 'Abbās's son, returned secretly to Cairo, obtained the consent of the caliph, who idealised him, and assassinated Ibn Sallār on the 6th Muḍarrīm 548 (3rd April 1153). 'Abbās returned as fast as he could and took possession of the viceroy, whilst Askalon, being strictly invested, fell into the hands of the Franks on the 27th Jumādā I 548 (20th August 1153). 'Abbās did not enjoy the position he had won for long. As the caliph wished to have preferred his favorite Nāyā for viceroy, the latter seemed to have thought of assassinating his father, and, on the other hand, 'Abbās would seem to have been invited against Nāyā. The historical accounts possess only reflect these psychological facts in a very indistinct manner. At any rate, Ushāna acted as a conciliator, seeing that he must have been uncomfortable between two fires. He succeeded in bringing the father and son together in a common act, and they resolved to kill the caliph rather than risk being the victims of his machinations. Nāyā forced the caliph to his house and assassinated him on the last day of Muḍarrīm 549 (16th April 1154). Thereupon 'Abbās changed the nearest male relations of the caliph with this country; they were left in Limassol, and the misfortune of al-Shāfi'ī was placed upon the throne under the name of al-Fā 'īb-n-Nāyā Allah. These proceedings stirred up the court and the people; a message was sent to Tāhā b. Ruzzī, a highly valiant leader, who was then to the south of Cairo. 'Abbās, abdorhed on all hands, could not hold out and fled into Syria with Nāyā and Ushāna. The Franks, having been warned, surprised them near al-Ma'arrūs and 'Abbās was killed (25th Rābi' I 549, i.e. June 1154).

Bibliography: Ushāna b. Manṣūrī (ed. H. Derrmendo), li, 13-20 (transl. and expl.), 220 it sqq. 338—258); Ibn al-Athīr (ed. Tornum), vili, 93, 94, 102, 125-132 (Oeuvres des hier. du 1er, 475, 468 it sqq. 490—494); Abu al-'Abīn, Kitāb al-Tabaqat (Cairo, 1258-1288), 1, 97 it sqq. (Rovers, vii, 116-123 it sqq. 258-259); Abu al-Fida' (Rovers, vili, 74-76 it sqq. 28-30); Abu al-Ma'arrūs (Rovers, vili, 305 it sqq., according to Sibt b. al-Dawān); Ibn Khallūn (ed. Wustenfeld), 490, 495; Maṇāfī, Kifayat, iii, 30; Bārānī, Extrema des histor. arab., relat. aux guerres des croisades (new ed.), 100 it sqq.; Welt, Gesch. d. Christen, in, 297 it sqq.; Wustenfeld, Gesch. d. Arab. Welt, 1253, in, 334 it sqq.; Stanley Lane-Poole, History of Egypt, p. 171 it sqq.; Maximi, Egypte, chap. 21; Derrmendo, loc. cit. (C. H. Becker;)

'ABBĀS b. AL-'ABBĀS (See the above).

'ABBĀS b. 'ABDĀL-ГHAΣΑWĪ, general and governor of note of the 'Abbāsād caliphate towards the end of the third century of the Hāgira (about 900), known principally for his defeat suffered by him at the hands of the Karthagina, for his captivity and for his release. He was born in the country of Zagān, being the governor of Yamanā and Balṣam, he was sent by the caliph al-Ma'rūf, against the celebrated Karthina general, Abu Ṣafī al-Dīnmāfīnī, by whom, after a singular battle, he was taken prisoner at the end of Ragha' 287 (end of July 900). All the other prisoners were executed; he alone was spared to carry a message to the caliph. M. J. de Goeze (Mémoire sur les Car-
AL-ABBAS b. al-Mu'Alla, contender to the throne under al-Mu'tamid. His father, the caliph al-Mu'tamid, appointed him in 313 (828-829) as governor of Manopotamia and the neighboring frontier district, and he then showed great bravery in fighting the Byzantines. On the death of al-Mu'tamid in 348 (953), his brother, Abi Iskandar Muhammed al-Mu'tamid b. 'Uthman, by choice of the deceased, ascended the throne of the 'Abbassids. The army, which al-Mu'tamid had collected against the Greeks, proclaimed, however, al-'Abbās caliph, although he himself was not in the last disposition to compound with the wishes of his troops and took the oath of fealty to his uncle. After that, he went back to his army and succeeded in appeasing its discontent. Then the caliph, in order to strengthen his position, took many measures of precaution; he had the fortress of Ta'wa'in (Tyana) razed, stopped the war against the Byzantines and dismissed the army. Later, having organized some Turkish regiments in his garrison, he leased them with this so far as to disperse the Arab troops who had shown themselves sufficiently ill-disposed ever since the death of al-Mu'tamid.

Ujair b. Abdasa, an Arab general in the service of al-Mu'tamid utilized this discontent for the purpose of organizing a conspiracy, the object of which was to assassinate the caliph and put al-'Abbās on the throne. The latter allowed himself to be persuaded, but the plot was discovered, and the conspirators paid for their attempt with their lives. Al-'Abbās died in prison at Mosul shortly in 323 (838).

Bibliography: Tabari, iii. 1081 et seq.; Ibn al-Atir (ed. Torn), vi. 286 et seq.; Well, Geschichte, ii. 596 et seq.; Müller, Die islam. in Morgen und Abendland, i. 550.

(K. V. Zettekstein)

AL-ABBAS b. Mirdas b. Abi 'Amir, surnamed Abu l-'Abbās, Salamitine poet, contemporary of Muhammad. His father Mirdas having later married Khawālah, the celebrated poet of the same tribe, 'Abbās was often called her son, but this is certainly a mistake. His family was in possession of the idol Trimaq. This gave rise to a number of fabulous stories about the conversion of 'Abbās, but without doubt he, like the rest of his tribe, was a Musulman, and that is how he tried to comply with the solicitations of the Prophet. This took place in the year 8 (629-630); at the most, 'Abbās paid homage to the Prophet some time before the mass of the Salamitines. It is said that whilst he was still a pagum he abstained from wine. The very material motives of his conversion showed themselves after the taking of Mecca, in which 'Abbās took part with a troop of heavy cavalry. He was among the numbers given vary from 700 to 1000, and the submission of the Hawazins after the battle of Hunain, when the booty was used to recompense the men with softed hearts. 'Abbās, as a neophyte, received his share, but was discontented with it, and he composed some sarcastic verses, by which he succeeded in increasing what fell to him. He seems to have retired later into the desert to live with his own people as is at least stated that he did not settle either at Mecca or Mervin. He—his son Djulhuma are spoken of as traditionists. He was still living in the time of 'Ummay 1. Although no collection of his poetry has been preserved for us, several of them have survived in 'Abbās as also in Ibn Hiāthah's biography of the Prophet; many of these give accounts of the battle of Hunain, in which, as has been said, 'Abbās had taken part. Comp. also Abi Tamīna's Hamūlat.


AL-ABBAS b. Mūhammad b. Abi 'Abd Allah, brother of the caliph Abu 'Abd Allah and Abi Dī' at-al-Mu'āqil. 'Abbās helped to reinstate Mūsā in 350 (766), and three years later was appointed by Mūsā as governor of Manopotamia and the neighboring frontier district. He was dismissed in 355 (772); that does not prevent his name from figuring frequently in the history of the times which followed immediately, however little important his political part may have been. He especially and often distinguished himself in the wars against the Byzantines. In 379 (775), he was the second in command of the troops, which the caliph al-Marwān mustered for an expedition against Asia Minor, and it was with great success that he acquitted himself of the charge committed to him.


(K. V. Zettekstein)

AL-ABBAS b. al-Walid, Umayyad general, son of the caliph Walid I. 'Abbās owed his celebrity principally to the energetic part he took in the continual struggles of the Umayyads with the Byzantines. With regard to the details, the Arab and Byzantine sources do not, certainly, always agree. In the early part of the reign of Walid I, he and his uncle, Muslum b. 'Ali b. al-Malik, seized Tarāμ, the most important fortress of Cappadocia. The Musulmans had begun to be discouraged and 'Abbās had to display the greatest energy to succeed in stopping the fugitives and renewing the battle. The Greeks were forced to retire into the town which was immediately invested and had to surrender after a long siege. Arab historians give Ψαβενος 88 (May 767) as the date of the fall of the fortress, but the Byzantines put it two years later. In spite of that, to the following period, the Arab chronicles mention many military expeditions undertaken by the two Umayyad generals, sometimes conjointly, sometimes by one independently of the other. The most salient facts, however, are the taking of Seestopol in Cilicia by 'Abbās, and of Amazia in Pontus by Muslum in 372 (773). In the following year, 'Abbās seized Antioch in Thrace. He submitted to support Muslum faithfully in the subsequent latter. When, after the death of 'Omar II, in 101 (720), Yazid b. al-Muqālibah, the governor of 'Irak, mounted a dangerous insurrection, first 'Abbās alone and then Muslum also were sent against him. Yazid was killed in a battle against the caliph's troops in 102 (720), and tranquility was soon afterwards established. In the reign of Walid II, Yazid b. al-Walid, the brother of 'Abbās, who desired the throne, refused to be shaken by his remonstrances, and 'Abbās found himself forced to acknowledge him. Later he was thrown into prison by the last Umayyad caliph, Marwān II; he died in 135 (750) in prison at
**ABBÁS BENFÁDI, eldest son of Bahá’í**

Ali Sháh, born in Újjúh, Kúfa (1309-1310), died in the small market-town of Nawí, in 1333. On his mother’s side he was grandson of Fat’á Khan Khán Khájír. He was the father of the hero of the Battle of Najaf, a famous episode in the history of the Mamluk period. He was a great admirer of the hero’s work, and he used his influence to secure his release from prison.

**ABBÁS MIRZÁ, eldest son of Fátíma Sháh**

Ali Mirzá, born in Újjúh, Kúfa (1309-1310), died in 1333. He was the father of the hero of the Battle of Najaf, a famous episode in the history of the Mamluk period. He was a great admirer of the hero’s work, and he used his influence to secure his release from prison.

**Bibliography:**


**Author:**

C. H. Read

**Al-ABBÁS, name of different places:**

1. Capital of a county (núhýa) of the same name, with 2059 inhabitans (1844) with its twenty-five dependancies in Lower Egypt, situated on the banks of the Nile, adjoining the province of Sháhya, district of Sabáya.
ABBASIDES (Abbasids), the name of different dynasties: 1. Caliphs of Bagdad, the most celebrated dynasty of Islam, descended from the uncle of the Prophet, Al-'Abbas b. Abi al-Mukhallal b. Hashim. His descendants multiplied under the first four caliphs and under the Umayyads in the countries taken by the Arabs, and their relationship to the Prophet won them high consideration everywhere. They had many partisans, especially in Khorasan, the Persian province, where they had much influence at the present time. By degrees the idea of upsetting the Umayyads and of placing their own family on the throne matured among the 'Abbasids. They found themselves backed in this design by the descendants of the caliphs Al-Walid b. 'Abd al-Malik b. 'Abd al-Malik b. 'Abbas, who for their part considered themselves to have the right to the caliphate and who had won over many great adherents, particularly in the eastern portions of the empire. The 'Abbasids showed great skill in uniting to themselves the support of the 'Abbas b. 'Abd al-Malik b. 'Abbas, the great-grandson of 'Abbas, was the one who made active preparations for the final fall of the Umayyad dynasty. After his death between 124 and 126 (732—744), his son Harun al-Rashid was recognized as chief of the 'Abbasids, who made themselves more and more formidable. The revolt, so long prepared, broke out in the month of Ramadhan 129 (June 747) in Khorasan, and rapidly became serious. The caliph's troops were beaten and, as fortune continued to be against the Umayyad arms, the 'Abbasids began little by little to throw off their mask and to show their aims openly. Harun, it is true, was taken prisoner in 136 (748) by Marwan II, but his two brothers Abu al-Abbas and Abu al-Mansur took his place at the head of the 'Abbasid party, and, after Kifia had surrendered to the insurgents, Abu l-'Abbas caused himself to be proclaimed caliph in the year 132 (749). In spite of his bravery, Marwan was defeated on the banks of the Ghezer in July 132 (January 750); he attempted to fly towards Egypt, but the enemy overtook him and inflicted a second defeat upon him, after which he was killed in the same year. Abu 'Abbas, who gave himself the surname of al-Saffah, the Bloody, carried out the extermination of the Umayyads without pity. He could not, however, stop one of them, Abu al-Rahman b. Musa, from sapping and tempting Spain, where he founded another Umayyad kingdom at Cordova.

Abu al-Saffah's brother and successor, Abu al-Mansur al-Mansur, who ruled Bagdad his residence, thus moving the centre of gravity of the empire more to the east. The advent of a new dynasty exercised a
very great influence on the development of the sciences and peaceful progress in most parts of the world, however, signs of decay began to show themselves; and, more and more, the impotency of maintaining the integrity of such a vast empire as that of the Abbasid caliphate became evident. Already in 172 (793), Abū Ishaq, a descendant of Abū Bakr, had founded an independent 'Abd al-Muttalib dynasty in Morocco. Troubles also broke out in Kairouan, and, because Rabi' ibn al-Ash'ash re-established order, the caliph, Harun al-Rashid was, in 184 (800), obliged to give him the government as a hereditary fief subject to an annual tribute. Shortly afterwards, the province of Khorasan also made itself independent; in 207 (822), its governor, the enigmatic Tahir ibn Hājār al-Varmazanī, denied the authority of the caliph. After that, Abū ʿUmar b. Ṭallūs, who had been governor of Egypt since 234 (848), showed that he had little concern for the authority at Baghdad and extended his power even to Surmiani, Syria. It is true that the Tāhānī dynasty lasted hardly more than thirty years in power, but, in the course of the following century, Egypt at least not from the power of the 'Abbasid caliphate.

Moreover, the caliph al-Maʿmūn (218–227 = 833–843) took the final step of creating an army composed principally of Turkish mercenaries. These foreign troops became more and more arrogant, so much so that in 295 (908) the caliph al-Muqtadil was forced to give the title of ṣāhid al-dāwār to the captain of the guard, the amir Muḥammad, and, under that title, to entrust him with almost unrestricted civil and military power. Even more dangerous to the religion, the caliph was threatened when the Fatimids entered upon the scene. In 334 (945) they fell under the sway of the byzantine, and, a century later, under that of the Seljuqs (347 = 1055). When the power of these Turkish sultans disappeared, the 'Abbasid caliphate had time to revive: their power, however, no longer went beyond Baghdad and the country immediately surrounding it. Finally, Baghdad was conquered by the Mongols under Hulagu (656 = 1258), and the last caliph, al-Mustasim, was killed. Some of the 'Abbasid caliphs, nevertheless, managed to escape, and the Mamluk sultan of Egypt, Baybars, made one last attempt at caliphate at Cairo, under the name of al-Mustansir. The caliphs of Cairo, however, had nothing more than a purely clerical dignity, the only vestige they retained of their vast power possessed by the old caliphate. The city of Cairo was the right of inheritance of these Mamluk sultans, who considered such a continuation as a satire. When, in 923 (1517), the Turkish sultan Selim I overthrew the Mamluks, he took the last 'Abbasid caliph, al-Mustansir, to Constantinople and compelled him to resign all his authority, both civil and religious, in his favor, after which he allowed him to return to Egypt, where he died in 945 (1538).

The following is a list of the 'Abbasid caliphs of Baghdad:

<table>
<thead>
<tr>
<th>A. H.</th>
<th>A. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>137</td>
<td>755</td>
</tr>
<tr>
<td>136</td>
<td>754</td>
</tr>
<tr>
<td>138</td>
<td>755</td>
</tr>
<tr>
<td>169</td>
<td>785</td>
</tr>
<tr>
<td>170</td>
<td>786</td>
</tr>
<tr>
<td>192</td>
<td>809</td>
</tr>
</tbody>
</table>

| 198   | 813   |
| 218   | 833   |
| 225   | 842   |
| 244   | 866   |
| 447   | 941   |
| 448   | 941   |
| 452   | 954   |
| 455   | 954   |
| 458   | 955   |
| 460   | 956   |

Bibliography: W. Meier, Der Caliphat, in vice, editio, und fall, 3rd ed. (London, 1899); Müller, Der Islam in Morgen und Abendland; Stanley Lane-Poole, The Mahommedan Dynasties; G. van Vloten, Die geschicht des 'Abbasid in Chorasan (K. V. Zettersten). 2. Sometimes the name 'Abbasid is given to the Sahadis of Persia, from 'Alīb ibn abi Talib (993 = 1587) to 'Abbas ibn (1149 = 1736), which, however, deserves no consideration. Comp. Sāfinat and the special articles on the different sovereigns.

Let us, however, notice the fact that the princes of Wadi in the Sudan, who have reigned there since about 1450, claimed descent from Sāḥib b. Abū Bakr, 'Abd Allah b. Abī Mūsā, whereas Wadi is also called Dālān Sahil, Nachitgai (Sahara sudan Sudan, ll. 271) traces this family to a certain Yame, who settled with his people at Dhuba, to the north-east of Wadi, and who, like his ancestors, the Qaṭīf of Shend, in the valley of the Nile, north of Khorain, gave himself out as a descendant of the 'Abbasid. Yame's son, Abū al-Kurrum, founded a Musulman community; in 1455 he made an end to the supremacy of the pagan Tungur [Comp. Kader].

AL-ABBASIYA, name of two towns in Northern Africa:

1. A town generally designated under the name of Tifoula, the ruins of which still exist four kilometres to the south of Barbara, in the department of Constantine, at an elevation of 460 metres (about 1500 feet), on the unworthy plateau which separates the Wadı Barbara from the Wadı Bātın. It was a flourishing town known as Timbuktu in the time of the Romans but was destroyed by the Vandals; it was restored by the Byzant-
ties, who built a castle there the ruins of which may yet be seen. According to tradition, it was conquered by Mīrād b. Nasir, and played an important part in the first period of the Arab rule. This fortress was called al-'Abbāsīya, but to the present day it is known as al-Manṣūrīya, or al-Manṣūrī, not long before he was besieged there by the Aḥlabīs, whose principal chiefs were Abd al-Rahmān, the Rostomide Imam of Tāhāt, Abd Ḥamīd al-Sūfīrātī (al-Sūfīrātī), the Imam of the Khālidīyya of Tāhāt, and Abd Ḥusayn, the Imam of the ṢufīrātīKhālidīyya of Tāhāt. Abd Ḥusayn was assassinated in the year 743, and called it ʿAbbāsīya (Belshāfut, ed. de Goeje, p. 233) in honor of the ʿAbbāsids caliph, al-Manṣūr. It was not long before he was besieged there by the Aḥlabīs, whose principal chiefs were Abd al-Rahmān, the Rostomide Imam of Tāhāt, Abd Ḥamīd al-Sūfīrātī (al-Sūfīrātī), the Imam of the Khālidīyya of Tāhāt, and Abd Ḥusayn, the Imam of the ṢufīrātīKhālidīyya of Tāhāt. The dioces of the last allowed ʿOmar, who paid him 400,000 dirhems (or 40,000 dinars), to retire to Kairawān, where he had succumbed (Iṣkāḥ al-Ḫiḍāya 154 = November-December 771). Tobas, which soon assumed its old name, remained the capital of Hadīm (Ḫudām), an advanced post against the Berbers, who were always in a state of revolt at the end of the 9th century it was the residence of a governor. The inhabitants, some of Arabian origin, others a mixture of Libyans and Berbers, were often at war with each other, the former supported by the Aḥlabīs of Tāhāt and Siṭīf, the latter by the population of Biskra. The Byzantine castle of Tobas, preserved by the Mussulmans, had become the palace of the governor and the residence of his officials. The town still had five gates in the 11th century of the Christian era: Bāb Ṭaḥīṭān, Bāb al-Pabī, Bāb Tāhāt, Bāb al-Djaddh and Bāb Kattānin; it was the last town to be met with going from Kairawān to Siḏi-Mājūs, and the land in its neighborhood, irrigated by the Wāṭīr Kāsā, was the most fertile. It passed successively under the dominion of the Aḥlabīs and of the Ṣufīrātīs, and suffered during the revolt of ʿAbd Yaʿqūb, "The Man on the Awa." It was, however, prosperous at the time of the invasion of the Bani Ḥilīl. Then al-Jafārī only speaks of it as a pretty town situated in the midst of well watered gardens. Its decay steadily increased and its importance passed to Māliḥ and Mouṣāla. From this, judging from the silence of historians, that its desolation was permanent dated from the 13th, perhaps from the 14th century of the Christian era. Recent excavations have brought to light, besides relics of the Roman and Byzantine epoch, ancient specimens of Berber art, like those which the ruins of esdræaton, to the south of Wargha, offer us.


A second town of the same name, built in 184 = 500 (according to Ibn Ḥadhīrī, in 185 = 805), by Ibn Ḥadhīrī, al-Aghlabī, was also known as ʿAṣf al-Kadīm and ʿAṣf al-Ayyābī. It was situated two or three miles south of Kairawān, on land belonging to the Bani Ṭalḥīt. It was here that Ḥadhīrī gave audience to Charlemagne's ambassador, who came to ask for the

relics of St. Cyprian. It contained baths, fountains, a cathedral mosque, the cylindrical tower of which was built of bricks and ornamented with seven sets of columns; on one above the other. It had many gates, amongst others, Bāb al-Rahmān, Bāb al-Ḥusayn, Ghallour, Bāb al-ṣīrī, Bāb al-ṣīrī, Bāb Balād, and Bāb al-ṣīrī on the west. In the town there was a square called Māḍīn, and, in the neighborhood, the palace of Rūṣīf. The Aḥlabīs resided there from the time of ʿIrāsh b. al-Aghlab to that of ʿIrāsh b. Almān, who founded Raṣīdīn in 266 (876), and settled there with all his troops and his bride. It was not long before ʿAbbāsīya fell to ruin and completely disappeared.


ABB (A.), slave, servile.

6. Islām and Slavery in General.

It is known that Islām has kept up the ancient Arabian institution of slavery, the legality of which the old Biblical world admitted. The Mussulman's religion, allows him to appropriate to his own use the means of any country, which is neither subject to nor align with the Islamic empire, and the slave-trade has for long been an important business for the Mussulman countries. A male slave is generally called in Arabic ʿAbd (plur. "abīd") or masūlā, a female slave amū or dilwīya.

Prisoners of war, including women and children, taken in the wars of the Prophet against the Arab tribes, were, unless ransom, reduced to slavery, according to the ancient Arab custom. Thus in the campaign against the Banū 'l-Mugāfli, a very considerable number of women fell into the hands of the Mussulmans. Some of them was Qawwāna bint ʿAmīr, who formed part of the booty of Ittāl b. Kaisy. She belonged to a distinguished family, and therefore knew that her ransom would be paid. This agreed with her to set her free for nine or ten ounces of gold; when that had been arranged she went to the Prophet and implored his aid. She was very beautiful, and the Prophet, who was subjugated by her charms, paid her ransom and demanded her in marriage. This induced the Mussulmans to set free the other women who had fallen into their hands; for, said they, it is not fitting that the women of a tribe to which our master has become allied should be our slaves.

In Arabia slaves were also obtained by purchase or by brigandage. For example, Zaid, one of Muḥammad's slaves — the first who embraced Islam, — came from the noble tribe of the Banū Kāz. One day his mother, wishing to pay a visit to her tribe, took Zaid, who was still an infant, with her. Some horsemen surprised them and Zaid fell into their hands. They put him up for sale at ʿUkaz, where he was bought by Khalīfa, who presented him to his husband after his marriage with Muḥammad. Zaid's father appeared inseparable when he knew of the loss of his son. After some time, some Kāzīs saw Zaid at Mecca, and told his father they had discovered
him, and he at once hurried to Mecca. "Give him his liberty for the ransom we will pay," said he to the Prophet; but Zaid declared that he preferred to remain with Muhammad.

There were at that time many Arabs amongst the slaves. But even earlier, in the time of paganism, slaves were kept, some black others white, who had been brought from Africa and the northern countries (comp. G. Jacob, Alltrab, Beduinah, 2nd ed., p. 137); Antara, Mas'ahlah, verse 276, ed. Arnold; p. 152, the caliph Umayr. It is said, was the first to lay down the principle that an Arab could not be a slave, even though purchased for money or a prisoner of war, only foreigners could be reduced to slavery (comp. A. von Kremer, Culturgeisch des Orients unter den Chalifen, L. 104). In any case canonic law forbids the Musul- men to make his co-religionist slaves. Parents are therefore not allowed to sell their children (comp., however, E. W. Lane, Modern Egypt, i. ch. vii: Domestic life; the lower orders), and a creditor may not sell his Musulman debtor into slavery, as Roman law permitted. If, however, slaves adopt the Mohammedan faith later — and they mostly do so — they remain in servitude.

During the mixing of the Arabs with foreign populations, the slave trade played an important part, for black as well as white slaves were annually imported in thousands into the Muslim empire. Great numbers of Turkish slaves from Central Asia (Turkistan, Ferghana, etc.) came annually to the bazaars of Baghdad, where they were sold to rich people and more especially to the Court. But just as the farthest East had to pay its human tribute to Baghdad, so had the provinces lying in the farthest West of the empire: Africa and the Maghrib (Mauritania) ... From the interior of Africa, Sudan proper, a considerable export trade in slaves was carried on with the coast towns of the Mediterranean, which were under Arabian dominion. Many white slaves also came from Frankish and Greek countries. From Spain and from Italian tributary states, especially from the ravines, the slave trade was considerable, and in the 8th century the Venetians possessed their own slave market: in Rome, which was only abolished in 748 by Pope Zacharias (A. von Kremer, loc. cit., l. 234; ii. 152-153).

In recent times Meccas became the centre of the slave trade through political circumstances. The slaves were mostly obtained from Africa and the Can- cussus, "Circassia, male and female," says C. Smouk Harghajte, (Mekha, ii. 11 et seq.), come via Constantinople; owing to high prices ..., their number is small, they are nearly sold in the open market at Mecca. Much more important, both for trade and for the composition of the population of Mecca, are the African slaves .... Incredible as it was in former times, it is true now that the slave market of Mecca ... occasionally receives small supplies of slaves from British India, and the Dutch East-Indies. ... I saw many young slaves from Hindustan ... I could not ascertain whether they had been kidnapped or sold by their parents not from what region they came. On the slave trade of the People of the Book in Singapore that the slave on concubinage, with Chinese female slaves, in C. Smouk Harghajte, Ein Arabischer Brief vom arabischen Sklavenhandel in Singapour, in the Zeitschr. d. Deutsch. Morgenl. Gesellschaft, s. 395-402.

During my stay in Mecca", says this author (loc. cit., p. 401), I noticed that Chinese female slaves were not seldom imported into the Holy City from Singapore.

A. LEGAL POSITION OF SLAVES ACCORDING TO THE TERMS OF THE CANONICAL LAW. CONCUBINAGE AND MARRIAGE.

Theoretically slaves have no legal rights whatever, according to Mohammedan law they are merely things, the property of their owner. The latter can alienate them as he likes, by sale, by dowry, or in other ways. In the eyes of the law they are incapable of making any enactment; can therefore neither alienate, nor undertake responsibilities, nor make wills, and therefore cannot be guardians or testamentary executors; what they earn belongs to their master. Neither can a slave appear as witness in a court of Justice. He can, however, at the order of his master (e.g., as shop-assistant) make contracts concerning property and accept liabilities (he is then mas'dinn ada'na, as he is styled in the Muslim law books).

Between slaves and their masters, according to the terms of the law, marriage is impossible and only concubinage is permitted, but in all other cases even for free blacks and whites, marriage was not considered as legal. Slaves may marry with the consent of their masters. According to most jurists, slaves may have only two wives (slaves or free women), but according to the Maliks they may have four like free Mohammadians. The slave, like the freeman, is obliged to give a dowry and must work for it. The dowry due to female slaves, however, belongs to their owner; if a female slave marries, she cannot acquire property. The slave may only repudiate his wife twice. When he repudiates her for the first time, he may, if her waiting term is not terminated, demand her back again; but if he repudiates her a second time, the divorce cannot be annulled. The waiting term (idda) for female slaves is the same as for free women with the following difference: if a female slave is married by her husband by death, she must observe a waiting time of 2 months and 5 days only, and if she loses him through any other cause, it is of 2 years only, instead of 3 years.

The children of a married female slave belong to her master. If a slave may also according to the law construct a marriage with the female slave of another master. The serious part of this is that the children of such marriages become the slaves of the mother's master. For this reason marriage between a free- man and a female slave is, according to most jurists, permissible only under the following conditions: 1) that he is not yet married; 2) that he does not possess the required dowry for a free woman; 3) that he may be exposed to the danger of impotence if he remains a celibate; 4) that the female slave is a Mohammadan (comp. Koran, iv. 29-30). Only the Harunis permit such marriages also with a Jewish or Christian slave and do not insist on the 2nd and 3rd stipulations. That female slaves are married by freemen is "a case that happens more frequently than might be expected" (Mekha, ii. 136).

If a master by virtue of his right of ownership begets a child of his slave, the child belongs to his father's class and is therefore free. This principle was first laid down in Istan. Amongst the
ancient Arabs the rule was *portus sequitor iterum*. The best known case is probably that of the poet 'Antarn; he was originally a slave, his mother being an Abyssinian slave. It was only later in life that his father gave him his freedom. In the strictest sense of Islam, the true Arabian mind was shocked at the idea that slaves should bear "their own masters", i.e., free children, and that even caliphs could be descended from slaves (see J. Wallisheim, *Die Ehe bei den alten Arabern*, in *Nüchr. d. Kgl. Gesellsch. d. Wissenschaft zu Göttingen*, Phil.-hist. Kl., 1895, p. 440; A. von Kremer, loc. cit., ii. 116; G. Jacob, loc. cit., pen. 213; Alghaib, vii. 149; comp. J. L. Borchhardt, *Notes on the Beduine and Wahabies*, London, 1831, i. 182). The slave, who has born her master a child, is called *umma wa'adat*, i.e., "mother of [his] child." On the death of her master she recovers her freedom. On this account a master can neither sell nor enslave his *umma wa'adat*.

The master may have sexual relations only with his Mohammedan, Christian or Jewish slaves, not with unbelievers, and according to the Shafi'ite school, the modern Christians and Jews are to be placed in the same category as other unbelievers, with whom cohabitation is absolutely forbidden on account of their *forced* books of revelation.

Anybody who has obtained a female slave by purchase or in any other way may not *cohabit* with her before he has ascertained that she is not pregnant, so that an *adultery* arises concerning the paternity of the child. In Arabic this is called *ista'lib* (i.e., waiting or examination as to whether the uterus of the slave is free). To this end the law assigns a certain period of probation. If the slave is pregnant, the master must of course wait until she delivers.

5. *Liberation* (*fard*) and *Patronage* (*wala*).

The liberation of slaves is looked upon in Islam as a good work (*fard*), and gives right to a reward in the other world. He who sets free a Muslim slave, shall be freed from the fires of Hell*, Muhammad is said to have declared.

Naturally only the legal owner of a slave can set him free. If, however, a slave is the common property of several persons and one of the latter gives him his freedom, the slave becomes entirely free if his liberator is able to pay the co-owners the value of part due to them; otherwise the slave is only partly free. Such a slave is called *Muqaddas* or more literally, "a divided one."

The *umma wa'adat*, as already mentioned, becomes free on the death of her master. Anybody also who becomes the property of his nearest relative becomes *free*. According to the Shafi'ite school, only the direct relatives in descending or ascending line of the owner can become free in this way; according to the Malikites, also his brothers and sisters, and according to the Hanafis, who stand in such relationship to the owner that marriage between them would be illegal, i.e., every *Afifa*(marriage).

If anyone says to his slave: "When I die you shall be free," this is called *saddir* liberation. According to most jurisconsults (Hanafites and Malikites), the owner cannot recall the *saddir* and the slave (i.e., the *Muqaddas*) is un aflame.

According to the Shafi'ites, the owner may cancel the *saddir* as any other instanlatory disposition, e.g., by selling the *Muqaddas*, the *saddir* being thereby annulled. In any case all are unanimous that on the death of the owner, the *saddir* is to be considered as a testamentary enactment. If therefore the value of the *Muqaddas* exceeds one third of the value of the estate, only a part of the *Muqaddas* becomes free and the rest of him remains a slave.

The *wala* is a form of buying oneself free, which Islam has received from the old Arabian custom (comp. above the case of Shu'ayriya and Kurrain, xxiv. 33). It is a contractual liberation, and a sine qua non of it is that the slave pays his owner a certain equivalent for his freedom, according to the Shafi'ite opinion, at least 2 or 3 installments. This contract cannot be canceled by the owner (waqf), but the slave (muqaddas) alone can annul it if he wishes. The owner must allow the slave to obtain property, whilst the slave binds himself to pay the price agreed upon. The *muqaddas* is un aflame. On payment of the last installment he is free.

It is praiseworthy to help the slave in his efforts to obtain freedom, and accordingly to the Shafi'ite school, the owner should grant the *muqaddas* the reduction of the purchase price of his freedom. A portion of the poor-rates (*taghri*) is to be specially set aside for the *muqaddas*. If a slave asks for the *wala*, it is pious to furnish the owner to grant it, but not obligatory (as many of the older jurists assert in Islam aslanted).

The slave is called *gibon*, if he or she is neither *muqaddas*, nor *muqaddas*, nor *umma wa'adat*, nor *umma wa'adat*, but entirely unfree. A legal consequence of every liberation is the *clientship* or *patronage* (*wala*). The freed slave is the client of the liberator; if he dies without heirs, his patron inherits his estate, or if the latter be dead, then the latter's male heirs (e.g., his father) inherit him. On the death of the patron, his patronage is transferred to his *upokrit*, and besides the right of inheritance it gives his holder certain other prerogatives. The patron is *brial attorney* (i.e., asks for the freed female slave) and he receives the blood-money if the freed slave is murdered etc.


"Honor God and be kind.... even to your slaves", says the Koran (xxv. 40), and according to many impartial testinomies, the treatment of slaves is in general, in spite of their lack of legal rights in Islam, is not bad. Comp. E. W. Lane, *The Thousand and one Nights* (note 73 to chap. I. On slaves): "The Prophet strongly enjoined the duty of kindness to slaves. Feed your enemies, said he, with food of that which ye eat, and clothe them with such clothing as ye wear, and command them not to do that which they are unable. These precepts are generally attended to, either entirely, or in a great degree. The owner may cohabit with any of his female slaves... If he has not married her to another man, the condition of many concubine slaves is happy... These and all other slaves of either sex are generally treated with kindness... Their services are commonly light... The general assertions of travellers in the East are satisfactory
...evidence in favor of the humane conduct of most Muslims to their slaves."

"Public opinion on Muslim slavery," says C. Snouck Hurgronje (Ueber meine Reise nach Meckha, in the Verhandl. d. Gesell. für Erdk. an Berlin, siv (1887), 150 et seq.), "in Europe has been led astray by confusing American and Oriental conditions; on this account the English regulations for the prevention of the slave trade have been wrongly applauded. As soon as the African tribes are capable of estimating the value of life and liberty, enslavement will come to an end. And it is a blessing for most of them that they are made slaves. Nearly all slaves, whom, in the form of an essay, I invited to go back to their homes only accepted on the stipulation that I would bring them back to Mecca again. They are received into the family of their masters and, after a few years' servitude, are received into society as freemen generally; they are even convinced that slavery has made men of them. ..." Taken all in all, as an avowed thing of the community, the slave-propaganda is distasteful to me."


"The concubines, especially Abyssinian ones," says Snouck Hurgronje (Ueber meine Reise, loc. cit.), "are for several reasons more highly esteemed by the Mecceans than their free wives; the relation is completely recognized by both religion and custom."

Comp. the same writer's Mecca, ii. 136 et seq.: "As mother of one or more Mecceans she [the woman mulât] belongs to society in Mecca practically as a free member, although her servitude continues nominally. Theoretically [her] children are in every way equal to those born of a free mother; as a fact they are more often favored by the father than neglected by him. In general it may be said that in every well-to-do family sons of both classes of mothers, free women and slaves, are represented; neither in appearance, nor in their mutual behavior can the stranger remark the difference."

Concerning the position of the slave as craftsman, laborer, servant, etc., see Mecca, ii. 11 et seq. In general their lot is not a happy one; their food is ample. After their liberation the laborers seek work as heridors, water-carriers, etc.; they generally prefer the guardianship of the owner to go on, especially when their owner allows them to marry. Domestic servants are almost regularly freed at the age of 20, one reason being that their occupation brings them into daily contact with free women and female slaves. The well-to-do owners also feel obliged, if possible, to give his faithful servant a home of his own, and the liberation of a slave in itself is considered to be a good work; the family tie remains as strong as before."

"Hardly any office or position whatever is unattainable for the freed slave; they compete on an equal standing with the free-born, and the results show that they are not the least equipped for the strife, for amongst the most influential citizens, proprietors of house property and of business, they have many representatives" (loc. cit., ii. 13-14).
pilgrimage in the year 35. When Ali was obliged to accept arbitration, he wanted to make 'Abd Allah his representative, but his own followers rejected the proposal. Nevertheless he accompanied Ali Mūṣaffa, and was in Dāmit al-Damādī with him. When Ali lost Egypt, he consigned him with words of friendship. Concerning his further doings, reports differ very greatly. But one fact is confirmed on all sides, viz. that he took a large sum of money (some say 6 million dirhems) from the state treasury of Buyya and then left the town. But, whereas several authorities, as for instance al-Mālikī, al-Nūr al-Dīn, and Belkhayr, think this incident happened before the assassination of 'Ali, others, as Abū Umayrā and al-Zahiri, place it during Hasam's caliphate, and represent it as being much more reprehensible. Since, according to their version, 'Abd Allah went over to Mu'āwiyah, and got the latter to secure the stolen sum for him as a reward for his treachery, at the same time it is true that this perjury is ascribed to 'Abd Allah's brother 'Uthamn al-Aswad, Nāšā and Harān, and Yāḥyā; yet it can hardly be doubted but that this is later distortion of the facts made in order to whitewash the celebrated member of the Abbadide family and that 'Abd Allah really betrayed his cousin. The fact that after al-Haamid's abolition he recognized the rule of the godless Umayyad could not be denied even by the Abbadides historians. In order to palliate to a certain extent the undeniable fact that he was a renegade, al-Mālikī makes him protest in company with the four candidates for the caliphate, against Mu'āwiyah's efforts to secure the sovereignty for his son Yazid, but this is certainly a merely harmless fiction. After Mu'āwiyah's death he quietly did homage to Yazid on perceiving that the latter had a majority on his side. He died in 68/689, or according to some, in the year 69 or 70.

'Abd Allah does not owe his fame to his political activity, which is but touched upon by his biographers, but to his greatly admired knowledge of profane and sacred traditions, of jurisprudence and commenting the Korān. He is celebrated as the Doctor (Rabbih) of the Community (Hūṣūl al-ummā), and is called the 'sea'; the traditions contain the most exaggerated accounts of his infallible scholarship and of the interest the Prophet took in this infant prodigy. Criticism has, however, come to a different conclusion and has exposed him as a conscientious liar, whose forgeries quite correspond to his cunning political tricks. A partial justification for him might no doubt be found in the possibility that several of the traditions, which go under his name, may have been forged upon him by latter forgers. Amidst his traditions which refer to his own times or to the immediately preceding period, there are to be found the most baseless inventions; as, for instance, the dream of his aunt 'Ālika (Hun Hāshān, ed. Wāṣṭeṣān, pp. 428 et seq.), the collapse of the ideal at Muḥammad's bidding (ibid., pp. 824 et seq.), the participation of Bīla in the council of the Kūnālīs (ibid., p. 324), etc. He did not, however, confine himself to relating occasional traditions and to answering the questions put to him; he welded his tales into a great system which took into account the creation; the history of mankind, and the pre-Islamic times. For this purpose, since he could not possibly invent everything, he made use of information supplied to him by some Jewish converts to Islam, especially that supplied by a South Arabian Jew, Kūth b. Mātir, but he so disguised the matter that only obtained till it agreed with the Korān and Islamic ideas. An altogether other thing he sketched a theory of the rise and development of ancient Arabian idolatry, in which the suggestions of the Korān and all sorts of Biblical and other reminiscences are most brazenly mingled. Only in those rare cases, where there is absolutely no reason to suspect lying, may his traditions be used for historical research.


'ABD ALLAH & 'ABD ALLAH [See al-Maybūdī]

'ABD ALLAH & 'ABD AL-KĀDIR (Malay pronunciation 'Abdur'Allah bin 'Abdur'Rahman), survived Mu'āwiyah, a.o. teacher of languages, was born in 796. In Malacca, where his grandfather, the son of Shaikh 'Abd al-Kādir, who came originally from Yemen, had settled. At an early age 'Abd Allah received lessons in Malay from his father, who is said to have been an expert Malay scholar, and endeavored to make himself fully master of this language by reading Malay writings and by associating with educated Malays. As he learned foreign languages and continually came to contact with Europeans, as for instance, Farquhar, Raffles, and the missionaries Milne, Morrison and Thomson, his culture increased rapidly.

Shortly after the founding of Singapore (1819), he established himself in that town and earned his living in many different ways. He acted as an interpreter, gave lessons in Malay, wrote letters, and assisted the American missionaries North, Kesbury and others in translating mission-books and school-books.

'Abd Allah must be ranked amongst the best Malay writers of the 19th century, and his works are an undeniable testimonies of his extraordinary range of knowledge (for a Malay) and his culture. It is to be regretted that he did not always pay attention to style and that his language is often lacking in purity, both defects which are to be ascribed to his intercourse with Europeans.

His principal book is the so-called Rihāyat 'Abd Allah, an autobiography, in which he also mentions politically important personages, as Farquhar and Raffles (who was his secretary he was), and emphasizes the advantage of a European administration over an Indian one, even though he at the same time sharply criticizes the administrative measures of the English and Dutch. A
full extract from this work is to be found in the
"Abd Allah" von Achmud c. (1854); fragments
are given in Nieuwen's "Anthologie" and the
Malaysia Literature, ill. by Mearisinge. In Singa-
apore the whole work has been repeatedly litho-
graphed and printed; by H. C. Klinkert as "Bio-
graphie von Abd Allah" (Leiden, 1882).

In 1858 was published at Singapore under the
title of "Buku Ali Kinta Pelayaran Abd Allah
uevo Singapura ke-Kelantan," a description of a
journey to the Malay States on the east coast of
the Peninsula of Malaya, giving most important
information in every department of knowledge
concerning them; a second edition appeared in
1852 (reprinted several times since then). Pe-
appeal in Leyden brought out a printed edition
in 1855, and H. C. Klinkert, a lithographed one
in 1889. Dussurier translated this traveller's diary
into French (Paris, 1850); an abridged translation
was made by De Hollandier (Oost, Jan. 1851).

Abd Allah translated from Tamil the collection of
Indian Fables known under the name of "Panti
Pandu," into Malay under the title of "Bijehat
Pandi Pandurn." Besides the Singapore editions
there is a translation by H. N. Coehlow of the
"Bijehat Pandu," lvi. by Meursinge, 1860, whilst
H. C. Klinkert furnished a translation of it into
Dutch in 1871.

Of his remaining and less important writings
only his "Journey to Mecca" may be mentioned; the
narrative concludes with the description of Mecca
shortly after his arrival at Mecca, "Abd Allah
died in 1854." This work was published at Singa-
apore and also at Leyden by Klinkert, who also
published a translation of it in the "Bijehat Pandu"
of the Kominkhoi Institute.

Abd Allah edited the Malay Chronicles of
"Singa- Melayu" (Singapore), of which a new
edition was made in 1884 in Leyden, under the
supervision of H. C. Klinkert.

(VAN OPHYSEN.)

"ABD ALLAH." Abd al-Malik b. Mar-
wan, son of the caliph. Abd al-Malik b. Marwan
is described as a statesman rather than a military
leader, perhaps somewhat earlier, as his son is said to have
been 27 years old in the year 857 (704). He grew
up in Damascus and accompanied his father in several
campaigns. We first meet him as an independent
general in the year 81 (700-701), in one of the usual raids against the Eastern Romans. Then in the year 82 (701-702), he was sent with Muhammad b. Marwan to help al-Mut'abl against al-Abd Allah and played a part in the negotiations of al-Hajjaj. Thereupon he again led expedi-
tions against the Eastern Romans, and in the year 84 (703-704) conquered al-Ma'arqah, which he
converted into a military camp. After the death of
his uncle Abd al-A'far b. Marwan, he was
appointed governor of Egypt in the year 857 (704).
On the 11th of Dhu al-Hijjah he made his entry into
Fustat. He was to wipe out all traces of "Abd al-
A'far, and therefore changed all the officials.
His administration is described in traditional
manuscripts, as successful and embellished public
monies. The only really important achievement
of his rule was the introduction of the Arabic lan-
guage into the Diwan of the capital. His admin-
istration gave offence in Damascus; in the year
88 (706-707) he made there a passing visit, and in 90
(708-709) he was definitely recalled. He departed
to Syria with many presents, but they were taken
from him in the province of the Jordan by order of
the caliph. Thereupon he disappeared from the
political arena. Only Ya'qub b. al-Dhahab has the
information that he was executed on the instructions
coming to power. He is said to have been hanged by
al-Salih in the year 122 (749-750) in Hira.

Bibliography: Ibn Taghitrib, li. 214 et seq.; Malath, Abū Jafar, i. 95, 302; Wadensfeld, "Die Reisebriefe von Agypten," ii. 38 et seq.; Tab-
art, ii. 1027, 1023 et seq.; 1127, 1165; Ibn al-
i. Wissen. zu Götingen," phil.-hist. ch.,
1901, fasc. c. p. 20; Yaqub (ed. Houtman), ii. 414, 466; "Feyruz. Schott-Kienhardt," i. 17-16,
25-29. (C. H. BECKER.)

"ABD ALLAH." Abd al-Muttalib, Mu-
hammed's father. Tradition has handed down but
little concerning him, and this little consists of
worthless legends. Al-Kalbi gives the 24th year
of Abûthairun's reign as the year of his birth.
That he was the finest of Khawilites is self evi-
dent. The well-known story of his father's vow to
sacrifice one son if he had two was the occasion
of 'Abd Allah on whom the lot had fallen, makes
"Abd Allah the youngest son notwithstanding the
fact that his brother Abdur was but little older than
Muhammad. In the same way the account of his
marriage with A'mina (p. v.) has been en-
bellished by legend. That Muhammad became an
orphan early in life is, according to Koel'tn, zcitii. 6,
certain, but opinions differ as to whether "Abd
Allah died before the birth of his son or shortly
after it. Possibly the former opinion is based on a
dogmatic theory (comp. Bahrini's utterance, in Tabart,
i. 1124, "it is not seemly that his father he still
alive"). He is said to have sickened and died
during a business trip in Medina, and his
grave is shown in the courtyard of a certain Nabi-
hia. According to a wide spread statement, he
died at the age of twenty-five.

Bibliography: Tabart, i. 927, 979 et seq.,
1074-1081; Ibn Hibehn, (ed. Wilczynski),
li. 97-103; Ibn Sa'd, i. 53-54, 38 et seq.; Ya'qub
(ed. Houtman), ii. 8; Musâli, Murshid (Paris),
iv. 130; Muir, The life of Mahomet (3rd ed.),
pp. 251 et seq., 10 et seq.; Sprenger, Das Leben
und die Lehre des Muhammed, i. 135 et seq.
(P. BEUL.)

"ABD ALLAH." Abd al-Zahir. [See Ibn
Abd al-Zahir.]

"ABD ALLAH." Abd al-A'far, founder of
the dynasty of the Abbasides (p. v.), in Badajoz,
with the surname of al-Manṣūr, reigned until about
422 (1031). He belonged to the Becher family of
the Banu Aqās and is therefore called Ibn al-
Aqās, for the name of his father was Muhammad
b. Maslam.

Bibliography: Hooyvist, Spec. e litt.
Oriental, seu elsaurorum scriptorum locup.
laev. agregaturn familia etc. (Leiden, 1839).

"ABD ALLAH." Abd al-Mashhur. [See Ibn
al-Baytrik.]

"ABD ALLAH" (Abd. Paris) b. 'Abd
al-Manṣūr b. Muhammed Shatibi al-Mahdi, pro-
claimed 'Abdi al-Walid bi-llah, governor of Mar-
akeh (Morocco), was proclaimed sultan in this
town on Friday, 25 Rabi' I. 1012 (5 Sept. 1603),
s. a few days after the death of his father and the
proclamation of his brother Zaidan by the inhab-
itsants of Fez.
Immediately after he was proclaimed, the new sultan of Morocco was forced to fight against his brother, who contested the supreme authority. The 'auml;an of Fez, having been won over to the party of Mansur Zaidan, dictated by a jutla (judicial decision) that Abi Firas 'Abd Allah had been illegally proclaimed, it is because the legitimate sultan had been already proclaimed, and secondly because the rights of a son of a slave (Abd Allah's mother was a freed slave of Al-Mansur) are not equal to those of a son of a free woman. War immediately broke out and the two sultans marched against each other.

The sultan Al-Mansur had had three sons. The eldest, Muhammad Shalik, brother of Abi Firas 'Abd Allah by the same mother, had been entrusted with the government of Fez. But, regarding his old father's partiality for Zaidan, he revolted and attempted to seize the sultan. Al- Mansur immediately left his capital, Morocco, went to Fez, succeeded in seizing the rebel and sent him to Morocco as a prisoner. He was still there in confinement at the time the following events took place.

Muhammad Shalik was adored by his troops. Abi Firas was persuaded to pardon him and put him in command of an army corps. This was done on condition that Muhammad Shalik should give himself up to Abi Firas again after the battle.

When the two hostile armies met on the banks of the L'um al-Kabir, half of Zaidan's soldiers left him in the lurch and joined Muhammad Shalik. The defeated Zaidan in vain tried to reach Fez and fortify himself there, and was obliged to flee and take refuge with the Turks at Jadida. Muhammad Shalik, for his part, sent back to Abi Firas the regiments entrusted to him, and he added them, as prisoners, the sultans and khalif of Fez, who had brought about the elevation of Zaidan; but did not return to give himself up again to his brother.

Abi Firas had to accept matters as they stood. The only manner in which he could mark his displeasure was to send back the sultans and khalif of Fez, fully pardoned and loaded with presents. The sultans fled on the way.

The two brothers were not long in beginning to fight for the possession of Morocco. Their armies met, according to some, at Aslal, according to others, at Mass al-Rammil. Abi Firas 'Abd Allah was defeated and had to flee towards Sla (1025 = 1666). The army of Muhammad Shalik, being mistress of Morocco, committed such atrocities that the people revolted and proclaimed Zaidan, who was ransoming in the neighborhood, as their sovereign.

This proclamation caused the reconciliation of Abi Firas and Muhammad, who first retreated to Fez and then to Kays al-Kabir, pursued by Zaidan's Turkish khalif, Musafir Pacha. Muhammad Shalik then went to Spain to implore the aid of Philip III, whilst Abi Firas and 'Abd Allah, the son of Muhammad Shalik, tried to hold the country against Zaidan by the side of Taza (1027 = 1668). With the help of some Berber contingents they delivered an attack near Fez. The death of the khalif Musafir Pacha in the battle, followed by the rout of Zaidan's troops, enabled Abi Firas and his nephew to seize the town (Rabi' II 1018 = July 1609). But Abi Firas did not enjoy the fruits of their joint victory for long. A plot of the 'ulama' of the Sherifs to proclaim him sovereign at the expense of Muhammad Shalik was discovered by his nephew. The latter resolved to prevent it and, accompanied by his khalif, Hasan Abi Duhair, went by night to Abi Firas' bed-chamber. He heard a whisper and a scarp of surrounded by his wives. 'Abd Allah, b. Muhammad Shalik sent the women out and strangled his uncle, who fought to the last gasp and tried to strike him with his feet (Lqumad I 1018 = August 1609).

'Abd Allah was a religious and erudite man. He had inaugurated his rule by building a mosque at Morocco near the tomb of the saint 'Abu'l-'Abbás al-Saffi. In front of this mosque he built a library, which he filled with rare books and valuable registers. He hoped by so doing to obtain the assistance of the saint in the affairs of his government.

Bibliography: Muhammad al-Kadi, Nuzhat al-Mahalliyin (Fes, 1309), l. 42 et seq.; Muhammad al-Wafarri, Kitab Safina (Fes, s. d.), pp. 16, 137; idem, Nuzhat al-Abdari (Paris, 1850), l. 189 et seq.; l. 308 et seq.; Al-Mansur, Kitab al-Ishba (Cairo, 1312), iii. 98 et seq.; A Court, Etablissement des Chefs au Maroc et leurs Rivalites avec les Turcs de la Rgence d'Alger (Paris, 1904), pp. 149 et seq.

(Al. Cour.)

'ABD ALLAH, b. 'Ali, uncle of the caliph Abu l-'Abbás al-Saffi and Abu Duffer al-Mansur. 'Abd Allah was one of the most active participants in the battle of the 'Abbasid caliphs against the last Umayyad caliph, Marwan II. He was commander-in-chief in the decisive battle at the Greater Zab, where Marwan lost his crown, and when the latter took to flight, 'Abd Allah pursued him, soon after conquer Damascus and marched on to Palestine, where he had the fugitive caliph pursued to Egypt. Even more implausibly than his brother 'Abdu'llah b. 'Ali did 'Abd Allah wage war on the Umayyads, who were still alive, and shrank from no method to wipe out root and branch. During his stay in Palestine, he had seventy of them murdered at one blow. Such cruelties naturally caused ill-will against the new ruler, and a dangerous rebellion in Syria broke out under the leadership of Abu Muhammad, a descendant of Mu'awiyah I, and Abu al- Ward b. al-Kawthar, the governor of Kinnair. The rebels at first inflicted a defeat on the 'Abbasid troops, but were beaten by 'Abd al-Malik in 750 at Marj al-Akhram. As governor of Syria, 'Abd Allah soon threatened the safety of the new dynasty. After the death of Abu l-'Abbás, of which according to others at the end of his reign, he made claims to the caliphate, which he could base not only on his age, but also on his important services in the war against the Umayyads. Moreover he had at his disposal a considerable army, which in reality he was to lead against the Byzantines. When he learned that the powerful governor of Khurásan, Abu Muslim, had died for the caliph al-Ma'mun, he gathered 70000 Khorassanians in his army, because he knew that they would never fight against Abu Muslim, and with his remaining troops proceeded against the latter. He was, however, in Lqumad II 1157 (Nov. 754) defeated at Nasiria and had to flee to his brother Sulaiman, the governor of Egypt. After a couple of years, the latter was dismissed, and 'Abd
Allah was arrested by order of the caliph al-Manṣūr. He remained some 7 years in prison, then in the year 147 (764) he was taken into a house that had been purposely underminded; it fell down on him and buried him under the ruins. At his death he is said to have been 52 years of age.

Bibliography: Tahārī, ii. 27 et seq.; Well, Gesch. d. Chalifen, i. 700; ii. 8 et seq.; A. Müller, Der Islam im Morgen- und Abendland, i. 456 et seq.

(K. V. ZETTKESTÄN)

\textbf{`ABBĀD ALLĀH \textdagger} \textdaggertext{, governor of Baṣra, was born at Mecca in the year 4 (626). He was a Khurṣī́dite and a cousin of `Othman b. `Affān. `Abbād Allah is principally known as the conqueror of a great part of Persia; when, in the year 29 (649-650), `Othman gave him the government of Baṣra, `Abbād Allah went towards Khurāsān and brought it, as well as Sīrjūstān and many other places, under the rule of the Arabs. Nīshābūr and Sārakhs capitulated, and Merv obtained peace on condition of paying an annual tribute of two million dirhems. In the year 30 (656-657), `Abbād Allah was one of the first to respond to the appeal of `Abd al-Malik to avenge the death of `Othman. He helped `Abd al-Malik with money and came to her march towards Baṣra. After `Abd al-Malik's forces were defeated by Harūn, `Abbād Allah took refuge with `Abdullah b. Bū Mahfūz, who took him to Damascus. He lived there till 41 (661-662), when Mu'āwiya reinstated him in the government of Baṣra. But, finding him too lenient towards criminals, Mu'āwiya dismissed him in 44 (664-665). Since then he seems to have lived in retirement until his death at Mecca in 59 (678-679).

`Abbād Allah was also renowned on account of his numerous public works: he planted date palms, dug wells at al-Nihāj and Khaybat, and made two canals at Baṣra and the canal of al-Mulla, a Relationist; he transmitted a tradition from the Prophet himself.

Bibliography: Tabārī, i. 2802; ii. 1457; Ibn Sa'd, v. 50 et seq.; Behāshfī (ed. d. Goeze), pp. 315 et seq.; Ibn al-Mārail, Usd al-Ghāʾib, ii. 191 et seq. (M. S. SIEBER.)

\textbf{`ABBĀD ALLĀH \textdagger} \textdaggertext{, a. Aṣāfī, see al-Yaffī, R.}

\textbf{`ABBĀD ALLĀH \textdagger} \textdaggertext{, barī. See Ibn Barī.}

\textbf{`ABBĀD ALLĀH \textdagger} \textdaggertext{, Dāʾfārī, a. Abī Jālīs, nephew of the caliph `Abd al-Malik. `Abbād Allah's father had gone over to Ikhshīd very early, and took part in the emigration of the first believers to Abyssinia, where, according to the common belief, `Abbād Allah was born. On his mother's side he was a brother of Muṣṭafā b. Abī Bakr, the mother's name was `Ammā, the name `Ummās al-Khaṭṭānīyya. Some years after the father returned to Medina taking his son with him, `Abbād Allah became known chiefly on account of his great generosity, and received the honorific surname of Bahār al-Dhīlīd, "the Ocean of Generosity." He appears to have played no very important part in politics, although his name crops up from time to time in history during `Alī's time and that following. When Mu'āwiya tried to throw suspicion on Kaš b. Sa'd, the villainous governor of Egypt, to damage him in `Alī's eyes, `Abbād Allah advised the removal of Kaš; `Abbād Allah himself to be persuaded and took the careful step to replace him by Muḥammad b. Abī Bakr, who in a very short time brought the whole of Egypt into the greatest confusion. This took place in the year 36 (656-657). When in the year 60 (680), after}

Yazīd's succession, the Shī'ites in Kūfa summoned Ḥusain b. `Alī to proceed to that city to save himself proclaimed caliph, `Abbād Allah among other advocates to disannul him from this dangerous enterprise, but without success. The date of `Abbād Allah's death is generally given as 95 (699-700) and the place Medina, but according to others, he did not die before the year 94 or 95. Besides, 87 or 90 is also given as the year of his death.

Bibliography: Tabārī, i. 3243 et seq.; ii. 3 et seq.; iii. 2539 et seq.; Ibn al-Mārail (ed. Tarnb.), ii. 225 et seq.; Nawkāwi (ed. Wustenfeld), pp. 337 et seq. (K. V. ZETTKESTÄN)

\textbf{`ABBĀD ALLĀH \textdagger} \textdaggertext{, see also Ibn Sa'd, v. 62 et seq.}

\textbf{`ABBĀD ALLĀH \textdagger} \textdaggertext{, Hamdūn b. Hāmidūn, called Abū 'l-Hajjāj, of the tribe of Taghlib, was appointed governor of al-Mansūl (Mossul) by the caliph al-Muqtadī in the year 293 (905), in which place he had to fight against the host-loving Kurds. He took no part in the conspiracy to proclaim Ibn al-Mu’tazz, a. caliph instead of al-Mukhtar, in which his brother Ḥusain played a leading part; he was indeed, on the failure of this enterprise, entrusted with the task of capturing his fugitive brother, in which he was successful. When he was dismissed from his office in the year 301 (913-914), he rose against the caliph. As he submitted to Mu’āwiya, a. was sent against him, he was pardoned by al-Mukhtar and presented with a state dress; more than this, he was reinstated as governor of al-Mansūl. It is, however, true that, when his brother Ḥusain again rebelled in the year 303 (915-916) and was taken prisoner, he was arrested together with all his family. Set free in 305 (917-918), he was in 308 (920) entrusted with guarding the road to Khurāsān and was again governor of al-Mansūl, whether he, however, sent his son Ḥasan as his representative. The latter became his successor. After many wars (to which we owed his famous Abū 'l-Hajjāj, the "father of lighting") with the Karathunians, with Ḥasan b. Abī 'l-Muqaffa, a. and others, he met his death in the year 317 (929), when the revolution, which he and others, disannulled with al-Mukhtar's rule, had instigated to proclaim al-Kalbūsí caliph. This in turn was put an end after some initial success to the project of the Handānis (9-12).}

led the pilgrimage, the latter's suspicions were aroused, because they did not appear with the other Hashimides to greet him, and his suspicions fell more especially on Muhammad. After his accession al-Manṣūr tried to sound the Hashimides as to Muhammad's real opinions, but they spoke only good of him and endeavored to excuse his absence. Only al-Ḥasan b. Zaid advised the caliph to beware of this dangerous 'Allide. In order to remove all doubts, al-Manṣūr ordered 'Oqba b. Salm to get into 'Abd Allāh's confidence by means of presents and forged letters from Khurāsān, the moral centre of 'Allide propaganda. At first 'Abd Allāh was very cautious, but finally fell into the trap, and when 'Oqba asked him for an answer for his supposed companion in Khurāsān, he did indeed refuse to give one in writing, but asked him to inform them by word of mouth that he greeted them and that his two sons would rise up in the near future. As soon as 'Oqba had in this manner convinced himself of the rebellious intentions of the 'Allides, he at once informed the caliph, and when the latter in the year 170 (783) again made a pilgrimage, he invited 'Abd Allāh to come to him, and asked him if he could really count on his fidelity. 'Abd Allāh assured him of his honorable sentiments; but shortly after the caliph suddenly appeared, he understood that he had been betrayed and took refuge in entertainments. Al-Manṣūr, however, had him arrested. 'Abd Allāh's relative shared his fate, but the caliph was not able to seize his two sons. When he again came to Medina in the year 144 (762) after having accomplished another pilgrimage, he took the prisoners with him to Babylon, and soon afterwards 'Abd Allāh died there in prison at the age of 75. According to current accounts, he was murdered by al-Manṣūr's orders.

Bibliography: Tahāf, ii. 1358 et seq.; ibid. iii. 143 et seq.; Ibo al-ʿAllāh (ed. Tomāb., v. 172 et seq.); Well, Ḥadīth. d. Chātifen, ii. 40 et seq. (K. V. Zettersten.)

'ABD ALLĀH b. ṬĀRAY (ABAYY) b. MUḤARRRĪ AL-TĀMMI. The chronicles of the African Abūdītes, which are so valuable with respect to the history of Khārijism, are very sparing in details about this person. He has given his name to the branch of the Wahhabīs, who opposed the arbitration between Ṭim and Muḥmar, and who have developed principally in the Maghrib, where they still exist [see AL-MMUṬĪ]. He is mentioned as having been a member of the Jamāah of the doctrines of the 2nd half of the 1st century of the Hegira.

He maintained many controversies with the Khārijites, who gave themselves up to the worst excesses and exaggerated the primitive doctrines of the Muḥammadians; and, following the suggestion of Dājr b. Zāhīr, rallied round him the Wahhabīs, who wished to remain within the limits of common sense and the Sunna.

Abādīt chronicles say that 'Abd Allāh b. Ṭāray took no part in the rebellions of the Khārijites against the Caliphate but lived in simplicity. Al-Barrāḍī in his Kitāb al-Ḥayawān gives in extenso a very dignified letter on religious polemics, which he sent to 'Abd al-ʿAllāh b. Marwīn (comp. Sachau, Mitchell, d. Senac, für Orient. Sprach., ii. 283 pp. 12 et seq.), who gives a German translation of two letters by 'Abd Allāh (in reply to a missive, which this prince had sent him by a certain Sāmīh b. Aṣim.)
According to Shamshînâ (Allāh al-Sayyid, p. 177), 'Abd Allāh b. ibēṣ was one of the Massúmuhs who went to Meccâ to defend that town against Mu'āwīya b. Yūsuf (q.v.). In 646 (683-684). [For bibliography, see A. Shamshâni.]

'ABD ALLĀH b. Ḳir fís (I). b. As-Sukhdān Āṣim, second Aghlabide emir (797-812) died on the 6th Dhu 'l-Ḥijdāda 207 (July 817). In his father's reign, he commanded the troops that defeated Tripoli against the Aghlabite Berbers, who were led by the Rostemide emir 'Abd al-Walid ibn Kūthayr and made a treaty with him. (M. G. D.)

'ABD ALLĀH (Muhammad) b. Ḳir fís II. b. Aḥmed Abū ʿ十三届, tenth Aghlabide emir. He was entrusted with many emirs by his father; he was also in 280 (893) massacred by his ġārd of Bilāsā; in 284 (897) he fought the Tūbānīs; in 286 (899) he made a campaign at Bīlāsā; finally, in 287 (900) he was named governor of Sicily, where he took possession of Palérimum and Reggio. Ḳir fís recalled him in 286 (896) and restored his favor in 287 (897-288 March). He was assassinated on the 28th of Shābān 290 (July 903). P. on account of the order of his son Ziyādād. 'Abd Allāh. After his accession he appears to have affected the conduct of an ascetic, although not at all going over to the party of the Ḥanafīs. [For bibliography, see Aḥmadibak.]

'ABD ALLĀH b. Iskandar b. Shāhīnâ, the greatest prince of this dynasty, died 490(1633-1634). The lion's year was 1533-1534. This account is probably more accurate, given the year of the cycle of the Armakian in Miyânān, on an island between the two arms of the Zarafshan. The father (Iskandar Kūth, grandfather (Jalâl Beg) and great-grandfather (Kahbud Muḥammad, son of Abū ʿ十三届; s. d.), of these rules of genius are all described as very ordinary, almost stupid men. Jalâl Beg (d. 935 = 1528-29) had died at the distribution of 918 (1512-1513) received Karmān and Miyānān. When Iskandar was born in 950 (1547), his father was the lord of Armakian; later, probably after the death of one of his brothers, he emigrated to Karmān. There 'Abd Allāh first proved his power as a ruler in 950 (1551); the country had been attacked by Nawrūz Ahmād Kūth of Tangkend and 'Abd al-Laṭf Kūth of Sīrakand; Iskandar had fled across the Amīr; 'Abd Allāh assumed his father's duties and successfully repulsed the attack. In the following years 'Abd Allāh tried to extend his possessions westwards in the direction of Bakhšāb and south-eastwards in the direction of Karmān and Shāhīnâ at first, without permanent success; in 956 (1555-1556), he was even obliged to evacuate the lands inherited by his father and flee to Maimān. In the same year (Dhu l-Ka'da = September-October 950), there died his powerful enemy Nawrūz Ahmād Kūth, khan of the Orient and lord of Tangkend since 950 (1552). 'Abd Allāh immediately asserted his supremacy in Karmān and Shāhīnâ, and in 956 (1556), occupied Bakhšāb, since that time his capital. There he had his weak-minded father proclaimed in 968 (1560-1561) khan of all the Orient, in order to rule himself in the latter's name. Only in 997 (1583) after the death of his father did he accept the vacant throne. After severe fighting against inauspiciously styled supporter of the ruling house he subjugated Bakhšāb in 982 (1573-1574), Tangkend in 985 (1576 in Rābīʿ I 6 June 1578), Taṣkhend and the remaining country north of the Sīr in 990 (1583-1585) and Fergāna in 991 (1584). 'Abd Allāh also made a campaign, besides the above-named conquests, in the first half of the year 990 (spring 1582) in the steppe as far as Ulūgh Tūr ṣk. As early as the year 990 (1582-1583) a stubborn insurrection was suppressed in Taṣkhend, and the enemy pursued far into the steppe. The ancient castles of Beshahīnâ, Shīkān and Shahrān, all in the east of the basin of the Kūth, especially the last one first in 993 (1590-1591) and then, after an insurrection, reconquered in 994 (1595-1596). An expedition to East Turkistan only resulted in the laying waste of the provinces of Kūthār and Yārūn. 'Abd Allāh's last years were darkened by a quarrel with his son 'Abd al-Mu'in, who ruled in Būh in the end of 990-991 (autumn 1582-1583) in the name of his father. As 'Abd Allāh had been his real ruler under Iskandar, he wanted in the same way to occupy the same position with regard to his father now growing old. 'Abd Allāh would, however, not hear of any diminution of his power, and only, the mediation of the clergy prevented an open breach between father and son, and compelled 'Abd al-Mu'in to yield. On hearing of the estranged relations between father and son, the nomads who had penetrated into the region of Taṣkhend, and had defeated both Tangkend and Taṣkhend and Samarkand abandoned them. At the very beginning of a positive expedition against this enemy 'Abd Allāh was overthrown by death in Samarkand (end of the "hun year") 1006 = beginning of 1598).

'Abd al-Mu'in was murdered but 6 months later by his subjects. The conquests in Khorāsān and Khurasān were lost, and in the Orient his country was overwhelmed by the hands of another dynasty. Of greater permanence were the results of 'Abd Allāh's work in home affairs; the administration, especially the coinage system, was remodelled by him, many public works (bridges, caravanserai, water, etc.) were completed. Even at the present day the people ascribe all such monuments either to Timūr or to 'Abd Allāh. [For bibliography, see Aḥmadibak.]

'Bibliography: The life of this ruler up to the year 990 (1587-1588) is described in detail by his biographer Ḳahdani Shāhīnâ. Many information (especially about the last few years) is given by 'Abd Allāh's Persian contemporary Iskandar Munshī, in his Ālā' al-'Alā' al-Ābāt (biography of Shah 'Abdu'l Tāhir, 1687). Extracts from both works are in Wälzinov-Zernov, Sīnā und Semyonesien, II, (in the Tsündi wost. Handbuch der Geschichte, s. v. German trad. Leipzij, 1867), and before that in his Monitārākhāshī al-'Ābāt (history of Shah 'Abdu'l Tāhir, 1687). See also my extracts from the little known Rāhul al-Marāt in Maḥmūd b. Wilāy Aḥmadī, tr. in the 'Aštār al-Marāt, comp. Ethb, India Office cat., No. 575. The information given by Vartapet, Geshg. Bākhshābāt, and by Howorth, Hist. of the Musul., ii, div. Z, who follows him, is to be accepted with great caution. (W. Barthold)
"ABD ALLAH b. MAIMUN, well-known sectarian, died about 265 (874-875) and was originally from Akház. His father Ma'mun practiced as an ascetic on that place, under his name Ma'mun al-Kaddali. In that district there were a number of ascetics who lived by the beekeepers. But the asceticism of a man was not important in the eyes of the beekeepers, for he was followed in the name of an 'Alide who had not yet made a public appearance, no doubt from the beginning with the ambitious desire to put himself in the latter's place. Even a branch of the 'Alides, the descendents of 'Akhil b. Abd al-Tahir, appears to have joined him, for he was received by them in Bagh after his activity in 'Askar Murkan, whence he had gone, had for some reason or other come to an end. Thence, no doubt under compulsion, he later went to Salamis in Syria, where after his death the agitation was continued by his descendents, till finally the whole movement culminated in the uprising of the Fātimides [q. v.]. "Abd Allah and his successors worked through secret missionaries, who systematically endeavored to excite the scepticism of the faithful, and thereby were able to direct their attention to the "Lord of the Time" (Sajjād al-Zamān) who was soon to make his public appearance. He is also said to have given himself air of supernatural knowledge by diverse tricks, especially by using carrier pigeons, but as a matter of fact we know nothing with certainty as to his methods of propaganda. To his most zealous proselytizers belonged Ma'mun b. al-Husain, usually called Dindan (or Zaidan), and the Karmats, after whom the Karmaths (see Karmats) were named, and a certain Hebbu, who endeavored to defend the opinions of the sect in different writings which have not been preserved. Varying statements are made concerning the descendents of "Abd Allah [comp. FATIMIDS]."


"ABD ALLAH b. MAIMUN. [See above]

"ABD ALLAH b. MU'AWIYA, 'Abd Allah rebel. After the death of Abd al-Hamid, a grandson of 'Ali, claims were laid to the imamate from several quarters. Some asserted that Abd al-Hamid had formally transferred his rights to the dignity to Imam to the Abbasides Mu'min b. 'Ali. Others thought he had spoken in favor of 'Abd Allah b. 'Amr b. 'Kālid; and wanted to receive the imamate. As he, however, did not come up to the expectations of his followers, they turned from him and declared 'Abd Allah b. Mu'ayyia, a great-grandson of 'Ali's brother Dī'ân, to be the rightful Imam. The latter asserted that both the godhead and the prophethood were united in his person, because the spirit of God had been transferred from one to the other and had finally come to him. In accordance with this his followers believed in the messianic quality and destiny the resurrection in Maharram 117 (Oct. 744). "Abd Allah revolted in Kufa where many joined him. He gained especially many followers amongst the Zaidites [q. v.]. The latter captured the citadel and expelled the prefect. In a short time, however, 'Abd Allah b. Omar b. 'Abd al-Azh, the governor of Iraq, made an end to his dealings. When it came to fighting, the ever unreliable Khānūn deserted; only the Zaidites fought bravely for him and continued the battle. 'Abd Allah was granted an unimpeded retreat. From Kufa he proceeded at first to Mādāla and then to Medina. His power was in no way broken. From Kufa and from other places numbers of people poured in to him and he soon succeeded in winning over several important points in Persia. After he had resided for some time in Isfahān, he went to Iskāh. The descendents of 'Ali had from before been honored as the rightful heirs to the imamate especially in the eastern provinces of the empire. It was therefore easy for him to extend his rule over a great part of Medina, Khurāsān, Fārā and Kairuān. The Kāridjītes, who had fought against Marwān 11 on the Tigris, withdrew into 'Abd Allah's domain, and other opponents of the caliph also joined him. In the end, however, his power was not able to hold out. 'Abd al-Rahim, one of Marwān's generals, who had been entrusted with the pursuit of the Kāridjītes, made a raid into 'Abd Allah's domains and brought his rule to a sudden end. In the year 120 (740-741) 'Abd Allah was defeated at Mārwa al-Salāha and forced to
flee to Khotha, where Abd teachers, the well-known general of the Ambas, had him executed. After his death, some of his followers, called al-Qahtani, continued to maintain that he was alive and would return; on the other hand, others, the so-called Harithites, believed his spirit had entered Ishbili, ibn al-Dahghah al-Ansari.


**ABD ALLAH b. MUHAMMED**, Umayyad prince in Spain. Abd Allah, who succeeded the throne of Cordova after the sudden death of his brother al-Mutawakkil in 788), has been characterized as "one of the most repellent phenomena in the whole history of Islam," in truth his twenty-four years of power were a most unhappy period for the subject. In order to secure his life and his throne against his dangerous and suspicious tyant, he treated his nearest relations in the most cruel manner possible. His brother and successor al-Mutawakkil was according to all appearances poisoned by Abd Allah's influence. His brother al-Kasim met with a similar fate. His third brother al-Qahtani was put to death on a trumped-up charge, and Abd Allah employed the same methods to get rid of his own sons Muhammed and Muwaffak. He had them both executed on a mere suspicion. Whilst such horrors were happening in Abd Allah's presence, the country was divided by different parties, who fought each other, and at last the Caliph possessed little more than the capital and its environs.

Abd Allah's most dangerous rival was the Spanish popular hero 'Omar b. Hafsit. Even at the beginning of his reign Abd Allah was obliged to offer him peace and to confirm his governorship of the provinces over which he ruled. The treaty of peace was, however, soon broken. When the Christians of Cordova became weary of Abd Allah's tyrannical rule, they broke out of the town, and after they had succeeded in capturing the fortress of Polei, the present Aguilar, they turned to 'Omar and begged him to join them. The latter, at once appeared at Polei, but was defeated by Abd Allah's troops in 778 (891). After a war lasting several years with varying success, 'Omar became a Christian, which, however, only rendered his position worse. In the year 787 (900) he made an alliance with Ibrahim, the chief of the Banu Hujajjij in Seville. Thereupon Abd Allah had indeed to be satisfied with a treaty of peace, but as early as 803 (923) hostilities again broke out. After 'Omar and Ibrahim had separated, Abd Allah succeeded in winning several battles, and at his death in Safar 300 (Oct. 912) the war had already entered into a quieter stage. Abd Allah's grandson, Abd al-Rahman b. Muhammed, became his successor, who, having had homage paid to him before his death.


**ABD ALLAH b. MUHAMMED**, the second important shiek of Mecca of the family of the 'Ababida, succeeded his father as shiek in 1274 (1858) and held his dignity peacefully enough till his death in 1294 (1877). The opening of the Suez Canal, which took place during his time of office, greatly facilitated the work of the Turks in enforcing their sovereign rights. Several measures which were brought out or prepared under Abd Allah's government gave proof of this: Djeida, Mecca and Tilif were connected by telegraph with the outer world, Turkish administrative offices were installed in these towns, as well as in Medina, whilst the reconnaissance of Yemen (1872) completely established the Turkish rule in Arabia.

Although Abd Allah was no less in love than his other brothers to lose his office for enriching himself, yet he knew how to win the affection of the population of the Hijaz. His amiable, dignified conduct and tact in dealing with Bedouins and toward folk, as well as with the representatives of the Shammar sovereigns are to the present day praised as being unexceeded.

Bibliography: C. Souchac Hucquoy, Milla, i. 1877; Souchac Hucquoy, Abd Allah, b. Muhammad, successor of the Mahdi in the Sudan. Abd Allah b. Muhammed al-Ta'ish, the notorious Khalifa and successor of the Sudanese Mahdi Muhammed Ahmad [q. v.], was born, it seems, in the middle of the forties of the 19th century. He was a native of the South-West Darfur and belonged to the tribe of the Arab-Sudaneese Baggara (Baghara), more particularly to the Djalal and then again to the group of the Arabi from Sura. His father Muhammed al-Fakih left his home in the seventh century with his whole family with the intention to emigrate to Mecca, but died on the way at Dar Dijma. Then Abd Allah went to the Djarra to Muhammed Ahmad who had then not yet publicly appeared as the Mahdi, and was received into his [Tarika [q. v.]. He soon became the Mahdi's right-hand man and seems to have inspired him with many things, e.g. with his journey to Kordofan, where he prepared beforehand the elevation of the latter. He took part in August 1884 in the bloody fight between the Mahdi and Muhammed Abd Sa'ud on the island of Ali, and soon after followed his nomination as Khalifa. He is called the 'first of the four caliphs', 'Abi Belkry al-Sadiq', which title was solemnly confirmed in a later proclamation between the capture of al-Ushaiq and that of Kharitan. 'He belongs to me and I belong to him', say the Mahdi in this edict. For the rest, his history is that of the Mahdi, as he always accompanied the latter and was present during the victorious campaign of the Mahdiyya [q. v. till the capture of Kharitan 26th Jan. 1885]. Some months later (22nd June) the Mahdi died suddenly, and naturally Abd Allah assumed the reins of government. The Mahdiyya proper was buried together with the Mahdi; the religious enthusiasm had to be replaced by a severe and cruel absolute government. To this end the Khalifa, who was a stranger in the region round Kharitan, needed the help of his fellow-tribemen, and his interior policy was therefore directed to bring the tribes of the Western Sudan (Kordofan, Darfur) wilily-nilly to Sultan Demir, and on the other hand to remove the tribes of the Nilo region to distant outposts. Without any moral restraint, his rule was one of terror, of which eye-witnesses, such as Slatin, Ohmwiler, Neufeld and others, give most dreadful details.
"ABD ALLAH b. Murcf", one of the leaders of the insurrection against the caliph Yazid I, and later governor of the opposing caliph 'Abd Allah b. al-Zubair. On account of the increasing dissention with the Umayyad rule after the accession of Yazid I, 'Abd Allah intended to leave Medina, but was persuaded by 'Abd Allah b. 'Omar (q.v.) to remain in the town. When the inhabitants of Medina shortly afterwards revolted against the new caliph, they gave the government to 'Abd Allah b. Hamza (q.v.), however, he hesitated and was put to death. ‘Abd Allah also named as one of the leaders of the insurrection. In 683 (August 683) the decisive battle between the troops of the caliph and the Madinan rebels took place on the Hurr. Ibn Murcf participated in the flight, escaped the general destruction and fled to Mecca to 'Abd Allah b. al-Zubair, who appointed him governor of Kufa. In the year 668 (685) he was, however, expelled by the ambitious Muhammad b. Abi Taleb, and went first to Taif and then to Mecca where he fought for Ibn al-Zubair. He there met with his death in the year 73 (690), shortly before Ibn al-Zubair.


"ABD ALLAH b. 'Omar I. 'ABD ALLAH, oldest son of the caliph 'Omar II. In the year 126 (744) 'Abd Allah was appointed governor of the Iraq by Yazid III, but in consequence of the discontent of the Syrian chiefs, was sent to Damascus. He revolted against the new governor and was killed in July 745.


"ABD ALLAH b. 'Omar II. 'ABD ALLAH b. al-Khattab, eldest son of the caliph 'Omar I, and one of the most respected of all Muhammad's companions, generally called Ibn 'Omar. 'Abd Allah was born several years before the Hijra, his mother's name was Zainab bint Mas'ud. He became a com-

"ABD ALLAH b. 'Omar II. 'ABD ALLAH b. al-Mukatta, oldest son of the caliph 'Omar I, and one of the most respected of all Muhammad's companions, generally called Ibn 'Omar. 'Abd Allah was born several years before the Hijra, his mother's name was Zainab bint Mas'ud. He became a com-

"ABD ALLAH b. 'Omar II. 'ABD ALLAH b. al-Mukatta, oldest son of the caliph 'Omar I, and one of the most respected of all Muhammad's companions, generally called Ibn 'Omar. 'Abd Allah was born several years before the Hijra, his mother's name was Zainab bint Mas'ud. He became a com-

"ABD ALLAH b. 'Omar II. 'ABD ALLAH b. al-Mukatta, oldest son of the caliph 'Omar I, and one of the most respected of all Muhammad's companions, generally called Ibn 'Omar. 'Abd Allah was born several years before the Hijra, his mother's name was Zainab bint Mas'ud. He became a com-

"ABD ALLAH b. 'Omar II. 'ABD ALLAH b. al-Mukatta, oldest son of the caliph 'Omar I, and one of the most respected of all Muhammad's companions, generally called Ibn 'Omar. 'Abd Allah was born several years before the Hijra, his mother's name was Zainab bint Mas'ud. He became a com-

"ABD ALLAH b. 'Omar II. 'ABD ALLAH b. al-Mukatta, oldest son of the caliph 'Omar I, and one of the most respected of all Muhammad's companions, generally called Ibn 'Omar. 'Abd Allah was born several years before the Hijra, his mother's name was Zainab bint Mas'ud. He became a com-

"ABD ALLAH b. 'Omar II. 'ABD ALLAH b. al-Mukatta, oldest son of the caliph 'Omar I, and one of the most respected of all Muhammad's companions, generally called Ibn 'Omar. 'Abd Allah was born several years before the Hijra, his mother's name was Zainab bint Mas'ud. He became a com-

"ABD ALLAH b. 'Omar II. 'ABD ALLAH b. al-Mukatta, oldest son of the caliph 'Omar I, and one of the most respected of all Muhammad's companions, generally called Ibn 'Omar. 'Abd Allah was born several years before the Hijra, his mother's name was Zainab bint Mas'ud. He became a com-

"ABD ALLAH b. 'Omar II. 'ABD ALLAH b. al-Mukatta, oldest son of the caliph 'Omar I, and one of the most respected of all Muhammad's companions, generally called Ibn 'Omar. 'Abd Allah was born several years before the Hijra, his mother's name was Zainab bint Mas'ud. He became a com-

"ABD ALLAH b. 'Omar II. 'ABD ALLAH b. al-Mukatta, oldest son of the caliph 'Omar I, and one of the most respected of all Muhammad's companions, generally called Ibn 'Omar. 'Abd Allah was born several years before the Hijra, his mother's name was Zainab bint Mas'ud. He became a com-

"ABD ALLAH b. 'Omar II. 'ABD ALLAH b. al-Mukatta, oldest son of the caliph 'Omar I, and one of the most respected of all Muhammad's companions, generally called Ibn 'Omar. 'Abd Allah was born several years before the Hijra, his mother's name was Zainab bint Mas'ud. He became a com-
vers., to Islam in his boyhood at the same time as his father. At the battle of Bedr and Uhad he was kept in the background by Muhammad, because he was still too young, but he took part in the campaign in the Ditch and fought in all the battles of the Prophet. Subsequently also his name is often mentioned in connection with military expeditions. First of all he followed Kâlid b. al-Walid in the latter's expedition against the rebellious tribes in the interior Arabia, in the time of Abd. Bâkî's reign, then he took part in the battle of Nakhtwe, the date of which is usually given as 21 (642). He was further amongst the Medina reinforcements, which 'Uthmân sent to 'Abd Allâh b. Sa'd b. Abi Sâlih, his governor in Egypt, to subjugate the rest of North Africa, and soon afterwards, in the year 30 (650-651) — he marched to Tâlid under the command to Sa'd b. al-'As, again, in the year 49 (609) Ibn 'Abî 'Amir took part in an expedition against the Byzantines, which was undertaken by Sa'd b. Mu'âwiyya. As to home politics, 'Abd Allâh took up a strictly neutral position amongst the different parties which fought for supremacy. When 'Umar on his death-bed appointed, from amongst Muhammad's most tried companions, six trustworthy men to elect a new ruler, his son 'Abd Allâh was nominated as candidate. In the year 37 (658) the latter was present at the court of arbitration that was appointed to settle the dispute between 'Ali and Mu'âwiyya, without, however, himself making any claim to the caliphate. He was indeed one of the candidates proposed by Abû Masûl al-Ash'ari, but was not considered suitable. After 'Uthmân's death, 'Ali had requisitioned Ibn 'Abî 'Amir to do homage to him, a thing the latter energetically refused to do, declaring he would only pay homage to him when all Muslims would do so. Later on Mu'âwiyya received the same answer when he demanded homage for his son Sa'd b. Abi Sâlih. When, however, the latter ascended the throne, 'Omar made no difficulties, but at once took the oath of allegiance. 'Abd Allâh b. 'Omar was personally a religious man, who was everywhere held in great esteem on account of his modest and unassuming character. He is moreover esteemed as one of the most trustworthy authorities on the earlier history of Islam, and with reason, because his intimate intercourse with Muhammad, and many other influential men of that period, he had acquired an exact knowledge of all the important facts of that period. His traditions were handled down to posterity by his sons and other disciples. 'Abd Allâh b. 'Omar died at Mocé in the year 73 (beginning of 693), after the pilgrimage, at the age of 84 according to general report.

Bibliography: Ibn Sa'd, ill. ii., part 1.,190; Ibn Hishâm (ed. Wüstenfeld), I. 437. 675; Tabarî, I. 1460. 1610 et seq.; Aghânî, al. 801; sv. 379; Wall, Mohammed der Prophet, p. 379. — note: (From the translation of K. V. Zettersten.)

‘ABD ALLÎH b. RAJhid. [See Ibn Sa'd, ii., part 1., 190.]

‘ABD ALLÎH b. Rawâyah, z Khattâb-gilîte, belonging to the most esteemed clan of the Banû 'I-Hâshîth. At the second 'Alâ'ah battle, which was fought in March 622, 'Abd Allâh was one of the 12 trustworthy men, whom the already converted Musulmân came to the Prophet's wish had chosen. When Muhammad had emigrated to Medina, 'Abd Allâh proved himself to be one of the most energetic and upright champions of his cause. Muhammad appears to have thought a great deal of him, and often entrusted him with honourable missions. After the battle of Bedr in the year 623, in which the Musulmân were victorious, 'Abd Allâh together with Zâ'îd b. Hârîjûh had to hasten to Medina to bring the tidings of victory. During the so-called, second campaign against 'Bedr', at the beginning of 625, 'Abd Allâh remained behind in Medina as lieutenant-cum-commander. When in 627, at the commencement of the siege of Medina, the fidelity of the Banû Kuraizah, his allies, was suspected, the Prophet sent 'Abd Allâh together with three other influential Musulmân to find out the real sentiments of his allies. After 'Adhâb had been conquered in the year 628 and its territory divided, Muhammad sent there 'Abd Allâh as amir. On sending the Mu'ta expedition in the year 629, 'Abd Allâh was appointed by the Prophet as second lieutenant-commander-in-chief of the army, and when his superiors had both fallen, he sought and met his death as they had done fighting for the Faith.

Besides his military talents 'Abd Allâh possessed other qualities. A refined taste, a love for the beautiful, to his master; he belonged to the few pre-Islamic men who could write, and was for this reason, together with other faithful followers, chosen as secretary to the Prophet. Muhammad appears to have esteemed him very highly more especially on account of his poetical gifts. In the Kitâb al-Aghânî it is expressly stated that the Prophet considered his poems equal to those of his favorite poets Hâshim b. Hilâl and Kâlid b. Mâlik. It is characteristic of 'Abd Allâh's literary tendency that he abused the Korântâbes for their unbelief, whilst the other two poets always reproached them with their evil deeds. Only about 50 verses of his have been preserved and they are for the most part to be found in Ibn Hishâm.

Bibliography: Ibn Sa'd, ill. ii., part 1., 190; Ibn Hishâm (ed. Wüstenfeld), I. 437. 675; Tabarî, I. 1460. 1610 et seq.; Aghânî, al. 801; sv. 379; Wall, Mohammed der Prophet, p. 379. — note: (From the translation of K. V. Zettersten.)
seldom and by comparison with the all-pervading sunlight. He also introduced the doctrine that every Prophet was appointed a 'plenipotentary' (Qur'an 24:31) and that Muhammad's seat was 'All'; whence he deduced the duty of every believer to stand up for 'All's rights with word and deed. 'Abd Allah is said to have therefore employed missionaries for the propagation of these ideas. He was amongst those who in Shawwal 35 (April 636) marched from Egypt to Medina, and afterwards he accompanied the caliph 'All; whom he, however, deserted with his excessive vengefulness, so that the latter banished him to al-Madā'in. We know nothing concerning the manner nor the date of his death. If he survived the master's murder it is quite possible that he afterwards altered his doctrine of the return of Muhammad, making it more in harmony with the views of the extreme Shi'ites.


'ABBAD ALLAH b. Sa'id, Muslim statesman and general, a Syrian. 'Abd Allah b. Sa'id b. 'Abd Sa'id al-Amri belonged to the clan of 'Amir b. Lu'ayiyat of Kūraib and was as foster brother of the subsequent caliph Othman a chief partisan of the Umayyads. He was less a soldier than a financier. The judgements of historians on his character vary greatly. His name is connected in many ways with the beginnings of Islam. First he is mentioned as one of Muhammad's scribes; he is supposed to have unerringly altered the revelation, at least he boasted of doing so after his apostasy from Islam, whereby he incurred the hate of the Prophet. For this reason the latter desired to have him executed after the capture of Mecca, but Othman obtained, though with difficulty, the Prophet's pardon. This story becomes afterwards (p. 361). 'Abd Allah later on showed himself grateful to Othman for his rescue by agitating for the latter's election as caliph. He belongs to the Hidjarli companions who took part in the conquest of Egypt under 'Amr b. al-As at Qasr (q.v.) and appears to have governed Upper Egypt independently under 'Omar, after the latter's quarrel with 'Amr. It is impossible exactly to fix the date when he was appointed governor of the whole of Egypt; according to Ibn Taghirinfi, as early as the year 25 (645-646), and therefore before the revolt of Alexander under Mannai. As he was not able to suppress this rising, 'Amr was recalled, who, however, immediately after his victory had to hand back the crown to 'Abd Allah. Othman desired to ratify 'Abd Allah's appointment as financial prefect and 'Amr's as military governor, but the latter declined. 'Abd Allah now succeeded in considerably increasing the state revenues of Egypt, much to the satisfaction of the caliphs. Although his principal aim was the administration of the finances, he also became renowned as a general. 'Abd Allah regulated the relations between the Maanulmuns and the Nabians and supported Mu'awiyah's expedition against Cyprus, whom he himself undertook several expeditions against Roman Africa, the first probably in the year 25 (645-646), the most important and most successful certainly in the year 27 (647-648). He subdued the district of Carthage to Islam. His most important military performance was the naval battle of Dhib al-Suwaidi, equal in importance to the battle of Yarmuk [q.v.], in which the Roman fleet was completely destroyed. This battle took place in the year 31 (657-658), hardly later, as is given by some sources. Soon afterwards al-Jund, the empire there commenced uprisings against Othman. 'Abd Allah appears as the principal champion of the regime represented by the caliph. He endeavored to warn the caliph and even left Egypt in order to support him. His lieutenant al-Salih b. Hisham was expelled by the Egyptian revolutionary party under Muhammad b. Hudhayfa and 'Abd Allah himself was forbidden to return to Egypt. On the frontier 'Abd Allah learned of the murder of the caliph, and fled to Mu'awiyah. Shortly before the latter's departure to Siffin, he died in Askalan or Ramla (in 36 or 37 = 656-657 or 657-658). His supposed participation in the battle of Siffin and his late death in the year 57 (676-677) is not connected with the numberless myths connected with the battle of Siffin.


'ABBAD ALLAH b. Salim, a Jew from Medina, originally called al-Husain and belonged to the Banu Kahfeh. Muhammad gave him the name of 'Abd Allah when he embraced Islam. This conversion is said to have taken place immediately after Muhammad's arrival at Medina, but according to others, when Muhammad was still in Mecca. Another account states that Johannes received Islam in the year 8 (629-630) is worthy of more evidence — though Mohammedan critics think it badly accredited, — for his name is sought in vain in the battles which Muhammad had to wage in Medina. The few unimportant mentions in the Meccan may well have been inserted in order to remove the glaring contradiction with the generally accepted tradition. He was with 'Omar in Dhisya and Jerusalem, and after 'Othman's death he remained faithful to Mu'awiyah also. He died in 43 (665-666). In Muslim tradition he has become the typical representative of that group of Jewish scribes which honored truth and admitted that Muhammad was the Prophet predicted in the Torah (Torah), whom they protected from the
intrigues of their co-religionists. The questions which 'Abd Allah is made to ask Muhammad and which only a prophet could answer, are the contours of the Hadith, which tradition works successively on, and the story of Bulukîyâ, which 'Abd Allah puts into his mouth, mostly have their origin in Jewish sources; if they do not really come from 'Abd Allah himself, they certainly come from Jewish renegade circles. Whilst his contemporaries often reproached him with his Jewish origin, later on traditions were circulated, in which Muhammad assures him of his maturing Fatâmiyyâ, or in which the Prophet and celebrated companions give him high praise. Certain verses of the Korâân are also said to refer to him. The questions which he asked Muhammad were subsequently enlarged to whole books, and in the same manner several other works were founded on him, which are partly based on what he related in the Hadith. Together with his sons Muhammad and 'Abd Allah, 'Abd Allâm and Anas b. Mâlik handed down his traditions. Tâhâr put in his Chronicle more especially Biblical accounts taken from 'Abd Allah.


(J. Horovitz)

'Abd Allah b. Tâhâr

[See Intro. 248d]

'Abd Allah b. Surâdî

[See Intro. 248d]

'Abd Allah is Tâhâr, statesman, general and poet, born about 132 (758) and died in 230 (844). 'Abd Allah's father 'Abd Allah b. al-Ḥusayn had already rendered the caliph al-Mahdi great services, and 'Abd Allah himself soon won the favor of the great caliph: not only for his father's sake, but also on account of his personal merits. In 206 (821-822) he was appointed governor of the regions between al-Râṣîf and Egypt, and at the same time received the supreme command in the battle against one of al-Abdî's followers named Naṣr b. Sâbitah, who first made his appearance in the neighborhood of Halâlî (Aleppo), and in a short time extended his sway over a large district. It is true that Tâhâr had already checked the further spread of this movement. Naṣr's campaign in Syria only took place in the year 209 (830), when he had to surrender to 'Abd Allah. When the latter had put an end to Naṣr's doings, he was made of him in Egypt. There as early as 209 (830-831) a great number of Spanish fugitives had landed, and shortly afterwards brought that province, which was already in a tottering state, into a still greater confusion. In the year 210 (832-833) 'Abd Allah went to Egypt by order of the caliph, and quickly succeeded in restoring order there. After establishing there a deputy, governor, he returned as early as the year 211, or according to other authorities, not before the following year to Iraq. While he tarried at Dijmâ, he once raised an army in order to help the governor of Alhâfarîyyâ against the ascender Bîthâk and his followers, he was made governor of Khurâtân, in succession to his brother Tâhâr, who died in 213 (838-839). Like the other Tâhâtîs, 'Abd Allah ruled in this province according to the maxims of government recommended to him by his father Tâhâr [9. v.], in the famous writings which have been preserved by many authors. He ruled almost as an independent prince, although he formally acknowledged the sovereignty of the caliph, and as genialissimo commanded the latter's troops. As often as he came to Baghdad, he resided in the magnificent palace built by his father on the right bank of the Tigris (Le Strange, Bagdad, pp. 78 et seq.). At the beginning of the year 213, some tribesmen of the Banû Helal, who had gone over to the Banû Qays, attacked al-Abdî, Muhammad b. al-Kâsîm, appeared as pretender to the throne, but was overcome by the troops of 'Abd Allah b. Tâhâr, surrendered to the latter and was sent by him to the caliph. This happened in the year 219 (834). Two years later a much more dangerous mutiny broke out in Tâhâtîn which belonged to the governmentship of Khurâtân under the rule of 'Abd Allah. Through the intrigues of the Turkish general Aflâbî, who was envious of the great power of the Tâhâtîs, the ispahan Muhammad b. Kârîm al-Tâhâtîn was induced to rebel against the caliph. But when troops assembled from all sides against him, he was betrayed by his own people and rendered harmless by 'Abd Allah. In his boldly and statesmanlike behavior 'Abd Allah united will and qualities. He was also celebrated for his poetical and musical abilities and the compiler of the Ĥuânî, Abu Ta'âmûr, found in him a be-devolent patron. That he was not insensible to the favor of the table is clearly to be inferred: from the fact that an excellent sort of Egyptian melon has been named after him 'Abd-Allâm; in general the greatest luxury reigned in his palace. According to the usual account, 'Abd Allah b. Tâhâr died Monday, the 17th Kali' l. 230 (November 844) at the age of 48. Yet by some his death has been fixed as early as the year 228. This account of his end passes as incorrect, yet the week day seems to pronounce in favor of it (comp. Wustenföld's Tabellen). His son was confirmed as his successor by the caliph al-Wâthîk.


(K. V. Zetterstøm.)
ABD ALLAH b. THAWR, usually called  Abd Fadlak, a Kharṣjit of the Banū Kinā, was killed during the year 72. He is known as the first Muslim general to lead the Muslims to victory over the Byzantines in the year 72 (693). He led his troops against the Byzantine forces led by Heraclius, defeating them in the Battle of the Yarmuk. Abd al-Malik later died as a result of this battle.

**Bibliography:**

**ABD ALLAH b. THAWR** is, also called Ibn Sallā, after his mother, chief of the Kharṣjīt. Before the coming of Muhammad to Medina, 'Abd Allah had dominion over Awa and Kharṣjit; the only case, says Ibn Ḥishām, in which these two tribes united under a common chief.

After the coming of Muhammad, 'Abd Allah was offered the crown of the throne of Islam, in order not to be entirely cut off from the country of his birth. At his own request, he was made a chief, and exercised his office with great success, and his name is still popular in the country of the Kharijites.

**Bibliography:**
Abd al-Malik, Kāmil, p. 8. When, in the year 624, the prophet proceeded against the Banū Kinā, the allies of 'Abd Allah, and a year later the Banū Najdī, also allied with the Kharijites, 'Abd Allah dared not undertake anything serious on their behalf. Only when, after a long siege, they were constrained to yield to Muhammad, did he interpose and oblige the latter to spare at least the life of the besieged. In the council of war before the battle of Uhud in 625, 'Abd Allah was himself of the opinion, reasonable in itself, that they should remain quietly in the town and allow the enemy to come up thither; this was also the opinion of the Prophet, who, however, determined, but only on account of the urging of his men, to march against the enemy. Whether on the following day, 'Abd Allah actually first marched out with the army and then, when half-way, turned back with 300 men, as Ibn Ḥishām assures us, or whether he had remained behind from the first, as appears from Korān, iii. 160, is doubtful; one thing is sure, he did not fight with the rest at Uhud. With regard to 'Abd Allah, Muhammad showed most admirable self-restraint and kept this mutually cautious war-scenario going on until the last moment.

On the march to Tabuk 'Abd Allah is said to have again played the same part. Nevertheless the Prophet, when his rival died shortly after the return from this same expedition, had sufficient self-control to pray over his tomb and to pay him every honor due to an eminent ally.

**Bibliography:**
Ibn Hishām, ed. Wustāk, v. 410 et seq., 540, 558 et seq., 591, 653, 728, 754, 927; Wustāk, i. 1605, 765; Muhammad in Medina, p. 438; Spranger, Das Leben und die Lehre des Mohammed, iii. 572.

**ABD ALLAH b. WAHR AL-RISHII,** a Kharṣjit, bore the surname of the `Man with the calamities' (al-Idāb), because he had received calamities from his many protrusions. 'Abd Allah belonged to the prominent men amongst the first Kharijites, so that he was known to be an obstinate follower, when they had separated from 'Ali (37-668). He fell in the same year (May-June 638) in the bloody battle of Nahawand, **Bibliography:** Mubarak, Kāmil, p. 558 et seq.; Tabari, i. 536 et seq.; Ibnawari (ed. Gause and Rosen), pp. 215 et seq.; Thuqā‘ah, Die religiöse-politischen Oppositionspartien, pp. 776 et seq.; M. H. Hoetemaa.

**ABD ALLAH b. YASIR AL-RISHII,** founder of the Almoravides (al-μωρακيد). He owed his wish to his son Tin Imran, who belonged to the Ljaris or Kūsa tribe, dwelling on the boundaries of the Meroe of to-day and the Sahara. 'Abd Allah was indicated by al-Abbās, a pupil of Alī b. Ḥuseyn b. Ḥuseyn, to the Chief of a colony of the Ljamiī in the south of the Western Sahara, who wished to convert these people to Islam, as a man capable of fulfilling the mission. Accordingly he went to the Ljamiī, and began his missionary work. Great difficulties seemed to have stopped him at the very beginning. The obstacles determined him to take refuge with some companions on an island in the Senegal, where they founded a sort of ascetic community styled the Monimal-worshippers (helītā). They took from there their name of nūrāl-sīr, whence the word 'almorakīd. Thus their renown having spread and their number having been increased by numerous adoptions, they soon formed as formidable power, in the extent of being able afterwards to reduce by force the tribes of the Ljamiī and received them so badly at first. 'Abd Allah became the head of the religious community, which was above all distinguished by its severe, ascetic rules; it appeared at the same time to be the commencement of the Holy War. 'Abd Allah soon hurled his nūrāl-sīr against the idolatrous tribes of the Ljamiī and other Sahābiya, and the sword converted those who had resisted the Apostolate. Though remaining the religious head of the Sahābiya, 'Abd Allah left the command of them to a native chief chosen from amongst them: the first was Yaḥyā b. Ibrāhīm, the tribe of the Ljamiī; then Yaḥyā b. Ḥusain b. 'Umar al-Ljamiī. 'Abd Allah, having the power of the Imam, the direction of the Holy War, and the receipt of canonical taxes, and sometimes inflicted deserved corporal punishment on the emir, 'Abd Allah's seal, however, appears to have been more lively than his religious instruction was extended. From this point his history becomes part of the early history of the Almoravides. It is sufficient here to recall that they conquered the Maghreb of Sūfiyān in 407-408 (1054-1055); the date is uncertain. Almost immediately afterward they seized Aswālāt, a town belonging to the Negro kingdom of Ghanī. Then about 449 (1057-1058), 'Abd Allah brought them to his native country; Darr, Sāa, the Maghribian kingdom of Aghmat, then the principal southern town in Morocco with Naufis fell into their hands; and the Almoravide empire was founded. Everywhere 'Abd Allah strove to make prevail, the strict rules of piety, which he had instituted among the Almoravides and which up to our own epoch have not ceased to flourish among the tribes of the Sahara Mannitā. About 451 (1059) he gave battle to the Berbers of the Atlantic coast (Tlemême).
in the course of which he met his death in a place called by the authors Kartha or Karthaft, where he was buried. A chapel was built there, which was still much frequented in the time of al-Bakri. The true personality of Abd Allah is difficult to fix three centuries; the name of his native village and his family and music and in the orthodox literature gives him falsely the appearance of a magician.

Bibliography: al-Bakri, al-Masalih (Deser. de l'Afrique septentr.); Ibn abü Zayd, al-Kārīfî; ibn Khalidīn, Ibn (Hist. des Berb.); l. 337 et seq.; Ibn al-Dhûn al-Kairawânî, al-Ma'mûn fi'ahhata ifriqiyya wa-Tunis (Tunis, 1256), pp. 192 et seq.; A. Muller, Der Islam in Moro- und Abendland, II. 611 et seq.

(R. Doutre.)

ʿAbd Allāh b. al-Zubair, a Korishite general, who contested the caliphate of the Umayyads for nine years, was born at Medina in the year 1 (622) or, according to al-Wâkidjî, 20 months after the Hijra (sh. 2 = Feb. 624), killed in a battle against al-Hajjâj, near Mecca, on the 17th Jumâda I 73 (4th Oct. 692); compare, however, Wesseling, Das arabische Reich und seine Seiner, p. 122. Besides the fact that his father, al-Zubair, belonged to one of the noblest families of Kûfa and was on his mother Sa'dyya's side a cousin of the Prophet, 'Abd Allah himself was through his mother Aunâ' the grandson of Abû Bekr and consequently nephew to 'Ali. According to some Mussulman authors, 'Abd Allah was the first child born at Medina in Kûfa.

When barely seventeen, 'Abd Allah was present with his father at the battle of al-Yarmûk (14 = 635). Three years later he was with his father in the army of Amr b. al-As, who made himself master of Egypt. He played a leading part in the conquest of Ifriqiya, and in an engagement between him and the patriarch Gregory killed the latter (29 = 649-650). The following year he was with Sa'd b. al-As in the expedition against Khosrâwan, and in the same year was one of the theologians appointed by 'Othân to write down the Korânc. On the day of the battle of 'Uhrâ' (18 Dhu-l-Hijjah 3 = Nov. 633) 'Abd Allah was one of the most valiant defenders of 'Othân. At the battle of the Camel (19 Dhu-l-Hijjah II 76 = Dec. 656) he had the command of his aunt 'Afra's infantry.

During the reign of Mu'âwiya b. Amr Sa'dyya 'Abd Allah conceded his ambition for the caliphate, only when Mu'awiyah requested him to acknowledge his son Yazid as heir presumptive, he refused. On the death of Mu'âwiya (60 = 686) 'Abd Allah declared openly against Yazid and refused to take the oath of allegiance. Being informed that Yazid had ordered his head to be cut off, 'Abd Allah escaped at night, and set out with al-Husain for Mecca. By Yazid's orders, Amr b. al-Zubair, a brother of 'Abd Allah and hostile to him, was sent at the head of an army against 'Abd Allah. But the latter defied his brother's forces, 'Amr was taken prisoner and died under the sword.

'Abd Allah, however, alarmed by the rivalry of al-Husain, treacherously advised him to undertake his journey towards Kûfa, which was sure to be fatal for him. Directly the news of al-Husain's death reached Mecca, 'Abd Allah himself proclaimed caliph by the inhabitants of that town and assumed the title of amir al-M Unternehmen (61 = 686-687). The people of Me-
came from Aleppo. He was made a share of the rebels, who were led by Sultan Ahmed III on the throne of Turkey (9th Rabi II 1115 = 22 Aug 1739), filled many positions in the Financial Service, and was entrusted with the subjugation of Kossoβ, which had revolted in Egypt in 1126 (1714); comp. Râghi Effendi, Târîkh, ii, 94, Constantinople, 1853), and he sent his head to the Porte. He was the son-in-law of two grand viziers, Corbin Ali Paşa and İbrahim Paşa; he was governor of several provinces, and, amongst others, Nissa, where he was governor three times. When Selîd Murad and Pasha became grand vizier he succeeded him as grand chamberlain and retained his office until his nomination as grand vizier (1150 = 1737). After the check received at the conference of Nemiwâr, he requested, as his predecessor had already done, the mediation of France with Cardinal Fleury; but he was dismissed the very day after his return from the army (26th Shabbe 1150 = 19 Dec. 1737) and replaced by Yaqub Muhammed Paşa. He was the father of Muhammed Paşa Mahsûr Zade, who concluded the peace of Kismirde.

Bibliography: Hammâr-Pargallt, Geçit, dr. serman. Récihs, sec index; Selibi, t. 1737; Oltunâm Zade, Hisâliyat al-aswâq, pp. 55 et seq. (CL. HOARET.)

'ABD ALLAH SARI. [See SARÎ 'ABD ALLAH.]

'ABD AL-'AZIZ b. 'ABD AL-SÂMîN SÂNCHEZ, Abu-I-Hajân, grandson of the great Al-mamur al-Maṣûrî. 'Abd al-'Aziz became prince of Valencia and Murcia in the year 430 (1041) when Zuhair, the prince of Almeria, had died, he took possession of the latter's principality. Through this action, however, he came at loggerheads with Muhammad, the prince of Dénia, and therefore in the year 431 he installed his brother-in-law Abûl-Ahâm, who soon made himself independent [see SUMÂRD]. 'Abd al-'Aziz, who, like his grandfather, also bore the surname of al-Maṣûrî, continued to rule in Valencia till 453 (1065) [comp. SUMÂRD].


'ABD AL-'AZîZ b. Abu DULÂJ, a governor. 'Abd al-'Azîz was son of an officer, Abu Dulâj, who had served under the caliph Abu al-'Amin and then retired to Karadj, a town-between lypâhân and Hambâdî, where as chief of his clan he occupied an independent position. In the year 255 (866) 'Abd al-'Azîz, who had joined al-MusTa'în's party during the struggle for the throne, was entrusted by Yâsîf, the governor of Perisan Istâ', with the administration of that province. When the following year al-Mu'ta'îs conferred the same governorship on Mîhâ b. Bâqâ, 'Abd al-'Azîz refused to leave his post, but was defeated by Mîhâ's general Mâdîfîn first in the neighborhood of al-Kašânî, then at Karadj, and had to take to flight. Nevertheless he succeeded in re-establishing his authority in Karadj. 'Abd al-'Azîz died in the year 260 (875-876).


'ABD AL-'AZîZ b. ABU DURÜD, a dignitary. 'Abd al-'Azîz was a student of the Bâbî liyyah (Mâsîh), born about 1150 (1717), died in the month of Râghîb 1225 (August-September 1808). He left in the Mašî a well merited reputation for his piety. He devoted his life to the composition of many works on theology and jurisprudence.

His chief work is the Kitâb al-awd al-fahrî, autographed at Cairo in 1205 (1887-1888). This treatise, conceived on the plan of the Minhâj of Khattî, but written in a less concise style, is a complete statement of Abûdîl's principal doctrines and the most reliable authorities of Oman, Zâbîl, Djebel Nijâla, Djerba and the Mašî. The Kitâb al-awd, which is the code now used by the Abûdîtes of Southern Algeria, consists of two volumes each of which is divided into 42 books. It was the basis of the studies published by M. Zays on this subject (Legislation musulîmî, son origine, ses sources, son principe, son ensemble, Paris, 1886, and Le mariage et sa dissolution dans la législation musulîmîe, in the Revue africaine de législation et de juridiction, Algiers 1887-1888). Other of his works, al-Nâîr, is a religious, grammatical and literary commentary on the Kâfîma, with the aid of Abu Na'sh Fâh b. Nîlî al-Mâlîshî (Cairo, 1306). A note at the end shows that 'Abd al-'Azîz finished this work in 1299 (1794).

Amongst the works of 'Abd al-'Azîz not yet published the Kitâb al-mâlim al-dîdî must be mentioned as ranking first; in it the principles of Islaam are set forth in a scientific manner, in conformity with the doctrines of the Abûdî sect. The Following other treatises by the same author are mentioned in a notice appearing at the end of a MS. of the Kitâb al-awd:

Dub, Instrans ft. mo'âjî al-abrahîmî, al-fâtîh, abridgment of the Minhâjî; al-Wârid al-kâsîmî ft. rîyîd 'alâhî, 'Iltîf al-qâsîr âsandî, an epitome of the Kâsîmî; al-Mîhâhî, an abridgment of the Kitâb al-kâsîmî, and of the book known as Alí musâûrî; an abridgment of Hotîshîrî tâfî, traditions; al-Aw'sîtî al-mâliûnî ft. ilâm 'alâhî, an abridgment of Musa al-Abînî. (ed. MOTYLDINSKI.)

'ABD AL-'AZîZ b. Abâ HAMîD b. ABU MAMâR, Abî Lâlî al-Mârîk, an Umayyad general. 'Abd al-'Azîz was a faithful partisan of his cousin Yâsîf III and one of his most eminent assistants. Already in al-Walît's reign he helped Yâsîf, who headed the malcontents, to enlist troops against the caliph, and when they had succeeded in getting together an army in Damascus, 'Abd al-'Azîz received the supreme command and marched against al-Walît. Yâsîf's brother Abînuwâ, who was about to go to the caliph's assistance, was attacked and forced to pay hommage to Yâsîf. Soon after, 'Abd al-'Azîz stormed the castle of Baljûkîr, whither al-Walît had withdrawn, and belauded the caliph. This was in the year 1126 (744). Now Yâsîf was proclaimed caliph; the inhabitants of Himmî (Emesa), however, energetically refused to do hommage to the usurper and marched against Damascus. Yâsîf sent two army divisions against them, and whilst the rebels were fighting with one division, 'Abd al-'Azîz advanced with the other and decided the combat, whereupon the rising was suppressed. In the same year Yâsîf died after having settled the succession on his brother Bâshîm and after him on 'Abd al-'Azîz. The inhabitants of Himmî, however, again refused to do hommage to the new ruler, who for that matter was hastily recognized.
outside the capital. At Ismail's orders Abd al-
'Aziz therefore began to lay siege to the town, but withdrew when the then governor of Ar-
menia and Adharbaydja, Marwân b. Mahmed, ad-
vanced. His new gates to the town, the fol-
lowers of the late caliph were defeated in Safar
1277 (Nov. 1234) at Ar-Rajj, and Marwân had
himself proclaimed caliph in Damascus.
As has already been stated, the new caliph, Abd al-
'Aziz b. al-
Hajjâli was murdered by the man blistered by al-
Walîl II.

ABD AL-ÁZÌZ. — AL-ÁSÁX, the present
sultan of Morocco, born on the 18th of Rabî' II
1208 (18th February 1893), son of Lâlîa Rokhiya, who
was bought as a slave for the sultan in<br><br>
Cairo. The little 'Abd al-'Azîz, whilst yet a child,
accompanied his father in most of his expeditions.
As he grew up he soon manifested, as usual for
an orthodox, a taste for images and drawing. He
was always extremely rebellious against studies of
the Korân, his education was partly entrusted to
Abd al-Mâjîf, the chamberlain (3âlî) known as
Bâ Ahmed, who, in strict sympathy with Lâlîa Rokhiya,
kept him under a close guardianship. On the death of Mâlîk Naasuni on the 8th of June
1894, Bâ Ahmed, in spite of the opposition of
the grand vizier, who favored the candidature of
Mâlîk Naasuni, the brother of 'Abd al-'Azîz,
succeeded in placing the latter on the throne.
A little later Bâ Ahmed had Hajjâl b. Mâjîf
Djîuli, the grand vizier, imprisoned and took his
place as grand vizier. A great revolt of the
Rhâbân marked the commencement of the new reign.
'Abd al-'Azîz, however, remained very much of
a child and took no part in the government.
Bâ Ahmed was omnipotent. In truth 'Abd al-
'Azîz appeared to be the puppet in politics and it
should not be truly said that Bâ Ahmed had usurped
the power of his sovereign. Bâ Ahmed's health,
which for a long time had been impaired by the
strain due to being the sultan's favorite, was
completely broken at the beginning of 1900;
but in spite of that he continued to spend every
day at the Palace and only took to his bed at
the very end after a few days' illness; he died on
the 15th of May 1900. His cousin al-Hâjî Mûkhtâr
succeeded him as grand vizier; he was a very learned man with a great reputation but
utterly unfitted for the life of intrigues that the
high officials of the Mâkhsûn need lead; the power
was really in the hands of al-Mâhdi al-Mâbebbî
(of the Mannâla), formerly a madâkhil (man-at-
arms), the creature of Bâ Ahmed, whom the latter,
on his death-bed had specially recommended to
the sultan. Al-Mâbebbî, who was an uneducated
upstart, displayed, however, both tact and energy
later. On the outbreak of the struggle between
him and al-Hâjî Mûkhtâr, the sultan, who was
even less able to retire from his many questions,
asked of al-Mâbebbî, who well knew how to incite
the sultan's propensities for sport, plays, and
diversions generally. He met with valuable co-
operation in an Englishman called Maclean, who
had been long with the Mâkhsûn as military in-
structor to the Moroccan Infantry. Sir Harry Maclean
was at the same time the intermediary of the
Mâkhsûn, in its intercourse with European mer-
schants. Billiards, tennis, cycling, photography, and
fire-works became the ordinary amusements of
the sultan. Many Europeans had the entrance to
the sultan's palace and joined in his amusements,
one of them a Frenchman, Veyre, has since pub-
lished a book on his life (Dans le secrét du sultan, Paris, 1905). He appears there as a man
of curious spirit, not very broad-minded, but after
all, exempt from fanaticism and as favorable to
the cause of civilization as is possible for a
sultan. In April 1901 al-Hâjî was deposed;
al-Mâbebbî was unable to claim his position;
he had Fâsidâl Bâari appointed in his place,
who immediately did what he could to ruin him.
He succeeded in sending him on a mission to
England and Germany, whilst 'Abd al-Karîn b. Sili-
mân, Minister of Foreign Affairs, went to France.
During his absence he was intrigued against,
and was obliged to return suddenly in order to
save his head; he succeeded in doing this with
an address which imposed upon his enemies. But
the sultan's amusements, which had been de-
ounced as irreverent by the Ulûms, had deeply
irritated the population, principally that of the
towns and above all that of Fes. The party opposed
to al-Mâbebbî pressed the sultan to
leave Marrâkûsh, where he had resided for many
years, to go to Fes, in which he was to be supported by the powerful party of Mussulman
scholars to checkmate the Minister of War. The
sultan started about the end of 1901, and after
remaining for a long time at Rabât entered Fes.
Not only did 'Abd al-'Azîz offend his adminis-
trated by the very methodos, amusements,
that he dictated himself, but he was also to call
forth their protestations on account of the ten-
dency to reform which he showed. He attempted
in fact, or at least he was credited with attempt-
ing, to alter the system of the enslave which
is called the tarzî, and fiscal reform was the
first that he wished to try. Taxes, according to
the new rules, would be collected by specially
appointed collectors instead of by the šâ'îds. This
reform displeased both the šâ'îds and the popu-
lace; it could not be enforced and for many
years, to the present time in fact, the tribes of
Morocco have paid no duty, neither the new nor
the old. The tarzî ended in making 'Abd al-
'Azîz unpopular and was one of the causes to
revolt of which Bir Idrîs made use. This
man, whose real name was Djalîl b. Idrîs al-
Zâlidâni al-Yâsîfi, came into public notice in
the district of Wad Inmann in the summer of 1902;
he passed himself off as the brother of 'Abd al-
'Azîz, Mâlîk Naasuni, formerly Khâlîs of Marrâ-
kûsh, afterwards in disgrace and imprisoned at
Mequines (Miknás), but still very popular. His
expression was that he was to replace 'Abd al-
'Azîz as a Sheriff who was not compounded with the Christians, and he had no pretensions — ostentatiously at least — to secure the throne for himself. Several co-
nunions sent out against him in 1902 having
mis-
carried, he succeeded in advancing with rather
important contingents to within two leagues of
Fes. Having been refused, he retreated to Tarà;
al-Mâbebbî, who showed great energy in the
course of this affair, was commanded to pursue
him, with the order not to return without bringing
as his prisoner the Rogâl, the agitators in Morocco, from one Djall b. Roqâl
(of the Rogâl), who rebelled in 1862. — Al-
Muebbbi succeeded in entering Tars, he wrote to the sultan to join him there and the latter stated to do so; but his route having been again cut off, he could not join his minister and so returned to Fez. The Regal had fled to the East: al-Muebbbi's exhausted column with difficulty succeeded in returning to Fez. Having fallen into disgrace, al-Muebbbi avoided a worse fate by making the pilgrimage to Mecca. It is common history how, on his return from this pilgrimage in 1906, he was definitely dismissed and replaced by Muhammad Geblis; the friendship of England enabled him to escape prison and the confiscation of his goods and he returned to Tangiers. As for the Regal, he continued to remain encamped in the enemy's country in the East and the Kif with varying fortunes, and he still remains there now (April 1906). The reign of 'Abd al-'Aziz is also notable for the famous Algerian affair [q.v.]. (E. Doucet.)

*ABD AL-'AZIZ* (Abu'l-Aziz) b. MAHMUD, a TURKISH SULTAN. 'Abd al-'Aziz, the second son of Mahmud II, was born in 1836, and on the 24th June 1861 ascended the Ottoman throne. At first he renounced a considerable part of his civil list, promised to content himself with one wife and reduced all household expenses, but soon his licentious nature broke out all the more violently. His reign was indeed marked by foreign wars, but on the other hand it was not by year sore tried by troubles at home. Montenegro rose to fight for its freedom, but was defeated and had to submit unconditionally (1862). Roumania continued to the treaty of Paris elected a Hellenic king as Prince (1865) and made its appearance as an independent State. In Servia national feeling was increased at the presence of Turkish troops; in 1867 the Turks had an important and tedious negotiations to vacate the citadel of Belgrade and the other fortresses. As early as 1866 the Cretans had demanded from the sultan radical changes in the administration of the island, and when this was not granted had insisted on being annexed to the kingdom of Greece. The indefatigable grand vizier Mehmed Emin 'Ali Pasha went himself to Crete to introduce the most liberal reforms. But in spite of their pitiful failure in the battle-field the insurgents refused to come to terms, Greece also prepared for war. In 1867 King George married a Russian princess and then the Czar demanded categorically the European Powers the union of the Cretans with their kinsmen on the continent. Nevertheless the Porte disdained presented an ultimatum to the Athens Cabinet and the powers urged both parties to keep calm. Crete was saved for Turkey and this was the only renowned success of Turkish policy under 'Abd al-'Aziz. In 1867 and 1868, thanks to the financial distress of the Porte, Egypt became practically, if not formally separated from the Ottoman empire, the dynasty ruling there acquired the right of direct succession to the throne and the governor was elevated to the rank of Khedive.

In Oct. 1870 through Russia's declaration that she no longer considered herself bound by the prohibition to pass the Dardanelles, the Oriental question was again brought up in its entirety. The supple Russian ambassador in Constantinople, Constant Ignatieff, was henceforth the centre for stirring up discontent amongst the subjects of the Porte—Slavs, Albanese, and even Arabs and Egyptians. Meanwhile the government of the spendthrift 'Abd al-'Aziz got further and further into difficulties, so that in October 1875 it had to declare the State bankrupt. Through Russian influence unexampled disorders had already broken out in Hercegovina and Bosnia in July 1875. Reform which the Porte earnestly took in hand were wrecked by the religious hatred of Christians and Musalmans. In 1876 the Bulgarians entered the lists and demanded a semi-sovereign kingdom, and in May the whole country rose in open rebellion.

Under the impression of these events a widespread agitation amongst the theologians took place in Constantinople on the 10th May 1876, which brought about an immediate change of ministry. Shortly afterwards the murmur of the sultan kindled a conspiracy, at the head of which was Midhat Pasha, the life and soul of the reforms, and in second command the energetic Minister of War, Hussein 'Abd Pasha, at the Old Turk. On the 30th May the sultan was forcibly dethroned and murdered on the 4th June by order of the conspirators, who feared a revolution in public opinion.

**Bibliography:** Millingen (Othman-Selethy), *La Turquie sous le règne d'Abd al-Aziz,* (Paris, 1868); Mittmann, *Stamhob und das moderne Türkenland* (Leipsic, 1877, new ed. 1878); Felix Hammer, *Gesch. der orient. Angelegenheiten im Zeitalien des Pariser und des Berliner Friedens* (Berlin, 1892). (K. Schramm.)

*ABD AL-'AZIZ* b. MA'RUJ, son of CA'HIL Pasha (1835-1869), appointed governor of Egypt by his father, and after 'Abd al-Malik had ascended the throne, the latter confirmed the appointment. During his twenty years' sojourn in Egypt, 'Abd al-'Aziz proved himself a good ruler who really had the welfare of his province at heart. When in the year 69 (1859) Abd al-Malik, after the assassination of the rebellious governor 'Amr b. Sa'id, was going to have the latter's relatives executed also, 'Abd al-'Aziz interceded for them and persuaded the incensed caliph to spare their lives. Towards the end of his life 'Abd al-'Aziz suffered from the ill-will of his brother 'Abd al-Malik. Marward, and appointed him the latter's successor, but 'Abd al-Malik wished to secure the throne for his two sons al-Walid and Sulaiman, and therefore cherished the project of depositing his brother from the governorship and excluding him from the succession to the throne, when in the year 85 (1774) news suddenly reached Damascus that 'Abd al-'Aziz was dead.


*ABD AL-'AZIZ* b. MUHAMMED b. SALIM, a Wahhâbi ruler in Central Arabia (1765-1803). 'Abd al-'Aziz was born in 1721, and on the 14th Oct. 1803, during a service in the Mosque of Darâya was stabbed by a fanatical Shi'ite, who was enraged at the looting and destruction of the Shi'ite sanctuary in Kerbela by the Wahhâbiyyahs (1801). During his reign the domain of the Wahhâbiyyahs was extended far over the frontiers of Central Arabia (Najd), but it was not 'Abd al-'Aziz himself who played the most important
port in bringing this about, but his son Sa'd, who had been his co-regent since 1787. [For details see Sadi and Waniherst, under which the bibliography is also to be found.]

(M. T. Houtsmul)

ABD AL-AZIZ b. MUSA b. NUCAIR, a governor. When his father, the famous conqueror of Spain, left this country in the year 95 (715), he resumed his rule as governor and married the widow of the Gothic king Roderick, named by the Arabic Eulogia, Alu (Eulogia), or Umayya, after her son. According to al-Wakili and other Arab chroniclers, it was the arrogance of this woman which caused the Arab troops to murder him in the year 97 (717) in the monastery of Santa Rufina near Seville, to-day known as the Convento Capuchinos, formerly Convento de Santa Juana y Rufina before the Puerta de Cordoba. Others assert that they had received their orders from the Umayyad caliph Sulaiman.


ABD AL-AZIZ b. AL-WALID, son of Caliph al-Walid I. Under the generalship of his uncle Mullah b. Abd al-Malik, in 91 (709-710), Abd al-Aziz made the campaign against the Byzantines, and it is also said to have taken part in the battles against the same enemy. In 96 (714-715) his father endeavored to exclude from the succession Sulaiman b. Abd al-Malik, who had already been appointed as his successor, in Abd al-Aziz's favor; the effort proved fruitless though. After Sulaiman's death in Dajjâl (95 = 717), Abd al-Aziz was on the point of coming forward as pretender to the throne, but when he learnt that 'Omar had already been proclaimed caliph, he went to him and took the oath of allegiance.


ABD AL-AZIZ EFENDI KARA ÇELEBİ ZADE, kâdî‘i and historian of the Ottoman empire, the son of Hüsam. He was appointed Istanbul kâdî-i sâhib by the sultan Murad IV (1643 = 1653), and then deprived of his office in the same year on account of a famine which he had not remedied; he was put on board a boat to be transported to Prince Island, but was saved by the intervention of the vizier, Râzî, and was banished to Cyprus (Hüseyn Kesîf, ed. Filigia, v. 235). It was on this occasion that he wrote his poem Gulsan-i a’râf. By his intrigues he succeeded in obtaining the title of honorary muftî (9th Ramazân 1059 = 14th Sept. 1649), he was deprived of his position as kâdî‘i (8th Shawwâl = 15th Oct.), then, through the influence of the Sultans-Wâlids, he was made muftî in the place of Bahâyyâr (11th Djamâd I 1061 = 25th May 1651). He was arrested by mutin- nous bodyguard at their head, in connection with the alteration of the coinage, but succeeded in disarming the crowd; he was again deprived of office after the assassination of the sultans Kösem and later exiled to Chios, where he died on the 6th Rabî’ II. 1068 (11th Jan. 1658). He wrote a treatise on Muslim law which is a new edition of Ibn Naṣîr’s al-Najâh wa-l-manâ‘ir (Hüseyn Kesîf, i. 312), which he dedicated to the sultan Muhammad; Rumišt al-âdab (Bâlîk, 1248 = 1833), a general history up to the year 1058 = 1648 (Hüseyn Kesîf, iii. 494); Sultanîmân (Bâlîk, 1248), a history of the sultan Suleyman (Hüseyn Kesîf, ii. 145); a chronicle of events from the deposition of Hüseyn to the 18th of Safar 1067 (25th Nov. 1657). Being arrogant and fanatical with deprived morals he made many enemies by his malignant jealousy.

Bibliography: Hammed-Purgstall, Gesch. des Osman. Reiches, see index. (Ch. Huart)

ABD AL-DJABBAR b. ABD AL-RÂJÎM AN-ÂZIZ, a governor. Abd al-Djabbar, who had already taken part in the battles against the partisans of the Umayyads, was according to the same account appointed governor of Khawarij in 144 (757-758) by Caliph al-Mansur, but there he soon made himself known through his cruelty. In the following year, however, the caliph grew suspicious of him, and after some correspondence, in which al-Mansur and his governor each tried to outwit the other, the caliph sent an expedition against Abd al-Djabbar under his son Muhammad al-Mahdi. When al-Mahdi's general, Kharizm, b. Khazna, approached, the inhabitants of Merv al-Rûh revolted and took Abd al-Djabbar prisoner, whereupon he was taken to the caliph and executed after suffering terrible tortures.


ABD AL-DJALIL ABD L-MADHÂBI. [See ABD-AL-MUDÂBI.]

ABD AL-FATTÂH FUMANI, Persian historian, lived probably in the 16th and 17th centuries. Having entered the government service at Gilan (Ch. Schefen, Gesch. d. Staat., ii. 93), he was entrusted with the supervision of the accounts by the vizier of this place, Behâd-kâl, about 1018 = 1609-1610, and was then sent by Admiral Shah-i ‘Arâf. He wrote, in Persia, the Tab‘ih Gilân, a history of Gilan from 923 (1517) to 1038 (1628), which has been published by B. Dorn.


ABD AL-GHÂFAR b. ABD AL-KARIM. [See ABD-AL-RAZÂMIN.]

ABD AL-GHÂFAR AL-ÂKHAJAR. [See ABD-AL-AKHÂRIS.]

ABD AL-GHANI AL-NÂ‘ÂMULV, a mystic and very voluminous writer, born on the 5th Dhu’l-Hijjah 1050 (19th March 1641). Having lost his father at an early age, he entered the Sûfî order of the Kâdiriyya and of the Naqshabandîyya; and studied for seven years in Damascus, in his house in the vicinity of the Umayyad Mosque, the mystical works of Ibn ‘Arabi and ‘Abî al-Din al-Tijânî. At the age of 25 he made his first journey to Baghdad and stayed there some time. In his manhood, as he had already gained a certain
reputation as a mystic, he made several circular journeys, especially in his native country, in order to get into connection with men holding similar views so that they might help him, and also to visit as many holy sepulchres and other places of pilgrimage as possible. In this manner in the year 1192 (1685) he came to Lebanon, in 1191 to Jerusalem and Hauran, in 1196 to Syria and Egypt, and the Hijaz. In 1192 (1700) he went to Tabarinus. In 1194 (1703) he again settled in Damascus at the Sullayri and died on the 24th Shaban 1143 (3rd March 1731).

'Abd al-Ghani's literary importance lies in our opinion principally based on his books of travel, al-Hašbāh wa-maš'ūdūt yī ḥabab at-shābb wa-miṣr wa-l-hafsā (comp. Flügel, in the Zeitzeich., d. Deutsch. Morgens., Gelehr., xxx., 639 et seq. v. Krems). In the Slawh Büchern der phil.-hist. Classe der Kais. Akademie d. Wissensch., v. 319 et seq. 2, al-Hašbāh al-umāniyya fi ḥarāb al-ḥaṣābiyya, a journey from Damascus to Jerusalem and back, from the 17th Djamād I till 1st Shaban 1141 (29th March till 10th May 1700), finished on the 9th Džumāt al-Hijja 1141 (14th September); comp. v. Krems, loc. cit., p. 310; Gildemeister, in the Zeitzeich., d. Deutsch. Morgens., Gelehr., xxxvi., 385 et seq.). 3. Hallat al-ṭūlah al-bahāriyya fi ṣabāt ḥabab at-shābb wa-miṣr wa-l-hafsā (1744) was not his intention to work to give descriptions of existing conditions, but what appeared of most importance to him was, besides his own edifying experiences, information concerning the legendary history of holy places; he obtained such information more especially out of al-Ulūmi and al-Harawi. Nevertheless his accounts furnish us with a few positive dates for historical topography of Syria. The real centre of his literary energy lay, however, in mysticism, which he endeavoured to advance in commentaries to the works of earlier Sufis and in innumerable writings from his own pen. He also several times took part in the discussions which his contemporaries carried on question of practical religious life. Thus in 1696 (1685) he wrote a defence of the Mustawli-Derwische (comp. Amshurst, Pers. d. Nächsten- und Vaterlands. d.attributes. d. Heile, Wilh. von Hetten, Nö. 528); Catalog. W. d. oriental. Nö. 120) further, he endeavoured to justify the dancing and music of the Derwische (Amshurst, loc. cit., Nö. 4, 335, 522; Ehrard, 2. u. u. welche-die und nach unsern Wissens, li. 125), as well as their use of tobacco. He was also a poet and wrote not only the old Cašidi forms but also the popular Muwaššali (comp. Hartmann, Muwaššali, p. 6). The first part of his Diwan is printed with the title of Diwan al-ḥašbāh wa-maš'ūdūt yī ḥabab al-ḥaṣābiyya (Rütt, 1746; Cairo, 1752, 1306). His poem in praise of the Prophet with a detailed commentary on the mystical symbols, entitled: Naṣḥat al-ṭūlah al-umāniyya al-ḥaṣābiyya fi maḥl al-ṭūlah al-nasirīyya, was published in 1299. In the East he is, however, still most popular as the author of a work on dreams entitled Tuḥfat al-ṭūlah fi ṣabāt al-hašābiyya, in 2 cols. (Cairo, 1747, 1295; 1296, 1296, 1346, 1336, in magh. d. Dr. Strick, 1863). He also applied himself to the pseudo-science of prophecy, and wrote two pamphlets on the events to be expected under the rule of the Ottomans up to the years 1159 (1746) and 1284 (1687); dr. Slane, Catalogue des mss. anglois et de la Bibl. Nat., Nö. 1620 et seq.). Biographies of 'Abd al-Ghani are to be found in Marzidi, Siṣh al-ulom (Bilb., 1291-1301). II, 50-58; Dajjani, li. Allāh i al-tābi, (Cairo, 1297). 3. 154-157. A list of his writings in the year 1165 (1663) is given by Flügel, in the Zeitzeich., d. Deutsch. Morgens., Gelehr., xxxi., 694 et seq., another by Pancake, Die mus. Handschriften, 1336; Gercke, Nö. 1860; concerning the writings still extant see Brockelmann, Litter., II, 125 et seq. (Brockelmann)
to the Meḥāʾī, or Ḏawʾ Ḫusain Allāh Ar-Raʾīsī. One year later, Ābd al-Ḥākīm threatened the neighborhood of Fes. The Almohades, the Rūḥānī, and the Masmāʿ, group of the Band Ḥakīb, who had broken away from Ābd al-Ḥākīm out of jealousy, went to meet him. The battle on the banks of the Sāfī, some miles from Taṭārānūn, cost Ābd al-Ḥākīm and his eldest son, Širku, their lives. But the Marinides swore not to bury them without taking revenge. The Rūḥānī and their allies were beaten and pitiful in great numbers, the remainder fled (641 = 1242). Ābd al-Ḥākīm, and his son were buried in a Sāfī, and were taken later to the tombs of the Marinides at Fes. His second son, Šarhān, was clered by the Marinides as his successor.

Ābd al-Ḥākīm, an accomplished soldier, was also, according to the Muslim annals, a devout; he visited the altars of the saints pointed out to him, and fasted often. His holiness was such, says the legend, that sick persons who could touch the hem of his garment or his turban were cured. He was a true ascetic, contracting strictly with the Almohodes, persecutors of the Mamluks and religious men, such as Ālim Mūmīn of Tlemcen (d. 599 = 1197-1198), whose fame or religious influence annoyed them.


ĀBD AL-ḤAKM B. SATR B. DIʿĀB B. TURK

Ābd al-Ḥākīm b. Satr b. Diʿāb b. Turk, a Persian historian, born 958 (1551), died 1052 (1642), Ābd al-Ḥākīm in 996 (1588) visited the Hijaz to study there the traditions. Of his many writings the following may be quoted: Persian commentaries to the Arabic collections of traditions Mashhur al-maṣūḥāt wa Safar al-muṣūḥāt (Tunis, 1858), ed. by G. Fagman, in Revue Africaine, xxxvii. 215; al-Kairawānī, al-Mawṣūl al-aḥbāb fī ṣaḥīḥ al-ṣafar wa ṣuḥāb (Tunis, 1858), pp. 116-119; Ahmed al-Sulṭānī, Risāl al-ṣināfī (Carthage, 1304), li. 2-5; al-Zarkashī, Liwa al-Qattāl (Tunis, 1828), li. 14 et seq.; Fagman’s translation (Constantine, 1893), pp. 22 et seq. (A. Courn.)

ĀBD AL-ḤAKK MĀMĪD I

Ābd al-Ḥakīm, a modern and still living Turkish statesman and poet, born at Rebēk (Constantinople), on the 5th Feb. 1852. His father, the well-known historian Khāir Allāh Einfardī was Turkish ambassador at Teheran; his grandfather Ābd al-Ḥakīm, physician in ordinary to the sultans Meḥāʾī and Ābd al-Muḥammad, founded the Faculty of Medicine in Constantinople. Ābd al-Ḥakīm received his education in Constantinople and Paris and began his official career as secretary to the Turkish embassy in Teheran, then returned to the capital and, after filling several important offices in the government, was made secretary of the embassy at Paris (1875-1880). In the years following he was consul in Greece, Russia and British India (Bombay) till 1885, when he was appointed first secretary of the embassy in London. But with one short interval, 1895-1897, when he was pensionary at the Hague, he has since remained in London. He has already been appointed second and then first counselor to the legation. Ābd al-Ḥakīm is the founder of the modern Turkish school of poetry. Whilst Shināfī in his Musālākat (Selected poems), which form the starting-point of modern Turkish literature, was the first to publish Occidental poetry in Turkish translations, Ābd al-Ḥakīm was the first to write Turkish poems on European models. Of epoch-making importance is his poem Safīr (The Lambda), published in 1196 (1879), by which he freed Turkish poetry from the spell of Persian influence and established it on its own basis. His works are still difficult to obtain, having been printed almost only. During the last 20 years nothing has been published by him. The following works, mostly poetry—lyrical and dramatic—have been published: Miḥjārī (The Sikh (Lord’s Gate)), Sabr wa-ṭaṣāmil (Patience and perseverance), Maḥfīz (The Maiden (thoughtful)), Daʾūda-i Hindū (The Indian girl), Nizār, Nizārīn (both proper names), Safīr (The Lambda), Tusing, ʿAbd Ṭāhir, (both proper names), Muḥājir (The Emigrant), Ḥudūjī, (The Bridal chamber), Tarīk (proper name), Bistī yahud Divān-e-fīl (The Twain—i.e., Paris—yv My Fellow), Ola, (Death), Rumārā, (The door (To Thay), Ber sefīlīn hasb hāl (Story of an unhappy woman). The following poems which were said to be in preparation, have never appeared: Ibn Mūsā, Sekhānī, Šīrāzī, Liwāt, Ḳāṣīr, Ghāzvīnī, Mīr-ʿAbd, Ḳāṣīr al-khīr. Of Ābd al-Ḥakīm’s followers in literature the most important is Ezām (b. 1825).

new ruler was to subjugate the province which had revolted in consequence of the failure of the so-called Kafir Rebellion, and his sons were the virtual masters of the country. The Egyptian Mahdi had proved himself incapable of mastering the country, and his son, the prophet of the Fatimids, thus acquired the province in which he was regarded as the successor of the Prophet. The new governor of the province was the famous Ahmad Beis el-Djarrat in 1776.

A short time thereafter Turkey was to measure its strength against Irak. Karim Khan, the most powerful of the Persian princes, had annexed the Ottoman province. The caliph's army was attacked by the Persians at Karkh (December 1776), and driven back to Mosul (Mosul), with considerable losses. Began, too, remained in the power of that experienced general, Karim.

The plans of the European governments became more dangerous still to Turkey. Peace with Russia had hardly been concluded when Austria at one blow seized Bukovina. The Porte was helpless and finally renounced all claims to the lost province by treaty (May 1777).

From the beginning of the Porte unwisely set the Powers in movement against the reviled Peace of Kuch-Katranje, not only because it demanded from Russia most extensive modifications. The Christians, however, supported in every way the Tartar Khan, whom Russia had appointed, and who was a Philo-European, and as the grand vizier continued to resist, she entered Fereka which is the key to the Crimea (December 1776). Finally war was averted by Turkey's recognition of the Russo-Turkish Khan (March 1779). A revolt against her protege gave Catharine in the spring of 1783 an excuse for annexing the Black Sea and the whole of Tartary. Abd el-Hamid submitted to this by the decree of the 8th January 1784.

Matters seemed to be taking a peaceful turn, when in 1784 all the khans and tribes of Christian and Mohammedan faith in the Causcasus took up arms against the Russian Khan, the prince of Persia. This feud so rich in deeds of valor was stirred up by both parties and finally, as Russia insisted on settling the affair alone, brought about a declaration of war by the Porte and the great struggle which engulfed the whole East. The attack by which the Turks immediately surprised the hero of this war, Suvoroff, the general in command at Kinsburn, was repulsed with little trouble. The sultan's position became still more pitiful when Emperor Joseph II, who had already invaded Servia, declared war in February 1778. Even Hassan Fada, the Imam of Iskak as he was called, saw his entire fleet destroyed in the Liman off the Crimean shore (June and July 1778). It was fortunate for Turkey that at least little Sweden overran Russia and that Austria, although fairly successful in Besarabia, cut no very brilliant figure in either Servia or Siebenbriicken. The great event of the war was the incomparable feat of arms of Suvoroff's, the storming of Odovuk (December 1778): 10,000 Turks and inestimable booty covered the ramparts. Besarabia was thus as good as lost to the sultan. In 1789 no further collision had taken place, when in April 7th Abd el-Hamid died from apoplexy.

The portrait which contemporaries sketched of the sultan is not exactly flattering; physically clumsy, mentally undeveloped, he possessed neither discernment nor determination. He was unable either to take advantage of the promising national and religious movement in the Caucasus, or to use with success the means that his army and army could afford him.


'ABD AL-AMID II, the present sovereign ruler in the Ottoman empire, son of Sultan 'Abd al-Majid, born the 4th Shawwal 1258 (21st Sept. 1842), was thirty-three when the ministers, having deposed his brother, Murad V, called him to the throne of 'Othman (18th Shawwal 1253 = 31st Aug. 1870). For particulars about the principal events in his reign, the insurrection in Bosnia and Herzegovina, the war with Servia and Montenegro, then with Russia, etc., see special articles.

'Abd el-Hamid II has continued the work of reform (tasawwur): during his reign legislation has been perfected by the compilation of the Medjell, or civil code, by the appointment of public prosecutors empowered to proceed, in the name of the State, against minor and serious crimes (taken from the French system), and by the codification and amalgamation of numerous laws. At the same time he raised the credit of the empire by constituting an international administration, representing the interest of the headholders, i.e. the owners of shares of the foreign debt, and authorized to receive the revenues of the State (indirect taxes) such as the salt tax, duty on spirits, etc., which were granted to the tobacco tax, over which it had control at first, was later entrusted to a participatory administration. The establishment of numerous primary Musulman schools, the making of a network of roads, unhappily not yet finished, the building of bridges, and the concession of certain railways (in Europe, to join the lines from Constantinople and Salonica with the European system, the line from Monastir and the junction between Salonica; in Asia, the Merina-Adana line, the Angora line, the Konia line, with extensions towards Bagdad and the Persian Gulf, the Mecca line, finished as far as Mecca, and the Jaffa line to Jerusalem; a cog-wheel tramway from Beyrut to Damascus) and imports (Salonica and Beyrut) show the desire and firm resolution of the sovereign to maintain, in face of a thousand difficulties, the progress begun by his predecessors and to continue their work.

Bibliography: A. de la Jousquière, Histoire ottomane, in the Histoire universelle of V. Duruy (Paris, 1881), pp. 557 et seq.; Dutt's k, translated from the Turkish by Nicolson; Midhat Eflimi, Tabelle des Sultanen (Constantinople, 1894-1895), translated by A. von Drygalski, in Samior's annuaire of L'Europe (Berlin, 1880); Gioacumetti, Mémoria (Constantinople, 1824 = 1827); All Nighti, Paghin, Memoires (Paris, 1878), in Turkish.

(Ch. Huart.)

'ABD AL-HAMID LAKHNI, a Persian historian, died 1065 (1653), author of the Pad-
ABD AL-AL-AMIR appears to have attended. In 521 (1127), on the advice of the Sufi Yusuf al-Hamadani (440–535 = 1052–1140) he began to preach in public, at first in a small audience, which gradually increased, till he took a chair in the oratory at the Ahsan gate of Bagdad, and owing to the constant increase of his hearers, he found it necessary to go outside the gate. There a炫if was built for him, and in 528 (1134–1135) by public subscription the school of Mahaniyin al-Madarij (presumably then dead or retired) was enlarged by taking in the space occupied by the neighboring buildings, and 'Abd al-Kadir was installed in its head. The nature of his courses was probably similar to those of Djamal al-Din al-Djasewit which are so vividly described by Ibn Djuhain. On Friday mornings and Monday evenings 'Abd al-Kadir preached in his school, on Sunday mornings in his monastery. Of his numerous pupils many were afterwards famous as saints, while some (like the biographer, Samani) acquired distinction of another sort. His sermons are said to have effected the conversion of many Jews and Christians to Islam, and as of some Muslims to the higher life. Presently, often in the form of verse, were sent him from the numerous regions whether his fame penetrated: one day's such receipts often amounted to more than one dinar. These enabled him to keep open house for aspirants. Legal questions were addressed to him from all parts, and these he is said to have answered impromptu. Caliphs and viziers are supposed to have figured among his clients.

'Abd al-Kadir's works are all religious in character, and largely consist of reports of his sermons or addresses; the following are known:

1. Al-Qura'un fi-batil part' al-azzab, a ritual and ethical treatise (Cairo, 1288).

2. Al-Fath al-rahmaniyya, 62 sermons preached in the years 545-546 (1150-1152) with appendix (Cairo, 1302). MSS. sometimes bear the title Sittat al-musafir.

3. Partih al-khass, 78 sermons on various subjects, compiled by the sheikh's son 'Abd al-Ra'izzah, followed by his dying injunctions, his sermons on the father's and mother's side, proof of his connection with Abu Bekr and Omer, his creed, and some of his poems, (in the margin of al-Shatani's Rudbar al-a'rur, Cairo, 1204).


5. Usulis al-khatif (mentioned by Hajjul Kha'ita), a collection of sermons of which the first bears the same date as 59 and the last the same as 57 of N. 2; perhaps it is another title for the same work.


7. Yama'ha al-khatim (mentioned by Hajjul Khala'fa).


9. 'Abd al-Kadir is named in the A' rawir and other biographical works (MS. 624 in the India Office Catalogue is an imperfect copy of this work, and Persian writers speak of them generally as Mafjuzal-Ha'dir). In these works 'Abd al-Kadir figures as a capable theologian, and an earnest, sincere, and eloquent preacher. Many a sermon is introduced
list of persons who heard him say 'My foot is on the neck of every saint' and he is similarly made out to have claimed the possession of seventy gates of knowledge, each one of them broader than the distance between heaven and earth, &c. Late followers of 'Abd al-Kādir (such as the author of the Persian treatise Malekšā'in al-kadiriya, MS. Brit. Mus. Or. 243) while endeavoring to restrict the universality of the first of these sayings, try to show that 'Abd al-Kādir was justified in uttering them. In Damāri (i. 320) only find it in evidence of 'Abd al-Kādir's dignity. Sayings of this sort do not seem to be found in the genuine works of the sheikh (though there are parallels to them in the poems ascribed to him), and are probably due to the enthusiasm of his followers. With them his fame has in some places nearly displaced that of the Prophet Muhammed, and he is regularly styled the Sultan of the Saints, nor is his name ever uttered without the following epithets: Abū al-'Alā', Abī al-'Alā', Abū Allāh, Abī Allāh, Nūr Allāh, Khālīf Allāh, Sīf Allāh, Fīrūz Allāh, Firdawī Allāh, Yūsūfī Allāh, Ghanī Allāh, Abū-ṣāliḥ al-Aṣ'ā. (See 'Alā'ī, supra). The growth of the legend was probably aided by his many sons, of whom eleven are mentioned in the Bahā'f al-nawāri as following in their father's steps: Ta'ī (d. 573 = 1177-1178 in Egypt), 'Abd Allāh (d. 599 = 1193 in Baghdad), Sāliḥ bin Ta'ī (d. 592 = 1196 in Wazīr), 'Abd al-Wālī (d. 593 = 1197 in Baghdad), Yahyā (d. 605 = 1206 in Baghdad), 'Abd al-Razzāk (d. 604 = 1205 in Baghdad), 'Abd al-Rahmah (d. 594 = 1194 in Bagdad), Mūsā (d. 618 = 1221 in Damascus), 'Abd al-'Alī (d. 616 = 1217 in Damasc), 'Abd al-'Ali (exiled to Qāhirah, a village of Sīdīqā, d. 612 = 1216-1216), 'Abd al-Khalīm (d. 597 = 1192), and 'Abd al-Dā'im (d. 575 = 1179-1180). Some authorities add a few more names. Of these 'Abd al-Wālī inherited his father's schools, in which he was succeeded by his son 'Abd al-Sulfān (548-611 = 1153-1215) who was followed by his cousin Abū Sulfān, &c. Son of 'Abd al-Razzāk (564-651 = 1168-1256) to whom we owe the hagiographies of Nāyir the family of 'Abd al-Kādir were temporarily called from Bagdad. Some of them perished when Bagdad was taken by the Mongols, but the headquarters of the society (except for the brief internal mention) have always been in that city.

Bibliography: A list of biographies of 'Abd al-Kādir is given by Ahkwāt, Persian. d. evub. Handicar, Nos. 10072-92, of these the following have been published: al-Shajani, ufr. Baghdad (Cairo, 1304), Muhammad ibn Yahyā Tāfāsīf, Khālid ibn Aḥmad al-Qāhirī (Cairo, 1303); Muhammad ibn al-Dīn̄, Nasīḥat al-ṭabāk (Fes, 1309), translated by Wehr, in Mem. of the Roy. As. Soc., 1903. Further, qāsim al-nāṣirī ascribed to Ibn Ḥujjā (not in Ahkwāt's list), edited by D. Ross (Calcutta, 1905). Probably the best extant biography is that in Dāhibeh's Tāfāsīf al-ṭabāk, largely based on Ibn al-Najjār (published in Mem. of the Roy. As. Soc., 1907, pp. 267 et seq). Shāhīd Sāfīdī is said to have recently written the biography of 'Abd al-Kādir. Modern European writers dealing with 'Abd al-Kādir, Modern European writers dealing with 'Abd al-Kādir and the Kadhirs are: L. Rinn, Morava et Khoum (Paris, 1884); A. Le Chatelier, Conférence du Maître à la Mecque (Paris, 1887); Depont et Coppolani, Conférence religieuse sur l'aslamé (Algiers, 1897); Curte de Vivien, Gesani (Paris, 1902).
"A'BD AL-KĀDIR. 43

A'BD AL-KĀDIR B. MUBAYYID AL-HĀVARI, the Emir, born in 1823 (1858) near al-Muṣṣala (Mascara). His family was one of the most influential in the Hāvī tribe, which, after having resided for a longtime in Morocco, removed and established itself in the 18th century in the beylic of Oran. In addition to the prestige derived by this family from its princely source was added the reputation for boldness gained by Mubayyid b. Mahmod b. Muhṣir, the grandfather of A'bd al-Kādir, who was a hero in the fight for the independence of Algiers from the Turks. His famous son, A'bd al-Kādir, then, grew up in a religious environment. Without neglecting his training in arms and athletics, in which he soon excelled, he applied himself especially to examine the sciences of reason and revelation. Like his father he became a lāzīr and theologian, and he always was so even when circumstances made him a warrior and head of the State. Having been sent by his father to Oran, he came back with the sentiment of the military and political weaknesses of the Turks. His father, who was a great hero of the beylic of Oran, was killed by the anatoletes in the north of the province, was arrested by order of Hasan Bey. He succeeded, however, in obtaining permission to leave Algeria and went to Arabia, taking with him A'bd al-Kādir, who spent two years (1827-1829) in Asia.

On his return to Africa in 1829, A'bd al-Kādir and his father presented at first to live in retirement. But the events consequent upon the taking of Algiers by the French furnished them with the opportunity of putting themselves at the head of the tribes and of posing as the irreconcilable adversaries of the Turks. Thus was it that A'bd al-Kādir having stopped his father from giving help to Hasan, the bey of Oran, the latter was obliged to tender his submission to France. Mubayyid-ull-Din, although he declined the honor of being the supreme chief of his compatriots, took the command of the troops who were fighting with the French garrison of Oran. In the course of the campaign Mubayyid-ull-Din showed so much courage and aroused the admiration of his compatriots by his skill on horse-back and his coolness. Therefore, when Mubayyid-ull-Din declined to accept the title of sultan for the second time, he was easily able to persuade the tribes to recognize A'bd al-Kādir as their leader, and the latter was proclaimed sultan on the 21st Nov. 1832. However, in deference to the Shari'at of Fez, whose unfriendliness he was afraid to excite, he refused to make use of this title and contented himself with that of emir.

A'bd al-Kādir's political life may be divided into three periods: 1. From the date on which he was proclaimed sultan in the Tafile treaty (30th May 1837). 2. From this treaty to the breaking of peace (20th Nov. 1839). 3. From the recommencement of hostilities with France to his voluntary surrender (23rd Dec. 1847).

I. In the first period A'bd al-Kādir strove to bring the whole western beylic under submission. Having taken Mascara his capital, he proclaimed Al-Hijr War through the whole province. At first he was unfortunate, for he had at one and the same time to fight the French and to subdue his Musulman rivals. He succeeded, however, in seizing Thémenc, but could not get the better of the Turks, who were occupying the citadel, the "Mesghawat." His position became more advantageous through the convention, called by historians the "Desmichalt treaty" (30th Feb. 1834), which, being drawn up ambiguously with considerable differences between the French and the Arabic text, was entirely to the benefit of A'bd al-Kādir. In reality, he obtained the possession of the entire beylic of Oran with the exception of Oran itself, Arzen (Arzoun) and Mostaganem. He was authorized to appoint consuls in these towns as well as in Algiers and to provide himself with arms and ammunition of war. Thus with the consent of France A'bd al-Kādir became the legitimate ruler of all the Western Mussulmans. The alliance with France also helped him to triumph over his Musulman enemies, who had risen against him on account of the convention he had just concluded with the French. He at once lodged himself with subduing all parts of the country where the French were not yet established, and, despite the protestations of Governor-General Drouet d'Erthen, he took possession of Médéa and Leghway, where he left garrisons and placed lieutenants. Being recalled to the province of Oran by the defection of the Smulas and Donclas, who had just gone over to the French, A'bd al-Kādir commenced hostilities against General Trézel, who refused to give up the rebels, and the victory of McMach (26th July 1835). This victory drove the French government to act with energy and A'bd al-Kādir saw his capital, Mascara, invaded by a French column under Marshal Clary. His position was at one moment very precarious: — repulsed by the Turks who were enclosed in the "Mesghawat" at Thémenc, he was defeated by General Rugaud on the banks of the Sika. But, thanks to his diplomatic abilities, A'bd al-Kādir managed to get General Rugaud to sign (30th May 1837) the Tafile treaty, which extended the dominion of A'bd al-Kādir in Algeria even further than the Desmichalt treaty. It granted him, without any concession on his part, nearly the whole of the beylic of Oran, a considerable portion of that of Algiers, and the entire beylic of Tifnit, making together as much as two thirds of Algeria.

II. The two years which followed the Tafile treaty were employed by A'bd al-Kādir in strengthening his authority. The tribes of Tifnit having refused to pay him taxes, he defeated them on two occasions and forced them to submit. Despite the clauses of the treaty, which kept the eastern province under the influence of France, he placed lieutenants in Mejzara and the Zigha as well as in Laghway. The Marchion, Muhammameh Teyjāf, who was very influential in the Sahara, was the only one who tried to resist him. The emir went in person to attack the Amir of Ain-Mahdist, the residence of his opponent, and after a siege of five months (11th June-17th Nov. 1838) succeeded in taking it. The capitulation of this place, to which the Turks had never penetrated, showed the native chiefs that not one amongst them was in a position to refuse to obey A'bd al-Kādir.

Having thus created a Mussulman state by diplomacy and was A'bd al-Kādir attempted to organize it by substituting relative order in place of the anarchy which reigned in Algeria after the overthrow of the Turkish government (see ALGIERIA).

He placed himself especially with the formation of an army capable of resisting the Christians. He added to the contingents furnished by the tribes, who were brave enough but undisciplined,
a regular army comprising infantry, cavalry and artillery, composed of soldiers enrolled as volunteers and paid by the paycock. The instruction of these soldiers was confided to Tunisian and Tripolitan soldiers, and also to deserters from the French army. Abd al-Kadir drew up regulations as to uniform, food, pay, hierarchy, promotion, discipline and the decorations of the soldiers. To supply them with necessaries of life he established silos of grain; he organized manufactories of arms; and had fortresses repaired or built, as much to guarantee the country against invasion by the Christians as to keep the tribes in submission.

III. Abd al-Kadir and the French could not agree about the interpretation of certain obscure clauses in the Tafuna treaty. Marshal Valéry opened negotiations with Abd al-Kadir for the purpose of modifying the convention of 1835, but they came to nothing. Soon the expedition of the "Portes-de-Fer" in the course of which a French army, led by Marshal Valéry and Duke d'Orléans, passed through the whole province of Constantine from East to West, was taken by the emir to be a violation of the Tafuna treaty. He declared at Médès a Holy War and began hostilities by ordering his lieutenant Ben Salem to invade Médès, where the forces were sacked and the settlers massacred (20th Nov. 1839).

From that time it was a fight to the death between the emir and France. From 1841 Abd al-Kadir lost many fortified positions, but it was in 1842 that the insurmountable blow was given to his power by Marshal Dagorn, who took all his fortresses one after the other. Thus he lost Boghr, Tarek, Tagleenat, Mar 或 and the valley of the Chelif. He still held out in the West, but the occupation of Timmene and of the district of Nedroma obliged him to fall back towards the South. In the following year he received an insurmountable blow; a part of his army [see the article] was taken by surprise by Duke d'Ammaie at Tagline on the 26th of May 1843. Closed in by the French columns and abandoned by most of his partisans, he was forced to take refuge in Morocco.

However, he did not yet allow that he was beaten. Through intrigue he brought about a rupture between France and Morocco, in the hope that by means of this diversion he might again have the best of it. But the Sherif's army was defeated by General Legrand at the battle of laly (12th Aug. 1844), and by the treaty of Tangiers (10th Sept. 1844) the sultan undertook to render Abd al-Kadir harmless. This clause was not observed, and the emir remained cantonned near the Algerian frontier, watching events. He took advantage of the insurrectionary movements which took place in 1846 to reorganize his forces and made a bold excursion into the land of the Kabyles. But, being pursued by the French columns without any respite, he had to beat a retreat and regain Morocco. Finally Abd al-Kadir, in compliance with the repeated injunctions of France, decided to send a strong army against him. "Abd al-Kadir, who was at the end of his resources, offered his submission to General Lamoricière on condition that he should be permitted to retire with his family to Alexandria or to St. Jean d'Acce. This request was received favorably and the emir delivered himself up to the French on the 23rd December 1847.

Circumstances delayed the fulfillment of this promise. The emir had been taken across to Toulon, whence he should have embarked for the East. He was still in Fort Lemaigre when the revolution of February 1848 broke out. The Provisional Government did not think it right to ratify the promises made by Lamoricière and Duke d'Ammaie, and Abd al-Kadir remained in France in captivity. He was confined at Vaux and then at Ambérieu, the 10th Nov. 1848, and remained there until the 16th Sept. 1854, when Louis Napoleon went in person to announce to him his enlargement. After a short stay in Paris he went to Constantinople and to Brussel, where he resided from 1853 to 1855; then, on account of the earthquake which destroyed this town, he went with the authorization of the Turkish and French governments, to settle at Damascus. In this town he led a retired life, dividing his time between study, religious exercises and the education of his children. In 1860 when the insurgents threatened to massacre the Christian population, Abd al-Kadir with the co-operation of Algerian emigrants released the French consul and saved nearly 1500 persons. The French government recommended this conduct by giving Abd al-Kadir the Grand Cross of the Legion of Honor. In all circumstances besides this the emir most scrupulously observed his promises to France. In 1870 he disavowed the intrigues of one of his sons; in 1871 he openly censured the fomenters of disorder, who were using his name and his zeal to stir up rebellion among the peoples of the East. When the revolt broke out he wrote, without success though, to the insurgents to induce them to lay down their arms. He died at Damascus in 1883.

Belonging by birth to the religious aristocracy, "Abd al-Kadir was above all a convinced believer. His faith was ardent; his mystic enthusiasm excited the admiration of his co-religionists, and even struck the few Europeans, who had the opportunity of approaching him. More a theologian than a warrior, knowing the Koran and religious literature from end to end, he made free use of spiritual weapons, adopted texts to serve his ends and fought his enemies with eloquence as much with words as with arms. But he was also clever enough to make use of a fanaticism, the sincerity of which we ought not to doubt, for his personal ambition. He was a Mussulman in his faults as much as in his good qualities; without doubt loyal but having recourse unscrupulously to perfidiosity and artifice to assure the success of his cause, which he confused with that of Islam; just from an Oriental point of view; generous and humane, but bloody and merciless when he deemed it necessary to exterminate his enemies. In short he was a true descendant of the Maghribine empire founders in the Middle Ages, of "Abi al-Mu'min for example, rather than a reformer impressed with Western ideas."

"Abd al-Kadir attached much importance to intellectual culture, and wrote poetry of different kinds himself. During his residence in Brussel he wrote a philosophical treatise called Dikrwa 'azal wa-karim al-ghibla. In the first part of this work the author criticizes the character and nature of Philosophy and Religion; in the second he reviews the history of the nations that have shown a marked taste for science. According to M. Morand, "Abd al-Kadir also wrote an Autobiography..."
and a treatise called *De la fidélité des mar- 
mans à l'obéir, leurs traits d'alliance et 
dures during his captivity in Abohe.

*Biographie de Nushtah abdahjje de jurid 
varde Adb el-Kadir, a collection of poems 
(Cairo, n. d.); *Dhikra al-nabil mos-tahk al-
ghafil (Beyrouth, n. d.), translated by Gustave Dagat 
under the title of *Kagzel l'intelligent, ouvr. à 
à l'indépendant (Paris, 1838); *Wijga al-kabirék 
(Abd el-Kadir's military regulations for the 
standing army, translated by R. Robertson, 
Synd. Soc., 1785, Febr., 1844; 
re-edited by L. Patroni, Algiers, 1890); 
*Al- 
L SIGNORI, *Histoire de l'Etat du Kedal Abd el-Kuder 
(translated by Delphéch in the Revue Africaine, 
1876, xx. 417-470); A. de Lecours, *Histoire 
privé et politique d'Abd el-Kuder (Paris, 1849); 
Alex. Bellemare, *Abd el-Kader, un vie politique 
et militaire (Paris, 1863); *Churchill, *Lives 
of Abd el-Kader (London, 1876); L. Roche, *Dix 
livres à travers l'Asie (Paris, 1904); J. Fishon, 
*Abd el-Kader (Paris, n. d.); *L. de Saulieu, *Abd 
el-Kader au Château de l'Arabie (Boulogne, 1849).

(G. VYER.)

*ABD AL-KADIR & OSMAN AL-BAKHITI, 
a well-known philologist, born in 1890 (1881) at 
Bagdad, studied for a year in Damascus and then 
at the Asurah Mosque in Cairo, where he 
studied under the guidance of his teacher. 
In 1885 (1874) he returned to 
Damascus and there made the acquaintance of 
A. of ..., Kupeli, who took him 
under his protection. As he could not stand the northern 
climate, he soon went back to Cairo. Later on 
he again tried his luck in Damascus, but caught 
a disease of the eye and arrived at Cairo almost 
blind. He died there in 1903 (1882).

*Abd el-Kadir's chief work is a commentary 
on the collections of works in the commentary 
of al-Astari (d. 868 = 1277) on the *Kabha, 
the text-book of syntax by Ibn al-Hajj (d. 868 = 
1249). This super-commentary is entitled *Kala 
idiel abd al-said mos-uqib ibn al-Is sanitized (4 vols., 
1302). In it he made use of many 
logenical and literary works, which are 
no longer extant, and gives long extracts of them. 
He was also an excellent Persian scholar and 
In 1657 (1647) compiled a dictionary to *Firdaws 
and also a commentary to the poem of Shabiti (q. 
V.). Comp. *Abd al-Muhtadi *Baghdad, Lexicon 
Sulaiman, ed. C. Salzmann, St. Petersburg, 1893.

Academia di Lince, Rome, 1887); Muhabbi, *Khanistan al-Asir, II. 451-454; Breckelmann, 
*Gr. u. arab. Litter. II. 1986.

(HOECKELMANN.)

*ABD AL-KAIS (but very rarely *Abd 
Kais; in *Pellos *Avanwani, i. e. "servant of 
the god") Kais, the name of a North *Arab 
tribe, which dwelt in Bahrain; also a 
mans's name. — The *nasa from it is 
*Abd, more rarely *Abba; a derived verb *Abba. 
The pedigree of *Abd al-Kais, the founder of 
the tribe called after him, is stated as follows: 
*Abd el-Kais b. *Abd el-Kais b. *Abd el-Kais b. 
*Kais. The most important branches of the *Bani 
*Tabellen, A.), were the Laks and the *Kas, which 
last consisted of the two groups, *Shams and 
*Lahib; the latter appears indeed as the representa- 
tive of Bahrain. The *Bani *Nahas and *Lahib had 
its parts but a loose connection with the main 
body of the *Bani *Abd al-Kais. By the side of 
the *Abdites there lived in Bahrain numerous 
*Tarabites and Bekrites (the *Abdite Duna are 
also called *Waha), and here and there *Kindites 
also. They shared the place al-Tunam with *Abdites 
and *Hamites. Many places were lost by the 
*Abdites, Persians settled amongst the *Abd al- 
Kais especially at the time of the Persian over- 
manship. A portion of the foreign working-class 
population, which partly established itself in Bahrain 
in the early days, were absorbed in the *Abd al- 
Kais. Nevertheless the population of Bahrain was 
proportionately *Abdite, and the *Abdites dwelt 
on the coast as well as in the houses of the inte- 
rior. To the west the entirely uninhabited 
desert south of Bahrain formed the frontier of their 
province, but there were *Abdites also on the other 
side in *Oman. Here dwelt a part of the *Nakrites, 
whose most numerous and respected branch, howev- 
er, remained in Bahrain. Further there were *Abdites 
and *Awakites in *Oman. A number of *Nakrites lived 
even in *Yemen. To the north were the 
Tanimites.

The following were *Abdite settlements in 
Bahrain: *al-Ahmar (subsequently capital of the 
*Kuwaitis), *Alhwa, *Bahrain, *Dara (or *Dahr), 
*Hafara, al-Iljar, *Dawlah (a strong place), 
*Hajar (an important place inhabited by the 
*Kuwaitis), al-Iljar, *Kaffah (a province with a 
capital of the same name, inhabited and popu-
leed. The town inhabited by the *Hafara, with 
its island lying in front of it is a little to the 
north-west of the island of Bahrain; it became an 
important place of operation for the *Kuwaitis, 
*Kuwait, *Hafara B., (in the far South), *Musharit 
(a strong castle near *Hajar), al-Nahja, 
*Hafara, *Hafara (close to *Musharit), *Shair, 
*Sulaiman, *Ukayd, of the vicinity of *Kaffah). — *Kaffah (see above), 
was situated in the *Yemen, no doubt the present 
*Taim.

*Abdite rivers of Bahrain were: *Ainah (also 
amen of a district; the poet *Meshad *Ainah is 
called after it), *Kuwa, *Majjilim (or *Al-Ain; 
designated as *sawh, and of such abundant water 
supply that the fortress-mount of *Musharit 
could be fed from it), *Shafa (in the province of the 
*Amirah whose possession it was, however, 
contested).

Outside of Arabia there were in pre-Mohammed- 
tan times *Abdite settlements, at least *Shafar is 
said to have brought *Abdites into Persia. 
It may be stated with certainty that *Tawwaj 
(also called *Tawwaj) first received *Abdite settlers 
in *Oman's time. In this hot but palm 
planted town and province in the sea-coast 
region of *Fars there lived numerous *Labdt. *Abdites 
were further traceable in *Bahr (Dilites), *Kuwa (in 
considerable number, with their own mosque), 
*Mashad (Labdita), *Ishahah (amongst the rare *Arabs 
in that place) and *Maya. In the days of *Alu as 
*Abdites there were about 4000 *Abdites among the 
*Yemenite *Qurash tribes of *Khazair.

Historical. The early inhabitants who were driven 
down out of Bahrain by the *Abdites are said to have been 
the *Yiabites. When later on *Al-Harid b. *Amr, 
the grandfather of the poet *Mura's *F-Kais, made 
himself the king of the *Nizar tribes at their own 
request, he is said to have sent his son *Abd 
Allah in the *Abdites. As the *Abdites dwelt near
ABD AL-KAIS — ABDEL-KARIM

the frontier of the territory of the Lakhmids of Oman, both peaceful and warlike relations ensued, e.g., with 'Amr b. Hind, Sallāh b. Hind, al-No'mān b. al-Mundhir. Like the other Bani Arab, the 'Abdites also ravaged the Persian coast. For this reason the Sassanids always endeavored for their part to have, if possible, one or their trusted friends made Shāhīd of the 'Abdites. Shāhīd II scourged their band pithlessly on a search to Bahrain, the city of Husayn was laid in ruins and the tribe had only found refuge in the desert, which were impracticable for the Persians. Therupon it is true Shāhīd started to re-settle Husayn with 'Abdites. The accounts of the 'Abdites' connection with Muhammad in the first year of his flight, or according to others even before the flight, are merely tendentious inventions. It was not before the year 8 (630), after Muhammad had reached Kūfiya, that Islam firmly took root amongst the 'Abdites. Muhammad in that year, some say as early as the year 6 (628), sent 'Alī to al-Mundhir b. Sawa, who, together with a part of the inhabitants of Husayn embraced Islam. Then followed Muhammad's customary treaty with the tribe and the embassy of the tribe to Muhammad. Shortly after the Prophet, al-Mundhir b. Sawa died. When news of this the Bahrain-Bekrites took part in the general espousal of Arabia, there was great agitation amongst the 'Abdites, but the influential 'Abdite al-Dhārī, who at once stepped into the breach, succeeded in keeping the tribe true to Islam and at least neutral in the war which was breaking out. After his death it is true the rebellious splints got the upperhand, his people were besieged in two places but delivered by the general al-'Ali, who had hurried up at 'Abd Bekr's command. The 'Abdites of 'Umar remained faithful and gave no assistance at a critical moment. 'Abdites took part in the reconquest of Oman, Musul, and Yemen. Al-'Ali remained commander-in-chief of the 'Abdites under 'Omar also. There were 'Abdites in the army which undertook the conquest of Fārs with Bahrān as leaders; members of this tribe are also mentioned as being present at the battle of Buwād (14 = 635). In 'Alī's war against al-Zubair no doubt for the most part they stood by 'Alī, although a few fought for al-Zubair. We also find them on Alī's side at the battle of Soffa (37 = 657) against Mu'āwiyah. In the Khāribīn war they were on the Government's side, just as they were in Alī's days and in the Umayyad period, e.g., in the battle of Dālib (65 = 683-685), and so also the Nefīdi agitation in Bahrain and Fārs was opposed by the 'Abdites. This did not prevent them from being hostile to al-Hajjāj. In the 13th Hijrah period, they took an active part in the great revolt of the slaves which broke out in Iskā in the year 255 (809) and was headed by an 'Abdite, who styled himself a descendant of Caliph 'Alī. The Karmathians were seen Karmathians was also carried on with the help of the 'Abdites and in it they played for the last time an important role in history.

No details are known concerning their religion during the pre-Muslim epoch. There were at that time also Zoroastrians, Aramaeans and Jews amongst them. Bīrāb b. al-Bard is mentioned as a Christian and highly respected personage, whose pious Jīdī, Christian 'Kāsī is also said to have found followers among them, al-Dhārī, who was one of the ambassadors of the 'Abdites to Muhammad in the year 8 (630), was also a Christian. It is supposed that the partisanship which caused so much worry things took its rise among the 'Abdites.

As a linguistic peculiarity is mentioned the fact that the word for 'wattles', which was otherwise dawr and has been handed down in especial in Kūfī, Till, was pronounced dāru by the Jinnites and dawr by the 'Abdites. It is also the name of an 'Abdite minor tribe. A kind ofleak (called birrāk, also wa'd, wa'dm), which was said to spout the color of the teeth, passed for a favorite national dish.

'Abd al-'Umūd Ma'mar b. al-Muhammad, who is said to have been versed in the history of the Arabian tribes, wrote Nīkāh al-Muhārīr, 'Abd al-Ka'īs; 'Allān al-Shāhīd wrote Muhārīr Abī al-Ka'īs. The former probably, the latter certainly contained for the most part calumnies. Further al-Madīnī wrote Nikāh al-Muhārīr, Abī al-Ka'īs. All of these three works have been lost. (REYNOLDS

ABD AL-KARIM B. ADJARBAW [See also ADJARBAW]

ABD AL-KARIM B. BHURJAN, a Persian historian, wrote in 1233 (1818) a short summary of the geographical relations of Central Asian countries (Afghanistan, Bukhara, Khiva, Khokand, and Russia and Caucasus), and of historical events in those countries from 1160 (accession of Ahmed Shah Durrani [q.v.]) till his own time. 'Abd al-Karim had already left his native country in 1222 (1807-1808) and accompanied him as an envoy to Constantinople; he remained there till his death, which took place after 1246 (1830), and wrote his book for the master of ceremonies 'Arīf Bī. (See also ABBĀS)

ABD AL-KARIM B. IBRAHIM AL-DAL, celebrated Musalman mystic from Dīl in the district of Bagdad, born about 757 (1365-1366); the date of his death is uncertain (811 = 1406-1407 = 1417). No exact data concerning his life have been handed down to us; in his works he mentions as his shīkh Sharaf al-Dīn 'Imād b. Ibrahim al-Dhawī, with whom he lived in Zābīl, at the same time he gives the following dates: 790 (1323-1324), 799 (1326-1327), 1243 (1401-1403). 'Abd al-Karim followed the mystic ideals of Mūshīl-Dīn b. 'Arabī (see also 'ARĀBĪ), whose works he commented, but whom he now and then contradicts in some details. Of his numerous works (see list in Breulmann, Gesch. d. arabisch. Literatur, ii, 205, his al-Da'wil al-istikbāl fi mafrūd al-muṣlibīl 'Abūl-Qāsim [Cairo, 1301, 1304, 1316; Ashary, 2 parts]) has been printed. He himself borrowed from Ibn 'Arabī the idea and the name of the "perfect man", who as a microcosmos of a higher order reflected not only the powers of nature but also the divine powers as in a mirror (think of the physico-theological of Philo); he endeavors (in the 60th chapter) to elogize Muhammad as such an ideal man. The soil of the remainder of huma-
ABD AL-KARIM — ABD AL-MADIJID.

ABD AL-KARIM, a Persian historian, died in 1198 (1784). Abd al-Karim entered Nadir Shah’s service in 1751 (1733-1735) and accompanied this prince on his march from Delhi to Kashiin. From there he travelled to Moslem and returned to India by sea. He is the author of a history of Nadir Shah written in Persian. He was given the title of Nadjah Abd al-Karim (A Cashmirian), Memoirs of a travel from Hindostan to Persia, while accompanying Nadir Shah, transl. from the Persian by P. Gladwin (London, 1793); Voyage de l’Inde à I Le Maroc, trad. par Langlès (Paris, 1797).

ABD AL-KARIM MUNSHI. [See MUNSHI, ABD AL-KARIM.]

ABD AL-KARIM NADIR PASHA, a Turkish general, born at Cäphan in East Rumelia. In 1787 he was victorious over the Servians, and in the Russian-Turkish war he had the supreme command of the Turkish army of the Danube, but was dismissed for not being able to prevent the passage of the Russians across the Danube, and exiled to Rhodes where he died in 1800 (1853).

ABD AL-LATIF. Comp. works on the Servo-Turkish and Russo-Turkish wars.

ABD AL-LATIF KASTAMIILL. [See KASTAMIILL, ABD AL-LATIF.]

ABD AL-LATIF (Mawfifik al-Din Abul Muhammed). b. Yosef b. Muhammed b. ‘Ali al-Baghdadi, also called IBN AL-LATIF, one of the versatile Arab scholars and prolific writers, born at Baghdad in 557 (1162), died there in 629 (1231). In Baghdad he studied grammar, Fihâ, tradition, etc., and was induced by a Maghribî, who had come to the city of the caliphs, to devote himself to philosophy, natural and secret sciences in which his great application enabled him to master. In 585 (1190) he went to al-Mawjûl (Mosul) and thence to Syria and Egypt, where he was held in great esteem by Safi‘ al-Dîn and his successors, and where he acquainted with the most celebrated men, e. g. Imâm al-Dîn, al-Kâjî b. Fâdîl, Moses Maimônides, and many others. In 604 (1207) he was again in Damascus, but after some time he went to Arzâdja via Aleppo and sojourned for a length of time at the court of Prince ‘Abî al-Dîn Dawud Shah, who was a great enthusiast for natural sciences. When, however, this prince ascended the throne, he quarreled with the Seljûk Khâqân, who put him prisoner and annexed his lands. Thereupon (in 626 = 1228) ‘Abî al-Latîf returned via Aleppo to his native town of Baghdad, where he soon afterwards died. His numerous writings cover almost the whole domain of the knowledge of those days. In Europe he became known principally by a short description of Egypt (translated into Latin, German and French). Comp. S. de Sacy, Relation de l’Égypte par Abd al-Latif (Paris, 1810).

Bibliography: Tha Ali Usâlî’s, ii. 207—215. [For the most part autobiography, especially published by J. Moussley, Oxford, 1805.]

AL-MADIJID, Turkish sultan, born on the 12th Shâbân 1238 (23rd April 1823), eldest son of Mahmûd II., whom he succeeded on the 25th Râbi‘ I 1255 (8th July 1839). The first thing he did was to order the suspension of hostilities against Muhammad ‘Ali Pasha of Egypt, who had just won the victory of Neby; but the high-Admiral refused to comply with the order and led his fleet into the port of Alexandria. He ordered the proclamation of the Khâji sherif of Gulkîshn (26th Shâbân = 3rd Nov.), an imperial edict which confirmed, maintained and extended the work of reform (fâsultâ‘). Thanks to his efforts the Porte entered into the quadruple alliance, which deprived Muhammad ‘Ali of the frufts of all his victories (15th Dhîdahû I 1256 = 15th July 1839). Serious troubles in Lebanon (1244 = 1844) and the rising of Wali‘ al-Leckir (1245 = 1845) which ended in the simultaneous occupation of both provinces by the Russian and the Turks (Batum-Limass convention, 1265 = 1849) were conspicuous events in his reign before the question of the Holy-Places brought about the Crimean war. Qasim Pasha defended Widda by an advanced position on the left bank of the Danube; but in Asia the Turks were defeated at Akhtabûkk and their fleet was burned at Sinope by Admiral Nakšîmov (1st Safar 1270 = 2nd Nov. 1853). Selim Pasha after being at first captured was surrended in Kazan, and the Russians laid siege to Silistria (1270 = 1854) and then withdrew, after six intellectual assaults; on France and England taking part in the war, the Russians were obliged to evacuate the principalities. In the following year Sevastopol fell (25th Dhîdahû Hîdajûs 1271 = 10th Sept. 1855) for which the taking of Kar was no compensation; peace was signed at Paris (23rd Râdzîb 1272 = 30th March 1856); the integrity of Turkey was acknowledged; the Straits were closed against warships; the Russian protectorate over the principalities was abolished; Servia, Moldavia and Wallachia were made independent states under the suzerainty of the Ottoman empire; and in addition this international document made Turkey, emphatically join the European contest.

A short time before the treaty of Paris ‘Abd al-Madjid had promulgated the Khafiff Asmâ’iûs (10th Dhîdahû II 1312 = 18th Feb. 1856), which recognized the civil equality of all his subjects, established a new assessment of taxes and threw open the military service to those who were not Mussulmans. Unfortunately the liberal inclinations of the sovereign clashed with a powerful reactionary party. Massacres took place at Qâbda (5th Dhîdahû Hîdajûs 1327 = 15th July 1858) and at Lebanon (Shawwâl 1327 = May 1860); Field Pasha was sent as Commissioner Extraordinary to the
latter province, where the French troops had just disembarked. Abd al-Majid, a worthy successor of his father, a humane and well-meaning prince, lacked the strength necessary for overcoming obstacles, whilst his extravagances wasted the treasury. He died on the 15th Dhu'l-Hijja 1277 (25th June 1861), and was succeeded by his brother Abd al-Aziz.


(Ch. HUART)

'ABD AL-MALID — 'ABD ALLAH. [See Ibn 'Abdun.]

'ABD AL-MALIK b. Abi al-As'as. [See Ibn Hisham.]

'ABD AL-MALIK b. 'Abd Allah. [See Ibn Hisham.]

'ABD AL-MALIK b. 'Abd Allah b. Nafea. [Abd Allah ibn 'Abd Rahman, successor of 'Abd al-Rahman b. 'Abd Allah [q. v.] as governor of Spain. It was not on account of his crimes and forays but for political reasons that in 116 (end of 734) he was forced to abdicate his position, in favor of 'Abd al-Rahman b. al-Hasan. When, however, the latter in 123 (741) fell dangerously ill during an uprising of the Berbers in Africa, he found himself obliged to restore 'Abd al-Malik to his former post. Meanwhile the troops sent against the Berbers by Caliph Hisham under the command of 'Abd Allah b. Uqba were dispersed, a part of them under 'Abd Allah b. Bide fled to Cesar. From this place Bide sent to 'Abd al-Malik to ask him if he might sail over to Spain. At first 'Abd al-Malik refused to hear anything of such a plan, but when the Berbers began to give trouble in Spain also, he was obliged, willy-nilly, to put up with the assistance of Bide's troops. As soon as the Berber danger was over, 'Abd al-Malik did indeed insist on these troops again leaving Spain. Bide, however, would have none of this, and hostilities broke out. 'Abd al-Malik was defeated, captured and killed (123 = 741). He was then 90 years old.


'ABD AL-MALIK b. 'Abd al-Mu'min. Two Amorites bore this name together with the surname of al-Mas'afir.

1. 'Abd al-Malik, the son of the famous Almoravid, had already in his father's lifetime the title of Tahir (since 991), and after the latter's death in 992 (1002) became his successor. His short reign (till 999 = 1008) was a happy one for his people.

2. 'Abd al-Malik b. 'Abd al-Azez al-Maghribi. 'Abd al-Rahman, grandson of Almoravid, reigned after his father in Valencia (455–457 = 1061–1065). He was hard-pressed by Ferdinand I, king of Castile and Leon, and was finally taken prisoner by his father-in-law al-Ma'mun of Toledo, when the latter annexed Valencia to his own dominions (457 = 1065). [Comp. 'Abd al-Malik.]

Bibliography: Dory, Hist. des Maures d'Espagne, iii. 359; iv. 124 et seq.

(C. F. Seybold)

'ABD AL-MALIK b. Marwan, Umayyad caliph. According to general report he was born in the year 26 (646–647). His father was Caliph Marwan I, his mother's name was 'Aisha bint Mu'awiyah. As a boy of ten he was an eyewitness of the storming of the palace of Othman, and at the age of 16 he was appointed President of the Diwan of Mekhna by Caliph Mu'awiyah. Here he remained till the outbreak of the rebellion against Mu'awiyah's son, Yazid, in 63 (680). When the Umayyads were expelled by the rebels, 'Abd al-Malik had to leave the town with his father. On the way they met the Syrian army under Muslim b. 'Oqba, and turned back with him. 'Abd al-Malik having previously given Muslim exact information concerning the position of the town and our details. Then the battle on the Hurm took place and ended with the complete defeat of the Medinns. After the assumption of his father, 'Abd al-Malik ascended the throne in Ramadhan 65 (April 685), but from the very beginning he had great difficulties to combat. In Mecca 'Abd Allah b. al-Zubair had himself long since proclaimed caliph, and was at least nominally recognized in a great part of the empire. In the West the Byzantines gave the caliph trouble, and in addition to this there were several dangerous risings in different provinces. Nevertheless 'Abd al-Malik showed himself quite equal to the enterprising task, and after wars lasting for several years, he at last succeeded in again uniting the Musulman empire under one sceptre. In Kufa, which at that time still obeyed the rival caliph Ibn al-Zubair, a dangerous disturber of the peace named al-Makhzam b. Abi Ubaid had appeared before 'Abd al-Malik assumed the reins of government. By all manner of intrigue he managed to form a party amongst the 'Aliides, which preached revenge for the assassination of al-Husain. In the year 66 (686) Ibn al-Zubair's troops were defeated in Kufa and his governor 'Abd Allah b. Mu'awiya expelled so that al-Makhzam could now easily seize himself master of the capital and of the whole province. In the following year his general Ikhtiham b. Malik al-Ashkar succeeded in inflicting a severe defeat on the army that 'Abd al-Malik sent against him. That was, however, the end of al-Makhzam's successes. 'Ubayd, a brother of 'Abd Allah b. al-Zubair and the latter's governor in Basra, united with the tried commander al-Mahallab b. Abi Safira and marched against him, and in Ramadhan 67 (April 687) a decisive battle took place at Harat, in which al-Makhzam was defeated and killed. Now the issue was between 'Ubayd and the caliph. In 69 (688–689) 'Abd al-Malik set out from Damascus to march against 'Ubayd, but was soon obliged to return, because Amr b. Sa'd b. al-As'as had stirred up a dangerous revolt in the capital. 'Ubayd blockaded himself in the residence, but when the caliph appeared before the gates, he nevertheless soon let himself be persuaded to capitulate after having been promised his life and liberty. Notwithstanding this, the illness of 'Abd al-Malik soon afterwards had him seized and he was generally reported to have executed him with his own hand. When order had been restored in Damascus the caliph started for the second time (70 (690) against 'Ubayd, but returned without having achieved anything. In the following year a new campaign was undertaken. The two armies met in the neighborhood of Maskin on the Lesser Tigris, and in the same year 'Ubayd here met his death after a desperate battle. 'Abd al-Malik received the homage of the inhabitants of Trag.
and then returned to the capital. He had now his hands free to fight against his dangerous rival 'Abd Allah b. al-Zubair and was able to send an army to Mecca. The command was transferred to the energetic al-Hajjaj b. Youssef. The latter invested the town, and after a siege of several months 'Abd Allah was killed in 73 (692) and Mecca fell into the hands of al-Hajjaj, who was restored to his former position of the Hejaz Order. He had, however, not been restored everywhere. In Central Arabia the Nadjdkal had long been committing excesses, but in the long run were unable to hold their ground. Much more dangerous was another Khāristic sect, the so-called Azra'ikites, who preached the Holy War against all heterodoxies without exception and committed terrible atrocities in the Persian provinces. In vain did al-Muhallab endeavor to suppress these cruel fanatics, and it was only when the sect was put down that he succeeded after hard fighting in breaking the power of the sectarians, and in 78 (697) the two generals were finally able to cherish the hope that they had rendered the dangerous rebels harmless. But a couple of years later fresh trouble broke out. After the suppression of the Khāristic sects the general 'Abd al-Rahmān b. Muhammad b. al-Aswāth was appointed governor of Ṣidjān, where he succeeded in winning several important victories against the warlike neighboring nations. As however al-Hajjaj, who combined with his duties in Kūfa the control of the eastern provinces, was dissatisfied with 'Abd al-Rahmān's performances and required still greater feats of him and his troops, 'Abd al-Rahmān in 81 (700-701) revolted against the tyrannical governor and soon afterward fled himself proclaimed caliph. When in the same year he had defeated at Tustar the army sent against him, his power grew to such an extent that 'Abd al-Malik had to content himself with a rebellious subject, but the negotiations fell through. After lengthy preparations a decisive battle took place at Dair al-Djamāldj in Djamāldj (12 July 702) when 'Abd al-Rahmān was defeated and had to take to flight. — During the first few years of 'Abd al-Malik's reign, the Byzantines also gave him much trouble. It is true that in this matter also all the details are not sufficiently clear, but it is at least certain that the caliph had to conclude a dearly-bought peace and had at the same time to engage himself to pay a considerable tribute. On account of a quarrel concerning etiquette, the peace was soon after declared by the Byzantine emperor as null. Hostilities again blazed out and lasted with but little interruption during the whole of 'Abd al-Malik's reign. His brother Mahyamid especially developed the campaign. The war generally was carried on partly in Asia Minor, partly in Armenia, and although the Muslims suffered severe losses, yet they became more and more dangerous to the Byzantine empire. After 'Abd al-Malik's death, the enchanted war was continued by his son and successor al-Walid. The far West also resounded with the clash of arms. After Ibn al-Zubair's death, 'Abd al-Malik sent Hassan b. al-Numan at the head of an army against Africa. This subjugated the united Greeks and Berbers, and at the same time appointed him governor of the province. This duty Hassan performed with great success, and when he left Africa, the conquests were continued by his successor Misbāh b. Naşr, and the caliph's rule was firmly established. In spite of these continual wars against foes abroad and at home, 'Abd al-Malik found time to look after the peaceful development of his empire. He was specially endeavored by means of reforms, which touched the whole community, to blend the diverse elements, of which the population of the Caliphate consisted. To this end the numerous officials of other confessions were expelled from the State service and replaced by Arabian officials. In the end, however, it proved difficult to keep to this principle, because there was a lack of suitable candidates amongst the Musulmans, Arabic was introduced as the official language for the future, and the most important measures were the reform of the coinage. Up to 'Abd al-Malik's time Byzantine and Persian money circulated in the Caliphate, a fact which gave rise to numerous evils. 'Abd al-Malik first of all regulated the monetary system and had gold and silver coins struck with an Arabian impression. It is not quite certain when this important reform was undertaken. In any case it must be placed shortly after the defeat of the rival caliph Ibn al-Zubair. Finally he abolished the postal facilities with which the rival of 'Abd al-Malik's standard of the second half of the 8th century was marked from this time.
an end to his reign by a peace which was disadvantageous to the Samnides (344 = 955-956).

As the colons proved, this peace was conditional on the recognition of the caliph al-Maqṣūr. Little is known of the conditions ruling in the country under 'Abd al-Malik; whether the youthful monarch desired the peace bestowed on him by al-Mukaddam (pp. 337 et seq.), cannot be judged from the scanty information we possess. The actual possession of the frontier was in the hands of the Turkish Protomæ, who came into existence under Nāṣr; very significant is the assassination of the governor of Khorasan, Bekr b. Malik, in Bukhāra before the gates of the palace. 'Abd al-Malik's early death is said to have been caused by a fall from his horse while playing polo; his son Nāṣr was according to al-Mukaddam recognized as ruler of the space of but a single day.


2. 'Abd al-Malik (Abu 'l-Fawādī) b. Muhammad b. Nūr b. Marīq, successor to his brother Marīq b. Nūr, who was dethroned on the 11th Safar 398 (14th Feb. 999). Having been defeated at Meṣr on the 27th Dhu al-Qa‘dā (10th May) by Muhammad the Ghurid; 'Abd al-Malik had to abandon Khorasan to his opponent and retire to Bukhāra. In the autumn of the same year he was attacked by 'Iyāq Nāṣr in his last possessions, the endeavor to organize a national war against the approaching enemy failed; the Government's appeal, which was read from the pulpit, was received with complete indifferenciness of the population; the leaders of theTurkic body-guard deserted to the enemy. On Monday, the 10th Dhu-l-Ka‘dā 399 (23rd October 999) the 'Umayyad entered Bukhāra without striking a single blow and had 'Abd al-Malik with the other members of the dynasty taken tojugand.  


'Abd al-Malik is a cousin of the caliph 'Abu'l-Abd al-Salāb and 'Abd al-Raḥim al-Maṣūr. In Harūn al-Rašīd's reign 'Abd al-Malik undertook several expeditions against the Byzantines. Such campaigns took place under his command in the years 174 (795-796) and 181 (797-798), according to some authorities also in 177 (793-794), and others state that in the latter year not 'Abd al-Malik himself, but his son 'Abd al-Raḥim held the command. Besides this he was governor of Medina for some time and he also filled the same post in Egypt. In the end, however, he could not escape the suspicion of the caliph. In 187 (803) he was deprived of his liberty on insufficient grounds and had to remain in prison till Harūn's death in the year 193 (809). The latter's successor al-Amin set him free again and in 196 (811-812) appointed him 

governor of Syria and Mesopotamia. 'Abd al-Malik proceeded to al-Raṣṣā, fell ill soon after and died there in the same year. A few years later the caliph al-Ma'mūn is said to have had his grave desecrated, because 'Abd al-Malik had during the war between al-Amin and al-Ma'mūn sworn he would never do homage to him.

Bibliography: Tabrīz, iii. 610 et seq.; Ibn al-'Aṣir (ed. Torsh.), vi. 64 et seq.; Yawiṣ (ed. Houtte), ii. 496 et seq.; Kūshār, al-Chiftijīyā, ii. 131 et seq. (K. V. Zettelmann.)

'Abd al-Malik b. Ziyūth. (See Ibn Ruhr.)

'Abd al-Mu'min b. Ali, a Zanjān chief and founder of the Almoravid dynasty, born towards the end of 487 = 1094 (other dates are also given) in a village, a day's journey from Thlemcen. In accordance with a custom which exists to this day, 'Abd al-Mu'min studied the Korān in his village and afterwards went to Thlemcen to complete his studies. The chronicles vie with one another in praising his physical and moral qualities and the height of his intelligence. His attractive appearance, his open countenance, the brevity of his views and the width of his judgment immediately struck the Mahdī ibn Tūnsart on his return from the East, and the religious reformer, who laid the foundation of the Almoravid empire at once made him his disciple and constant companion. 'Abd al-Mu'min was always able to efface his own personality before that of the Mahdī, to whom he lent the invaluable support of a limitless devotion accompanied by an honest and enlightened disposition, tried courage and lively character. When the Mahdī retired to Tin Mallul, he lived there a saintly life, spreading his time between fasting and prayer, and left the care of governing the Almoravid community and the struggle with the Almoravides almost entirely in the hands of 'Abd al-Mu'min.

According to al-Marākūshī, 'Abd al-Mu'min was in 517 (1125) for the first time endowed with the title of 'Antīr al-Mu'minīn, which the Mahdī conferred upon him when he put him at the head of an expedition against Marsūkū. From this moment he was looked upon as the generalissimo of the Almohad army. Until the death of the Mahdī, 'Abd al-Mu'min was the recipient of every sort of kindness and consideration from the latter, who often ordered him to preside in his place at Friday's solemn prayer.

It is quite evident that 'Abd al-Mu'min was formally chosen by Ibn Tūnsart to be his successor a few days before his death the Mahdī said: 'We have chosen the one among you who is to be your chief, after having tried him in all circumstances and times for initiative and executive power; we have scrutinized his thoughts and their manifestation and have always seen that his faith is firm and his conduct prudent, whereas I hope that I have made no mistake. We mean 'Abd al-Mu'min; listen to him and obey him so long as he listens to and obeys your Master, if he changes, swerves from his duty or hesitates, the Almohades have the blessing from God, that the Lord Almighty should give the power to whom he will amongst his servants! (Comp. René Africain, xxxvi. 274.)

In spite of the very decided wish of the majority of the grandees of the two assemblies (that of the
Ten and (that of the Fifty), to follow the instructions of the Mahdi, it was necessary to make the Almohade community accept them. 'Abd al-Mu'min was in the eyes of these people, all Maghribi Berbers, a foreigner, on which account they were able to raise objections to submitting to his authority.

Thanks to the skill and devotion of many members of the Council of Ten, amongst whom must be particularly mentioned the Shiekht Abū ʿAbd Allāh ʿOmar, the revered chief of the Hīyatīs, the Maghribīs were ready about two years after the death of the Mahdi, to pay homage to 'Abd al-Mu'min. It was only then that the news of the death of the Mahdi, which had till then been kept secret, was published, and 'Abd al-Mu'min was proclaimed as the Mahdi's successor (524 = 1120 or 526 = 1122).

Having thus become the supreme head of the Almohades, 'Abd al-Mu'min kept the assemblies instituted by the Mahdi; [see Almohades]; he was inspired by their advice and made them approve of his projects and actions. For many years 'Abd al-Mu'min continued the policy followed in the Mahdi's time, which consisted in preventing the Almoravides from entering the mountains of Tin Makkul and Magmūda, by harassing them with guerillas in the plain. When the time came to take the offensive, he led his warriors to the conquest of the Almohade province. He began by subduing the southern provinces of what is now Morocco; then, returning north, he undertook a gigantic expedition, which lasted about seven years and finished in 541 (1146-1147) at the capture of Marrakush.

Before the success of 'Abd al-Mu'min, Tashfin b. 'All, the Almoravide sovereign, had decided to shake off his Aghdrn, he had left his capital, Marrakush, to march against his foe. But Tashfin's son, Tlemcen, where he had taken refuge and was able to hold the Almohades in check, to Oran, where he was accidentally killed. Thus Tlemcen and Oran fell successively under the power of the Almohades (539 = 1144-1145). Then it was Fez's turn (540). On this occasion 'Abd al-Mu'min is reported to have said to those who asked that the rumparts of the town, a great part of which had been destroyed, should be repaired: "We have no need of surrounding walls; our rumparts are our swords and our justice."

These words give a very good summary of the policy of this great conqueror. In 542 (1146-1147) ʿAbd al-Mu'min seized Gharīb, Tangiers and Marrakush, the famous capital founded by Yasuf b. Tashfin. According to Ibn Khallikān, the taking of Marrakush only took place after eleven months of siege, in the beginning of 542 (1147). The Almoravide throne was then occupied by a child, Jalīl b. 'All, grandson of the founder of the Almoravide empire and who, in spite of his years, was pitilessly executed by order of the Almohade caliph.

During this time Spain was the scene of a general revolt of the Andalusian Muslems (los aguerren) against the Almohades. On the solicitation of the leaders of the revolt 'Abd al-Mu'min sent them an army, commanded by Barzā. For some years 'Abd al-Mu'min's power inclined to this side; little, by little, by a series of victories, he established his authority there. The Baezmois Isles alone remained in the hands of the last representatives of the Almoravide empire, the Banū Ghaṭīyya, until the reign of 'Abd al-Mu'min's third successor, the caliph al-Nasr (comp. A. B. Besey, Borne Ghaṭīyya, Paris, 1903).

As soon as his authority was firmly established to the furthest end of the Maghrib and all the revolts suppressed and matters in Spain progressing to his utmost desire, 'Abd al-Mu'min undertook his first expedition into Idrīsī (540-547 = 1145-1152) and by the capture of Bugac (Balgac) and of al-Kāfa swept away the kingdom of the Banū Hammād; he made an Almohade province of it, and put one of his sons at the head of it.

In consequence of the conquests made by Roger II, king of Sicily, on the coasts of Idrīsī and Tripoli, 'Abd al-Mu'min left his capital in 554 (1159), putting Shahīb Abū ʿAbd Allāh ʿOmar in his place at the head of the government, and marched rapidly upon Eastern Idrīsī, which he completely subdued before he returned to his capital (555 = 1160).

In 556 (1161) he went to Spain to examine the state of the country. In 557 he prepared a great expedition against Spain, where the Mur Hawai had risen against the Almohades. It was in the same year that he brought a strong body of his confederates, the Kīsīrīs, to Marrakush to act as his bodyguard. 'Abd al-Mu'min at first (550 = 1154) chose his son ʿAbd al-Mu'min as his successor. But, having fallen ill just as he was concentrating his troops to go to Spain, he annulled that decision by an official deed which was published throughout the empire; it was then, without doubt, that he chose the Sāyiḍ Abū Yaʿṣīr Yūsuf, another of his sons, as presumptive heir to the Almohade throne. 'Abd al-Mu'min died at Salāt a few weeks before Christmas (562 = 1163). His body was taken to Tin Makkul where it was buried by the side of the tomb of the Mahdi.

The long reign of 'Abd al-Mu'min was glorious and the first caliph of the Almohade empire had realized all his hopes and had founded the empire, of which the Mahdi had dreamed. He had destroyed the Almoravide government in Africa and Spain and had extended the boundaries of his empire as far as Gabes. Only in the Baezmois Isles was there an Almohade sovereign.

'Abd al-Mu'min founded many towns and restored a great number of them; besides he fitted up and required several sea-ports to shelter his fleet. He was the first Muslem sovereign to ordain a kind of cadastre for the purpose of making regulations with respect to property and taxes. The towns and provinces of his empire were placed under the control of governors chosen generally either from members of his own family or from that of Shāhīb Abū ʿAbd Allāh Yūsuf; such appointments in this immense empire were read in the name of the Mahdi or Caliph instead of that of the 'Abd al-Mu'min.

Bibliography: See Almohades; R. Basset, Documentos geográficos (Paris, 1898), p. 31, note 2; idem, Nombres et les Tozars (Paris, 1903), pp. 30 et seq., 92 et seq. (A. B. Besey.)

'Abd al-Muṭṭalib, the first of the dynasty of Mecca, of the powerful House family of the Ummayyids of which in power for about 200 years. He was the son of Ghīlīs, who was exiled from the Hijāz after the defeat of the Wālī Akbat. In 1243 (1827) he took upon the duties of of the last
the first time, but was shortly afterwards at the orders of the Egyptian viceroy Muhammad 'Ali replaced by Muhammad b. Awn of the 'Abdallāh family. He spent the whole of his long life (he only died in 1886) in endeavoring to wrest the power from the 'Abdallāhs that were favored both by Muhammad 'Ali and later by the Turkish government. He tried to bring this about partly by open fighting, partly by intrigues and bribing Turkish dignitaries, for which he being repeatedly under honorable confinement in Constantinople afforded him good opportunities.

It was only in 1267 (1851) that he succeeded in causing out his adversary thanks to the influence of the grand vizier, who was on his side. As, however, he could not get on with any of Turkey's representatives in Arabia, he was again removed from office in 1272 (1856). After six months of continuous fighting he yielded to superior force, and set off for Constantinople for the second time.

After the noble sherif Hussein had fallen by an assassin's hand, 'Abd al-Muqtalī returned for the third time (1297 = 1880) as Grand-Sherif, but again he endeavored in vain to enforce the Turkish wills to respect the mediaeval tradition of the authority of the sherifts. Othman Pasha succeeded in deceiving him by surprise in 1299 (1882), and thereafter he lived quietly under strict surveillance in his country house to the east of Mecca. The lower orders feared and respected him as the inflexible representative of the undaunted tyranny of former times.


SNUCK HURGRONJE.

'abd al-muqtilī b. hashim, the prophet's grandfather. The only tradition concerning him, which is perhaps of historical value, is that which relates how he was looked for after his grandson after the death of his son 'Abd Allah [q.v.]

All other stories about him are Meccan or Medinan fictions. His real name is said to have been Shaibā. It is told of his mother, Salma, who belonged to the Banū Nadjarī in Medina, that she had stipulated with her father 'Abdul Hādī that she should give birth to her child in Medina. When the child had shortly after while travelling, and Shaibā grew up in Medina till he was recognized by the family and brought to Mecca by his uncle al-Muqtalī, whence he received the name 'Abd al-Muqtalī, i.e. Muqtalī's servant. Another uncle of Shaibā's, Nawfal, wished to withhold his inheritance from him, but was compelled by Shaibā's relatives on his mother's side to give it up [comp. further ÅMS for those Medinan tendencies fictions]. Advised by a vision, he excavated the chains up Zamzam spring and, in spite of the opposition of the Korsites, was able to make good his ownership. He consequently possessed the privilege of giving drink of the pilgrims. In the Abaθa legend [comp. Abraham] he is the sheikh of the Korsites and as their ambassador was treated with great respect by Abraham. [As to the story of his vow to sacrifice a son, see 'abdallah b. 'abd al-muqtalī.]

Still more extravagant legends about him are to be found in Yaktabul Huṣayna, ii, 8 et seq.; he has even become a religious reformer who introduces many customs accepted in the Korān and hadith. — Abuθ-Hārith is given as his kunya.

Remarkably enough al-Muqtalī in the Muḥriqī (Paris, iv, 121) gives amongst the Meccan tribes the Baniθ-Saθirī b. 'Abd al-Muqtalī as being subordinate to the Banū Hāshim and the Banū Muqtalī, whilst, according to the common genealogy a branch of the Hashimites, are coordinate with the Banū-Muqtalī. Sprenger has on this account set it down as questionable whether 'Abd al-Muqtalī is not possibly a mythical person. The second part of the name without doubt designates an old Arabian divinity.


'abd al-raḥīm b. 'all. [See 'abd al-raḥīm fābul.]

'abd al-raḥīm b. muhammad. [See ibn murātā.]

'abd al-raḥīm khān khanī. khānī, known to his contemporaries as Khan Mirzā, was the son of the emperor Akbar's first prime minister, Bairam Khatān, and belonged to the Bāhrī tribe of Black Sheep Turkomans. His mother was a daughter of Lūmāl Khan Mewāti, whose elder daughter the emperor Humayūn had married from motives of policy. He was born in Lahore on the 14th Safar 804 (16th Dec. 1556) and died at the age of 71, in 1298 (1881) in Dihlī, where his tomb still stands near that of Shāikh Nīnān al-Dīn Awlāwī. His chief wife was Mām Bānī, sister of Mirzā Aẓīr Kūkā, at least one of his sons was by a mother of an Umarkot family. He survived his four sons; one of his daughters married Prince Dārūsī and one of his grand-daughters, Prince Khurrām (Shāh Djiābān). 'Abd al-Rahim became one of the most distinguished men of his time, both in arms and letters. He was four when his father was murdered and thereafter was brought up by the emperor and Mirzā. In 980 (1572) he, being then a youth of sixteth, accompanied Akbar to Gūjrat and there had assigned to him, under the tutelage of Sāliḥ Ḍiyū, of Hārā, the district of Patān, within which his father had been murdered.

In Rāhī II 981 (August 1573) he was one of the small party who made with Akbar a historic journey of great rapidity to Gūjrat and he shared the command of the centre in the battle of Sarnāī, which destroyed the power of the rebel Khālīf-Mirzā. He is described by Nīnān al-Dīn Awlāwī in the Ṭabāθā-s akbarī, as being at this time a young man of great parts and promise. In 984 (1576) he was made governor of Gūjrat under the guidance of Vissīr Khan Harāwī; in 986 (1578) he was appointed satrāy and three years later, wāliī to Prince Salma who was then 18 years old. In 991 (1585) he was deputed to put down Shāh Muṣṭafā Gūjratī and, at this time, Nīnān al-Dīn Awlāwī was Addākī of the province and partner and chronicler of the Mirzā's army of arms. On the 3rd Muharram 992 (16th Jan. 1584) when he was 28 years old, he won the battle of Sārāī and followed this by that of Nādīūt; the
A few successes completely breaking down the opposition of the Sherifian. He was himself made khān-i khānān in recognition of his victories.

He next obtained leave to serve under the emperor against Mirzâ Muhammad's Shâh, but later returned to Gujjar. In 1556 (1558) he was welcomed with much honor to Cordova and in the following year, presented to the emperor his Persian translation of the Shâhnameh and also was appointed to the vazîrât and made governor of Ispâyân. In 1599 (1591) he was appointed governor of Multan and Bhakkar and sent to annex Sind from Dżânî Beg Argâzhi. With him was džâhâl Muhammad Muhsîn, the father of Nâṣir-ud-Dîn Ahmad. On the 26th Muharram 1269 (21st November 1551) he defeated Dżânî Beg and having made conditions of which one was the marriage of his son, Shâh Nawâz (1562), to a daughter of the defeated Argâzhi, he returned to Cordova.

His services were now directed to the Dukhan, and, with short breaks of absence, continued so directed for nearly thirty years. He was first associated with Prince Murâd, but without effective cooperation. In Djânîlâdî I (April 1597) he won one of the great battles of Albâr's reign, driving the heavily outnumbered forces under Shâhâh Khân of Khâlifâ I to flight.

In 1597 (1599) he, with Prince Dânyal, who had married his daughter, Dżânî Begam, went again to the Dukhan. The campaign was mainly fought against Ahmed Nagar and the heroic Câd Bîb. Under the emperor Džâhâl-Ordâ, he served with Prince Khurram in 1615 (1616) again in the Dukhan. Abdu'l-Rahmân was proficient in Arabic and Persian, in Turk and in Hindî, writing all with ease and fluency. He was a poet with a profound knowledge of Rûmî, the magnificent friend of Abî Dżâhâl, and a great connoisseur of Matârâb, which he often practiced and for which he was suspected by his father's enemies.

Bibliography: 'Abd al-Rahmân, the name of five Spanish Umayyads:

1. 'Abd al-Rahmân I b. Mu'allîyâh b. Hâshâm escaped from the slaughter which the 'Abâhidâs in 730 perpetrated on his family, and after long wanderings in North Africa came to Spain, where in 756 he founded the independent Emirate (subsequently also Sultanate) of the Umayyads at Cordova. By his statesmanlike cunning and restless energy, which with all his determinate strength of character yet for the most part never degenerated into the too often useless cruelty and blind revengefulness of the Arabs, 'Abd al-Rahmân became master of the complicated situation. This came to pass, however, only after infinite difficulties with the help of his protégâs and — although he himself was a North Arabian — of the South Arabian opposition party of the Yemenites. He put aside the weak emirs Fîsâfîn, who was not intelligent enough to adapt himself to the new states of affairs, and also the latter's energetic general and brave soldier Sowmîl, in spite of the fact that he had always been loyal. Subsequently he was able by means of a strong and just administration and a safe home and foreign policy, but especially by raising a standing army, mostly of Berber mercenary, to hold in check the rivalry of the proud Arabian aristocracy and the longings of the democracy for independence of the Berbers. With good reason does his ‘Abâhidâs adversary in Baghdad, the powerful al-Mansîr, call him the Falcon of Khorân. — 'Abd al-Rahmân successfully crossed swords with Charles I in the Spanish north-eastern marches, so that the great emir of Cordova proved himself equal the two greatest rulers of that time, the great king of the Franks and the ‘Abâhidâs caliph. He reigned from 135 to 172 (756—788). — 'Abd al-Rahmân was also the founder of the Great Mosque of Cordova.

2. 'Abd al-Rahmân II b. al-Jârâm, the fourth Umayyad emir of Cordova (320—335 = 932—948). In spite of continual wars with the Christians and revolts at home, he was a zealous patron of all arts and sciences.

3. 'Abd al-Rahmân III b. Muhammed b. 'Abd Allah, the eighth Umayyad of Cordova (395—433 = 907—961). 'Abd al-Rahmân III was the first Spanish Umayyad to bear the name Khu’îsî al-Nâşir (the Saviour-Caliph). He had good claim to this name: he put an end to the eternal civil war between Arabs, Spaniards and Berbers in Andalusia, protected the frontiers against Leon, Castile and Navarre, founded the magnificent residence of al-Zahra at Cordova, commanded the West of the Mediterranean with his navy and exercised a sovereign influence over North Africa. Art and science found in him a discerning patron and trade a benevolent protector. Arabic Spain became under him and his successors the most civilized and best governed country of the Middle Ages.


5. 'Abd al-Rahmân V b. al-Mustâzîhîn, also a great-grandson of 'Abd al-Rahmân III, caliph of Cordova in 414 (1023). [Comp. Umayyads.]

Bibliography: Boszor, Historia de Muhammad d'Espagne, i. 295 et seq.; ii. 65 et seq., 319 et seq.; iii. 336 et seq. [B. C. P. Seybold.]

'Abd al-Rahmân K. 'Abd Allah al-Ghazî, a governor of Spain, first temporarily in 103 (728), then from 112 to 114 (730—732). After defeating Duke Eudo of Aquitaine at Toulouse, he penetrated far into France, but was together with the greater part of his army unillustrated by Charles Martel in Ramjân (October: 732) between Tours and Poitiers. The battle-field is called by the Arabs Badâl al-Shubah, the Pavement of the Martyrs (pavement = paved Roman road) or briefly al-Balâs.

Bibliography: al-Dubbî (ed. Coden: et Rihela), No. 1021. Mâkhânin, i. 145; ii. 97; Weü, Gesch. d. Chaliften, i. 646. (C. F. Seybold.)

'Abd al-Rahmân K. Abû Bekr Abû ‘Abd Allah, son of the first caliph. His Mother, Umm Kâmil, was also that of Khâja. His original name is said to have been 'Abd al-Kâfîn, which was changed to 'Abd al-Rahmân on his conversion, which took place very late, for he fought side by side with the Meccans at Bedr.
Korin, ari. 16. is therefore said to refer to him. He accompanied his father in the battle of the Camel and was later on with Abū b. al-ʿĀṣ when the latter marched against his brother, Muḥammad b. Abī Bakr, the governor of Egypt, but Abī al-Rahmān was not able to save the latter's life. Afterwards he was, with Ḥusayn b. ʿĀṭī, Abī Lālā b. ʿOmar, and Abū ʿĀṣ al-Zuṣairī, considered the head of the Medina opposition, which refused to pay homage to Yūsuf b. Mahsūs. He died in 55 (673); according to a few less trustworthy accounts, he died 2 or even 3 years later.


(M. Th. Houttmann)

**Abū al-Rahmān b. ʿĀṭī.** [See Ibn al-Dairah.]

**Abū al-Rahmān b. ʿĀṭī.** A. Abū, a Kornigste of the family of Zuhair, originally called Abū ʿAmir (or Abū al-Kaḥā). He was early converted to Islam, took part in both the Hijzah to Abys-

P.S. In the battle of Badr as well as at the other battles. He was the leader of the troops which Muhammad sent against Dūmat al-Ďuʿaydah, and after the conquest of this oasis he married the daughter of the defeated prince. He belonged to the tribe of Ṭurayy, according to Musulman tradi-

That he had acquired a considerable fortune in trade, and his authority was correspondingly great. After ʿOmar’s death, he was one of the six, who had to elect a new caliph. Renouncing all claims for himself, he voted for ʿOthmān. He died in the year 31 (652).


(M. Th. Houttmann)

**Abū al-Rahmān b. Ḥabīb b. Abī ʿUbayd b. ʿEesa b. Naʿīf Abī ʿUbayd, governor of Ifrīkia, died in 137 (755). When his father, whom he had in his youth accompanied on raids in Sicily and other places, had fallen in the Berber revolt (442 = 740), Abū al-Rahmān fled to Spain, but afterwards returned to Africa and rebelled in Tunis in 136 (744) against the Umayyads. The Umayyad governor Ḥānjālī b. Ṣafwān treacherously quitted Kairuān, and since the ʿAbbāsid uprising was in progress, it was not a very difficult task for Abū al-Rahmān to seize the reins of government: and to keep them; the ʿAbbāsid were coming enough at first to confirm him in his government. Then when the caliph al-Maḥṣūr threatened to enforce his sovereignty, Abū al-Rahmān, who was continually making war against Sicily and Sardinia, and the Berbers, renounced all allegiance to him. Through wishing to settle his succession, he was said to have ordered the execution of his two brothers Ilīs and Abī al-Wāṭrī, who soon afterwards murdered him.

**Bibliography:** Ibn ʿAṣārī, al-Rawād al-mukhālībī, ii. 45 et seq.; Ibn al-ʿAṣārī (ed. Toraba), v. 235 et seq.; al-Nuwayrī (Fawārī. Ar., i. 15 et seq., iii. 454 et seq.); Ibn Khallūn, ʿUṣūr (Hist. de l'Islam, l. 218 et seq.; Daur, Hist. des Mamlouks, i. 305 et seq.; Pourcel, Les Berbères, l. 343 et seq.)

(M. Th. Houttmann)

**Abū al-Rahmān b. Ḥabīb, emperor of Morocco, born in 1378. Abū al-Rahmān was the son of Mūsā Ḥabīb, governor of Maghūd, brother of the sultan Mūsā Sallāman. His uncle nominated him on two occasions as his successor. On the death of Mūsā Sallāman on the 4th Rādīd 1328 (24 Nov. 1843), Abū al-Rahmān had little difficulty in having himself proclaimed sultan. The Sheikhs banded together to resist his ascension, and were speedily overawed by his predecessor, two claimants, Ibrāhīm b. Yūsuf and Sulṭānī, his own cousin, who was proclaimed sultan by the people of Tafīlet, submitted almost immediately. Morocco remained not less disturbed and the sultan had to spend the first years of his reign in repressing rebellions that broke out all over the country. The Zemmīr, who had revolted, were vanquished, and their chief, Muḥammad b. ʿAbd al-ʿAzīz, was imprisoned at Maghūd in 1340 (1823). Some years later the Wādīyā are, who were on terms with the sultan had arrested three of their kings, shut themselves up in Fās al-Dīrādī and underwent a six months' siege there. Being victorious, thanks to his negro guard, Abū al-Rahmān rode to the Wādīyā at Mārkūkāt, Rabīb, and Cassabank (1247 = 1831). In 1244 (1828) the Sheikhs took up arms against the governor of Mārkūkāt, but were cut to pieces by the sultan himself in a seven days' battle. In 1250 (1835-1839) the Mumbīl Slīl, Muḥammad b. Ṣalīḥī, made himself master of Fās and maintained his position there for some time. On being obliged to capitulate, he was exiled to Tafīlet and twenty-six of his partisans were immured alive. At the end of Abū al-Rahmān's reign fresh insurrections broke out at Tafīlet (1273 = 1858-1857) and amongst the Zemmīr, to the south of Mīlīna, against whom the sultan led an expedition in person (1276 = 1859).

In spite of the difficulties with which he found himself confronted in the interior of Morocco, Mūsā Abū al-Rahmān, adhering to the policy begun by Mūsā Ḥabīb [q. v.], attempted to extend his kingdom at the expense of his eastern neighbors. He commenced by supporting the Trikiliyya enemies of the Turks of Algiers, then he tried to take advantage of the fall of the Turkish State in 1856. After the capitulation of Algiers he sent his nephew Mūsā al-ʿĀli to invade the province of Tlemcen. But his designs were frustrated by the opposition of France. The occupation of Oran and Marsa el-Kebir by French troops in 1831, and the diplomatic representations of the French government forced him to abandon his schemes of conquest. He nevertheless continued his intrigues in the West and even in the centre of Algeria. Being forced, in consequence of Count Menou’s mission to Tangiers to recall his representatives, whom he had established at Mīlīna and Mefīda, and to abandon his claims to the province of Oran, he still kept in touch with the malcontents of the West. In spite of his promises of neutrality given to a French envoy, Colonel Laroe, in 1816, he encouraged Abū al- Ḥabīr. When, as a result of the campaigns of 1841, 1842 and 1843, the emir was driven from all the positions occupied by him in Algeria, Abū al-Rahmān allowed him to
take refuge in Morocco. Soon, at his instigation, he entered into open conflict with France. Being unsupported by England, upon whom they believed they could rely, the Moroccans were defeated. Begauda's troops occupied Wadida (Uda), and dispersed the Moroccan army at the battle of Ily (14th August 1844) whilst Prince de Josville's fleet bombarded Tangiers (5th Aug.) and Mogador (19th Aug.).

The treaty of Tangiers (10th Sept. 1844), signed by Abd el-Rahman, promised to abandon the cause of the emir and to imprison him if he would succeed in seizing him. Another convention of the 18th March 1845, settled the boundary between Algeria and Morocco. Morocco kept the lower stream of the Muhl and, in the Sahara, the oasis of Figiag and Twal.

In consequence of these events relations between France and Morocco became cordial again. The Sultan decided in 1847 to have nothing more to do with 'Abd el-Khidir, compelled him to leave Moroccan territory and thus forced him to give himself up to General Lamartine (see 'Abd al-Ahad). Claims presented on the occasion of acts of violence committed against Frenchmen or French protectés at Tangiers, Mogador and on the Rif coast were listened to. It was necessary however to bomb the port of Salé (Saléh), the inhabitants of which had pillaged a French ship in 1854. Similar acts of violence forced the French to evoke the same European hostilities, which gave rise also to naval demonstrations. The English blockaded the ports of Morocco in 1828; the Austrians camoufled the entrance to the river of Tetuan and bombarded Azilda in 1829, but attempted to land at Larache without success. The assassination of the head of the municipality of Ceuta, Don Jose Valverde, and the murder of Dourah, the Spanish consular agent, raised very strong protestations from Spain.

Despite these manifestations of hostility to foreigners Morocco became more accessible to European commerce. Sweden and Morocco ceased to pay tribute for the protection of their ships from piracy. The treaty of commerce and amity entered into by France and Mülki Mahammed in 1857 was renewed in 1825. England after having, in 1824, renewed the treaty of 1801, negotiated in 1853 a convention, which was changed into a treaty of commerce in 1856. The advantages conceded to the English by this treaty (the abolition of monopolies in importation — the limiting of the duty on imports to 10%) were afterwards granted to the other European nations. But at the same time a reactionary movement against foreigners made itself felt. After 1842 the consuls could only hold communication with the Makhras through the Fasa of Tangiers; troubles arose on account of the exportation of woods. The population complained, as the historian al-Sallawi testifies, of the raising of the price of commodities, which, it was attributed to the measures taken in favor of the Christians and to the progress of their influence in the empire of the Shah.

In spite of these reservations, the same historian nevertheless considers 'Abd al-Rahman as one of the most remarkable sovereigns of Morocco. He was, he writes, a second Mülki Isma'il and restored the dying dynasty to life.* He complimented him on having freed himself from the influence of the viziers and of having directed his government personally. He praises his activity, piety, humanity and his aversion to the shedding of blood. Finally he points out his taste in building (the restoration of the port of Tangiers - the adornments and repairs of the masques at Fes, Marrakouch and Salé - the building of the Bé Hassan, Marrakech, al-Wassouj mosque at Marrakouch - the planting of the Aghal park near this capital, etc.). 'Abd al-Rahman died on the 29th Muharram 1276 (6th September 1859).

Bibliography: Ahmad el-Salawi, Kitab al-niksh (Cairo, 1312), iv. 172-210; Godard, Description et hist. du Maroc (Paris, 1860), ii. 585-629; Rouard de Cord, Traites entre la France et le Maroc (Paris, 1850); Pellissier de Raymond, Annales algériens (Paris, 1854).

'ABD AL-RAHMAN HUSSEIN ZAIK, Sharif al-Islam, son of Yusef Khadja Hussein (died 1655 = 1645): born in 1603 (1595-1596), khalif at Aleppo (1620 = 1620), at Constantinople (1643 = 1643), khalif at Cairo (1639), then at Anath and in Rome (1639), in Constantinople (1653 = 1653), then at Anath (1654), at Saray (1654), then at Anath (1654), at Saray (1654), then in Egypt (1655 = 1655), in place of Abd al-Salih Mahammed. During the troubles of Dumbada 1666 (April 1666), known as the events of the Fasisun (Faris wak al-din), having seen Ksar 'Abd al-Hamid conquered by the insurgent Siptah (Hammer-pugatulk, Hist. de l'Empire ottoman, x. 370; Jouanno and Van Gaver, Turquie, p. 260; Tièche, Mem. des, ii. 559), he tendered his resignation to save the sultan Mahammed IV and at his request was made khalif at Jerusalem, then at Anath and at Cissar, near Cairo; he died in Dumbada 1681 (Oct.-Nov. 1670). He was clever in wrestling; his writing in the calligraphic style was remarkable.


'ABD AL-RAHMAN bin mA'ARRAJ. [See below.

'ABD AL-RAHMAN bin AL-KASIM. [See below.

'ABD AL-RAHMAN KHALIL, Al-Wakil, the Bar Khalil of the Syrian chroniclers, seemed to have inherited the ascendancy and military faculties of his father, "The Sword of God." When barely 16, he commanded a division at the battle of al-Yarmuk, and later at Siffin, where he distinguished himself by the side of Mu'awiya. He figures also at the head of the principal expeditions in Anatolia. The memory of his father, who died and was buried at Jerusalem (Eman), and the government of this important province to which Mu'awiya had appointed him, had given him a preponderant influence in the district. His name was mentioned by the Arab authors of Syria as a possible successor of Mu'awiya.

Having become conspicuous, the caliph ordered his Christian physician, Ibn Uthay, to rid him of this future rival of his son Yazid, promising him as a recompense, the management of the finances of Hims. The following seems to be proved in these assertions: first, the appointment of Ibn Uthay — contested by Wallhausen (Das arab. Reich und sein Stund, p. 85) — immediately after the death of 'Abd al-Rahman (46 = 665-667); then the assassination of the Christian vizier by a Mahdists, probably the nephew of 'Abd al-Rahman, urged thereto by the insinuations of the people of Medina. The other details
appear to us to be intentions, especially the intervention of Mu'awiyah, which is sometimes quoted to prove that this prince made use of poison. We admit, however, that relations between him and 'Abd al-Rahman were certainly strained and that the distress with which the growing popularity of the son of Hisham inspired him was real. The autodafe of the bishop of Hing, which, according to Theophanes (p. 532), took place at this time, is mentioned by the chronicler (p. 882) adducing that the bishop was burned by the Musulmans — is connected with three events, thus making up for the deficiency due to the silence on this point in the works of the Byzantine chroniclers and the Arab annalists. We think that the sudden death of 'Abd al-Rahman immediately after his return as a conqueror from Antioch, followed at once by the appointment of a Christian official, and the emotions, true or false, laid to the charge of the latter, must have caused a lively commotion in Baghdad. A Makhdumite took advantage of the general discontent to assassinate Ibn Uthai, under the pretext of avenging his relative. It is very probable that a rising of the populace took place on behalf of the family of the great Khalid, a rising in which the bishop lost his life. If we admit the authenticity of Lequien's inference, this local outbreak of fanaticism was one of the rare acts of intolerance belonging to the reign of Mu'awiyah.

\textit{Bibliography:} Tabari, ii. 2003, 2013; ii. 82-83; As'ad, sv. 13; Ya'qub; ed. Houtman, ii. 263; Dinawari (ed. Girgis and Rosco), pp. 164, 183, 198; Ibn 'Abd Rashid, ii. 134; H. Lammens, \textit{Études sur le règne de Me'mar} iii., pp. 3-15, 212-219. (H. LAMMENS.)

\section*{'ABD AL-RAHMÂN b. AL-MANŞÜR MUHAMMAD, the last Amiríde of Cordova. After the premature death of his brother 'Abd al-Mallik b. Al-Mansur (q. v.), he became in the year 399 (1008) imperial administrator (Hâjûjî) in place of the son Al-Aziz for the Unayzí eh pretend-eh caliph, Hisham II. He was born about 376 (986) of a Christian princess, the daughter of a certain Sancho, for which reason he is also sometimes called Sanchoi, i.e. little Sancho. On account of his origin he was but little loved by the Musulmans, and they impute any evil deeds to him: he is said to have poisoned his brother; to have been addicted to drink, etc. He offended them most deeply, however, by having induced the caliph Hisham to proclaim him his successor to the throne. When therefore in the same year (399 = beginning of 1009) he undertook a campaign against Alfonso V of Leon, there broke out in the capital, Cordova, a revolt under the leadership of the Unayzí Muhammad b. Hisham al-Mahdi. On hearing the news 'Abd al-Rahman immediately started to return home, but was abandoned by his troops on the way back and killed by al-Mahdi's orders (4th Rajab, 399 = 4th March 1009).

\textit{Bibliography:} Ibn al-Athir (ed. Tarhib), viii. 499; Dony, \textit{Hist. des Musulmans d'Espagne} iii. 269 et seq.; idem, \textit{Travaux sur l'histoire et la litterature de l'Espagne} (3rd ed.), i. 188 et seq. (C. F. SEYFOGLI.)

\section*{'ABD AL-RAHMÂN b. MUHAMMAD. [See \textit{KHALÍDÚN} ]}

\section*{'ABD AL-RAHMÂN b. MUHAMMAD b. AL-MAZARI, a Kilitfe general, who revolted against al-Hâjîjâdîb. Being descended from the old kings of Kinda, 'Abd al-Rahman was at first the recipient of much kindness from al-Hâjîjâdîb, who went so far as to marry his son Muhammad to 'Abd al-Rahman's sister. In 76 (693-694) al-Hâjîjâdîb sent him with an army to defend Madâin against Qays Ibn Mas'ud. In 80 (699) after the defeat of 'Uqba Ibn Alîhâl b. Abi Bakr by Ruthül (or Zunbul), comp. Wellhausen, \textit{Das arab. Reich und sein Staat}, p. 144 note 1, \textit{Kultur der Araber}, pp. 378 et seq., says 'Abd al-Rahman the lieutenant of Siddiqi and the command of an army magnificently equipped, and known for that reason as \textit{The Army of Peacocks}, to make war against Ruthül. 'Abd al-Rahman's campaigns were replete with successes, but al-Hâjîjâdîb nevertheless sent him rough letters blaming his conduct. Urged by his soldiers, he openly revolted and declared war against al-Hâjîjâdîb (81 = 700). Before setting out for Iraq 'Abd al-Rahman concluded a treaty of alliance with Ruthül, who pledged himself to help him in case of need and to afford him a place of refuge in his country. In the beginning 'Abd al-Rahman was victorious, but presently, at the battle of al-Zawiya, his army was routed. He fled to Kiffa, where the caliph 'Abd al-Mallik sent his son, 'Abd Allah and his brother Muhammad to negotiate with him, even proposing the recall of al-Hâjîjâdîb. 'Abd al-Rahman did not accept the offers of the caliph and thus declared himself as his enemy. The battle of Dair al-Qamar (Shâhîn) 84 = Sept. 701, comp. Pâris, \textit{Histoire de l'Islam} (3rd ed.), p. 186, note 3) was disastrous for 'Abd al-Rahman, and that of Maskin completed his downfall. He fled towards Siddiqi and on his arrival at Ruthül the prefect, 'Yûsuf b. Himyân, loaded him with chains, intending to give him up to al-Hâjîjâdîb, but Ruthül, true to his promise, came to free him and took him to his own country. Once more, however, at the instigation of his army 'Abd al-Rahman returned to Ruthül to try his luck against al-Hâjîjâdîb, but he soon repented of himself. Finally Ruthül yielded, to the grieves and especially to the threats of al-Hâjîjâdîb, gave 'Abd al-Rahman up to the emir of the latter. When 'Abd al-Rahman reached al-Rukkhâsh, he threw himself from the top of the tower and was killed (85 = 704; comp. Pâris, loc. cit., p. 225, note 2). The chronology of the events is not quite certain; comp. Wellhausen, \textit{Ibid.}, pp. 150 et seq.


\section*{'ABD AL-RAHMÂN b. ROSTEM, founder of the new Tabet and head of an Abuâsî dynasty, which held its own ground in Central Maghrib from 639 to 770, and from 770 to 908. 'Abd al-Rahman was of Persian descent; according to the chronicles of the Abuâsî dynasty he was the son of Roštum b. Borhum (comp. Yakub, \textit{Manzûm}), i. 815), of Shâhîn b. Babekh Dîlî-Allâh. This genealogy, which is evidently incorrect and mutilated, is given by the historians to establish the fact that 'Abd al-Rahman was of royal stock and was descended from the dynasty of the Sâshânids. 'Abd al-Rahman was born in Iraq, his father, Roštum, having taken him with his mother on a
pilgrimage, died at Mecca. 'Abd al-Rahman, being yet a child, accompanied his mother, who had married a pilgrim from the Maghrib, and was brought up at Kairouan.

He became one of the five missionaries who spread the Abuidite doctrine in the Maghrib during a course of study under 'Abd 'Ulbida Muslim b. Abd Karim at Kairouan.

When 'Abd al-Khattab, the first Imam of the Abuidites, had taken Kairouan from the Wāridjītī barbarians, he confided the government of this place and of several parts of Ifriqiya to 'Abd al-Rahman (Sa'afar 141 = June 755), but in Du'maddīt (July) of the same year Ibn al-Ashārah took Kairouan from him. 'Abd al-Rahman accompanied by his son Abd al-Wahhab and his retainers fled to Central Maghrib, and, after evading the pursuit of Ibn al-Ashārah, founded the town of Tābi't, the present Taglient, at the foot of Djerid Djoul (or Knoll). The new city grew space, its population was supplied by Abuidite emigrants from Ifriqiya and Djerid Neffan.

When the Abuidites of Tābi't thought themselves strong enough, they raised 'Abd al-Rahman to the Imāmate (160 or 162 = 775 or 776). Arab chroniclers say that 'Abd al-Rahman had in 134, led a strong contingent of Abuidites from Tābi't to 'Omdur, where an immense concourse of Berbers was besieging 'Omar b. Hazmānī.

'Abd al-Rahman's reign seems to have been fairly, peaceable. He upheld himself with a simplicity, which recall of Caliph 'Omar, to make justice prevail in his country. The Abuidite communities of the East recognized the validity of his Imāmate and sent several embassies to him to bring him money and presents. It is said that he died, being then very old, in 168 (784). His son 'Abd al-Wahhab succeeded him.


[A. Le Motteuil].

'Abd al-Rahman al-Ṣūfī (his full name is Abū 'Utbah Bishār b. Abū Ṣūfī al-Ḳaṭf), one of the most eminent astronomers and astrologers of the Arabs, born at Ra's in December 903 and died in May 965. He was a friend, teacher, and astrologer of the Byzantine 'Abd al-Dawla, who proudly boasted of three of his teachers: in grammar, Abū 'Ali al-Farsī al-Masri; in the knowledge of astronomical tables, Abū 'Ali al-Jallān; and in the knowledge of the positions and movements of the fixed stars, 'Abd al-Rahman al-Ṣūfī. He wrote: 1. Kitāb al-ḥaṣb al-ḥaṣbī (or also al-Sawwar al-ṣawwar) manawwar (The Book of the fixed stars, illustrated with the figures of the great Arab astronomers) manawwar al-ḥaṣb (The Book of the notice and positions of radiation) — this last word is an astrological technical expression); 3. Muḥāa al-fī ṣīḥ al-ḥaṣbān (Introduction into the judgment, etc., by aid of the stars); 4. Kitāb al-ṣīḥ al-ṭarīqī (A Treatise on the astrolabes). No. 1 is to be found in Arabic in Berlin, Paris, Oxford, London (British Museum, India Office), St. Petersburg (Institut des Langues Orientales), Constantinople (Aja Sofia, in Persian);

a French translation was published by Schillerup: Description des étoiles fixes par 'Abd al-Rahman al-Ṣūfī (St. Petersburg, 1874); the text and translation of the introduction was published by Caesar von Furtwängler in the Notices et extraits, vii. 236 et seqq. The title of No. 3 is probably faulty; al-Tadhkira has no meaning, and Alm-Faraj has only Māfīṣū al-abdhīrī. It is probably not a portion of No. 3. It still London (India Office, Madrid (Escorial), No. 4 is found in Paris, Constantinople (Aja Sofia), St. Petersburg (Institut des Langues Orientales). His son Abū 'Ali b. Abū Ṣūfī al-Ṣūfī wrote an Ṣīḥ al-ṭarīqī on the fixed stars, also illustrated with figures, preserved in Paris, Munich, Gottha, Bologna (Marigli), Cairo.


'Abd al-Rahman b. 'Abd al-Rahman, an influential Turkish emir during the period of the Seljuk supremacy. His father was one of the emirs of Sultan Barqiyār and held the town of Khallūhīn [q. v.] in fee. 'Abd al-Rahman himself was in 1142 appointed by Sultan Mas'ād major-domo (hādijī hāshī) with the surname of Fakhr al-Dīn. When in 1145 Bushireh and Abūda rebelled against the sultan, he was able to restore peace by allying himself with these men, by having the administration of Abharibāl and Arūn transferred to himself, and by keeping a check over the sultan almost as if he were a prisoner. In 1150 the latter found his position insupportable and gave one of his trusted servants secret orders to get him out of the way when occasion offered; in 1146-1147 'Abd al-Rahman was murdered treacherously near Gandja (Elisabethpol).


[M. Th. Houstema].

'Abd al-Rahman (Abūnī-Bahīra) KHĀN, emir of Afghanistan (1844-1901), was perhaps the most remarkable ruler of an independent Musulman state in the present day. His life may be conveniently dealt with under the following four heads: 1. Childhood and youth, up to the death of Emir Dost Muhammad (1844-1863); 2. The period of civil wars (1863-1869); 3. Emirate (1869-1880); 4. Reign as emir (1880-1901).

1. Abd al-Rahman was the son of Afzal, the eldest of the two sons of Dost Muhammad after Akbar Khan's death in 1856 (1849). Dost Muhammad had five sons by a wife of the Bāmzai Popalzai clan, whom he preferred to those by a wife drawn from the Shār's Bangārī of Karram. Of these five sons Shāh 'Ali was the eldest surviving at his father's death, and the sons of the second wife, Afzal and 'Aqā, though older than Shāh 'Ali, were set aside. This is an important point, as it ex-
places the position of the rival brothers at Dost Muhammad's death. Abd al-Rahman himself has consistently maintained that in questions of succession the position of the mother is unimportant, and that primogeniture should be the rule if possible, and that Dost Muhammad's own mother was a Khirat-bek, and not an Afghani. He considered that Sherr Ali injured his own prospects by opposing the claim of his own son, Abd al-Rahman, to the throne, but he was authorized to those views in arranging for the succession of Halib-Ali to his own throne, although Muhammad Omar was the son of a mother of higher rank. Abd al-Rahman was born about the year 1844, shortly after Dost Muhammad had recovered his kingdom, and spent his early years in Kandahar. After 1850 his father Afsjal was absent in Afghan Turkestan as governor of Balkh. Abd al-Rahman joined his father when he was nine years old, and spent the next ten years in Turkistan, his own autobiography is the principal authority for the events of these years. He relates that he did not learn easily to read and write, being devoted to outdoor exercises, and when he was about 13 years old he had apparently forgotten anything he had learnt, for on receiving a private letter from the daughter of his uncle Aq'am, he was ashamed at being unable to read it. He prayed for enlightenment, and in the night saw in a vision a holy man who told him to rise and write. This he did, and in the morning he found himself able to recall what he had learnt, and very soon he was able to read and write. Pashino (1876), however, says that he could read and write but little, and no doubt it was always a labor to him, only overcome by his strong will. His military education was more thorough and more congenial to him. His first instructor was his father, an Englishman named Campbell, who was taken prisoner at Kandahar in 1850 (1854) in Sherr Ali's attempt of that year. When the Persian war followed, Captain Afsjal (Afghan War, 1874, i. 131) calls him an Indo-Briton, and appears to have been a brave and able man. He had become a Mussalman, was known as Sherr Muhammad Khan, and was now commanding Afsjal's troops in Turkistan. Abd al-Rahman expresses great admiration for him, and was under his tuition for three years. At the end of this period the capricious Afsjal allowed himself to be influenced against his son by "Abd al-Rahman a distant relation, and threw him into prison for a year. He was then pardoned and restored to favor, and, Sherr Muhammad Khan having just died, was made general in his place. His uncle Aq'am came to Turkestan as commander-in-chief about this time, and Abd al-Rahman was under his orders, but in spite of his youth it seems to have taken a real part in the operations which extended Dost Muhammad's power through Kandahar, Bokhara, and Derawak, and all the territory south of the Oxus up to the Pamir. The first war was against Mir Attarik of Khatoum, who refused to admit the emir's authority. He was defeated and took refuge in Badakhshan. He instigated a rising in Andarab and obtained assistance from the Mir of Kohat, who was a feudatory of Bokhara, and from the Mira of Badakhshan. Abd al-Rahman was besieged in Tullaghkhan, but emerged successfully from his difficulties. His father, however, ordered him to retire on Ghianbd on which he did successfully. Peace was made, evidently against his will, and he was as he says for a year occupied in the organization of the army at Tullaghkhan. After this war broke out again, and continued in a desultory manner till the death of the emir Dost Muhammad after the capture of Herat in 1863, when 'Abd al-Rahman was nineteen years old. He was then at Kandahar in Katcha in, his father was at Tullaghkhan, and Aq'am was the emir when he died, but quickly fled as Sherr Ali was too powerful at Herat to be opposed. Abd al-Rahman was for a time in a dangerous position as the Kandahar chiefs were roused by the news of the great emir's death, but he won a decisive victory at Narin and succeeded in maintaining his authority. These troubled years of fighting and intrigue developed his strong character, and prepared him for the part he was to play in the internecine struggle of the next few years.

II Sherr Ali succeeded Dost Muhammad as emir, without immediate opposition, but Afsjal and Aq'am began at once to intrigue against him. Open war soon burst out: Aq'am was defeated by Raffi Khan, Sherr Ali's general, and took refuge in British India. Afsjal then took an attempt, and contrary to 'Abd al-Rahman's advice, gave back Katcha to Mir Attarik in order to secure his neutrality. He was defeated by Raffi Khan at Baljagh in the Hindu-Kush mountains, and was shortly afterwards imprisoned treacherously by Sherr Ali. 'Abd al-Rahman then took his uncle, but he himself shortly before proposed to his father to imprison Sherr Ali in a similar manner, but that he refused to avail himself of the opportunity. 'Abd al-Rahman evidently despised his father for what he considered a foolish scruple, and points out that Sherr Ali was not hampered by any such fantastic ideas of honor. 'Abd al-Rahman then fled across the Oxus, and took refuge with the emir of Bokhara who received him unwillingly. When the Russians took Tagh Khan and the emir left Bokhara for Samarqand 'Abd al-Rahman opened up communications with his uncle Aq'am who was at Rawalpindi, but made his escape and met him at Baljagh. Uncle and nephew collected some forces, and made a bold dash at Kahl, taking advantage of the absence of Sherr Ali at Kandahar where he had been engaged in war with his own whole brothers. He had been successful, but had lost his eldest son, and had alienated Raffi Khan his best general, who came over to 'Abd al-Rahman. Kahl was taken without difficulty and 'Abd al-Rahman then marched against Sherr Ali, defeated him at Sattabad, and took Ghazni, releasing his father who was confined there. Afsjal now became emir (his coins struck at Kahl are dated 1385), but Sherr Ali retained possession of Kandahar and Herat, and Faiz Muhammad the governor of Balkh, who had at first helped 'Abd al-Rahman, now declared for Sherr Ali. 'Abd al-Rahman, who was a man of strong character rather than Afsjal, was cruel and tyrannical, while Afsjal had lost all energy and became an idler and drunkard. The treacherous assassination of Raffi Khan, to whom so much of their success had been due, led to great unpopularity, and it was only the ability and determination of 'Abd al-Rahman which upheld their throne for a time. The defeat of Sherr Ali at Khilit (Pilina) in Jan. 1867, and the subsequent capture of Kandahar were mainly due to him, and after this he fol-
ABD AL-RAHMAN.

headed Shahr 'All into Turkistan and defeated him and Fudj Muhammad in the Panjshir Valley. Fudj Muhammad was killed in this action. 'Abd al-Rahman returned to Kabul, and in the hope of succeeding his father he did not enter Kabul until October 1867, but found it advisable to support his uncle who succeeded. He was not however trusted, and was compelled to leave an army to Balik against the Aimaq tribes. His troops suffered greatly from the cold, and for the time he was successful, and prevented all opposition with the utmost severity. The whole garrison of Nimsak, 2500 men, was massacred. Akta and Mainana in the west of the province were also taken. Shahr 'All still held possession of Herat and his son Ya'qub now recovered Kandahar. Shahr 'All joined him, and their army advanced up the Turan valley towards Ghansai. A'lam left Kandahar to meet them, and his favorite Ima'm Khan against which 'Abd al-Rahman had vainly warned him, treacherously asked Kandahar in his absence, and made it over to Shahr 'All. A'lam was joined by 'Abd al-Rahman near Ghansai but they were overthrown at Zama Khan, and forced to take to flight with a few followers only.

III. Shahr 'All was now (at the end of 1868) established as emir over the whole of Afghanistan, and retained the position until 1879. After the defeat of Zama Khan by Ahmad Shah Durrani, some time led a wandering life of great hardship. He describes his adventures in detail with spirit and humor, and it is not too much to say that this part of his memoir bears comparison with the celebrated autobiography of the emperor Bittar. He met his uncle at a place called Mainana in the translation (1. 164), evidently not the Mainana of Turkistan, but some village near Ghansai, and thence they found their way to the Waziri country on the Indus frontier. Subsequently they went through Zob and Peshin, and by way of Chaghai to Pakolak on the Helmand River, and so into Sistan. They then entered Persia territory and went by way of Birdjand to Meejed. There 'Abd al-Rahman left his uncle as the Shahr's guest. He was ill at that time and died shortly afterwards at Shahrud. He left a son named Ibrahimi, who was yet to be a cause of trouble. 'Abd al-Rahman travelled over the Karm-Kum desert, enduring great hardships by the way, to Khwai, which was still independent although 'Abd al-Rahman, with his usual foresight, warned the Khan that he could not maintain his independence for long and advised him to come to terms with Russia, - advice which was not followed. Ultimately he arrived at Sarakand, and after a interview with the Russian governor went on to Tashkend, where he was received by Gen. Kaufmann, the Governor-General. He asked for assistance against Shahr 'All. This was refused him but he was given an allowance for his maintenance at Sarakand, where he continued to live for the next eleven years. He waited quietly for his opportunity, which did not arrive as soon as he had hoped. Shahr 'All had met Lord Mayo the viceroy of India in 1869, and very exaggerated reports were circulated in Central Asia as to the results of the meeting, but his friendship with the English did not last long, and he showed greater friendliness towards Russia. This did not improve 'Abd al-Rahman's position, and perhaps rendered him more willing to accept English help when the occasion arrived. So he remained until the year 1880 when the events following the British invasion of Afghanistan and the flight and death of Shahr 'All led to the revival of his hopes.

IV. The history of the war of 1879-80 will be dealt with elsewhere [see Afghan War]. It is sufficient to note here that the failure of Ya'qub and his removal to India left the throne vacant, and that an offer was made to 'Abd al-Rahman by Sir Lepel Griffin on behalf of the British Government to recognize him as emir of the whole country with the exception of the Kandahar province, which it was proposed to maintain as a separate state. 'Abd al-Rahman accepted the offer with some reservations, and was soon justified in his action from his own point of view. Ayliff, the second surviving son of Shahr 'All invaded Kandahar from his base at Herat, and won the battle of Maiwand. This led to Gen. Roberts march from Kabul to Kandahar where he defeated Ayliff on the 1st Sept. 1880. The English Government then gave up the scheme for a separate state of Kandahar, and 'Abd al-Rahman received possession of it in April 1881. Ayliff, however, was able to collect another army, and again invaded Kandahar, but was finally defeated by 'Abd al-Rahman in Sept. 1881. He fled into Persia, and 'Abd al-Rahman for the next twenty years ruled a united Afghanistan. During this period his external boundary was to some extent modified: (1) by the action of the Anglo-Russian boundary Commissions of 1883 and 1895 regulating the extreme northwestern and northeastern frontiers; (2) by the regulation of the British and Afghan spheres in the disputed land occupied by unsubdued hill-tribes, under the Durand treaty of 1893; and (3) by the annexation of Khorasan in 1896.

The first of these events is generally known as the Pendjeh dispute. The boundary of Afghan Turkistan to the N.W. was imperfectly defined by the Anglo-Russian agreement of 1873, and after the annexation of the Murw Oasis by Russia it became necessary to lay down a more definite line. A joint commission was appointed for this purpose, but before any delimitation could be made some fighting took place between the Russians under Alligkow and the British under Spansi-Diu, in which the latter suffered severely. At the time of the collision 'Abd al-Rahman was at Rawalpindi in British India, where he was received by the viceroy Lord Dufferin. The action of the Russians was much resented, and at one time it seemed possible that the incident might lead to war between England and Russia, but 'Abd al-Rahman was not willing that it should be regarded as a casus belli, and did not insist on the inclusion of the Sarh Turkomen in Afghanistan. He accepted the line finally laid down by the commission; which left Pendjeh to the Russians, while Dhu'l-Fikar which they had also occupied was returned to Afghanistan. Nevertheless he was much displeased at the methods followed, and always considered that he had not received fair treatment, but he did not allow his feelings to divert him from the main object of his policy which was to maintain the independence of Afghanistan, and he clearly perceived that a war between England and Russia would not contribute to this result.
Secondly, the arrangements as regards the independent tribes were not altogether to his taste. He regarded the inclusion of the province of Zhobi in British Baluchistan as an infringement of his rights, although none of his predecessors had held the country, and he also resented the extension of the Bolan railway to Carmen. He agreed to a demarcation being made under the treaty of 1893 (the Durand treaty), but the actual demarcation made in 1895-96 displeased him, and his general Ghulam Haidar effectively prevented the boundary from being carried, as had been agreed, through the territory of Mahmand.

It is generally believed that in his dissatisfaction he gave some encouragement to the Mullahs who organized the outposts along the frontiers in 1897 on the Toof, among the Mohmands and Afridis, and in Swat, but he avoided an actual rupture with the British Government.

Finally, he took immediate advantage of the recognition of Kâhiroon as within his boundaries, and in the course of 1896 he thoroughly conquered and annexed this hitherto independent and pagan province, and the occupation of its inhabitants to Islam has been proceeding ever since. The above were the principal events affecting the outer fringe of the country, but Abd al-Rahman had also to grapple with several internal difficulties, which will now be noticed.

The Ghilzai rebellion. This large and important tribe broke into rebellion in 1886 instigated by the chiefs and Mullahs who found that the emir's severe and repressive system interfered with their trade. Many, of the emir's supporters - such as ‘Aqmat Allah Khan, were connected with Shâr Ali's family and intrigued with Aiyût. ‘Aqmat Allah was arrested in 1882, but the actual outbreak did not take place till the autumn of 1886. One of the principal rebels was the Mullah ‘Abd al-Kurim, son of the notorious Mughli ‘Ali of whom the emir nicknamed Mughli ‘Ali, i.e. "mouse of the world" instead of "musk of the world". The Tarakki, Andlar and Hotak clans took part in the conspiracy, to the detriment of the country. The Ghilzais who formed part of the Herat garrison also sustained, and attempts were made to communicate with Aiyût. The general Taimûr Shâh a Ghilzai who was deputy commander-in-chief took part in the rebellion. After severe fighting it was put down chiefly through the efforts of Ghulam Haidar Toof, afterwards commander-in-chief. Taimûr Shâh was taken prisoner and sentenced to death by the emir's orders. Aiyût's attempt at invasion was a failure. He went to Gen. Mackenzie, the British consul-general at Kâhiroon, and surrendered himself, and was taken to India where he has since lived as a state prisoner.

Ishâk's rebellion. Ishâk son of the emir Ajan was employed as vicereign of Turkistan in 1880, but was never loyal to 'Abd al-Rahman, and soon began to intrigue against him, making use especially of the sect of Nâshâh-Dervishes, of which he was a member. In 1888 when 'Abd al-Rahman had set up a purely Sunni government, and a number of his death was counselled, Ishâk thought his time was come, and proclaimed himself emir, striking up a new name bearing the legend 'Struck at Kâhiroon 1302', although in fact he never had possession of Kâhiroon, and the coins were minted at Balkh. Sultan Muhammad Khan, in his translation of the emir's Memora (I. 257) states that he had himself been a ra'is of Ishâk, with the legend 'Ishâk aminul-Mohammad ibn Ibtâhâd Khan. He rebukes this as blasphemy although it should have been clear to him that he had not read it correctly. No Mussulman coin has ever borne such a legend. The correct reading is Muhammad Ibtâhâd aminul-Mohammad ibnul-Muhammad ibnul-Muhammad ibnul-Dowlat Khan. Gen. Ghulâm Haidar was sent with a strong force from Kâhir on. Abd Allah Khan cooperated with Balkh. The united forces met Ishâk's army at Ghâni-Gak near Tâj-kungân. For some time the issue was doubtful, and Ishâk's defeat at the hand of the Mohmands and Afridis, and the Swat, was a crushing blow. The Afghan forces had stood firm throughout, and defeated Ishâk who fled and took refuge with the Russians at Kerki. They detained him as a kind of state prisoner at Samarqand. After this 'Abd al-Rahman himself visited Turkistan leaving Habîb Allah's regent at Kâhir on, and ejected the inhabitants with extreme severity, so much so as to lead Lord Lansdowne the vicereign of India to send him a formal remonstrance, which as 'Abd al-Rahman records he was unable to comply with. He also suppressed a rising in Badakhshan.

In December of the same year (1888) he had a narrow escape from assassination. A soldier died at his side while he was reviewing his troops, but missed. 'Abd al-Rahman attributes his escape to a charm written on his arm which he had worn on his arm since childhood.

The Hazara tribes. The Hazara tribes of the mountains west of Kâhir on, of Mongolian descent, Persian in language and Shí'ite by creed have never loved the Afghans, and begun to give trouble about the time of Ishâk's rebellion. In 1891 and 1892 serious fighting took place and the victorious Ghulâm Haidar was ordered to advance into Hazaristan from Turkistan. The outbreak was put down and the emir took severe measures. Since then the country has been quiet, in accordance with the natural disposition of its sturdy, good-natured and hardworking people. No such excessive severity as had marked the suppression of the Turkistan revolt seem to have been employed on this occasion.

In dealing with unruly tribes, whether Pathans, Hazaras or Uzbek, 'Abd al-Rahman acted according to the traditional Oriental rule. Any means of ensuring submission are considered lawful and proper, and in some cases the utmost severity and cruel cruelty was used. He considered that his people could be governed in no other way, and was thoroughly persuaded that he had Divine Sanction for all his acts. His methods, however, excited violent hatred among the more independent tribes, who saw their leaders killed, their villages destroyed, and whole clans driven from their homes and their pastures, or transplanted wholesale to some distant part of the country. In general, however, where there was no actual rebellion, justice was done, and an amount of peace and order, to which it had long been a stranger, was gradually established throughout the country. 'Abd al-Rahman was a sincere but not a bigoted Sunni. He encouraged Mullahs and religious enthusiasts up to a certain point, and
would make use of them to gain his own ends, but he never allowed them to take the lead, and was not under their influence, as his successor is believed to be. In his Memoirs he insists again and again on the folly of fighting and war between Sunnites and Shīʿites, and he seems to have been on the whole just in his dealings with the Shīʿa Hazaras. Nor does the conquist and conquest of the heathens of Kafiristan seem to have been accompanied by religious persecution. His remark regarding the feuds between the Persians and Turkomans is characteristic. He says: 'The Persians and Turkomans are enemies although they are both Moslems, yet their priests being servants of the Devil instruct them to kill and sell each other'. Though these two races call themselves Moslems, they treat each other as heathens through ignorance. Thus the unbelievers triumph over the faithful, because the latter are disinclined. The fault is not in Islam, it is we who are full of faults'. Great efforts were made by the emir to improve the condition of his country by the promotion of trade and manufactures. His methods were not always those best calculated to succeed, the heavy transit duties being a severe tax on traffic, but on the whole there was no doubt that Afghanistan made a great advance in prosperity during his reign.

Military organisation received much attention and the manufacture of arms and ammunition was organised under the direction of English experts such as S. Pyne and A. Martin, and others. The main spring of Ḥāfīz Šāh's policy was his determination to preserve the independence of Afghanistan from his powerful European neighbours, and his keen intellect made it clear to him that in order to effect this object it was necessary to remain on good terms with both England and Russia; with England to which he was bound by treaties and through which his relations with the rest of the world were conducted, and with his near northern neighbor Russia. This intention carried out consistently, and though often disapproved at the action of both powers he always succeeded in avoiding a rupture; while clinging tenaciously to everything he believed to be his by right. His character can be best studied in the frank self-revelation of his autobiography, one of the most remarkable and attractive works ever produced by an Oriental monarch.

'Abd al-Rahmān suffered for many years from gout, and towards the end of his life this was complicated by the appearance of Bright's disease. On the 1st Oct., 1902, he died from the immediate effect of a paralytic stroke, after declaring Ḥāfīz Šāh his eldest surviving son to be his successor. Ḥāfīz Šāh and Naṣir Šāh are the sons of Bihīl Golīx, a girl of Wāghān whom he married at Samarkand. Bihīl Hāfīz whom he married afterwards is a member of his own tribe, and his son Muḥammad Šahtān was at one time the emir's favorite. But whatever his preferences it was to this matter he declared his wish to resign the throne, and designated the eldest son as heir to the throne.

was written after he had finished his commentary on the Mandate of al-Harawi in order to explain the Shi'i technical terms which occur but are inadequately explained in that work, and also in his commentary on the Fāṭḥ al-Miʿām of Ibn Ṭanī (Cairo, 1300) and in his Taʾwīl al-ʿārafiʿ. According to Hāshīja Khilīfa (ii, 142) the Taʾwīl of Abd al-Razzāk extends to Sara xxviii only, yet Berlin MS. No. 872 covers the entire section, but apparently in abridged form. Riḍwān ʿAbd al-Razzāk is still extant on predestination and free will, first translated into French, (Jesuit. Rev. As. 1873; revised edition 1875), then the text published by St. Gayard (1879); it will be dealt with in detail below. The treatise seems to have excited attention, for Hāshīja Khilīfa (iii, 452) gives three answers to it by Ibn Kamāl Pādān Tābībī Zadeh and Bāb Khilīfa Shīfāryahu. A commentary on the Ṭibāʾa poem of Ibn al-Fārūq (Cairo, 1410) his work as yet unpublished. It: Riḍwān ʿAbd al-Razzāk, in the idea of an eternal Being; Riḍwān al-Kumārīya, on the tradition. Hāshīya answer by All to the question of Kullān b. Ziyād ʿAbd al-Razzāk (comp. the Berlin MS. No. 3562; Hāshīja Khilīfa, iv. 67; Jevon, As. 14, 83); a commentary on the Manuscript of Hāshīja Khilīfa (v. 387) adds Miyād ʿAbd al-Razzāk. For MS. reference will suffice to Brocklmann, Gesch. der arab. Literatur, ii. 103, 204 et seq., 345); the Gotha cat. No. 76, 2, and Palmer's Trinity College Cat. p. 146.

It will already be tolerably clear what Abd al-Razzāk's interests and positions were. He was a Shi'i of the school of Ibn Arabī, the great theologian of the Shi'i school, which is in fact the same as the Western Arabic type, though with touches of independence, and he gave much labor to defence and exposition of his master's doctrines. In the three great divisions of Muslim theology, the ascension of tradition (naṣiḥ), of revelation (faṣl), and of the universality of the mystic (naṣīḥ), he took his place with the third. It may be significant that his name never indicates to what legal school he adhered. Like many mystics, he may have regarded such matters as beneath notice, or he may, like Ibn Arabī, have been a beloved Zāhirī in law, as he was evidently a Bātinī in theology. The last is plain through the title itself of his exposition of the Korān, naṣīḥ, not faṣl, and is shown in detail in his Iṣlāḥ al-ʿārafiʿ and his treatise al-ṣudūr. In the last we have the normal combination of the Aristotlean universe, the Neo-Platonic metaphysics and theology and the Korānic mythology of Muḥammad. These all appear, too, in Ibn Arabī, but perhaps Abd al-Razzāk is more anxious to keep the last element prominent, and to proclaim thus his essential orthodoxy. Certainly, he strives to avoid the absolute merging of the individual, and the consequent salvation of Ibn Arabī and to lay a possible basis for individual responsibility, for freedom and rewards and punishments hereafter. His method is as follows. In order to bring out clearly the forces leading to any event and the close interweaving of all causes and effects to make up the great organism of the universe, he begins with a description of the universe on the Shi'i scheme. It is the Neo-Platonic chain, Above is God, the One, the Alone; from him proceeds, by a dynamic emanation, the Universal Reason (al-dīn al-ʿawwal), called also the Primary or Universal Spirit (al-dīn al-ʿawwal) and the Highest Knowledge (al-dīn al-ʿawwal). This is a spiritual substance and the first of the properties which the divine essence implies. From it two other substances are produced, one spiritual (ʿalāʾī) which is the substance of the world of the Universal Reason, considered as apart from God and inhabited by particular intelligences, somewhat as fractions of the Universal Reason, which are the angels of revealed religion; the other is physical, being the Universal Soul (nalā). Finally come the material elements with their natural forces and laws. In the Universal Reason are the types of all things, as universals, and this Reason, with its types, is known directly by God. God's omnipotence (ḥikrīya) is manifested through these angels or Intelligences, and their world is therefore called the World of Power (al-dīn al-ʿawwal). But they also, in their perfection, repair the imperfections of other beings. Their world, therefore, is called the World of Repairing (al-dīn al-ḥādīya). Some, however, take the other sense of the root ḥādīya and render it, the World of Constraint, because they conceive other beings tending towards perfection. This world is also called the Mother of the Book (umm al-kutb; Korān. xli. 39, xlii. 3), from it comes all knowledge of divine mysteries, it is above all fetters of time and change. The world of the Universal Soul, on the other hand, called the World of Ruling (al-dīn al-maḥlūla), is a step nearer the particular, material world. The types which exist in the Universal Reason become in it general conceptions, and there are further, more determined, limited, brought near to what we know, by being engendered on the individual reasonable souls, which are the souls of the heavenly bodies, corresponding to the angelic Intelligences, the fractions of the Universal Reason. This world, from its likeness to the human imagination, is called the Imagination of the World (ḫayāl al-dīn) and the Nearer Heaven (al-ḥādiya al-dīnīyya). From it it first all beings in order to appear in the World of Sense (al-dīn al-fāsiḥ), it secretes and directs everything, measuring out matter and assigning causes. The heavenly bodies, then, have reasonable souls just like our own, these are the imaginative faculties of the particulars reasonable souls, into which the Universal Soul divides. On their changes all change in this world below depends (comp. al-Jazārī's scheme, in Jevon. of Arab. Orient. Soc., xx. 110 et seq.).

Further, this constitution of the universe corresponds to man's body, macrocosm to microcosm. Just as the brain is the seat of man's ruling spirit, so the Universal Spirit or Reason is seated in the throne (urūd) above the sphere of the fixed stars. The seventh heaven, the sphere of the sun, which vivifies all, is the seat of the Universal Soul, in man this is the heart, wherein is his particular, reasonable soul. So the fourth sphere is like the breast, and the sun like the physical heart. The individual soul of the sun corresponds to the animal spirit in the heart, which is the source of human life.

Next, as to the place of predestination in this scheme, for that there are three words, ḫāṣaʿ, ḫāṣaʿ and ṭalīya. ḫāṣaʿ means the existence of the universal types of all things in the world of the Universal Reason. ḫāṣaʿ is the arrival in the world of the Universal Soul of the types of
existing things, after being individualized in order to be adapted to nature, these are joined to their causes, produced by them, and appear at their fixed times. 'I'ma is, broadly, Providence and covers both of the above, just as they contain everything that is actual. It is the divine knowledge, embracing everything as it is, universally and absolutely. It is not in any place, for God's knowledge, in His essence, is nothing else than the presence of His essence before His essence, which is essentially one and goes with all the qualities which inheres in Him. Further, while the essence (hādī') of 'I'ma is part of the 'I'ma of God, its entelechy (kāmil) is in the world of the Universal Reason. The Universal Soul is sometimes called the Preserved Tablet (al-ṭurūb al-mawâshih), for on it are preserved inalterable all the general conceptions which are on their way to the individual heavenly souls.

It is the world, then, of nādir, of the Soul, which sets everything in motion. This is by the yearning of the reasonable souls of the heavenly bodies towards their spiritual source, the Universal Reason. They try to assimilate themselves to this, to universalize themselves, step by step, they mount up, and with each advance they receive a new outpouring from that source, drawing them on further. With each movement, they draw from them as influence upon matter according as it is adapted to receive it, and thus there is a series of changes in the material world, corresponding to those in the world of the Soul. Those changes may be either absolute, of creation and destruction, or, between those extremes, simply of condition. The duration of existence constitutes the Kūrānic 'āfīṣ, and all these are fixed by 'I'ma.

Finally, this exegesis of Kūrān, Ill. 1-6 will show how 'Abd al-Razzāk applied Scripture. By the Mount and by a Book Inscribed in a Parchment Outspread, and by the Frequented House, and by the Raised Roof, and by the Flowing Sea. The Frequented House is the Spirit of the fourth sphere, that of the sun. Therefore Jesus, the Spirit of God, has been placed there, whose miracle is the raising of the dead. The Mount is the 'arč, the seat of the Universal Reason. The Book Inscribed is the 'āfīṣ, which is in that Reason, and the Parchment Outspread is the Reason itself. The Raised Roof is the nearest heaven, where are the individual celestial souls; it is mentioned immediately after the Frequented House, because from this heaven the forms descend on the earth, and from the Frequented House comes the breath of the Spirit, by the combination of which the creation of animated beings is achieved. The Flowing Sea is the sea of primary matter which spreads everywhere and is filled with forms.

Now, then, is such a scheme related to predestination and free will? It is highly complicated, consisting of a remote first cause and an infinite intermingling and crossing, nearer, more secondary causes, it is possible to look at these last only, and so to assign absolute creative and deciding power to our own wills. Or to look only at the first cause and become fatalists. We must preserve the balance and hold both. The complete cause of anything into which human will can enter must have as an element in it, among so many others, free will. It sets all the others in movement. Under this conception, though never clearly stated, is evidently implied that man has in him an element of the divine deciding power. If there is freedom in the divine nature, there must be also in its emanations. For Ibn 'Arabī the oneness of the divine nature meant against the creation had overcome everything, 'Abd al-Razzāk says stress on the multifarious interwoven causes of the world, its constantly developing processes, to show that in life, purpose and will there must be multiplicity. The divine is spread down through the sub-lunar things, it does not simply rule from above. Again, amongst the many causes working in the world and upon men are the restimuls and influences of religion, the promises and threatenings of the prophets. These are the means of producing effects upon men as parts of the whole scheme, the process of training under which we are. But, again, why should training be necessary? Why are there good and bad? Here, again, is an implication, once pretty clearly expressed. Man is of very differing nature, grosser and finer. It can receive only a corresponding soul, therefore souls also vary. Character and disposition is a combination of both, and it is for the soul to overcome its material body and itself rise to this. This is evidently the fundamental thought, but 'Abd al-Razzāk does not give much space to it. Rather, he uses the old theological catch. This must be the best possible creation, otherwise God would have created a better. Further, if all things were equal, there could be neither order nor organization. This would also be hard on those less perfect things thus rated out of existence. All things should have a chance; it is for them to make it. God knows their differences and will allow for these. The most and the greatest sins are from ignorance, and God will so treat them. In the life to come the same thing is to go on. Some will attain felicity, others, because they might have done better, must undergo purification by punishment, but that will not be eternal. Here, perhaps, 'Abd al-Razzāk is most unsatisfactory. He passes over into the normal Muslim conception although it is not at all clear that his system can permit individuality apart from matter. Freed souls, we should expect, would either return into the material world else he sent forth again to another material life. Like so many in Muslim theology and philosophy, this instance was adapted to an audience, and was not perfectly ingenious. Yet behind its caution of statement the real system is tolerably plain. It is nearer orthodoxy than that of Ibn 'Arabī, but not as near as this eschatology would suggest.

Bibliography: St. Guillaum, in Journ. duc. sécr., t. 125, et seq., which is the main source; Brochelmann, Gesch. der aram., Litter., ii. 203-204, who made of him two different persons.

(continued)
brief mention of the birth (704 = 1320-1321) and accession (716 = 1326-1327) of the Ilkhans Abü Sa‘ıd (†1337), in chronological order, in two volumes (vol. 1 up to the death of Timur in 1405; up to the year 830 [1426-1427] is principally made of the Žahâd al-fonun‘ of Hâfiz-ı Abru [†1361], which is at times quoted literally. Some portions of this work are known to us only through 'Abd al-Raziq; from the same work (the original text appears to be preserved in MSS. at the Biblio. of the Aby. [†1411], not recognized by Ebn-Ke, Catalogue, p. 90) the famous account of the embassy to China in 823-825 (1426-1428) is also taken. For the periods from 826 to 875 (1426-1471) 'Abd al-Raziq’s work is one of the most important original sources of information. We do not yet possess a complete edition of the Žahâd al-fonun‘; MSS. are to be found in nearly all the larger European libraries, but they are now rare in the East. E. Quatremère gives extracts in the Notes et extracts des manuscrits, pi. 161, 162; as also H. M. Elliot in his History of India, iv. 89, 92, and others.

Bibliography: Elliot, loc. cit., pp. 94 et seq. (W. BARKTHOLD).

'ABD AL-SALAM B. MAJIZH AL-HASHANI, a celebrated Morocco Sufi, was murdered about the year 625 (1227-1228). he appeared to be a paragon of Sufism in Northern Africa. He was a disciple of Abu Madyan Shams (†1329) and the master of Abu’l-Masun ‘Ali al-Shahbath, who has given his name to the law of the largest Muslim confraternity. Little is known of his life, which is the greater part legendary: he seems to have had as a rival Muhammad b. Ahâl Tashfin, who was the religious head of the Moroccan Kaitum, as he himself was of the Banu Arba. Muhammad, however, had him assassinated or murdered him himself, and he was buried on Djahal. Alum amongst the Banu Arba. There are numberless pilgrimages to his shrine; the Moroccans maintain that all the trees on the mountain lean towards him. It has been impossible for any European to visit Djahal. Alum, because of the extreme fanaticism of the inhabitants: it is one of the least accessible parts of Morocco. The reverence for the memory of 'Abd al-Salam and the prestige which surrounded his descendants was greater than one could imagine in the whole district. He was one of the most revered Sufis in the entire Musulman world, and figures in a number of mystic chaits. Legend has naturally embellished his biography with a great number of miraculous events: at his birth swarms of bees from every point of the horizon settled upon him; 'Abd al-Kâdir al-Ghûlan, another celebrated Sufi of the East, who lived more than a hundred years before him, did him homage. His death is also surrounded with miraculous episodes: there were astonishing signs in the heavens and on earth. His shrine is still a place of many miracles. Every year after the Feast of the Prophet (the birth of the Prophet), the inhabitants of Elshâan (Shesham), a small town not far from Tetouan, arrange a great pilgrimage which attracts enormous crowds. The people of the tribe of al-Akkina (Lekhûda), have the privilege of coming every year as pilgrims to the shrine of the Saint and of driving the ‘Alamûshin (Shertâ) away from it; none of the latter can be there at that time without running the risk of being molested. These ‘Alamûshin (Shertâ) are very rich, as the revenues from the shrine of the Saint are considerable. Further, as these Sheiks are descendants of libos, they inherit a part of the revenue from the great Zawiyah of Mehdî libos al-Saghâ at Faris: they send a delegation there every year, which settles there for a month and collects one-twelfth of the annual revenue of the Zawiyah.

Bibliography: Ahmad al-Salawat, Khâlî al-Iltijâ‘, i. 240; Rim, Marhabûn wa-Nihmâan, pp. 310-319; de la Martinière and Lacoua, Documents sur le K. O. africain, i. 565; Mouleânor, Mission en 1915-17, 178; Bassel, Nôvîraî rashîd wa-alk Tarrûq, p. 60. (E. DOUTTE.)

‘ABD AL-WâD, an ancestor of the kings of Central Maghrib (Timnaies) (see ‘ALAMÎN). The following is the genealogy of ‘Abd al-Wâd as given by Yahyâ b. Khâlidân: ‘He was the son of Shu‘ayb b. Mâqsûr b. Nizar b. Ma‘âyân b. Ahsân, according to the opinion given to me by Ibn Abu-Yahyâ and other authors’. Notwithstanding the slight value of this genealogy, it still shows that ‘Abd al-Wâd lived before Islam. This fact is confirmed by (‘Abd al-Rahman) Ibn Khâlidân, according to whom, part of the Banu ‘Abd al-Wâd inhabited Avara from very ancient times and were there at the moment of the first Muslim invasion.

In the absence of documentary evidence it is impossible to fix the epoch or the country in which ‘Abd al-Wâd lived. As to the name ‘Abd al-Wâd, it is apparently a corruption of the regular ‘Abd al-Wâl, and not, as de Slane thought, a change from the Arabic ‘Abd al-Wâl in consequence of Berber influence (comp. A. Bel, Hist. des Beni ‘Abd el-Wâl, voix de Timmân, Algiers, 1904, introd., p. ix).

‘Abd al-Wâd gave his name first to a portion of a tribe, which, according to all Musulman authors, is a part of the great Berber tribe of the Zanata (Zenetas). The name of Banu ‘Abd al-Wâd was afterwards extended to twelve other parts of the same tribe.


‘ABDAL-WÄDIDES (BANU ‘ABD AL-WÄD). This name was first given to a part of the great Berber tribe of the Zanita and was afterwards extended to many other portions of the same tribe.

The dynasty of the kings of Central Maghrib, who took Timmân as their capital and whose kingdom lasted from 637 to 962 (1239-1554) was of the Banu ‘Abd al-Wäd family.

During this period of 315 years, twenty-seven kings of this family (of whom two reigned together) ascended the throne of Timmân. These kings are also often called Banu Zaydâ, because one of their ancestors, the father of the first independent
king of Tlemcen was called Zayyân. The two names Bani 'Abd al-Wâd (Abdaldâwîdêès) and Bani Zayyân (Zayyânides) may be used indiscriminately for all the kings of this dynasty, although sometimes it was thought, but wrongly, that only the first five of the kings should come under the name of Bani 'Abd al-Wâd (657—737 = 1239—1335), and all the others under that of Bani Zayyân.

Almost all the Muslim historians have ascribed a noble genealogy to the 'Abdalâwîdêès without, however, being able to establish the fact decisively. 'Abd Hamûn, historian, after having assessed the nobility of the family, adds that he has managed to express doubts about the nobility of the 'Abdalâwîdêès, or to make reservations on the subject which say more to us than all the assertions of paid chroniclers. Besides these, more recent chroniclers, written after the fall of the kingdom of Tlemcen, such as al-Durrâ al-musîqa (Récits des actes du Congrès des Orientalistes, 14th session, Algiers, 1905) deny their title to nobility.

The attainment of kingship by the members of a family of a portion of the Bani 'Abd al-Wâd in 637 (1239) brought this Berber tribe, the name of which without this would hardly have been known, into notice; for nothing certain is known of the history of the 'Abdalâwîdêès before the founding of the kingdom of Tlemcen. In fact we have only the fantastic accounts of the Muslim chroniclers who were contemporary with the kings of Tlemcen, and who sought to glorify the illustrious story of the tribe and to put it in the limelight by the history of the Maghribi al-Maghribi after the introduction of Islam. It was at the beginning of the 13th century of the Christian era that the 'Abdalâwîdêès really took part in the political history of Northern Africa. Their capital, Tlemcen, became an important city full of mosques, schools and magnificent palaces. The monuments and ruins which are still found at Tlemcen have preserved the memory of this ancient splendor for us. The list of works relating to the 'Abdalâwîdêès is not enough to show how much everything that has reference to Tlemcen and its kings has been studied. Apart from certain details which still remain obscure, the political history of Tlemcen and the history of its civilization at the period of the 'Abdalâwîdêès kings are now well established in the main, thanks to the Arab chroniclers, inscriptions and archeology; but non-scientific future archeological and epigraphical discoveries will perhaps throw some more light on it and bring new knowledge of the history of the kings of Central Maghrib. It may, however, be said that few of the Berber dynasties have been the object of so many researches and scientific works as that of the Bani 'Abd al-Wâd.

Bibliography: In addition to the bibliography of the article 'Abu al-Wâd, Brusselaar, Mémôires épigraphique et historique sur les tom-
formed the very foundation of the Almohade empire (comp. Goldscheider, in the Zeitschr. d. Deutsch. Morgenl. Gesellschaft, all. 30 et seq.; A. Bel, Les Souvenirs de Maroc, Paris, 1903; Le Livre d'Ibn Tanur, edited by Lucasini, with a preface by Goldscheider, Algiers, 1902). He had publicly made concessions to the Christians, which scandalized his subjects; he had gone so far as to build them a church at Marrakush with permission to ring bells in it. This policy had alienated a great number of his partisans among the Musulmans.

Al-Rashid, or rather his advisers—saw that in order to being the dissidents over it would be necessary to make a change of policy; he re-established the institutions of the Mahdi, which did some good. Nevertheless the Khali Arabis and many Berber parties of the Harhira sent for Vahyaa b. al-Najir, the pretender to the throne who was first cousin to al-Rashid, and besieged Marrakush, of which they took possession. Al-Rasheid, who had gone to make war in the South-East, near Sidjillama, returned and recaptured his capital (655 = 1255-1256). After this initial success he went to take possession of Fez, where the head of his opponent Vahyaa was brought to him by some Arabs who had assassinated him.

In 655 (1255) the Almohades having repudiated the sovereignty of Ibn Haid, tarne the submission to al-Rashid, as also happened at Ceuta.

Being continuously occupied with the defence of his capital and throne and with the pacification of farther Maghrib, al-Rashid was unable to hinder Yaghmurin b. Zayyin from proclaiming himself independent at Tlemcen and founding the Albadalawides kingdom of Central Maghrib there. In spite of the efforts of al-Rasheid he did not succeed in stopping the powerful Bani Mar'man, parties of the Zanatta, who invaded his country and established their influence there by a series of victories won by them against the Almohades. It was the Marinides who were to become from that time the most formidable enemies of the Almohades. After several years of a cleverly conducted struggle, they succeeded in their turn in wresting the empire of the Almohades from the last successors of Abd al-Mum'in.

Al-Rasheid died after a reign of ten years on the 10th Djamara 640 (5th Dec. 1243), being drowned in a cistern at his palace in Marrakush. He was only twenty-four years of age. Although the chroniclers say nothing on this point, it appears that it was his mother who, in reality, governed the kingdom.


ABD AL-WASII DIJARII. Abd al-Ghanii, a Persian poet; one of the panegyrists of the Seljuk Sultan Sandjar. A native of the province of Ghoristan, he lived at first for some time at Herat, and then went to Ghuzna, where he entered the service of Sultan Bahram Shah, son of Mas'ud, of the dynasty of the Ghurids; after four years, when Sultan Sandjar came to Ghuzna to support Bahram Shah, who was his first cousin on his mother's side, he took advan-
ABD AL-WASIS — AL-ABDARI

tage of the occasion to address an ode to him. It is said that he died in 355 (1169). His Diwan was published at Lahore in 1862.


ABDALI (A'dal), plur. of hadıl, substitutum, one of the degrees in the Shi'ah hierarchical order of saints, who, unknown by the masses (risqift al-ghabas), participate by means of their powers in the influence in the predilection of the arrangement of the universe. The different accounts in the Shi'ah literature disagree as to the details about this hierarchy. According to the most generally accepted opinion, the A'dal, forty in number, take the fifth place in the saints hierarchy issuing from the great Kuth [q. v.]. They are preceded according to the Kuth by: 2) both assistants of the latter (al-mutamimin); 3) the five *stake* or *pillars* (al-ahad al-munad); 4) the seven *incomparable* or *leaders* (al-tawfiq). For the A'dal, who, as was already said above, are split up in thirty-two others, of the seventy-preferable (al-mustafijin); 7) the 300 *chiefs* (al-ahad al-munad); 8) the *troops* (al-tawfiq), 300 in number; 9) the *wise* or the *lonely* (al-ahad al-munad); of an unlimited number; 10) the *guardians* *al-ghibas*; have their residence in Syria. Their merit and intercession bring about the necessary rain, the victory over the enemy, and avert general calamities. Every individual of them is hadıl (sing.); still hadıl, which grammatically corresponds to another plural (hadilât), is a more used designation for a single one.

Bibliography: Flügel, in the Zeitsehr. d. Deutsch. Morgenl. Gesellschaft, xx. 38-39 (where are given some sources and references); idem, in the Veröff. der Münchener Gesellschaft für Orientforschung, vi. 114-115 (after Munich); Hasan al-Adawi, al-Munafaq al-ghibas, ii. 99 et seq. (where is to be found the most frequently accepted division of the classes); A. von Kremer, Gesch. d. pers. Litter., ii. 739, the celebrated traditionalist and jurist Ibn Da'îjî al-Id (Siyâsî, Han al-munafaqin, l. 1-2, Cairo, 1321; Ibn al-Sabîk, Tâbik al-ghidra, 2, Cairo, 1324); Zain al-Dîn b. al-Majdî, Ibn Farbî, p. 205, Feb. 1377; Adbul Râzî, al-Munafaq, p. 194, Feb. 1377; 'Abdul Allâh b. Kâfatî and Tâfi al-Kurdim at Tarsî, Abî Zaid 'Abî al-Rahîm b. Abî Aswâd at Kasrânî, 'Abî 'Hasan 'Abî b. Ahmad al-Kurdim and others. Among his pupils only his son Muhammad and 'Abî 'Kâfîn b. Ridwân are mentioned.

His book, the writing of which was only begun at Fezma, is an instructive and useful book not only because of its exactness in topographical information, but more especially for its archeological details and its studies of the customs and full show of the Musulman scholars of the 7th century of the Hegira.

Looking at things from a lofty standpoint and rarely stopping for geographical details, al-Abdari, who was a master in Arzûb, was specially solicitous about the state of Musulman science, searched out men of letters, whose companionship would interest him; and in consequence lost no opportunity of devoting himself to literary exercise, which was full of lexical excentricities, alliterations, puns, metaphors, etc. His style, however, changed on leaving Cairo, it became temperate and clear, and to a certain extent it ceased to be declamatory.
The work contains a great many pieces of poetry, of which the principal are: 1) al-Abdārādī insulting Ibn al-Khaqānī by Abū Muhammad Abū Allāh Abū Zakārīya 'Abd al-'Azīz b. Abī Zarkārīya; 2) a tawhīd of the Manuscripts of 'Abū al-Fawā'id; 3) an epistolary rhyming in 158, which al-Abdārādī sent from Kairouān to his son Muhammad, and in which he gave him good moral precepts; 4) a piece rhyming in 162, which al-Abdārādī sent to Sultan Sanāʿ al-Dīn Yūsuf b. Ayyūb, and in which he begged him to free the country of Latin from the yoke of the Christians; 5) a piece of 105 verses, rhyming in 170, which resolves with emphasis the dispute.


Mohamed Ben Chemer

Abd-ar-rādī Muḥammād b. Muḥammād b. Muḥammad b. al-Qālqūnī Abū al-Qāsām Abī al-ʿAdī Allāh, a theologian, studied in Fes, went to Cairo whilst on a pilgrimage, settled there as a professor and died in 1377 (December 1339). He was the son of the author of a piece of 170, [cited preceding article], to which his appellation of Ibn al-Kalbī perhaps refers. He is not identical with this latter, as Goldscheider (in the Zeitschr. d. Deutsch. Palästinakommission, xii. 116 and Goetze, Gesch. der Arab. Literatur., 1899, p. 466) assumes, is shown by the difference of the Kunyas, apart from the difference of age. His principal work is the Kitāb al-madhābī līl tanzimīyat al-ṣawādāt al-ḥāshiyāt al-mālīkīya, which spread among the Mussulmans of the East. It is printed in 3 volumes in Alexandria, 1393, and in Cairo, 1320. He further wrote a mystical book on the secrets of the letters of the alphabet, Al-Musāb al-sawāw wa-ḥāṣbih al-aswāw. It is printed in 2 volumes in Alexandria, 1393, and large.


Abd-ar-rādī (v.), ablation. [See Würd.]

Abdi (abbreviation of Abdu al-Rahman), an Ottoman historian, was brought up as a page (teqāb) at Gaht-Suba, he was ensered by the Sultan Muhammad IV to write the annals of the reign and the sovereign confided to collaboration with him, his giving some insignificant hints to his notice. He was appointed private secretary (1679 - 1680); in the following year he took the place of Abdi Pascha as Nishāndji (scribe appointed to make out the tahrirs) and was promoted to the rank of vizier. He was chosen as Khālik mašān during the campaign of Ceyhan (8th Rabiʿ II 1089 = 30th May 1680). In 1093 (1682) he was appointed governor of Ceyhan and from that moment he stopped writing his annals. He died governor of Ceyhan (1102 = 1690) advised by his subordinates on account of his love for justice.

His history, (Tāżkīrat Nishāndji Abū al-Kātibkīnī Pascha) extends from 1054 (1648) to 1095 (1682).

Bibliography: Hammer-Furtstall, Gesch. des osman. Reiches, see index. (Cla. HIRZEL.)

Abūd-adh (or Abūd-adh), the first of the 8 verses memorable, with which the Arabs used to designate the letters of their alphabet. These eight words are usually pronounced as follows: 'abu-udh 'bāghr ṣawf bāghr ṣawf bu 'tīb bāghr ṣawf.

The Maghribi Mussulmans arrange the last four words as follows: 'tīb bāghr ṣawf bu 'tīb bāghr ṣawf bu 'tīb bāghr ṣawf.

The order of the letters — only the consonants are to be counted — in this series is the same as in Hebrew and Aramaic, and thus, together with the paleographic proofs, confirms the theory that the Arabs have received their alphabet through the Nabataeans. The six letters peculiar to Arabic alone have been placed at the end of the series.

The list above shows that the 1st letter has, besides these 8 mnemonic words in which we themselves are meant to be preserved, the present day in the use of the letters as numerals, again analogously to the Hebrew and Aramaic; from 1 to 8 they are used for 1 — 100 and the remaining nine as hundreds up to 1000.

Side by side with this old order, which takes us back to the origin of the Arabic alphabet, the order as used at the present day was early evolved. It grew out of the idea of putting letters of the same graphic form behind the first letter which occurs under this form, so that, for instance, 1 and 2 come behind 3, etc., only 5 and 9 are placed at the end. The Maghribi alphabet has preserved the order thus obtained to the present day.

In the East Islamic order adopted by European scholars the original form already so completely unrecognizable is further altered; it is impossible to recognize in it any underlying principle exactly carried out, but it is seen that phonetic considerations have had some influence. Together with these two popular forms of the alphabet, a few scholars have arranged the letters entirely on a phonetic-physiological basis in such a manner that the sounds produced lowest down in the throat, the gutturals, are at the beginning and those produced in the front of the mouth, the labials, at the end. Thus the order given by al-Khalīlī in his Kitāb al-Sawāw is as follows:

Abu-udh 'bāghr ṣawf bāghr ṣawf bu 'tīb bāghr ṣawf bu 'tīb bāghr ṣawf bu 'tīb bāghr ṣawf.

The Hebrew-Aramaic origin of the Arabic alphabet is beyond doubt, yet the Arabs, entirely ignorant of the other Semitic languages, and being besides prejudiced in consequence of their profound self-consciousness and pride of descent, have sought for other explanations of the origin of the mnemonics.
'abjed etc., handed down to them by tradition. All that they have said about it is, however, interesting it may be, to be just as down to as fabulous. According to some, six kings of Madyan had based the order of the Arabic alphabets on their own names; according to another tradition, the first six words are the names of demons, and finally according to a third, they were the names of the days of the week. Silverstein de Sacy has pointed out that in these traditions only the first six words were used, and that, for example, Friday is not 'abjedhah but 'abjd'; but to assume that Arabic originally had last six letters is not, on the grounds of this vague tradition, scientifically admissible (comp. de Sacy, Grammaire arab. 2d ed. 1 § 9). For the rest, there have been also amongst the Arabic grammarians, as al-Muharrad and al-Saff, who were not satisfied with the traditional explanation of the 'abjed, but fundamentally declared that the words must be of foreign origin.

Relating to the properties of the letters as representing numerical values, the mystics early made use of the words 'abjed etc. as incantations and magic-charms. To each of the letters of the alphabet, there corresponds according to this system a name of God and certain other powers of nature, and on the basis of this mutual relationship of numeral and letter on the one side, and the symbols corresponding to them on the other, a whole system of practical mysticism was erected. Thus for instance the introductory formula of the incantations are added together as numbers letter by letter and the resulting total again brought into relation with the world of the Ljinn. An analogy to this use of letters is found in the Jewish practical Cabala of the Middle Ages,


**ABEL.** [See Abel.]

**ABEN, ABN, AVEN,** pronounciation of the Spanish Arabs for Ibn, son. Hence, Avencen, Ibn Sini; Averoez, Ibn Ragul; Avempace, Ibn Badji; Aben Pascalis, Ibn Bashkawul; often also by the Spanish-Arabic Jews; as, Avenchro, Aviceor, Ibn Gabrito; Abenda; Abenaster; [see also Avenceors]. — The classical form ibn also occurs though rarely; comp. Pedro de Alcalá, s.v. heippo and Anador and the whole form ibn also occurs though rarely; comp. Pedro de Alcalá, s.v. ibenn, Ibn, and Anador. Thel.-lashen, ll. Ibnalbänner, a surname of Almacina [comp. Kenya].

**ABEN RAGEL,** Ibn am Riqel. [See Abenhazen.

**ABENCERAGES, (also Abencerrages),** an Arabian noble family whose name occurs only in the mythical history of the last days of Granada, and who are said to have been miraculously murdered by Boabdil in the Alhambra. The myth, no doubt, refers to executions under Abu'l-Hassan [Ali (1461-1482); comp. Müller, Der Islam im Morgen- und Abendland, ii. 672, 676, who, however, also endeavors (as does Schack, Prosit und Kunst der Araber in Spanien und Sicilien, 2d ed. i. 355) to derive the name from Ibn al-Sartridi, the son of the sultan (as the name of a former vizier), whilst in my opinion only the family of the Banu Sarridi, whose native town was Cordova, and who probably emigrated to Granada, can be taken into consideration. The pronunciation of the word in Spanish also supports this: Abencerrajah (French: Abencérage); comp. in al-Ma'qal and in the Bibliotheca Hispanica Arabica names such as: al-Ma'd al-Sarridi; Gayangos, History, i. 315; ii. 26, 370, 403, 541.

**ABESHR, ABOUSA, capital of Wadi in Central Sudan, 14° north lat., and 14° south of the old capital Wadai. It was founded in 1879, has from 2000 to 3000 inhabitants.** [Comp. Wadai, where also will be found a bibliograpy.]

**ABHAR, an ancient town in Persia, between Kerman and Zanjan fortified by a citadel as early as under the Sassanids. In the year 645 it was conquered by the Arabs under al-Harith b. Arsh, the governor of Rih. Though in the Middle Ages it was a fairly important town, it has now sunk to the position of an insignifi cant place.**


**AL-ABHARI AITH AL-DIN MUHAMMAD B. UMAR, a philosophical writer, concerning whose life nothing is known; died in the year 655 (1256, according to Basshehrac as early as 1236). He was the author of two greatly used and often commented works on scholastic philosophy: 1) Hadith al-wahha, in three parts, a. Logic (al-Manah); b. Physics (al-Takrib); c. Theology (al-Ihsan). Amongst the commentaries the best known is that of the Indian Mir Husain al-Ma'bud, written in 880 (1475), printed at Calcutta, lithographed at Lucknow (n. d.). — 2) Kitâb al-taghâni, an adaptation from the Avicennas of Porphyry. Of the commentaries that of Shah al-Din Amedi al-Farsi (died in 834 = 1430) was printed in 1420 at Constantinople and often glosed to the commentaries of Zakariyya al-Ansari (died in 926 = 1519) by al-Farisi (died in 1178 = 1764) were published in Cairo in 1305, 1306, 1310. Besides the above, al-Abhari wrote three small astronomical treatises; comp. Brockelmann, Gesch. d. arab. Literatur, i. 461. (BROCKELMANN)

**ABHR, plur. of bahe [q. v.].**

**ABIS** is the designation used by the Arabs for the month of Bkaz which occurs in the calendar of the Egyptians or Copts (Twaskal al-Abis); comp. also the Hebrews Abis of the ancient Hebraism (Exod. ii. 4).

**ABID, (a), plur. abada or abated, worshipper of God.**

**ABID B. AL-AREA, a pre-Islamic poet of the tribe of Asad b. Khuzaima (Mudar). More exact data concerning his life are not known, he was a contemporary of al-Nahj and al-Dhahabi, and lived, highly esteemed as a poet, a great deal at the court of al-Hira. His poems which have been handed down to us are distinguished by their facility of language and lively descriptions. Several anecdotes about him are to be found in the Kitâb al-Aghlab, which also tells of his violent death at the hands of King al-Mundhir b. M't al-Samit.**

ABIK, a runaway slave.

ABISH, a Salukhidae princess, a daughter of Abd al-Salih b. Ali Bekr. After the death of Salluhah (1394) she was appointed to rule over Fatim by Hulagu and married his son Mengu-Temür. She, however, ruled in name only, for the Mongols were the actual masters of the country, and died in Tiflis in 1287. The dynasty of the Salukhids [q. v.] became extinct with her.

ABJAD. See: D'Ohsson, Hist. des Mong., vol. iii. 402.

ABJAR, a town near of Nais (Nasr), probably the present Mahuimadiabah, and lying to the west of Merw, once belonging to the Persian province of Khurasan, now to Russian Turkistan. Abjär is mentioned as the seat of a Syrian bishopric in the 6th century. For the name (also abbejare, abbejar, abjare), comp. Nodheke, in the Zeitschr. d. Deutsch. Morgenl. Gesellschaft, xxivii. 147, and Macnally, ibid. xlii. 628.


AL-ABIWAR, Muhammed b. Ahmed Abu Mu'inijah, an Arabian poet and genealogist, of Umayyid descent from the branch of the younger Mu'awiya, a descendant of 'Abdu b. Abbās ibn Mu'-iyya, in Abjär in Khurasan, and according to al-Sam'āni in the village of Kūkān in the neighborhood of the latter town, for which reason he is also called al-Kūkān, died from poison at Ḥarrān in the year 507 (1113) not in 572 = 1161-1162 as in the Bulak edition of Ibn Khallīkān. His linguistic and historical-genealogical works, amongst which a history of Aljär and a work on the influence and identity of Arabian tribal names are especially mentioned, have been lost; the latter work, however, was extensively made use of by Ṣa'īd b. Ẓāhir al-Maḳdisī b. al-Kaṣṣārī. Of his Dwān only the three most important divisions have each been preserved separately in manuscripts: al-Najīfī, al-Ṭarāqī (mostly about the caliph and Mu'tadīl, 467-468 = 1075-1076, al-Mustashfīrī, 468-469 = 1076-1077, and their visitors) and al-Waṣīfī. A selection of smaller poems, Muḥāṣṣaṭ al-Abjarī al-Uṣūrī, appeared in Cairo in 1277 (1860-1861).

Rössingh., Ibn Khallākīn (ed. Wüstenfeld, N. 646; Abu'l-Fida', Makbūr, vii. 380; Yaḥyā, Miṣḥān, ii. 111; Wüstenfeld, Die Geschichtsschreiber der Araber, p. 223; Brockelmann, Gesch. d. arap. Litter., ii. 250; B. t. (STRECKER)

ABKARIUS, VENKEDIS, a Vakht, or Vakht, a born Armenian, who lived in Beyrouth and had devoted himself enthusiastically to the study of Arabic poetry. His work Nikāyat al-arab fī aḥkāmat al-'Arab (Marcellens, 1852; a revised edition as Tunja niḳāya al-arab, Beyrouth, 1858) was formerly much used also in Europe, but must now be considered obsolete since his authorities, viz. the Kitāb al-Adliyya, as well as the Khatmīn al-Adhād of Abd al-Rahmān al-Baghdādi, are accessible to us. A third edition of his English-Arab Dictionary appeared in Beyrouth as late as 1892. A history of Lebanon is to be found in manuscript in the Cairo Library (Frideriz. ... al-Aḥkāmat al-Ḥāliyya, v. 171). — Abkarius died in 1303 (1885).

ABKHAZ, a tribe of West Caucasian, on the Black Sea. The country of Abka was a region extending from the main ridge of the Caucasus to the sea-coast, between Gagry in the north and the Ingur in the south. Before the union with Russia it was divided politically into three parts: 1) Abkha, proper, on the coast from Gagry to the Galdage against the principality of Shvarestse; 2) the Highlands of Tarkhola, without any centralized government; 3) the country of Samzhian on the coast extending from the Galdage to the Ingur (ruled by a branch of the house of Shvarestse, subsequently united with Mingrelia). Since the 17th century a portion of the tribe has crossed the main ridge and settled on the southern tributaries of the Kuban. In the thirties of the 19th century the population of Abkha was estimated at about 95000 and the number of all the Abkha at 228500 souls. Philologically the Abkhaz language is considered as representing a special family of the Caucasian languages.

The Abkha are mentioned in the ancient times as Ashkhul (by Ararat) or Ashgulpi (by Pline), according to Procopius (5th century A. D.) they were under the sovereignty of the Lazes (Lassoi); in those days slaves (enanga) were brought to Constantinople from Abkha, Subjugated by Justinian and converted to Christianity, about the year 560. In 1124, the Abkhas won their independence with the help of the Khazar, the prince (estarat) Leo II, married to a Khazar princess, assumed the title of king. Under the governor of Tiflis, Ishaq b. İshak († 870-883), the Abkha were required to have positive privileges in the Arab-Islamic, while, however, the Abkhas still did not lose its importance for the whole kingdom. In Arabian and Persian sources up to the Mongolian epoch, the Abkhas were always called, "Kings of the Abkhas." The Byzantine Cedrenus designates the king of Georgia as Ḥiṣām (or Ḥeṣraw) 'Aḥsātī, even in the form of the title of the kings of the Abkhas, taking the first place. The reason for the designation of the Abkhas as also to be looked for in the West (on the Coru and Rion). About the year 1253 the house of Shvarestse (alleged to be descended from the dynasty of Shvortse) was enthroned with Abkha; in 1432 (under King Bagrat II) the confirmation of the Shvarestse as princes (esterat) of the country took place. In the Turkish epic Kızrak koçknd (probably originated about the year 1460 in the Armenian plateau) only MS. exist in Dresden; comp. Barthold, in the Zeytün, xii. 184; rubr. archiv. orient., viii. 203-204) the Abkhas together with the
Greeks of Trebizond are called the enemies of the Muslims; a law, affirmed by his people, will "go to the heirs of the Abkhaz, the golden crown in his hand and kiss the hand of a man clothed in the chasuble (pilam). According to a letter from the emperor of Trebizond in the year 1456, the princes of the Abkhaz are said to have disposed of an army of 30,000 men.

After the settlement of the Ottomans on the coast of the Black Sea, the Abkhaz could not escape the Turkish domination and the influence of Islam, although Christianity was preserved and slowly supplanted. The Dominican John of Lucena, who was there during the time (1827), the Abkhaz passed as Christians although the Christian usages were no longer observed. Since the separation from Georgia the country had been under its own Catholicos (for the rest mentioned as early as the 13th century) in Pitsund. Up to the present day the ruins of eight large and about 100 small churches, including chapels, are said to exist in Abkhazia. The house of Sherwazidze did not embrace Islam until the second half of the 12th century (Prince Levan), at the same time recognizing the Russian sovereignty. On this account, he was given the fort of Sukhum, which had already been besieged by the Abkhaz about 1725—1728. After the union of Georgia with Russia in 1801, the Abkhaz had also put themselves in relation with their powerful neighbor. The first attempt was made in 1803 by Prince Sefer-Beg, but was abandoned soon after. Only after the assassination of this prince in 1806 did his son Sefer-Beg get into closer touch with Russia, and aimed his main effort against his brother, the pasha Arslan-Beg. In 1810 Sukhum was taken by the Russians; Sefer-Beg, who had become converted to Christianity and assumed the name of George, was installed as prince, but nevertheless Sukhum has since that time always been occupied by a Russian garrison. The two sons of Sefer-Beg, Demetrius (1852) and Michael (1853, after the poisoning of his elder brother) had to be put in power by the Russians with armed force. The movement, limited to the neighborhood of Sukhum, whose garrison could only remain in communication with the other corps by the sea route. By the incorporation of the whole coast-lane from Anapa to Poti, based on the Peace of Adrianople in 1829, Russia's position was naturally strengthened, but even in 1835 only the north-western part of the country, the district of the Ryoib, is said to have been in the possession of Prince Michael. The other parts had remained under the dominion of his Muhammadan uncle. Later on the princes succeeded, with the help of Russia, in establishing firmly their power, and, contrary to all his predecessors, in acting towards his subjects almost like an absolute ruler, but he too, in spite of his Christian faith, had surrounded himself with Turks.

After the final subjugation of West Caucasia by the Russians (1864) the dominion of the House of Sherwazidze, like that of the other native princes, came to an end; as early as November 1865 Prince Michael had to renounce his rights and leave the country. Abkhazia was incorporated into the Russian empire as a special province (oblast) of Sukhum and divided into three districts (okrug)—Pitsund, Otenemiri and Trebelba. An attempt made by the new government to get for the purpose of taxation more exact information concerning the economic conditions of the Abkhaz, led to a revolt in 1866, and, after this had been repressed, to the emigration of a great part of the Abkhaz to Turkey, causing the population to decrease from 7,000 to 6,500, it is said. The almost depopulated district of Tsebelba ceased to be a district and was placed under a special settlement ('Carlsberg') under the name of Sukhum-Kale (Sukhum-Kafal). At present the whole of Abkhazia under the name of district (obrug) of Sukhum-Kale (Sukhum-Kafal) is under the protection of the government of Kutaisi.

The population has been greatly diminished by fresh emigration and especially after the participation of the Abkhaz in the rebellion of the Cossacks (1876) caused by the landing of Turkish troops; in 1883 the number of Abkhaz was estimated at about only 20,000.

Under the superintendence of General Bartholomew, the owner of the well-known collection of coins described by Djoerv, a book on Biblical history has been published by the "Society for the Restoration of Orthodox Christianity in the Caucasus", the work being done by three native Abkhaz: the priest Geia and the officers Margani and Kurtskalie. An attempt to introduce the Abkhaz language as a school subject in the gymnasium of Novozerck failed completely.

Bibliography: Breusel, Hist. des Georgien, J. Marna, Ottomaneische and seine bedeutende Streifungen (Leipsic, 1852), "Russian standard work (up to 1825)"; N. Dubrovin, History of the war and of the Russian rule in Caucasus (St. Petersburg, 1871); review of a book on Antinoe written by a woman in the Shervan, a handwrit letter, 6th part (Tiflis, 1872); P. Zubow, Kartina kanderzhskogo kraia (St. Petersburg, 1834—1835); R. v. Erkert, Der Kaukasus und seine Völker (Leipsic, 1887). (W. Bartold)

ABLAQ, Arabic woman's name, for example, that of the sweethearts of "Alcazar" in [v.]

Al-Ablaq, the name of a strong castle which belonged to the Jew Samaw'el (Samuel) b. 'Adiya [v.], so called on account of the variety of its colors (Bibliotheca Geographia, ed. de Goeje, vii. 128 et seq., xii. 179; viii. 258). This castle became proverbial for its resistance to every assault, for which reason it is sometimes described under the name of al-Ablaq al-fard (al-Ablaq the incomparable). According to two verses of Samuel (Al-ahzab, ii. 45; Al-Hijr, Mashumm, 20 ed., p. 279), al-Ablaq had been built by 'Adiya, the father (or grandfather) of Samuel. But al-Ablaq, singing the praise of the castle and of its owner, through whom he had recovered his freedom, says that al-Ablaq was built by King Solomon. If we must give credence to legend, the building was at any rate older than it is said to have been in the verses of Samuel mentioned above. For the story goes that the famous queen al-Zubba', who lived in the third century, tried unsuccessfully to seize Mirdid—another strong castle—and al-Ablaq, that which gave rise to the proverb: Mirdid proved rebellious and al-Ablaq inaccessible (Freycht, Arab. Proverbs, i. 218). Al-Ablaq is mentioned again in the case of the coins of Alruri's 'I-Kaiz, which the latter had entrusted to Samuel b. 'Adiya, when he went to implore the emperor Justinian II to aid him against his father's murderers (comp. de Slane, in the preface to his edition of the Diwan
of Isma'īl (r. 686–723) and his descendants, the Al-Abdāq were prominent in the region during the 9th to 12th centuries. They were frequently involved in military actions against neighboring states, particularly against the Byzantine Empire and the Abbasid Caliphate. Their influence and power waxed and waned over time, with the dynasty producing numerous military leaders and scholars. The Al-Abdāq were known for their loyalty to the Fatimid rulers and their contributions to the spread of Islam in North Africa.

Abūnā (الأبوين), or the rectors of the religion, refers to the two supreme religious leaders who were responsible for the guidance and administration of the community. In the context of Abūnā, the term is often used to denote the leaders of the Muslim community in the wake of the Prophet Muhammad's death. The Abbasids, under the leadership of the Al-Abdāq, were instrumental in establishing themselves as the dominant power in the Muslim world, and their rule was marked by significant military and administrative achievements.
ABRAHAM. [See 'ARABIM AL-SHALL.]

ABRAHAM, the more ancient name of Nissa-
bar or Nisibin [q. v.]

"ABS, the name of several Arabian tribes, also
that of persons and the name of a mountain as
well as of a river, in the territory of the Banu
Asad. To the root 'Ab belong besides the names
'Alax, 'Abana, 'Abis, (al-) 'Abâd, 'Arooj, Safatâ,
'Alâya, 'Ummah, 'Ummataim (afterwards
'Ummataim, 'Ummatâ), all probably from 'abah, "to
frown." It is to be observed, however, that an apppellative
adjective 'aib does not occur; perhaps therefore
as 'aibân, 'aibât, or collective of 'abî, as pâbîn
of pâbhin (the plural tribal names of Kallî and
Amûr) also occurs as name of persons.

Besides the best known 'Alas, with which we
have alone to deal here, and which together with the
Dhûbyan and Amûr form the group of
Baghâli amongst the Ghassân, there were also
tribes of the same name amongst the Asad, Hâfîz,
Gâwazîn b. Asad (a Kûfta tribe), 'Amr b.
Kuś al'Abîn and 'Akk. See the sub-tribes of 'Alas
in Wüstenfeld, Geograph. Tabellen, H.

The dwelling-places of the 'Abisites were situa-
ted in the central part of the Wadit-Rumma,
the largest valley of the Negeb, here running
west from east. Their neighbors were in the
East the Asadites, who dwelt in the Lower Wadit-
Rumma, in the West the Killabites occupying the
Upper Wadit-Rumma. The 'Abisites possessed the
lower and the Asadites the upper portions of
the Wadit-Dâkid and the Wadit Djurayît. They shared
the water Khulâba with the Asûtâites.

Mountains mentioned as belonging to the 'Abisites
are: Abâsim (the white one, the black Abâsim belonging
to the Fazzae—both of them striking mountains
between which the Wadit-Rumma flows), al-Aim
(a landmark), al-Asâr, Kaltâ, al-Kalil, Kâtan,
al-Khâma, Rummân or Rummatân (two hills),
Sabtaj (a solitary, massive mountain), Tristan (a
mountain on the road from Medina to Bâsra). Further
the Harrât al-Nâr and the Harrât Khudâir belonged
also to the 'Abisites.

'Abisite waters: al-Âqîîta, 'Alâîta (brackish), Dâi-
ân, Dâsit al-Âab, al-Djâd, Djaîf al-Shûm, Din-
airyât, al-Ghâmîya, 'Abîl-Dhâvîr, Kâba, Kâba,
Karma, Khubâl, al-Lâ'a, Mawwâl, Milâhâl,
Mimâb, Mâdâr, al-Mu'tâmâ, Nu'mân, Sabâl,
as-Sulak, Thâlâyît, Thalâqâlî, Wâdî, Zâbâl.

Settlements of the 'Abisites: Djaîf al-Hawâl,
Djaîf al-Âshâra or Djaîf al-Ujûb (far in the
East, west of Mâwîl, on the pilgrimage road from
Hajâr to Meccâ; perhaps not settled by 'Abisites
before the Muhammadian epoch), Djaîf, Khalâ,
al-Khâma, Mâwîl, Râhâdâ, al-Zawâiya. — At the
time of the Muslim wars of conquest many 'Abisites
came to the Madâ'în. A great number remained
there when the majority of them went to the
newly-founded Kufa, where they had their own
mosque in the quarter named after them. The
'Abisites were also among the tribes which under
'Amar conquered Egypt. Like other Arabic tribes
they had their special place in Fustas. 'Abisites are
also mentioned as being in the Bihlá near Fustas.
'Abisites in Maghâr are said to have given
a mountain there the name of Kâtan, after a mountain
in their native country (see above).

Historical. The tribe of 'Alas is said to have
belonged to the three Djaînawît (who never
made alliances). Although not precisely large it
is said to have been respected. Many feats are
mentioned: with the Asad, Bûdr, al-Djâma, al-
Fâla, al-Ghâmîya, Hâfîz, 'Abîn, Sierra, Jumal,
Sulamî, Tirî (it was a Tâlîyân who killed 'An-
ûs, Tanûm, Yarab). Part of these feats belong
to the Dâkid War (with the slave-tribe of Dhuqân)
the second half of the sixth century A.D.
This war, many episodes of which are related,
is the best known event of the pagan period. It
broke out in consequence of the dialöyic conduct of
the Dhûbyanîtes at a horse race, was prolonged
for decades into Islamic time and caused great
losses on both sides. These unfortunate battles of
the 'Abisites against the numerically superior
coalition of their enemies forced the tribe to make
several migrations. The 'Abisites also claim to
have had their homeland in the heathen period,
namely Khûlîb al-Sûsî. Some are said to have
accepted Islam at an early date, but the whole
tribe followed suit much later. After Muhammad's
death they joined, after much hesititation, the Asa-
dite Anti-Prophet and rebel Tulba, but were
repeatedly beaten by the Muhammadans and had
a great part of their pasture lands. In Muhammad's
time they unsuccessfully resisted the Negebites.
Under 'Abî al-Malik, whose wife Wallâda was an
'Abisite, they were happy and prosperous,
as also under his son al-Walid and Sulamîn. Later
on too, we still meet with 'Abisites. In the first
half of last century, three or four days' journey
in the north of Yâbu, on the Djebl El-Hassan
on the island of al-Harra laying opposite, there
were a few 'Abisites families of fishermen, who
were still living in the time of the 18th century
and had still formed a numerous tribe. They were shepherds
and sailors and bit little commerce.

'Allân al-Sulâmî wrote 'Abînârîd of the 'Abisites,
which, however, has not been preserved.

(RECKENDORF.)

ABâHÎ, wrong spelling of 'Abâhî [q. v.]

ABU, that form of the word 'âb (father) which
is used with a following genitive in order to
designate a person, animal, or thing whatever
as the possessor of a thing, a state, or a property.
This combination is most frequent when anybody
is called after his son (more rarely after his daughter)
and for this reason many Arabian masculine names
are compounded with 'âbî (sometimes abbreviated
to 'âbî). Such a name is, it is true, not the
real name of the person but his surname (khâyû)
which, however, is generally so frequently used
in every day life when addressing the person,
that the real name often gets forgotten. Such com-

ABRAHA — ABU
pound names are greatly adapted to surnames, and popular etymology has to be taken into account when explaining them. Examples follow below. [Comp. MUNYA.]

**ABU 'IBN 'ABBĀS AL-SAYYID, the first 'Abdul side caliph.** His real name was 'Abd Allah, but to distinguish him from his brother, the subsequent caliph Abū Dīja'far 'Abd Allah al-Mansūr, he was usually called Abūl-'Abbās. His father Muḥammad b. Abī was a great-grandson of the Prophet's uncle; his mother's name was Raṭa' bint 'Umar bint Abī Ḍa'ūd. 'Abd Allah. On account of their relationship to the Prophet, the 'Abbāsids then formed the strongest claims to the caliphate than the Umayyads, and on account this early began to intrigue against the ruling dynasty. This was especially the case with Muḥammad, the father of Abūl-'Abbās, and his work was continued by his son, first by Ibrāhīm, then by Abūl-'Abbās and Abū Dīja'far. According to the usual account, the latter was the elder, but he renounced his rights in favor of his brother. In Ramadān 129 (June 747), the black flag, the ensign of the 'Abbāsids, was unfurled in Khorāsān. Kūfa surrendered and in the year 132 (749) Abūl-'Abbās had himself proclaimed caliph in that place. The town became the temporary residence of the new dynasty. The last Umayyad caliph Marwān II. in Dumat al-Jandal (Jan. 750) suffered a decisive defeat on the Upper Zāb and was soon afterwards killed. Now the great point was to secure the throne against any danger from the Umayyads, and the new caliph saw to this in the most dastardly manner. By forcing and by cunning the remnants of the previous reigning family were got rid of by the caliph and his uncle Abū Dīja'far. In his speech from the throne in the Great Mosque of Kūfa. Abūl-'Abbās called himself the 'pilfered blood-shedder' (al-Suṣṭāb) and he honestly did his best to make himself worthy of this terrible name. The Umayyad were, however, not the only victims of his bloodthirstiness. The new caliph had many difficulties to face, but in every case the opposition was with the greatest severity. For the rest, Abūl-'Abbās found little time to care for the development of his empire. This task was reserved for his successor al-Mansūr, who indeed appears to have played during his brother's reign an important rôle as governor and councillor. In 'Uthūl-Iḫḍās 736 (June 754) Abūl-'Abbās died at Amār on the Euphrates, at the age of about thirty, having had homage paid to his brother as his successor to the throne — according to the usual tradition.


**ABU 'ABD ALLAH AL-MU'TAMID-BI-AL-SUNNIT**, as he is also called, the establisher of the Fatimid rule in Africa. His real name was al-Husayn b. Ṭāhir b. Abī Muḥammad, and was a native of Ṣan'a in Yemen; his surname al-Muṭāmid is said to be due to the fact that he was a market governor (Muḥātšīb) in al-Baqr or somewhere else in the 2nd. Later on he was chosen by the Īsāḏīya propaganda to work amongst the Berbers as an emissary. He therefore made the acquaintance of some Berber pilgrims in Mecca and was taken by them to their native country. In 280 (893), or according to others in 288 (901), Abū 'Abd Allah began his work amongst the tribe of Ḥarāt and with such success that almost the whole tribe rose up under his leadership, and soon became dangerous to the Īsāḏīya [q.v.]. Thereupon the Mahdi, 'Utbay b. 'Umar, whose speedy coming had been announced by Abū 'Abd Allah, started on his journey to the West, but was nevertheless attacked and kept a prisoner in Sīdījīm. Meanwhile Abū 'Abd Allah after several battles succeeded in breaking the power of the Īsāḏīya and in occupying their residence, Rakīda [q.v.] in the year 288 (900). Thereupon he took Tāhert, the seat of the Banū Ṭūrīm, and Sīdījīm, where the Banū Ṭūrīm held the power. Here he set free the Mahdi, who made a new entry into the Mahdi on the 20th of the month of Jumādā I 291 (15th January, 910), and who conferred great honors on his rescuer as well as on the latter's brother, Abūl-'Abbās Muḥammad, but suspicion arose between the ruler and his servitors, and the former did not hesitate to have them both murdered in the year 298 (911).


(M. TH. HOUTSMA.)

**ABU 'ABD ALLAH YĀḤĪYĀ B. DĀWŪD, a vizier. Yāḥīyā, who is eulogized by Arab writers not only on account of his learning but also for his noble and amiable character, had joined the two 'Alids, belaud Muḥammad and Ḥāfīz b. 'Abd Allah. He was in this, together with his brother 'Āli, thrown into prison by Caliph al-Mansūr after the suppression of the uprising, and only received his liberty from the latter's son and successor Muḥammad al-Mahdī. By means of giving skilful advice he managed to win the confidence of this ruler and after being appointed vizier in 163 (779-780) he gradually succeeded in making himself almost omnipotent in the 'Abdul-Side Court. Nevertheless, the doehnly vizier at last fell a victim to the envy of his ambitious adversaries. The reason of his fall is stated in different ways. According to some accounts the caliph is said to have ordered him to get rid of an 'Alid secretly; Yāḥīyā, who showed a certain preference for the 'Alids, let him however escape, and the incident was at once reported to the caliph by a female slave. According to others, Yāḥīyā is said to have reproached al-Mahdī for drinking wine and to have fallen into disgrace on this account. In any case he was imprisoned in the year 166 (784-785) and only set free several years later by caliph Hūrin at the request of the vizier Yahya b. Khlid al-Barnakī. On Hūrin giving him permission to settle down where he liked, he went to Mecca. It was there that the once so powerful vizier, who had become blind during his long confinement, died some time afterwards. The year of his death is not exactly known.
ABU 'ABD ALLĀH — ABU 'L-ALAR.


ABU 'L-ALAR. MUHAMMAD B. AL-KĀSIM B. KHALIṢ B. YĀṢIR B. SULĀMĀN AL-MĀRĪ, an Arab lay literateur and poet. He was born about the year 900 (855) in al-Awāzi (his family came from al-Yaman) and grew up in Basra, where he received instruction from the most famous philologists, Abū 'Ubayda, al-Aṣma'i, Abū Zayd al-Ansari, and others. He was amongst his contemporaries not only for his linguistic attainments, but also for his quickness at repartee. Ibn Abī Ṭāhī collected anecdotes concerning him in a special work entitled Akhkhār Abī 'l-ALAR, many of which are to be found in the Kitāb al-Aghāni. The book itself as well as the collection of his poems have not been preserved. He became blind at the age of 40, later on he emigrated to Bagdad, but returned to Basra again and died there in the year 283 or 284 (896). 

Bibliography: Biwāzī, p. 153; Ibn Khallīkān, ed. Wüstenfeld, N. 613. (Brockeimann.)

ABU AYUDB KHALIṢ B. ZAYD AL-ANSAH, standard bearer of the Prophets, died of dysentery under the walls of Constantinople during the siege of that city by the Arabs in 622 (672); he was buried there and his tomb was, it is pretended, recognized by Shaikh ʿAbd al-Raūf al-Din, when Sultan Muhammad II came to invest the city. A mosque was built on this spot (863 = 1458), it was enlarged in 1000 (1591) by Imāmālī Zākāʿ Abū Ahmad Pasha; two new inscriptions with galleries were built in 1136 = 1723; Sultan Mustafa deposed there the relics of the Prophet, which had been found in the treasure of the Serai (foot-print).

The grand visier Sinā ʿAghā Pasha (d. 1153 = 1740), the sultana Mah Frūz Khālidīa, mother of Othman III, the grand visiers Sāli al-Pasha and Gārā Khālid al-Muḥammad Pasha, Lala Muṣṭafa Pasha, the conqueror of Cyprus and many other noted persons are buried in the turbe or in the immediate approaches of the pavil. The mosque, situated outside the Byzantine encirce and round it which an important viaduct has grown up, is venerated by Mussulmans, and an unbeliever is not allowed to enter it. It is here that at the commencement of each new reign of the Othman dynasty the ceremony of enthroning the sovereign takes place; he is solemnly gilded with the sword of his ancestor by the hands of the caliph, the General-superior of the religious order of the Mawlawiya (Mawlawī) or dancing deservers, who is a direct descendant of Djalāl al-Din Rūmī, and who expresses expressly for this purpose from Konya his usual residence. 

Bibliography: In Sinäl, III. 49-50; Ta'bil, ill. 244; Ibn al-Azhar, Ust 'alishāb, v. 143; Hāfiẓ Esmāʿīl b. Ḥāfiẓ Iskandar, Hāfiẓ li al-Mawlawīn (Constantinople, 1881), II. 243; Abidān to al-Muṣṭafa in Haartner-Pargstall, Hist. de l'Italine ottoman, xviii. 57; Ch. Huart, Konia, la ville des servites türques, p. 206. (Ch. Huart.)

ABU 'L-ALAR. AḤMED B. 'ABD ALLĀH B. SULĀMĀN AL-MĀRĪ, the celebrated Māhmadan poet; born in 363 (972) at Maʿarrat al-Neʿman, a small town in Northern Syria, between Aleppo and Emesah. He belonged to a respectable Arab family claiming descent from the tribe of Taʾṣūq, which had long been settled in this region. His grandfather had filled the office of ḥajj, and his father seems to have been a man of some cultivation. Abu ʿl-ALAR was scarcely four years old when an attack of small-pox left him almost totally blind; and we may well be astonished by his extraordinary powers of memory which enabled him, in spite of this deprivation, to display in his works variety and range of learning that have seldom been surpassed. His youth fell in troubled times. The Hamdanides still maintained a precarious hold on Northern Syria, but they were hard pressed between the Fatimidives advancing from the south and the Byzantines on the north. Circumstances, however, were not wholly unfavorable to literature. Although the brilliant epoch of Safī al-Dawla had passed away, the revival which had been inaugurated had not yet spent its force, and the literary renown of Syria stood very high at this time, as it may be learned from al-Ǧuhrāiliation, Abu ʿl-ALAR’s contemporaries (see Margoliouth, The literature of Abu ʿl-ALAR, introduction, p. xvi). Abu ʿl-ALAR received his education in Aleppo, Tripoli, and Antioch under the pupils of the grammarians Ibn Khallīkān and other Syrian scholars. The career to which his studies were directed seems to have been that of a professional encomiast, like Muḥammad, and several of his panegyrics on the Hamdanides Safī al-Dawla have come down to us. In any case, he soon abandoned a calling which, however successful it might be, would have exposed his proud and sensitive nature to intolerable humiliation. Never, he says in the preface to the Safī al-Dawla, did I tackle the ears of princes with chants or eulogies any one in the hope of gaining a reward. On his return to Maʿarrat he supported himself by a small annual pension of 30 dinars, paid from a trust-fund, and provided by the fees of pupils whom his already great repute must have attracted. That he was not without honor in his native town appears from the fact that he was chosen by his fellow-citizens to answer an official communication addressed to them by the well-known politician and author, Abu ʿl-Kāsim b. ʿAbd al-Maghrībī, Abu ʿl-ALAR remained at Maʿarrat until 401 (1010), when, for somewhat obscure reasons, he resolved to settle in Bagdad. It is not strange, that in the prime of his life he should have felt the constraining limitations of provincial society and pinned for a larger field in which his talents might obtain their merited recognition. To the capital accordingly he went, but after four or five years he was once more on the way home. He himself says that his mother’s illness, and his own lack of resources were the causes of his return, but the latter reason seems improbable as he had many influential friends who could have come to his aid if necessary. At the same time his reception cordial and even flattering as it was, was marred by some instances of insecurity: and moreover, the poet’s refusal to make verse professionally stood in the way of his ambition. An indignity which at the hands of al-Murtuḍī, brother of the famous poet, al-Sharīf al-Raḍī, may have finally decided him to leave the city (Margoliouth, loc. cit., pp. xxvii et seq.). His visit to Bagdad
marks the turning-point in his life. Hitherto he
had won distinction as an erudite savant and as
an accomplished poet in the style of Mutanabbi,
for whom he cherished an enthusiastic admi-
ration. His peculiar genius is revealed only in his
later works written after his return to Ma‘arr—
the Lāsimiyat and the Risālat al-ghafrūn; and it
can hardly be doubted that in Baghdad he was
first imbued with many of the unorthodox ideas
and speculations by which these works are char-
nacterized. There is an atmosphere about the
lectures of the leading scholars of the day in con-
tradiction by his own testimony: in a letter in-
foming his uncle that he had arrived in Ma‘arr
from Bagdad he observes that since passing his
twentieth year it never occurred to him to seek
knowledge from any inhabitant of Iraq or Syria.
He reached home only to be greeted by the
tidings of his mother’s death, an event which
affected him deeply and confirmed him in his in-
tention of renouncing the world. It is said that
henceforth he lived in a cave and adopted strictly
ascetic habits, eating no animal food and abstaining
even from eggs and milk. The name rūḥ al-mahbū-
sin (‘the double prisoner’), which is sometimes
given to him, refers to his solitude and his blind-
ness. He was not allowed, however, to be a her-
mit. The fame and fortune which he had missed at
Bagdad he found awaiting him at Ma‘arr. Pupils
came from far countries to read with him, and
his letters which have been edited by Margoliouth
show that he was frequently in correspondence
with scholars anxious to profit by his learning.
The Persian traveller and poet, Naṣr-ib Kharawīč,
who visited Ma‘arr in 439 (1047) eleven years
before Abu l-ʿAlā’s death, speaks of him as ex-
ercising absolute authority in the town and pos-
sessing great wealth which he distributed amongst
the poor, while he himself practiced austereities
and lived like a saint. Abu l-ʿAlā passed nearly
forty years in retirement, but not in idleness,
as many of the long list of his poems which were
composed, for the most part, during this period. He died in 449 (1058).

He owes his popularity in the East to his col-
collection of his early poems entitled Safī al-sand,
of which there are numerous MSS. in European
libraries. It was first published at Bâbāy (1809),
then at Beyrouth (1834), and forms the subject of
dissertations by C. Riem (De Abu al-ʿAlā vivo et sar
inabulboa, Bonn, 1841). The best known com-
mentaries are those by the author himself (Jami-
al-bahār) and his pupil al-Tibrīzī. Most of
the poems in the Safī al-sand were written before
Abu l-ʿAlā’s journey to Bagdad, but it includes
some of later date. They consist of encomia, elegies,
occasional pieces, etc., a special section being
devoted to the cormína hortíaria (al-dirāfi). The
influence of Mutanabbi is apparent not only in
the artificial and allusive style but also in the
freedom with which conventional rules are ignored
or defied. Though the poet sometimes breaks in
remonstrance in touching on religious matters, there
is no trace of the quite unorthodox views which
are commonly associated with him. These form
a striking feature in the second collection of his
poems entitled Lāsimāt tālib yahām, generally
known as the Lāsimiyat, a name which refers to
the technical difficulty of the rhyme. Their con-
tents have been fully discussed by von Kremer
Abād d. Wiesbaden, xxvii. 6th part, Vienna, 1889),
who has also published the text and translation
of selected passages in the Zeitschr. d. Deutsch. Mä-
gel, Gesellschaft, (xxix—xxx and xxxvii). Von
Kremer’s estimate of the work is perhaps too
favorable, but it must be admitted that here Abu l-ʿAlā proves himself to be a singularly
talented and original thinker as well as a lofty
moralist. Not satisfied with fearlessly denouncing po-
itical and social abuses, he takes the whole of
human life in hand and experiments upon the
deepest problems. To compare him with Abu
l-ʿAtshiyā, whom he obviously resembles in some
respects, is to do him less than justice. In the
Lāsimiyat Abu l-ʿAlā shakes off the fetters of
dogma which bound his predecessor and rises to
a higher plane. Another remarkable work, the
Risālat al-ghafrūn, of which there are manu-
scripts at Constantinople and Cambridge, has been
described and in part translated by the present
writer (Journal of the Roy. Asiatic Soc., London, 1900,
pp. 637—756; 1904, pp. 75—104; 104—362, 81—
847). It is an epistle in ornate prose addressed
to a certain Abū l-Mansūr of Aleppo. The heathen
poets who have been forgiven — hence the title
—and raised to Paradise, where the scene is
hid, are introduced as the principal characters in
what may be called a burlesque Divina Commedia
or, as it really is, an audacious parody of
Muhammadan ideas concerning the Afterworld.
Besides this, it contains a gross deal of misand-
raneous learning and in particular an onslaught
of the isdākīs (freethinkers) with specimens of their
poetry and reflections on the nature of their be-
1. The best correspondence (sīāz-i wāli) of Abu l-ʿAlā has been edited with a translation,
valuable notes, and an exhaustive biography by
D. S. Margoliouth (Oxford, 1898). Of his other
works, about sixty in number, very few have been
preserved.

The question of Abu l-ʿAlā’s orthodoxy was
warmly debated during his lifetime, and though
he did not lack defenders, many of his contempo-
raries looked upon him as a heretic, a view
which has generally prevailed ever since. The
evidence afforded by his writings is ambiguous
and contradictory. It is said that he composed a
work entitled al-Fuṣūl wa-l-ghafrūn in imitation of the
Kūfān (see Goldziher, Mā’āmun, Sīyāsah, II. 403),
but in his Risālat al-ghafrūn he severely cen-
curs Abu l-Rawandi for having done the same
thing, and accepts the orthodox view as to the
incomparable style of the Sacred Volume. If in
some passages of the Lāsimiyat he seems to
speak as a pious Muslim, yet there is scarcely
any dogma of Islam that he has not ridiculed.
Different explanations have been given of this fact,
but none so curious as the suggestion that
the course of his thoughts was determined by a
difficult metre in which he chose to write. One
cannot help feeling that he was a thorough snap
at heart and that his most characteristic utterances
are in this vein. The orthodoxy of these poems
probably meant to throw dust in the eyes of his
critics, or it is conceivable that he sometimes
doubted his own doubts and saw no harm in
having two strings to his bow. In reading them
one is often reminded of Lucian, and often again
of Lucretius. He is a materialist, but the God
in whom he believes is little more than an impos-
tional Fate. He does not accept the theory of
divine revelation. Religion in his view is a product of the human mind, the result of education and habit, and he repeatedly inveighs against those who take advantage of the superstition and credulity of mankind in order to gain power and riches for themselves. He appeals to the prospect of a future life and the fear of annihilation as a happy release from the burden of mortality. His despairing pessimism leads him to the doctrine that it is sinful to beget children and expose them to all the miseries that flesh is heir to. But his philosophy is not merely negative. He favors active piety, active righteousness, which he sees far above fasting and prayer. The man of true religion is he that fights against evil and has guided himself with the guides and hand-cloth of asceticism. Every one should follow the precepts of reason and conscience, which are the only sure guides to Truth. Indian influence is probably detectable in his creed that all living creatures should be slain for food or injured, and in other opinions of a peculiarity kind. He himself says that he adopted vegetarianism in his thirtieth year, i.e., before his journey to Baghdad, partly from motives of economy (Journ. of the Roy. Asiatic Soc. 1902, pp. 319-320), but he ultimately evades giving an answer to the plain question, "One has not religious ground do you abstain from meat?" It would be unfair to tax him with hypocrisy, though several passages might be quoted which indicate that he was considered himself free to practice dissimulation, whenever it suited him to do so, in any matter connected with his religion.

Bibliography: In addition to the sources quoted in this article, Brockelmann, Geshichte d. arch. Litteratur, I. 545. (Nicholson.)

ABU 'ALI KALANDAR. Samad al-Din FANBADI, an Indian saint, came from the Irak to Fanabat, where he died in 754 (1342). It is related that he met there the famous saint Kur al-Din Baghtiyar Khati (9 v.), although this latter died as early as 650 (1252). Quilt as fabulous is the account which tells how, after a long stay in Fanabat, suddenly moved by the divine spirit, he went to Asia Minor to receive instruction from the famous mystics Shams al-Din Tutiriz and Muzaffar al-Din Rumi. It is, however, certain that he is highly honored in India under the name of Shaikh (or Shakh) Sharef al-Din All Kalander, that many miracles are ascribed to him and that his grave is a much visited place of pilgrimage.


ABU 'ALI AL-KALANDAR. [See AL-KALANDAR.]

ABU 'ALI MUHAMMED B. ELYAS, lord of Kirmán, a native of Sogdiana. A landlord at first, then a general in the service of the Ilkhanides, he made himself independent afterwards as the master of the province of Kirmán, which he governed for forty years, whilst in this position he received a flag of honor from the "Abhásáe-e Lúsh Mufti" (the Ilhām in 348 959). Having been struck with paralysis and fearing for his life, he invented his eldest son Alyas with the government of Kirmán; then, becoming suspicious, he had him confined in a fortress, from which the young man escaped, whilst his father was in one of his long swoons, and at the head of an army returned to besiege him. The latter deserted and retired to Bukhára, where he was well received by the Sámiáne Mánjür II. Nílú: he stayed with him until his death, which took place the same year (356 967). He advised him to attack the Buídís' country. Kirmán was subdued the following year by the Buídís. Aghá al-Dawla. Bibliography: Ibn al-Athir (ed. Tokyo), viii. 393, 426 et seq., 432 et seq.; Mirkhond and Husain Allah Mustawfi (Defavour and Hikayat d. Sámiáne, pp. 154, 269). (Cl. Haury.)

ABU 'ALI MUHAMMED. [See AHWÁZ B. NABÉ B. MUHAMMED.]

ABU 'ALI MUHAMMED B. MUHAMMED B. MUHAMMED, successor to his father Abu'l-Hasan (9 v.), as governor of Khorásán and hereditary prince of Kíhištán. During his father's lifetime he had been governor of Herít; after the former's death (Abu'l-Hajíj 378 = March/April 989) he successfully stood his ground against the Sámiáne and the Pëtroríyen (384), at that time governors of Bukhára. Without openly rebelling he reality assumed the status of an independent ruler, gave himself high-sounding titles — as is proved by his coins, — and took possession of all the government revenues of his province on the pretext of having to provide for the maintenance of his army. He is said to have had a secret agreement with the Karakhánidé Boghás Kháhit Háiri, the conqueror of Transoxáni, and to have arranged with him to divide the Sámiáne territory on the understanding that he should have the land up to the Oxus frontier. However, after the death of Bukhára (Rabí'il 383 = May 995), the Khán, entirely neglecting the agreement, wished to treat Abu 'Alí as his governor. The latter, therefore, joined the Sámiáne Kháhit Kháhit and received ample assurances from him which, however, were likewise not kept, as the Sámiáne succeeded, owing to favourable circumstances, in returning to Bukhára without any outside help (on Wednesday 14th Djamádat II = 17th August of the same year). Abu 'Alí now endeavored to maintain the assistance of his former enemy Firuz, to maintain his supremacy, but the allies were defeated on Tuesday the 15th Ramáuzán 384 (23rd Oct. 993) by the Sámiáne and his allies the Athásáne. Abu 'Alí went to Amed (the present Sámíjed) and thence to Kháhití, being trencherously made prisoner by Kháhit 'Abdul-Malik, the prince of Gurgání, and through his mediation returned to Bukhára. At first Kháhit received him with great pomp, but shortly afterwards he was cast into prison and handed over to his enemy Sáhib al-Musulín (Second) of Kháhití (386 = August-September 996). It is said to have perished miserably in the fortress of Gurgán, where he was imprisoned. His coffin was transported to Kháhití in Kháhití (388 = July 998); according to the statement of the priests, whom Abu 'Alí always favored, on the opening of the coffin his corpse clothed only in a shirt of white wool (Rafí) was found in a state of perfect preservation. — His brother Abu'l-Kásim Ali b. Muhammed followed him in Kháhití.

Bibliography: Ottó, Turíbch Yamini (ed. with commentary by Marzít, Cairo, 1286, i. 121-122; Girdal, Zaid al-ábbásí, MS. Cambridge (King's Coll., No. 213), fols. 107-108 and Oxford (Bodleiana, Ouseley, No. 240, fols. 133-134; Ruháki (ed. Morley), pp. 234 et seq.; quotation
ABU 'ALI

from al-Batir, Tawâgh Nûhâ, in Sana', Kitâb al-arabî, v. 1. al-Samgûrî (quoted by Barthold, Turkestân at the time of the fall of the Mongol, Russian, 1:60).

(W. Barthold.)

ABU 'ALI b. SINA. [See ibn SINA.]

ABU 'AMR (Zahhâk). b. AL-'ALI b. AMMAR (or AL-AHSA'I) (923-979), one of the first canonical readers of the Koran. He was born about the year 760 (679) in Mecca, and lived in Basra where he had intercourse with 'Abd b. 'Umar al-Hasa'i, the teacher of al-Khallâf and of Shihâb, and where al-Arus was his pupil for ten years. He died about the year 164 (770) in Kâfâ on his return journey from Damascus where he had been visiting the governor 'Abd al-Wâhhab. His main work consisted of compiling the ancient poetry of the heathen period and he was wont about it in a more conscientious manner than Khallâf al-Al'mar and other compilers, though on his own confession he is said to have found at least one verse of al-'Aqâf (comp. Muslim, ii. 221, l. 10). He later on burnt his very extensive compilation, as it is said, from pious motives, to devote himself entirely to the study of the Koran. His recension of the sacred book was much studied later whilst nothing has been preserved of his profane philological works. A verse in praise of him is in Farazadâ, Dinân, No. 666.

ABU 'A'ISH. chief place of a district (Kohâ) of the same name in the Sandjâk of Hodiida, six hours journey from the sea. In 1834 the town contained 7000 to 8000 inhabitants amongst whom lived an immemorial number of trading Batans and Hashemians. The port of the country, Djibân (the ancient Djalibân), has been of no importance for a long time past in comparison with Hodiida.

HISTORICAL: Abu 'A'ish was formerly subject to the rulers of Yemen, but in the 18th century a certain Sherif Ahmed founded there an independent sovereignty. Through the Turkish campaign of 1871 the town became nominally Turkish territory.


ABU 'ASWAD ZÂMAL b. SUFÁN b. DUYAL' (this according to the pronunciation of the Baghâns; Kunf pronunciation al-Dirî), a poet of the Dil tribe, which, however, left in order to settle amongst the Nuhâllîtes; he also dwelt some time with the Bani Kašîha the tribe of his wife. He was a partisan of 'Ali and was sent by his Baghân representative as a negociator to Kašîha, Ta'ahha, and al-Maim, and he also fought for 'Ali at Siffin. When Ibn al-'Abbas was 'Ali's governor in Baṣra (from the year 36 = 656-657), Abu 'Aswad held a high office there. He gave vent to the ill temper, which occasionally arose from his duties, in his poems. In the Khâdîjah wars he acted as leader of Ibn al-'Abbas's troops. It was he that brought to Ali's notice the latter's embezzlement, and after the latter's dismissal he is said to have himself become governor in Baṣra for a short time. This, however, is improbable, for a man, who in his own poems calls himself the "down-trodden one" and for every kick was ready to kiss the giver's hand, was by no means the man for the delicate state of affairs in Basra in the assassination of 'Ali furnish him with a fresh frame for his lamentsions. In a poem, for the rest quite insignificant, written under the fresh impression of the event, he already accuses the Umâymids of being the moral instigators of the crime. The agreement between 'Abd al-Malik b. 'Amr, Mu'awiya's governor in Baṣra, and Ibn al-'Abbas is therefore painful to him, for in consequence of Abu 'Aswad's feelings for the 'Abdal, Ibn 'Amr let their friendship cool down considerably. He had also to complain of the behavior of Ziyâd b. Sannâya, who in 'Ali's time was his subordinate but subsequently, after Ibn 'Amr, was himself governor of Baṣra; still Ziyâd is said to have stirred up ill-blood against him even in 'Ali's time. His wife, too, like her tribe, was to his great sorrow a friend of the Umâymids.

Abu 'Aswad was not always favored by fortune and like all Arabs was envious of clients who were better off than he. In the year 69 (668-669) at the age of 85, he is said to have died of illness; the last dated event mentioned in his poems took place in the year 60 (680-681). It is mere invention to say that he laid the foundation of Arabic grammar. The anecdotes about him are not favorable, but according to the evidence of his poems they are partly at least well-contrived.


(See the Appendix.)

ABU 'AT'AH APLAH (or MAKBUZ) b. YASIR AL-SINDI, an Arabian poet. He owes his surname al-Sindi to the fact that his father came from Sind; he himself was born in Kâfâ and lived there as a client of the Banî Asad. He fought for the decaying Umâymid dynasty with pen and sword, praising them and casting scorn on their adversaries. It is true, however, that when the 'Abdadl was obtained the power, he lowered himself so far as to endeavor by singing the praise of the new rulers to wedge himself into their favor. But the iron character of the "Blood-shedder" was but little sensible to such fawning, and during his successor al-Mansûr's reign the poet was even obliged to keep himself hidden. Only after al-Manûs's death in 257 (774) did he again make his appearance and no doubt died shortly afterwards; the exact date is not known. Abu 'At'ah was considered a good poet — his elegy on Ibn Hulâla [v. i.] being especially famous; although he pronounced Arabic badly and even stammered, so that he was obliged to have his poetry recited by others.

BIBLIOGRAPHY: Ibn Kusâibâ, Kitâb al-kîrî (ed. de Goeje), pp. 462—484; Abûnâ, xii. 21—37; 'Abdallât al-adâb, i. 170; Brockelmann, Gesch. d. arab. Litter., i. 63.

(A. Schade.)
ABU 'L- ATĀHIYA, one of the most important Arabian poets of the 'Abbāsid epoch. Abū ʿĪsā b. ʿAbd al-Karim b. Suwayd b. Khaṭābi, nicknamed Abū ʿL-ATĀHIYA, was born in 150 (748) in 'Aṣir al-Tamur, a small village not far from al-ʿAzāz (according to other accounts in the neighborhood of Medina). His four fathers belonged to the Bedouin tribe of 'Azāzi; his father al-Ḥasan was a carpenter. He himself and his brother Zaid had a small pottery in Kāfā, and it is related that people who visited him wrote down on potsherds the poems he recited. When he had begun to make a name for himself as a poet, he went to Baghdad with the musician Ishāq al-Mawsilli who became famous afterwards. At first, however, he was not able to make himself heard, and for a while he was obliged to retire to the modest Jāra. From that place, however, his fame as a poet succeeded in reaching the ear of Caliph al-Mahdi, who summoned him back to Baghdad. But Abū ʿL-ATĪHIYA was not to enjoy the princely favor for long. He was imprudent enough to mention and to describe in his poems a female slave of al-Mahdi's, named ʿOtba, and the caliph, highly incensed at this, cast him into prison. But he was soon set free and thereafter was on friendly terms, if not intimate footing, with al-Mahdi as well as with the latter's successors. His early satirical and sarcastic style of life made him detest the frivolous court life, and after Ḥārūn al-Raʾīš's accession he even wanted to abandon entirely the vanity of poetry, a decision which the despot endeavored to shake by again putting him in prison. There are several accounts as to the year of his death; according to a tradition ascribed to his son Muḥammad, he died in 210 (825); according to another in 211 (826) or 212 (828).

Abū ʿL-ATĪHIYA's contemporaries have represented him as a moralizer, but he had denied the restoration of the dead. He endeavored to solve the eternal riddle of dualism by assuming that God had created two mutually opposing substances (al-ṣawwar), from which everything had been evolved and into which everything would resolve itself.

Abū ʿL-ATĪHIYA's poems have only been incompletely preserved. They are distinguished by a clear range of ideas and simplicity of expression; he thoroughly grasped the power of poetry as a means of desert-poetry, which, under changed conditions, sought to more conventional elegance. He desired to write poetry comprehensible for the people, and the contemplative meaning of his Kādūna was the main point in his eyes; most of them consist of loosely connected sayings and admonitions. The greater part of his works which have been preserved belong to the Zuhdīyyah Kind (i.e. religious poems). The main feature of them is the poet's frank pessimism; asceticism is warranted by the nullity of the things of this world. The world, he says, is a lasting rotation of pain; everywhere purity is mingled with the colors of matter, and only he can hope to be satisfied, who carries contentment in his own heart. In spite of this melancholy view of life there is no question of effeminate whimpering in his philosophy; robust and determined, even if not glad and joyous, he bears the burden of life simply because it must be so.

The second and smaller part of what has been handed down of his writings falls into six divisions: 1) Khadījīyahs (very only fragmentary) mostly in praise of the caliphs al-Mahdi, al-Hādī, Hārūn and al-Muʿāwīya; 2) occasional poems, amongst which are many pretty and witty tributes; 3) satires; 4) tragic poems; 5) extemporaneous poems; 6) epigrammatic maxims.

Abū ʿL-ATĪHIYA is the first philosophical poet in the language; he stands alone — unfortunately — in the independence of the form he chose. The Society of Jesus of Beyrouth has furnished a good edition of his poems (Abū ʿL-ATĪHIYA fī šawwar Abū ʿL-ATĪHIYA, Beyrouth, 1887).


ABU 'L-AWāR ABU 'AMIR B. SUFYĀN AL-SULAMI, of the powerful Sulaim tribe, whence the "relative" Sulaim. His mother was a Christian and his father fought at Ohod for the Sonnites. The son, who does not seem to have frequented the Prophet, went to Syria, probably with the column commanded by Yaṣṣūr b. Abū Sufyān. He played a conspicuous part at al-Yarmūk as divisional commander, remained from that time bound to the lot of the Unayyids, and in consequence drew upon himself the mediations of 'Ali, particularly after the part the Imam took in the battle of ʿSifān. He helped 'Amr b. al-ʿĀṣ to conquer Egypt for Muʿawiyah, and was in command of several naval expeditions. He proved himself as good a diplomatist as an administrator. At ʿSifān he entered into negotiations with 'Ali and drew up the preliminary protocol to the conference of Al-Qādisiyyah; he was commanded to take a census of the felāhi in Palestine with a view to a new assessment of taxes. Muʿawiyah also intended that he should replace, in Egypt, 'Amr, b. al-ʿĀṣ, who showed too much independence, an undertaking in which he miscarried. He was governor of the Province of the Jordan. His manifold services caused him to be ranked by the Arab annalists amongst the principal deputies of Muʿawiyah, forming his gbe'a or ibṣan. He disappeared from the political scene before the end of the reign of this caliph.

Bibliography: Ibn Saʿd, iii, 1030; Ibn Hajar, ʿĀṯār, i, 42; Ibn Raghib, p. 213; Tabari, see index; Muḥammad, Marqād (Paris), p. 351; Michael Syr, II, 442, 445, 450; Balāshīqī, Maḥāṣīna, p. 189; Ibn. al-ʿĀṣir, šarh al-abwāb, i, 138; Lammens, Études sur le règne de Muʿawiyah, pp. 42 et sqq. (H. LAMMENS).

ABU 'Awn 'Abd al-Malik, b. Yaḥyā al-Khorasānī, a general in the service of the 'Abbasids. After the outbreak of the rebellion of the Khurāsānīs in the province of Ramazān in 93 (9th June 747) Ibn Abī ʿAwn several times took part in the war against the Unayyids. At first he accompanied the 'Abbasid general Khaṭṭāba b. Shibli, then he was sent by the latter to Shahrazur, where on the 20th Dhu’l-Hijja 131 (10th August 749), in conjunction with Malik b. Tarīf, he defeated ʿOthmān b. Suwayd. Whereas Abū ʿAwn remained in the vicinity of Mawṣil, the Unayyid caliph Marwān marched on and met him at Umm al-Qura, the supreme command of 'Abd Allah b. ʿAlī, Abū ʿAwn took part in the battle by the Greater Zā'im (11th Dhu‘ al-Mādād II, 132 = 25th January 750), and in the pursuit of Marwān and in the capture of Damascusa by 'Abd Allah b. ʿAlī. When the latter remained
behind in Palestine, he sent Sallih b. 'Ali together with Abu 'Awn and a few others to continue the pursuit to Egypt, and it was there that the caliph, after a fresh defeat, was tracked down and killed in the same year. Abu 'Awn remained in Egypt till further orders as governor. In 159 (775-776) he was appointed governor of Khorasan by al-Mahdi, but deposed in the following year.


(K. V. Zetterstern.)

ABU BAIHAS AL-HAJJAJ B. DIHRIM, b. Kharijite of the Banu Sa'd b. Dubaha. In order to escape from the persecutions of the well-known al-Hadjiqah, he fled to Medina, but was taken prisoner by the governor, 'Othman b. Hiyah, and executed in a most cruel manner (94 = 713). He appears to have been a prominent position as a teacher, for a section of the Kharijites is named after him; this section taking up an intermediate position between the harsh Ahrarites and the more gentle Sofites and Kharijites (Abahijatites). It is true that the Baliashites admitted that the Muslims who did not share their views were unbelievers, but they considered it permissible to live with them, to marry into them, and to accept legacies from them. For the rest their views were in disagreement so that they fell into several subdivisions.


ABU BAKRA. called himself a freedman of the Prophet's after he had been converted to Islam. He lived at first as a slave in Ta'if. When Muhammad besieged this town in the year 8630 and invited all the slaves of the Thaqefites to desert to him, he obeyed this summons and thus obtained his freedom. As he had let himself down the walls by means of a trough-gutter (bakra) he thenceforth as a Muslim bore the surname of Abu Bakra. His real name was 'Umar b. al-Harith (Masri). But better known than his supposed father is his mother Samiya, a Persian slave, who was brought by chance to Ta'if, and bore three sons, of whom Ziyad b. Abli [q. v.] is the best known. Abu Bakra subsequently lived in Basra and was scourged by 'Umar when his accusation against al-Maghira b. Shu'ba [q. v.] was not confirmed by his brother Ziyad. During the fight between Ali and 'Abu'l-Asma he kept in the background. He died in 51 or 52 (671-672) and is said to have left forty children. Amongst his descendants the Raji Bakkar b. Kotaba (comp. about him Ibn Khallikain, ed. Wustenfeld, N. 115), who also happened to bear the Kurnas part of Abu Bakra, and who was born in 182 (798) and died in 270 (884) is the best known.


ABU BARAKISH. a fabulous bird, similar to a sparrow, or, according to Karawati, similar to a stock, and living in the depths of basins. It is generally credited with the peculiarity of altering the color of its feathers continually. The predominating color is said to be dark grey (between white and black), according to Ibn Khallikain cited in the Liwan al-Abar.) the ends of the feathers being ash-grey, the middle red and the bottom part black, so that the feathers assume different colors according as the bird ruffles them. Like the chameleon (asb al-balda'a) the abu barakish also became proverbial for inconstant, changeable people.

Bibliography: Damiri, i. 202; Karawati (ed. Wustenfeld), l. 406; Freytag, Arab. Proverbs, l. 409.

(HELL.)

ABU 'ALI BASHAR (a.), a surname of Adam.

[See Adam.]

ABU BEKR. Abu Ali, with the surname of Ati'a, variously interpreted by moderns, the first caliph. It is not related why he was given the surname of Abu Bekr (i. e., 'father of the camel's foot'), which his enemies mockingly twisted into Abu Fadjr ('father of the wretched young of a camel'). His father 'Othman, also called Abu Kahlifa, and his brother 'Umm al-Khair Salma bint Sahih both belonged to the Meccan family of Ka'b b. Sa'd b. Tamim b. Murra. According to the current account, Abu Bekr was three years younger than Muhammad. He lived as a well-to-do merchant in Mecca and is said to have been a stockbroker (Ibn 'Asakir, Ifbat, II. 883), to have been friendly terms with Muhammad, before the latter was called to be a prophet. He belongs to Muhammad's oldest supporters, even though it remains doubtful whether he was the first male believer, as many maintain. He soon took an important position in the newly formed community, not only on account of his close friendship with the Prophet, but also by virtue of his own personal qualities, which make him one of the most attractive figures of ancient Islam. Especially characteristic of him was the unshakable, blind faith with which he considered Muhammad as the chosen instrument of divine revelation, and which made him accept his every word as absolute truth. On occasions when others doubted, e. g. after the Prophet's account of his journey at night, or when they did not know what to make of his conduct, as on the occasion of the Hudaybiya covenant, he remained unshaken. His was the anger of a man. During the reading of the Koran he shed tears, a thing that made a great impression on many, but especially on the women; and, as his daughter related, he wept with joy at the news that he might accompany Muhammad in his emigration. At the same time he was of an open, right-thinking nature and was several times able to restrain Muhammad from rash actions by his sensible advice. He was very susceptible of the purely mortal thoughts in the Prophet's position, proving this by purchasing the freedom of several slaves and by similar other actions. If, after the impressive conduct of the Jews of al-Zubair, he really uttered the bigoted words, which sound so harsh to our ears, and which tradition puts in his mouth ("He will meet his beloved ones again in Hell," it must be explained by his complete absorption in the religious ideas with which his friend inspired him. No sacrifice was too great in his eyes for the sake of the new faith. Thus it came about that of his considerable fortune, invested at 40000 dirham, he brought to Medina the small
sem of 5000 dhirham. Amidst the greatest dangers he faithfully stood by his friend and master, and was one of the few who during the worst period did not flee to Abyssinia. But once, during the exclusion of the Khawajas from the Mecca, community, he is said to have lost his courage. He therefore quitted Mecca, but soon returned under the protection of an influential Meccean, and from that time forward remained in the city although his protector left him in the lurch. His life attained its apotheosis when Mohammed chose him to accompany him on the flight from Mecca, and his self-sacrificing friendship was rewarded by his being made immortalized in the Koran as "the second of the two." His family also went to Mecca with the exception of his son 'Abd al-Rahman, who, strangely enough, had remained a heathen and fought at Badr against the faithful, till he too finally was converted and migrated to Medina. In this new home Abu Bekr, who went on supporting the "cause" with the rest of his fortune, set up a modest household in the suburb of al-Sunna. Through his daughter 'Aisha, whom Mohammed had married shortly after the emigration and greatly loved, the tie between the two men was strengthened still more, and would probably not have been broken by the scandal which the frivolous young woman brought about, even if it had not taken such a fortunate turn through the revelation. Abu Bekr was nearly always with the Prophet and accompanied him on all his campaigns, during which he, though little warlike himself, never stirred from his side even in the most perilous moments. On the other hand he was very sullen and in exceptional cases employed as a leader of military enterprises, e.g. in the Tabuk campaign he was entrusted with a standard. But the Prophet sent him in the year 9 (631) to Mecca to conduct the pilgrimage, and it is quite possible that it was he and not 'All, as tradition maintains, who on this occasion read out the sermon in the mosque to the Muslims in his stead. This distinction made it possible for 'Umar and his friends, after Mohammed's death on the 8th June 632, to propose Abu Bekr as the head of the community, thus preventing the threatened split. But also from other points of view this choice was the most probable that could have been made. In no way did Abu Bekr represent new ideas or principles, but clung to Mouhammad's way of thinking and held fast to everything his friend had ordered or hinted at. In this manner he was able, in spite of all mutual antipathy, to hold together the talented men who had gathered round Mouhammad, and make use of them for the good of the community. Through his absolute lack of originality and his simplicity, but sturdy character he became a reincarnation of Mohammad, conducted the young religious Community through the most difficult and dangerous times, and left it at his death in such a firm position that it could support the rule of the powerful and talented 'Umar. He gave a proof of his scrupulous obedience to Mouhammad's orders first after the latter's death, by, sending, in spite of the threatening state of affairs in Arabia, the young Utsama with an army on a quite unimportant expedition to the farthest east of the Jordan. Meanwhile the tribes in the country round about began to rise up against the political centralization in Medina. Abu Bekr indignantly rejected the demand for the remission of the taxes, considering it as a betrayal of the Prophets instructions. When Utsama's army had returned home, he marched out against Abu l-Kasqa and was lucky enough to choose the talented general al-Khadij ibn al-Walid as commander of his forces. This latter defeated the Aasai and Faram at al-Bnakla, subjugated the Tamim and finally, after the bloody battle at 'Akrad'in the Garden of Death, brought the Banu Qamita under the power of Islam, a thing that even Mouhammad had not succeeded in doing. His fortune in war made it possible for other generals to suppress the revolts in Bahrain and 'Oman, and finally also Yemen and Hidramaut were again brought under the dominion of Medina by 'Abd al-Malih and al-Muthahhir. Following his master's example, Abu Bekr treated the vanquished mercifully and probably thus helped to re-establish peace in the country; certainly, as for instance on some women who had sung parodies on Mouhammad's death, or the burning of al-Fajr's, but seldom occurred. After the subjugation of Arabia, which was completed in less than a year, it was the lot of the conservative and unwarlike Abu Bekr to set about an eastern province which was in a short time to alter completely the political situation of the whole world; he sent Khadij and other trusted generals on a campaign of conquest against Persia and Byzantium. It can safely be assumed that the energetic men who were held him originated this idea in order, by means of a campaign made in common and promising rich booty, to put an end to home troubles and to teach the Arabs in a practical manner the unity of Islam. Abu Bekr was able to consent to this campaign with a calm conscience, since the repeated expeditions which Mouhammad sent against the Byzantine dioceses in the latter part of his life could be interpreted as an indication of the great universal task of the new religion. He had the satisfaction of seeing during his short rule the first great victories of the Arabian army on both theatres of war: in Persia the conquest of Hormayn May or June 633, and in Palestine the Battle of Adh-dhab in July 634. Shortly after this latter success he died on the 23rd Dumnah II 15 (23rd August: 654), and was buried beside Mouhammad. In order to mark him out as a martyr, a tradition makes him die of poisoned food, of which he is said to have partaken a year previously: but a more prosaic tradition, according to which he fell ill through fasting on a cold day, does not sound very credible either, as it does not suit the season in which he died. His short reign, which was mostly taken up in war, did not bring about any epoch-making changes in ordinary life. It is important to note that he had the first compilation of the Koran made, although he hesitated to carry out such an undertaking without the Prophet's express authorization. Moreover his share in it was probably inconsiderable, as according to another account, 'Umar had the first copy drawn up. As to the division of the spoils of war, he kept to the dictum of the Koran, that all true believers had equal rights, a principle which 'Umar later abandoned. As Caliph he lived as simply as before, at first in his house in al-Sunna, and subsequently, when the distance became inconvenient, in the town itself. Tradition relates many anecdotes of his modesty and his
ABU ḐAMAD, the hero of a collection of anecdotes, which is quoted as early as in the tenth century. He is made to say all sorts of foolish maxims, and especially to give ridiculous decisions on legal questions, similarly to Kārkhālī later. This Abu Ḑamad is perhaps identical with the wise man, who, in or before Muhammad’s time, in lieu of paying the property tax, offered his good name to the servants of God; for this express renunciation of the respect of mankind would surely be understood as a perversion and a challenge to set him up as a model of stupidity. Extraordinary knowledge of ancient poetry is ascribed to a man who bore the same name, but it has been impossible to decide whether it was the same person as the above.


(J. Horovitz.)

**ABU ‘L-ĐARDA’** AL-KHĀRAQI AL-ÂMIR, one of the younger contemporaries of Muhammad; his real name was according to some Usâmah, according to others ‘Amir. His father’s name, too, is diversely given. He was converted to Islam, so that he took part in the battle of Uhud, but afterwards became one of the greatest Kāfûn scholars. Under ‘Othman he was the public prayer-reader and kāfî in Damascus, where he died in 31 (652) or a few years later.

**Bibliography:** Ibn al-Ŷafî, Usd al-ghaba, iv. 159; v. 185.
(M. Th. Houtsma.)

**ABU DĀWŪD** SULAYMĀN B. AL-ÂMIR AL-SULAYMĀNI AL-ÂZDI AL-SULAYMĀNI, traditionalist, born in 266 (880). In his youth he undertook long journeys in search of the hadiths. He studied at Baghdad under the Imām ‘Abdullâh b. Hanbal, eventually he settled definitely at Basra, where he died in 275 (888).

Abū Dāwūd’s principal work is a collection of traditions, known under the generic title of Kitāb al-nawâmi. Like all other books of this name, Abū Dāwūd’s work is distinguished from the collection of traditions known as Dāwū’ in that it does not concern itself with historical, ethical or dogmatical enquiries. As a principle it contains nothing but traditions relating to the sharia, things ordained, or allowed, or forbidden by law; its contents are almost exclusively juridical. Other peculiarities distinguish Abū Dāwūd’s Kitāb al-nawâmi from earlier collections of traditions, the two Shāfi‘is for example: it has, to begin with, less severity in its criticism of testimony; everything is thought by Abū Dāwūd to be worthy of belief in his information, whenever no formal proof is been given of his express unbelief. Besides very few of them, Abū Dāwūd makes the text of the hadith transmitted by him to be followed by his personal appreciations as to the value which he considers should be allowed to them. These short notices may be considered as the first examples of that criticism of the hadith which in later times was bound to develop into mutazilism. Abū Dāwūd himself recommended his Sunna to the scholars of the two holy cities in a Kitâb,
in which he set forth his views, pointed out the uselessness of his work and showed the system of his criticism. The work at once met with great success, and still in the fourth century enthusiastic admirers styled it "The wonder of the world" and "The gospel of Islam"; and subsequently, although it was definitely considered one of the "six bases" which composed the canonical "corpus traditional" of Islam, the Kitāb al-nasab did not possess nearly so much authority and veneration as was acquired by the Ṣaḥāḥ of Ṣaḥḥār and the Ṣaḥāḥ of Musallān. The work was published at different times in the East (Cairo, 1250; 1310 on the margins of Zaydīn's commentary to the Musāwī of Malik; Lacknow, 1838; Dallī, 1839, with glosses). A small collection of "wuzūf traditions" is also due to Abū Dāwūd; the Kitāb al-
masūdī was also published (Cairo, 1410).


Abū Dhārr al-Ǧīlīfā, a companion of Muhammad highly honored on account of his piety. His real name was Dżumād b. Ljumāda al-Rabīb, but there are several different accounts of this as well as of his descent. He was considered, with ʿAbd Allāh b. Masʿūd, as one of the best traditionalists of Islam, and was distinguished for his beautiful pronunciation of Arabic. It is, however, principally on account of his ascetic tendencies that he became in the later traditions of the Sunnah and Shāfiʿī, who relate many stories about him, a model of a pious Musulman. He died in al-Rabīb in the neighborhood of Medina, whether he had retired, in the year 32 or 33 (653).


Abū Dhūʿāb al-Hudhālī, his real name Khuwālad b. Khalīl b. Muḥīṭ, an Arab poet of the tribe of Hudhālī, belonged to the so-called Ḥudhālījāmīn and therefore lived to see Islam. He is a high place among the poets of his tribe and of his time. His name is not to be found in the portion of the Hudhālījī poems which has been preserved, but the Divān of his poems has been handed down in manuscripts, which are unfortunately not yet published, mainly, in the Landesbibliothek, Munich, and the Constantinople MS. (Public Library, N. 3598), which are Imperial Library in Vienna possess. A copy made by N. Khodokanidis, under Supplement, N. 4164. — The year of Abū Dhūʿāb's birth is not known, but it is certain that he went over to Medina late in life. In the year 26 (647) he went to Africa under the command of ʿAbd Allāh b. Saʿd b. Abū Saʿd, and took part in the conquest of the country. Being sent by his general to accompany the youthful ʿAbd Allāh b. al-Zubair to Caliph ʿOmar, he died during the journey, probably in the year 28 (649) whilst still in Egypt.


(Al. Haffner)

Abū Dīʾār al-Muḥājir, Uṣūd al-Hujjāt; i.e. "Lord of the Hujjāt". He was the representative (Naʾl) of the Būyādī Sharaf al-Dawla in Omān, but later on recognized the supremacy of Ṣamʿān al-Dawla. The former therefore sent troops against him and took him prisoner in 734 (945). After the death of Sharaf al-Dawla in 735 (946), he was placed over the province of Khurāsān by Ṣamʿān al-Dawla. After the latter had been killed in 738 (950), Abū Dīʾār retained the command over the Dālamīnic troops there. Afterwards he entered the service of the Būyādī Ǧabāla al-Dawla, but his great age forced him to retire shortly after. He died in 406 (1015), at the age of 105. His son Ḥasan was also a general of the Būyādīs.

(Comp. Ḥasan b. Uṣūd al-Hujjāt.)


Abū Dūʾāl, properly Abū ʾl-Hakam ʿAbd b. Ḥāṣan b. al-Muḥājir, also named Ibn al-Hanẓālyā, a descendant of the illustrious Kūtābī family of Muḥammad. According to one account he was of about the same age as the Prophet. The traditions concerning him possess but little historical value; in an anecdote it is evident from them that he was one of Muḥammad's most embittered opponents among the ascetics of Mecca. He eagerly took part in all conferences against the Prophet. He is said to have maltreated the weaker of the Muslims and even to have killed a woman; he persecuted the Prophet himself with his abuse and was only prevented by miraculous visions from doing him bodily harm. Some commentators connect this, though wrongly, with Korān, vi. 60 et seq., whereas Korān, vi. 62 and alvī. 45 are said to have been called forth by his mockery at Muhammad's description of Hell. It was very much against his wish that the proscription against the Ḥijāshīs was again abrogated. In the conference of the Kūtābīs shortly before Muḥammad's emigration he advised them to have him killed by men from every family in Mecca. When hostilities broke out between Muḥammad and the Meccans he met a host sent out under Ḥāṣan's command, but it did not come to a battle; he is nevertheless put down to his piety that a light did take place at Badr. On this occasion Ṭūba b. Rābaʾ gave him the nickname of "the man with the perfumed buttocks". Through his prayer before the battle: "Let him perish who most cuts the tie of blood-relations", he, according to tradition, called down his own destruction. In the battle he was wounded and killed by Muḥāfīz b. Amr b. al-Ẓākirīnī and Muḥīṭ b. ʿĀfīrī al-Wassārī. When Muḥammad saw his corpse, he is said to have called him "the handsome of his people". His picture, naturally drawn very one-sidedly by tradition, is completed by the mourning songs of the Meccans on him, in which he is called "the Meccan chief, the noble-minded man, never vulgar nor greedy".


(F. Borl)
ABU DULAF. [See AL-SAN`I, 1, 107-110, and MIRAK B. SHAHIJAL.] 

ABU DULAYMA ZAND B. AL-MUNJID, a black slave, client of the San`i Camp in Kufa. He is already mentioned in the history of the last Umayyad caliph, but appears as a poet only under the name of Abu`l-Abbaa`da, and plays the part of a court jester in the palace of Al-Saffah and especially in those of Al-Mansur and Al-Mahdi. His poem on the death of Abi Muslim (137 = 754-755) is said to have been the first of his works which made his name. Examples of his poetry show him to us as a clever and witty satirist, who reduces events upon poetic forms and displays all sorts of wit with cynical joy; but he does not despise the most insipid and foolish praise when this form of mendicancy promises some reward. He attacks the praise of the court and his sycophants' tongue is feared by all. It is true he does not spare himself and still less his near relatives; he would even occasionally revenge himself for the coarse jokes which the mulattos played on him when one of his patrons was pleased to ridicule another through him. He also enjoyed the jester's liberty of being above the Islamic laws and could also make them the butt of his insolent mockery. He has given proverbial fame to his mule that possessed all possible defects and to which he dedicated a witty Kalila. His statements as to the date of his death vary; according to some he died in 400 (772-773), according to others in 470 (786-787).


MIRAI B. ZAMB [See ABU AL-AYN.

ABU `L-FADL. [See AL-FADLI and others.]

ABU `L-FADL (FADLI) AL-MA`AM (Shakht), the secretary and prime-minister of the emperor Akbar, was born at Agra on the 4th Muharram 1558 (14th January 1551). He was the second brother of Sheikh Muhammad Nafiz (d. 1595), the author of the commentary in the Koran, and the younger brother of Sheikh Faidi (q. v.), the poet. On his father's side, he was of an intelligent family which had emigrated to Hindustan and had settled first in Sind and later at Nager, in Dindupur (Radjastana). Hence his father is generally spoken of as Nafiz; though he had settled and married in Agra some years before Abu`l-Fadl's birth. On his mother's side, Abu`l-Fadl was connected with Mir Rafi` of Al-Din Shafi`i of Id. near Sultai, who was regarded as a saint and consulted both by the emperor Humayun and his adversary and conqueror, Sher Shah. Abu`l-Fadl was a student from childhood and early interested himself in religious questions. In his account of his mental development, given in the third volume of his *Insha* (Newal Khushor lithographed edition, p. 256), he says he began to meditate on the meaning of the Koran verses; and that when he was fifteen, he was versed in all current science. For ten years later, he taught pupils and discussed religious matters with himself and others. But he found no inner peace and often was tempted to renounce the world and become an anchorite. In the Akbar, indeed, he thus writes of himself: Through during the day, my cell was made bright by teaching science, yet at night I would take the path of the fields and approach the enthusiastic of the Way of Search and implore inspiration from those treasure-possessing workers. But no helpful remedy touched the troubled spot of my soul. While my soul was drawn back to the Sources of Ossuth, while it inclined to the ascetics of Asamoum (the Druses); whiles a desire for disportion with the Lamas of Tibet broke my peace and whiles a sympathy with the priests of Portal tapped my skirt. Sometimes a conference with the mahouts of Fergia, sometimes a knowledge of the secrets of the *Zand-awar* rubbed me of my repose; for my soul was alienated both from the rationalists and the enthusiasts of mine own land.

From the struggle between jarring thoughts and from the antagonism between the contemplative and the active life, he was relieved, according to his own account, by the introduction to Akbar, which he regarded as his second birth. Before this, however, he had to undergo, in common with his father and brother, considerable persecutions at the hands of the *ulama* and had to flee to Agra and remain in hiding for a time.

Abu`l-Fadl was presented to Akbar in the nineteenth year of the reign (1574), just before the latter set out on an expedition to Bihar. Faidi, who had been restored to favor, was instrumental in introducing his brother to the emperor. At this time, Akbar held orthodox opinion and was zealous for the Muhammadan faith. Abu`l-Fadl also was a believer at least in appearance. He therefore presented, as a scholar's gift, a commentary on the famous Tirmiz verse of the Koran. Next year, when Akbar returned victorious to Agra, he received, as appropriate to the occasion, one on the opening of the Chapter of Victory. Faidi and Abu`l-Fadl soon gained high favor with the emperor and rendered him the service of helping him in his discussions with the *ulama*. Indeed it was they, and in particular the latter, who were accused of destroying Akbar's faith in Muhammadanism. In the words of Badu`i (Baduyi) Abu`l-Fadl was the man who saved the world in flames. Indeed, it is not recorded of any in rank. Faidi never held a higher command than that of Faisi Hundred and it was not until 1585 and after eleven years of service, that Abu`l-Fadl became a Commander of One Thousand. In the following year, he was associated with the veteran Sheikh `Ali Makhram in the joint-government of Dilhit; in 1592 his command was doubled; in 1600 he was promoted to the *mugtak* of Four Thousand. A year earlier he had been sent on service to the Uddukna, at the instigation of Prince Salim and others, who were jealous of his influence over the emperor. If they hoped he would fall in his first independent military command, they were mistaken; he distinguished himself greatly and amongst other exploits, captured the strong fort of Arimgarh. He was much assisted in his campaign by his son, Shaikh `Abd al-Razak and Khalil, who spoke in the language of the *Mamluk* al-Salama, and at the command of the front of his quiver (fi-e-r-ya-yi tofeet-i ii). His success still more embittered Prince Salim who, when he had heard that Abu`l-Fadl was returning...
to reunite the emperor with whom he himself was at feud, procure his assassination. A Handela chief wayled Abul-Faij near Narwar, killed him and sent his head to Salim at Allahabad.

The murder was committed on the 4th Rajab 1011 (22 August 1602); the headless body was conveyed to Antri in Gujrat and there buried. The grave still exists but is neglected.

Abul-Faij was a man of great industry and the Akbar name is a monument to his toil. Most valuable part of the book is the third volume; this contains the Akbar's letters which are the best authority for Akbar's administration. As the work of a contemporary, the Akbar's name can never be superseded, but it must be admitted that the historical narrative is no longer interesting nor philosophic.

Besides this voluminous book, Abul Faij wrote several others, the Fars-din which is an abridgment of the Annals of Akbar, and many letters which were published after his death by members of his family in two collections: Mulkshahiyn Akbari and Kafkat Shabi Abul Faij (for Engl. Abul Faij). His name is also connected with the Persian version of the Mughal state, and with the Tathra Alif.

Bibliography: Shah Nawaz Khan, Mulkshahiyn Akbari; Dost Ali Akbar; Machmum, in the preface to his translation of the Annals of Akbar; Elliot and Downing, The History of India, vol. 3. See also.

(see S. B. Bhatia, History of Indian Literature, D.C. Pachauri.)

ABU L-FARADJ. A very frequent synonym.

(see S. B. Bhatia, History of Indian Literature, D.C. Pachauri.

ABU L-FARADJ. Ali b. Al-Husayn b. Muhammad b. Ahmad b. Khorasani b. Al-Imamani (or Al-Ishahani), an Arab historian. Abu L-Faradj, a descendant of the Umayyads, was born in Iraq in 1284 (897) and studied in Baghdad. He then led the life of a wandering litterateur and enjoyed the patronage of Salif al-Dawla and of the Buyyids. On the death of Isma'il b. Abbad and al-Mahalli and also of the Spanish Umayyads, whom he, however, did not seek for personally. He died on the 14th Dhu l-Hijjah 356 (21 November 967). His chief work, which alone has been preserved, is the Kitab Al-Falast; in this he collected the songs which were popular in his time, adding the accounts of their authors and their origins which appeared of interest to him. He had previously made a more extensive collection of songs with the indication of their airs but without any additional notices. The book begins with the collection of 520 songs, which, at the orders of the caliph Harun al-Rashid, the most famous musicians of his time, Ishaq bin al-Musayyib (comp. Frank Dyer, Chester, in the Journal of the American Oriental Society, vol. 31, 1910), Isma'il b. Dzanifin and Fudayl b. al-Award, and written under the caliph by Ishaq b. Ishakyn. Then follow other selected songs, especially those of the caliphs and their descendants. With every song there is indicated, besides the text, the air according to the musical terminology of Ishaq bin al-Musayyib, to these are added very detailed accounts concerning the poet, often also concerning composers and singers of both sexes. In spite of its sometimes severe order this book is our most important authority as far as the history of the third century of the Hijrah but also for the history of civilization. It was printed in 20 volumes in Biladis, 1285; a new edition in 21 volumes appeared in Cairo, 1905-1906. Wellhausen filled a gap in the 14th volume from the manuscript MS. No. 370 (Zeittrh. d. Deutsch. Morgenl. Gesellschaft, vol. 145. 19), Bruna gives gleanings from MSS. in The twenty-first volume of the Kitab Al-Falast (Leiden, 1893), F. Guida published an index under the title of Tab Ultra-

(see S. B. Bhatia, History of Indian Literature, D.C. Pachauri.)


(see S. B. Bhatia, History of Indian Literature, D.C. Pachauri.)

ABU L-FATH. [see ibid. Al-Ashani, Al-Flah.]

ABU L-FATH. Abul-Fadhl b. Ismail, name of the hero in Humaydan-the Muhamad.

ABU L-FIDAI. Ismail b. 'Ali b. Ma'mud b. Omar b. Shahbakan b. Ayth Imad al-Din al-Ayyub, an Arabian prince, historian and geographer. He was born in Dumat al-‘Umar (November 1728) in Damascus, whichever his father al-Malik al-Adil, a brother of the then prince of Hammat, al-Malik al-Mustasir (a branch of the Egyptian Ayubides), had died with his family from the Mongols. In the service of his uncle he early began his military career in the latter's feud against the crusaders; when, however, after the death of his children cousin Mahmud II on the 21st Dhu 'l-Kada 698 (20th August 1299) the vacant principality of Hammat was conferred on him but on the emir Senouj, he entered the service of Sultan al-Malik al-Ne'ir, only when he had served faithfully for 12 years was he installed as governor of Hammat on the 28th Dumat al-‘Umar 710 (14th October 1310). Two years later, when on a visit to Cairo, he received the rank of prince and the title of al-Malik al-Salih. A further recognition of his faithfulness as a vassal was accorded him on the 27th Mahram 720 (1st March 1320) when he was given the title of al-Malik al-Mu'ayyad and the hereditary rank of Sultan. He died on the 25th Mahram 725 (27th October 1331) at Ismail. As prince he was desisting in that he created useful buildings round his residence. His fame, however, mostly based on his literary work, the most important of which are his History of the world and his Geography. The former under the title of Multabat al-Din al-Abd al-Samad in the east and west and the latter in full in 3 volumes at Constantinople in 1286 (1506-1507). Single parts are: Al-Fadlan historia antemoderne arabe. vol. 2, 1794, lat. vol. 1795, 1802, lat. vol. 1795, 1802, lat. vol. 1795, 1802. The end of the work is the treaty on the title of the East and West and the latter in full in 3 volumes at Constantinople in 1286 (1506-1507). Single parts are: Al-Fadlan historia antemoderne arabe. vol. 2, 1794, lat. vol. 1795, 1802, lat. vol. 1795, 1802, lat. vol. 1795, 1802.
ABU 'L-FIDA' – ABU 'L-GHAZÂLI BEHADUR KHAN.

Abû 'l-Fida' was the Arab ruler for the ancient Antipatris, which is to be sought for in the Wáyld (saw). The shorter form 'Futrus' is also met with for the town. Usually, however, Nahr Abû Futrus (also Nahr Futrus, or Abû Nawât) is meant, which properly designates the Wâyld (saw) 'Awâlî) that flows by the town. Here Marwàn II rested on his flight to Egypt from Damascus in the year 132 (750), and shortly afterwards the town was the scene of the butchering of 72 or 80 Umayyads (comp. Theodore, Chronographia, ed. Boir, l. 457, who certainly has the same event in mind and places it at Antipatris). Subsequently diverse battles took place in the vicinity of this town.

Bibliography: Tahtab, iii. 47, 51, 64; Yücelit (ed. Houtsou), ii. 425 et sqq.; Bibliographie arabe, vii. 119; Yücelit, Muqaddim, iii. 963; iv. 831 et sqq.; Encyclopædia Biblica, pp. 188 et seq. (Y. Bouk.)

ABU 'L-FUTûH HASAN (354–430/1064–1139), Shârif of Mecca, of the family of the Mu'awiyah (called after Hasan's great-grandson Mâsûlî). Abu 'l-Futûh is especially known amongst the sons of Mecca, who reigned before the house of the Banû Kattîda (this latter being in power from 1200 till the present day), because in 1011-1012 he let himself be persuaded to lay claims to the dignity of caliph. A son of a grand-vizier, who, after his father had been killed at the election of the Fatimid caliph Hâkim, had fled to Arabia, seems to have induced him to take this step. When he had journeyed to Syria with supposed relics of Muhammad and 'All, he received news of a revolt in Mecca. As he had besides but little confidence in his followers, he hurried back and reconciled himself with Hâkim.

For the rest, his rule, as that of his son Muhammed Shâh, was distinguished from that of most of the predecessors of Kattîda by his great duration.

Bibliography: C. Snouck Hurgronje, Mîhâh, l. 59 et sqq. (C. Snouck Hurgronje.)

ABU 'L-GHAZÂLI BEHADUR KHAN, Turkish historian and sovereign of Khâjariz, was the 2nd son of 'Arab Muhammad Khan, whose capital was Urgandz, and who was descended from the Cinghit Khâns. He was born near Urgandz in 1603 (the year of the birth; the date given by himself of the Hegira — 1014 — cannot be correct). Being on bad terms with his brothers, his father invested him with the government of the town of Kât; he commanded the right wing when his father was defeated by his rebellious sons, and took refuge at Semach and with Imam Kuli Khan. On the accession of his brother Isfendiyâr he received Urgandz as his appanage (1033 = 1623), which had become almost a desert after the Ame-raft had changed its bed to the sea into the Aral Sea (about 1575). He was afterwards exiled to Persia and remained ten years at Isphâhân. After the death of Isfendiyâr at the beginning of the year of the sheep (1643), he was proclaimed Khan of Khâjariz. He declared war against the Turkomans and killed a great number of
them, retook Kātes, fought the Kalunaks and their laid waste the conditions of Bokhārā (1065 = 1655 and 1656). He died in 1704 (year of the Hijra 1065), after a reign of 33 years. His work called Shāfi-qasi Tūrk, written in Tūrk (Cagman), contains the history of the ancestor of the Cagmanis together with that of his conquerors and his descendants, especially of the branch of Shāfi-qasi. He began to write it in 1674 (1664) at the end of his life; feeling that he could not complete it, he divided it among his son Abu l-Muqaffā Al-Muhammad Behāder to finish it; the latter wrote the part from 1054 (1644) to the end; the work was finished in 1706 (1695). The first known manuscript of it was found in Siberia by Tabler of Stahlenberg, a Swedish officer, who was made prisoner at the battle of Poltava, and who made the German translation published by Messeritschmidt (Göttingen, 1730).

**Bibliography:** Pertsch, Historie Mongolorum et Tartarorum (text), Kazan, 1823; Beneš, Histoire, histographe des Tartars (text) and French translation, 1720; Descriptions, Hist. des Mongols et des Tartars, text and French translation, ii. 312 et seq.; A. Sturhmann, Notice sur le M. et la premiere traduction de la chronique d'Alagh-Bej-Behâder (Stockholm, 1889); Journal, des Savants, Sept. 1727, p. 85.

**ABU HABBA (father of gharb)**

The name of an extensive area of ruins, south-west of Bagdad and north-west of Muṣṭafâ, a short distance from the east bank of the Euphrates. The excavations conducted there by H. Rassam in the years 1881 and 1882 proved that Abu Ḥabba is the site of the old Babylonian town of Sippur, which had formerly been sought for in the ruins of Sīsara. (see Sīsara; Peter, the author of Sīsara, situated much more to the north, on account of the similarity of the names. The excavations undertaken by Father Scholl in 1894 at Abu Ḥabba were also crowned with great success. The cuneiform inscriptions obtained by Rassam, Scholl and certain Arabs consist mostly of texts of the so-called contract literature, i.e. of juristic or business documents. These, for the most part, come from the archives of the famous temple of the sun god (Shmas). Sippur was one of the most ancient towns of Babylon; its existence can be traced back in documentary records far back, as far as the beginning of the third millennium before Christ. The Euphrates probably flowed close by the town; at the present day its bed is some 12 km. (7½ miles) distant from the ruins. Sippur formed with Agade (also called Sippur el Anuual, i.e. Sippur the town of the goddess Anuual), which was probably only separated from it by the Euphrates, a double town, and to distinguish it from Agade it is sometimes called Sippur el Shamash, i.e. Sippur, the town of Shamash, i.e. it is still a most peculiar point whether these towns together correspond to the Biblical Semiramis (II Kings, 21: 18).


**ABU HABS**

**ABU HABS (son of Māsūd)**

Abu Habs, or Masud, is the author of the novel of Dehle Nefusa, an Arabisch scholar mentioned in the Kitāb al-ṣawā'id of Shamas. pp. 561, 562, in a short notice, without any indication as to date. He translated into Arabic the old 'Abdāl of the Abbasites of the Maghrib, written originally in the Berber tongue. It is still the cahemical used by the Abbasites of the Maghrib and by the Almoravids. The 'Abdāl of Abu Habs has given rise to numerous commentaries, amongst which the 'Abdāl, the author of the Kitāb al-ṣawā'id, which is extant in manuscript with the Arabische commentaries of the Abbasites of the Maghrib and of Dehle Nefusa. Next in rank some certain commentaries of Shamsī, Abu l-Rasam al-Thalāt (18th cent.), and the older one of Abu Sulaimān Dāwūd b. Bahrām al-Thalāt, which have been autographed or printed as an appendix to the 'Abdāl in several collections edited in Algiers or at Cairo.

The 'Abdāl of Abu Habs has been published and translated with notes taken from the Abbasite commentators by A. de Motylns (Le Caire populaire des Abbasides algériens. — Recueil de manuscrits et de textes publiés par l'École des Lettres et des Médecins, en l'honneur du XVIIe Congrès des Orientistes d'Algérie. — Alger, 1905).

Following the order in which Shamas gives his biographical articles, we may suppose that 'Omar b. Ḥaṣīm lived at the end of the eighth or at the beginning of the ninth century of the Hegira.

**ABU HABA (a Handahī)**

A. de Motylns. [See 'ABU HABA (a Handahī)].

**ABU HABA (a Handahī)**

Abu l-Murak, a Kurd chief, lord of the slave (v. b.), who took part in the campaign against the Serbs. Then 1404–1405 (1111), and who, besides, played an important part in the wars of the later Seljukis, Mal'kūt and Mawdūd.
or in the sense ‘upholder of pure monothelmism’), jurist, philosopher, Sufi, and compiler of manuals, lived in the fourth (10th) century. Little was known of his biography, but four documents quoted by Yakt quoted that he was alive in Baghdad in 400 (Feb. 1010), and that he died at the age of more than eighty. His home was placed by different authorities at Nishapur, Shiraz, or Wasit. Much of life was spent in Bagdad, where he studied grammar under Abu Sa'id al-Strati, and 'Ali b. Isâ al-Rumânî, Shāfi‘i law under Abu Hamîd al-Marwânî and Abu Bekr al-Shirîni.

At a late period of his life he attended the philosophical courses of Yâhya b. 'Abî, Abu Sulaiman al-Muhammed, al-Tâhir 'al-Logian, and others, at various times between 361 and 391 (971—1001).

Owing to historical opinions expressed by him in works now lost, he was banished from Bagdad (where he had apparently supported himself by acting as scribe) by Mahdâl (â. 352 = 963), and at first applied for help to Abu al-Amid in Khorasan, whom he approached with an elaborate epistle, afterward published by him as a model of eloquence. From 370 to 376 (977—980) he lived at the court of Abu al-Abbdâl at Raj, where, having refused to act as amanuensis, he failed to receive any gratuities; he afterwards arranged himself on both sides by attaching them in a treatise on their faults, as well as by active in his work entitled al-Masâmi‘. He appears to have had more success with the viziers of Samânid al-Dawla, Abu al-Amid (d. 375 = 985-986), and ‘Abî Allah b. al-‘Arâj al-Shirâni. The last part of his life was again spent in Bagdad, where he lived in poverty. Towards the end of it he burned his library, for which he alleged he excused the neglect of the people of Bagdad, among whom he had lived twenty years. In the preface to his Treatise on Friendship he makes a similar complaint of being despoiled by general consent at the capital. The following list of his works is given by Yäkhî (Ma‘âli‘ as-sadârât, Constantineople, MS.):

1. On Friends and Friendship (Constantineople, 1304), with an appendix on the sciences.
2. Refutation of Ibn Dù‘ân’s commentary on Matanâlât.
3. Al-Mâ‘āk, az-‘âm al-Màxâya (quoted by al-Khîfi, p. 284), a passage of which is quoted in the Zillab, d. Dîrit, Moriggi, Gerlede, il. 30, first called attention to by Ibn ‘Arâj, Mosâminâ, il. 188, and by Gurgull, Ma‘âli‘ as-sadârât, H. 62, and perhaps also in Yäkhî, sec. cit., also gives several extracts.
5. Al-Jûmî‘.
6. Al-Ma‘âkâh (published, with the title Ma‘âkâh or as-Ma‘âkâh, at Bombay, without date; see also Catal. cod. sv. bibl. ac. Lucknow Ratione, 1st ed., il. 314-315).
7. Nîyâf al-‘ârâj.
8. Thârîq al-‘ârâj (of this a large extract is given by Yäkhî in his life of Alî al-Dînawarî).
10. Al-‘ârâj as-sâli’il izzâ fi al-jî’ve (an al-Masâmi‘ al-Masâmi‘).
The text contains a passage in another language, which appears to be a historical account. The content is not translatable to English due to the nature of the language and the context. However, the document seems to be discussing historical events, possibly relating to a person named Abu Hammû Musa II, and mentions historical figures and events such as the Edirnekapı and the city of Tiemce. The passage includes terms and names that are indicative of a historical or legal context, such as legal titles, names of individuals, and possibly locations.

The text also mentions the city of Tiemce, which was an important city in the history of the region. It is mentioned in the context of the time of the deserters of the army, and the attempt to reinstate the young Abû Hammû before the walls of Tiemce, and the deserters of the army, which led to the resignation of the Amir of Edirne. The text highlights the actions of Abu Hammû, which were significant in the context of the region.
Hammāt succumbed in getting back again a little later. In 728 (1370) the capital fell in the hands of the king of Fez, who placed his own governor in charge of the town, whilst the unfortunate Abū Hammāt had to flee to the Mūlab and the desert.

The sultan of Fez, Abūl al-ʿAlā, having died in Rabī‘ 2 (October 1375), the Marinid army evacuated Tlemcen and the kingdom. Abū Hammāt, having been immediately recalled, left his retreat and to his great surprise recovered the possession of his capital.

Having returned in such an extraordinary manner to the head of his kingdom Abū Hammāt set himself to the pacification of his states. But hardy he could put down a revolt on one side when a rising against his authority took place elsewhere, and a pretender to the throne appeared somewhere. The Kālidīn gives abundant details about these events, in some of which he was besides directly implicated.

Besides these continual troubles Abū Hammāt had to put up with many anomalies in his family, with his own children. His eldest son, Abū Taḥṭīf, heir presumptive to the throne, made him suffer every kind of vexation. As early as 780 (1378-1379) Abū Taḥṭīf showed the sentiments with which he was animated with regard to his father by causing the assassination of Yāḥyā b. Kālidīn, the historian, secretary and intimate friend of Abū Hammāt (Rammālah 780 or Dec. 1378, Jun. 1379). Towards the end of 788 (Jan. 1387) this son of the king had all of his brothers who were in Tlemcen arrested together with his father himself, and shut up the latter in a prison at Ouan. Abū Hammāt, however, succeeded in escaping and even in recovering his kingdom; but Abū Taḥṭīf took refuge at the court of Fez and returned at the head of a Marinid army to attack his father in his capital. Abū Hammāt was killed in a battle against the army under his son's command on the 2nd Dhu ‘l-Qa‘dah 789 (21 Nov. 1386).

Being of a highly cultivated mind, he sought for the society of the famous scholars and poets of his time; he was, further, benevolent and readily accessible to the humblest of his subjects which made him popular. If he lacked energy and courage on the field of battle he had as a compensation a very resourceful mind in expedients. He could beguile his enemies and get himself cleverly out of difficulties; thus in spite of all the reverses of fortune he suffered he was able to make his way to power.

Abū Hammāt wrote for the use of his son a treatise on political ethics, published at Tunis (1927–1928) under the title of Wīṣāf al-malik fī tūṣūḥ al-anwār, of which Mariano Gozzi has made a Spanish translation entitled Al villor de poetas (Saragossa, 1899, in the Colección de escritos árabes, iv).

The yearly festival of the birthday of the Prophet gave occasion, in Abū Hammāt’s time, for great rejoicings and literary displays, the importance of which has been noted by the chroniclers. Long poems in praise of the Prophet and of the King of Tlemcen were sung in the royal halls in the presence of a crowd of guests, who were supplied with quantities of savory dishes. On this occasion see the great mechanical clock, which embellished the palace of the king; and of which al-Tasāwī has given a complete description, was made to play.

Abū Hammāt wished to show the interest he bore towards intellectual works by having a new school built; he himself installed there the celebrated professor Shīrī Abū ‘Abd Allāh. This establishment, richly endowed, received the same of Medrasa Yaḥyāyya from the name of the king’s father, Abū Yaḥyā, who was buried there.

The epitaph engraved on the marble of the tomb of Abū Hammāt has been published by Brusselard.

[Bibliography: Ibn Khaṭīb, Jāhil (Hist. des Berb.), ill. 456 et seq.; al-Tasāwī (Fatḥ, Commentaire), pp. 147–1438); Brusselard, Timbres des armées, ii, 117, 118, pp. LXXI et seq. [See also the bibliography under "Aḥmedbāhāry." [A. Bell.]]

Abū Hānīfah [See Abū Hānīfah]

Abū Hānīfah: A Musulman jurist, the founder of the Ḥanfī school which is named after him. He was probably born in the year 80 (699) and died in the year 132 (752) at the age of 70. His grandfather Zūhūr was brought to Kūfa from Persia as a slave by the Muhammedan conquerors and received his freedom in that town, thus becoming the chief (Marāb) of the Arabian tribe of Taim-Allāh, to which his liberator belonged.

Ṭāhūr, the father of Abū Hānīfah, was born a member of this tribe. He probably belonged to the ‘Alīde party, for it is expressly stated (e.g., Nawawī, ed. Wustenfeld, p. 699) that 'Abdul-basīt his father and his descendants.

Abū Hānīfah was a prominent scholar and devoted the whole of his long life to the study of the sacred science. His public lectures in Kūfa soon gave him a name as a great scholar and his utterances had great weight with the persons round him. People flocked daily to hear him and to question him on the ritual and on the law. The Ḥanfī school named after him is one of the four orthodox Madhābi (i.e. courts, schools), which have maintained themselves to this day in Islam.

The opinion of many European writers that Abū Hānīfah worked on quite new principles and erected a very intolerant system, in which he made the greatest concessions to the speculative method of deduction (the ṣiḥḥah) is quite unfounded. It is true that he was open to the reproach made by his opponents that he attached little importance to tradition but rather independently followed his own judgment (ra’y). The scholars in the two holy cities, Mecca and Medina, asserted that he was unacquainted with tradition and gave free play to caprice. But we should not be led astray by these statements, hostile as they are to Abū Hānīfah. In any case there is in general no real difference of principle between the different Fiqh schools in Islam.

Abū Hānīfah appears to have confined himself during the whole of his life to imparting his teaching only to his auditors; many Arabic writers quote his views, and have thus formed the basis of the whole Ḥanfī legal literature from the very beginning of the Ḥanfī school up to the present day. It appears, however, that he himself never wrote anything. The titles of some of his small works are indeed mentioned, but
they are said to have been composed by his disciples, and most especially by his grandson b. b. b. Hammad. Of these works ascribed to Abu Hanifa the best known is probably a small pamphlet on the civil and religious doctrines of al-zuhhar. The authenticity of this work has been doubted, because it contains a protest against the Māridite doctrine, to which Abu Hanifa himself is said to have subscribed (A. v. Kreuser, Gesch. d. islam. Ideen, p. 35, note 2 to T. Sachau, Zur ältesten Gründl. des muhammed. Rechts, p. 14—Sittengesch. des phil.-hist. Clauss, De origine et fonte vitae academ. d. Wissenschaft., lxx. 11:1; M. von Houtmann, De stridum. inst. civil. et religios. Yasus-his., p. 176). The so-called Manual of Abu Hanifa is a collection of traditions compiled by his disciples and later Hanafees, which the master, no doubt to give them his guarnatea, had used in his teaching and worked up into a complete edition according to the chapters of the Fīqh (Goldziher, Musamman Stud., ii. 330).

Abu Hanifa’s life we know but little. He was an independent, well-off man, who made his living as a merchant, having a business in cloth. Most of Abu Hanifa’s later biographers relate that Ya‘lād b. ‘Omar b. Habib, the governor of the Umayyads in Kufa, and later on the caliph al-Manṣūr wanted to compel him, by corporal punishment, to accept the office of judge, and that Abu Hanifa died in prison in the year 150 (707) in consequence of the ill-treatment, to which he was subjected on account of his persistent refusal.

Perhaps this is only a legend, invented by later Hanafees, who could not understand that the Government had never tried to induce the master to enter its service. In any case Kufa was in Abu Hanifa’s time the seat of the Umayyad government, and later on, after the expulsion of the Umayyads, it was the residence of the first two ‘Abbāsid s. Abu Hanifa’s native town was therefore in that stormy period the centre of the tremendous agitation caused by the dynastic change. Probably Abu Hanifa had, when the ‘Abbāsides began to agitate against the Umayyads, joined the movement with which he no doubt sympathized. When then, after the fall of the Umayyads, the new rulers drove back their cousins and all the ‘Alids, he probably in his disappointment took the part of those later against the ‘Abbāsides. This would explain his being persecuted and punished. Perhaps the Government made attempts to win over this influential man by promises of high office and by threats and punishments. It is well known that many pious, independent men in those days deemed it wrong and refused to enter the service of the Government or to accept an office dependent on it (comp. Goldziher, loc. cit., p. 39).

According to other less trustworthy accounts Abu Hanifa died later and not in prison.


**ABU ʿL-ḤASAN.** [See al-ʾAbdār, al-]

**ABU ʿL-ḤASAN (or Abū ʿl-Ḥasan) Muḥammad b. Imāmī b. Simāmī, the caliphal viceroy under the ‘Abbāsid princes: Abū al-Malik ʿIb. Manṣūr I and Nūh II, he was three times governor of Kūfa in the years 436—462, 350—377, 378—396, 968—983, 986—990, during his second governorship of 20 years he practically enjoyed the esteem of an independent prince and obeyed the Sāmūtādīs only as far as pleased them. On the accession of Nūh II (385 et seq.) he was overwhelmed with the highest honors, being recipient of the title of Nārī al-Dawla; his daughter was married to the sovereign, but as early as the year 371 (984) he was, at the instigation of the vizier Abū ʿl-Ḥasan ʿOtba, ignominiously deposed. After mature reflection he abandoned his first thoughts of asserting himself by armed force and retired to his hereditary estates. After the removal of the vizier and the outbreak of civil war he was restored to the government, kept the position, till his death; he was succeeded by his son Abū ʿAli (q. v.).

The clergy praises Abū ʿl-Ḥasan as a god-fearing and just emir; comp. Samʿānī, Kitāb al-ʿarbūs, a.v. al-Qanīrī (quotation from al-Baytūrī, Tārīkh Nāṣirī, made by Barthold in Türkistan in the time of the Mongol invasion), Russian, i. 60); in other authorities he is credited with many violent deeds. In the description of the events at the time of his deposition there are two series of traditions, according as the compiler took the vizier’s side (ʿOtba) and the compilers depended on him, such as Ibn al-Athīr, Mkhkhdm, etc., or the government’s (as Gardî, Awwā and Hand; Allâh Kâshânî, comp. the text of Gardî and Awwā in Barthold, Türkistan etc., 3. 18 et seq., 93 et seq. (W. Barthold).}

**ABU HASHIM.** [See al-Qānūnī.]

**ABU HASHIM.** Abū ʿAli b. Muḥammad b. Abī ʿAlī b. Abī ʿAlī b. Muḥammad, an ʿAlīd in the line of Abū ʿAlī b. Muḥammad, was the father of the well-known Muḥammad b. al-Ḥanṣāyya, and was venerated by the Shiʿites as their recognized chief. Shortly before his death he is said to have bequeathed his own and his family’s claim to the ʿImāmat to the ʿAbbāsīde Muḥammad b. All, the father of the subsequent caliphs al-Saffār and al-Manṣūr. This statement, though found in the oldest Arabi historians, is strongly doubted by more recent investigators, and is to be ascribed to the invention of the followers of the ʿAbbāsīde, who desired to prove in this way the claim of the ʿAbbāsīde to the caliphate. Abū Ḥashim died in the reign of Sulaymān b. Abī al-Malik in Husainiyya, a small place south of the Dead Sea, which the ʿAbbāsīde pretenders had chosen as their residence. Bibliographie: Ibn Khallikān in ‘alām al-aʿlam (tronk), li. 553—565; A. von Kreuter, Kunstre- gesch. des Orientes unter den Chalīfīn, b. 491—497; Goldziher, in the Sittengesch. der phil.-hist. Classe der kais. Akademie der Wissenschaften, lxxviii. 500 et seq.; ibid. Die Schriften der Abī Hanīfa, pp. 3, 12 et seq.; Snouck Hurgronje, in Literaturkritik, fur orient. Philosophie, b. 419 et seq.; idem, Le droit musulman, p. 54 (= Règles de l’histoire des religions, xxxviii. 186); A. Sprenger, in the Zeitschr. der vergl. Rechtswissenschaft, 9, 15 et seq.; Bruckemann, Grund. d. islam. Litteratur-, 1. 160 et seq. (Th. W. Juttner.)

**ABU HASHIM.** [See al-Qānūnī.]
ABU HÂSHIM MUHAMMAD (455–484 = 1065–1093), a qadi of Mecca. He finally obtained this dignity through that the pious prince of Yemen, al-Salâhi, who put with his troops a stop to the brutal sheriffs of the sheriffs for the upper land and formally installed Abu Hâshim. Most of the sheriffs who held supreme power in Mecca before Kâthîd (598 = 1200) were descendants of Abu Hâshim’s and were named after him or after his great-great-grandfather Hâshâmî (Hâshâmîs). During his long period of office, Abu Hâshim exploited the pilgrims in every way possible, even by plundering them, and trafficked with the rights of supremacy which he sold alternately to the caliph of Baghdad and the Fatimide caliph of Egypt.


ABU HÂTIM (Sahl b. Muhammad) al-Squirvânt (or al-Siqsî), an Arabian philologist of Byzantium. He was a pupil of al-Usâfî, Abu Zaid al-Amastî, and Abu ‘Ubaydâ Ma’mar b. al-Muthânis, whose traditions concerning Arabical philology, poetry and antiques he propagated. He learnt the grammatical principles of Shemawh from al-Akhfash, but was not able to make a name for himself in the finesse of grammatical. The subjects in which he excelled are poetry and the knowledge of the old poets and their language; he was also esteemed as a Koran scholar. Nevertheless the old lists (see Führer, Die grammatischen Schulen der Araber, p. 88) contain besides works on the above mentioned subjects also grammatical pamphlets. On the other hand, no mention is made of his Kûthî al-anunnawât (On those who live long) and the Kûthî al-muqaddîs (Testament) belonging to it. Amongst his pupils Ibn Durânî (355) and al-Muhaqqâd (455) are the best known. The date of his death is given between 248 and 255 (862–869); probably the latest date (255) given by Ibn Durânî is the correct one. Of his works there have been published a Book on the palm first reviewed by S. Ciano in the Archivio Società Storica Italiana, vol. I. 1873, comp. Zeitsschr. d. Deutsch. Morgenl. Gesellschaft, xxviii. 500 et seq.; by Bartolomeo Legati, in the Atti della Reale Accademia degli Lincei, iii. 1859, and the Book on the long-lived by L. Goldscheider (Abh. der arab. Philologen, ii. Leyden, 1899).

(De Motsukiier.)

ABU' HAWL ( Hubbard, l. e. “Father of Terror,” the Arabic designation for the sphinx of Gizeh (Gizh). Certain authors call it simply al-Samâm “the idol,” but its proper name was already mentioned in the Fatimide epoch. At that time it was also known under the Coptic name Bîhî (Bîhil), or, according to Kühni in Mexico, Bâhiha (Bâhîwâ). Abu’Hawl is probably an Arabic popular etymology deriving from the Coptic name; the initial B contains probably the Coptic article, which in Arabic is often transformed into Abîh. Ancient tradition understands under Abu’Hawl only the head of the sphinx, as its limon formed body was buried in sand in the Middle Ages, and only in 1817 was laid bare. Modern Arabians use the word in the sense of long-lived, and not only for the one near the pyramid, but also for the one near the nilus.

The Arabs, who were not acquainted with the ancient Egyptian culture, considered with superstitions the majestic head projecting from the sand of the desert. It was considered as a talisman which hindered the progress of the sand of the desert into the Nile valley, a magic power sacrosanct by others to the pyramids. A colossal statue in the shape of a woman according to its description it must be lost with the child Horus, placed on the other shore of the Nile, in Fusjât, passed as the beloved one of Abu’Hawl. The former turned its back to the water just as Abu’Hawl to the desert, and was considered as a talisman against the inundation of Fusjât by the high water. In 712 (1311–1312), it fell into the hands of treasure-seekers, and its stones were built into a mosque. Another tradition considers Abu’Hawl as the image of the legendary Usamun, to whom the Sabeans, it is said, brought offerings of white hens and frankincense.

Arabic reports contribute very little to the history of this monument. According to al-Mugaddas, as early as 375 (985) the face, it seems, was
no longer intact, although later reports praise the beauty and harmony of the features, frequently pointing out the reddish color. Towards 290 (1378) a funereal shield added some damages to the statue.


ABU ’l-HUDHAIL MUHAMMAD b. AL-
HISHÁF AL-ABDUL-AL-LÀH, one of the principal representatives of the Mu’tazilis school, was born in 135 (753-753). He was a native of Basra, a freedman of the tribe of 'Abd al-Ra’s. He went to study at Baghdad, where he was the pupil of a dialectician. According to Marwân, Paris, 304-305, after his return to Baghdad in 308 al-Mârîmî persuaded him to come to his court, as well as Nâqî, another celebrated Mu’
	azil, to argue with the partisans or opponents of their opinions. Shahrastân (ed. Cureton, p. 141) tells us of other disputations that he had with Hâjjî b. al-Hâkim, who professed certain anthropomorphic opinions with regard to God.

The date of Abu ’l-Hudhail’s death is often put at 333 (849-850), which would give him a hundred and one Muslim years. Abu ’l-Másîlîyn (ed. Jâmi’ and Matth., l. 719) gives the above date as that of the death of this doctor according to al-Tabâhî, declares, however, in another place (ib., p. 675), adding some other details, that Abu ’l-
Hudhail died in 326 (840-841). It seems that the latter should be preferred.

The works of Abu ’l-Hudhail have not reached us. We know from Shahrastân and al-Iqût something of his doctrines. Shahrastân establishes ten points by which his philosophy differs from the ordinary teaching of the Mu’tazilis. These points refer to theodicy, to the question of free will and to ethics.

With regard to theodicy, Abu ’l-Hudhail admits the qualities and attributes of God in opposition to the Mu’tazilite school which denies them, but he identifies them with the divine essence! God is knowing through knowledge and knowledge is his essence, powerful through power and power is his essence, etc. So that qualities would be only fashions of the divine essence. Shahrastân compares them to the divine persons of the Christian theology, a comparison one could scarcely understand unless one recalls the custom the Greeks had had of personifying the attributes. — On the subject of the will in God, Abu ’l-Hudhail distinguishes volition from the thing willed; further, he distinguishes creative will from legislative will. The will to create is creation itself, and this will, distinct from the object created, is not in a place. Abu ’l-Hudhail was the first to express this last opinion which was at once adopted by the Mu’tazilite school. The divine word is distinguished in the same manner as the will; the creative word expressed by the phrase ‘He let be’ is identical with creation and is not in a place; the legislative word, comprising preceptive and prohibitive maxims as well as revelations, is in a place, by way of an accident.

As to the question of fatalism Abu ’l-Hudhail naturally admits free will, like all Mu’tazilites, with this difference that he does not attribute free will to the other life. In eternal life all actions are necessary and created by God, without which there would still be need of the Law. This doctrine, moreover, admits that the future life will cease and that individuals will reach a state of repose, happy for some, painful for others; this opinion is not founded on theological but on logical grounds, that is to say Abu ’l-Hudhail did not feel able to admit motion without beginning or end. As to the duration of physical life he teaches a mitigated fatalism: he believes that man dies only at the destined hour, always excepting cases of violent death.

In morals Abu ’l-Hudhail studies the question arising from the subject of the moral responsibility of man and the knowledge at what moment an act is in existence. He only recognizes an accomplished act; for him ‘he does’ is quite different from ‘he has done’. This is applied to the act of the ilah: but it is the same for the act of the heart: desire, volition do not exist completely, as long as the power of executing it is wanting to the limbs. — Another important moral idea is that which we call the natural law. His doctrine points out that man, who are able to reflect, having lived before the revelation, must know God and a certain minimum of morals by rational demonstration, and that, if they failed to reach this knowledge, they were liable to eternal punishment. The Mu’tazilites for the greater part shared this opinion.

Bibliography: Ibn Khalilik (ed. Wustenfeld), 59, 617; Shahrastân (ed. Cureton), pp. 34-43 (Hetzbrucker, i. 48-53); H. Steinert, Die Mu’taziliten oder die Freidenker im Islam (Leipzig, 1865); J. de Bœc, Tel. histoire de la philosophie en Islam (London, 1903); Carre de Vaux, Antistasis (Paris, 1800); Statio quintâ et sexta et appendix theror Moravici, auctore Aristhon de Dun, ad Iqût (ed. Socranis, Leipzig, 1548); Kûtar al-umûrâtîf (Constantinople, 1239); W. Arnold, al-Mu’tazîlî (Leipzig, 1865).

ABU HURAÎRÂ, a member of the Salmân b. Faḥm class of the South-Arabian tribe of Ard, a companion of the Prophet and a zealous propagator of his words and deeds. He is generally known by his Khânas Abu Huraîrâ; the most divergent statements concerning his real name in heavenburdens and in Islam have been handed down. In the most trustworthy accounts his name varies between ‘Abd al-Rahmân b. Sulaym (see Nasawi, ed. Wustenfeld, p. 770) and ‘Abd al-Ra’ûf, ibn Durayd, Kûtar al-umûrâtîf, p. 295); the name of the father of the little cat is supposed to have been given him on account of his tenderness to cats. He came to Medina in the year of the battle at Khâtîb (7 = 629), joined Čulma and thenceforward lived with him. At first he is said to have earned his sustenance as a horse-dealer. His constant intercourse with the Prophet encouraged him after the latter’s death to transmit a greater number of Hadîths in his name than the other companions; the number of those that are supposed to come from him is estimated at 3500, but certainly a great part of them have been foisted on him. Amongst those who had heard the sayings transmitted by him are to be found
the names of the most respected members of the oldest Islamic community. Legend justifies the idea of infallible memory, with which he imparted his numerous traditions, by inventing the tale that the Prophet had with his own hands wrapped him in a cloth spread out in front of them during their conversation and then by this means he was seen in the faithful remembrance of what he had heard—a fabulous text which is also to be met with as a symbol of intimate friendship. On account of his great renown as an interpreter of the sayings and deeds of the Prophet, ‘Umar was able to appoint him prefect of Bahrain. After his deposition, he refused the caliph’s offer to restore him to the office, and preferred to remain for a length of time in Medina as a private citizen. It is very improbable that Marwan, who favored him in many other ways, appointed him as his lieutenant in the governorship of Medina. Abu Huraira died in the year 57 or 58 (676–678) at the age of 78.

The humorous temperament (manasa) of Abu Huraira, which gave rise to numerous anecdotes (Ibn Kaysan, ed. Wüstten, p. 421), is often reflected in the way he gave his Hadith communications, in which he placed the most unimportant things in pathetic asides. The manner of his speech of information which he always had in hand (the Abu Huraira Hadiths take up no less than 415 pages in the Musnad of Ibn Hanbal, II. 428–542) appears to have raised suspicion of their trustworthiness in the minds of his immediate auditors, nor did he hesitate to give utterance to their suspicions in a formal form (compare also Buhrat, Paddal, 597, No. 1). He had several times been defrauded and slighted against the charge of idle talk. These facts give our criticism every reason to be prudent and sceptic. Sprenger calls Abu Huraira “Extreme of praise humbug.” At the same time we must take into account the fact that most of the sayings of which tradition makes him the originator were probably told on him at a later date.

Bibliography: Muslim, ‘Abd. v. 202 (Buhrat and Timirio have an especial place in the Jari’il of Abu Huraira): Ibn al-‘Ati’i, Usul al-ga’ib, v. 315; Sprenger, Das Leben und die Lehre der Mohammedani, III. pp. 120–121; Goldberg, Abil, vom alten Philosophen, B. 491; idem, in the Zeitliche, 4. Demarch, Morgen, Geschicht. I. 471; D. S. Margoliouth, Mohammed, p. 352. (Goldziher.)

ABU HUSAIN (Bani Abu Husain), name of a Kelbia family. To this belonged the Fātimid governors, who since 936 (945) ruled over Sicily [q.v.]

ABU ISHAK. (See Al-Ishāk and Al-Iṣbāl al-‘Adil)

ABU KALAMUN, also Bi Kalamun, the usual designation in Persian but more rare in Arabic for the chameleon. Originally Abu Kalamun designated the pisces (Grock ṣaira’āt), of whose slender bodies (ṣairi biḥabba, uṣīn mo’āl) consist the small, greenish bodies of the chameleons. The philologists (Ṣafī, Aḥsan, Ḥuwairi) know Abu Kalamun almost only as a kind of cloth of variegated colors brought into commerce by the Byzantines. The original signification of the name was therefore forgotten, some connected it with Mount Kalamun near Damascus, and Kazwin (ed. Wüstten, II. 364), who was acquainted with the production and use of the ‘ṣa‘w’ wool on

the Spanish coast, knows Abu Kalamun only as a cloth woven after the colors of Abu ʿAmarah [q.v.].


ABU KALB, “father of the dog,” Arabic designation for the chameleon, for which the lion was regarded as a dog.

ABU KALDIJAR AL-MU’AMMA R B. SULTAN

Al-Dawla, a Buyyide, had been appointed by his father as governor of al-Awzā’ in 412 (1021). On the death of the latter (415 = 1024) he was called to Shīrāz to succeed him, but was forestalled by his paternal uncle Abu ‘Ukbarī b. Bahā’ al-Dawla, governor of Kirmān, with the help of the Turkish guard, which preferred him. Abu Kaldijār gathered some troops, who defeated his uncle’s army and entered Shīrāz; but he would not hold his own there because of the hostility and discontent of the Dailamite garrison. The peace which resulted only left him Kirmān; a fresh victory gave him Fars (417 = 1026), although he was detested by the inhabitants of the country. He was called just pillaged Anbar, acknowledged his suzerainty; on the contrary the inhabitants of the marshes of Lower Badūn (al-Battah) revolted under the command of Abu ‘Abd Allāh al-Husain b. Bkhr al-Shaftāb, his old leader, on account of the exactness to which they had to submit (418 = 1027). The same year he attacked his uncle Abu ‘Ukbarī to take Kirmān from him, but failed. Abu Kaldijār supported the progress of his army and peace was concluded on the terms of the partition of Fars and Kirmān between the two princes. He took as his minister al-Adil Bahrūn, son of Māfūn’s of Kāzvin; taking advantage of the struggles between the Turkish and Dailamite troops, he took possession of Bosra (419 = 1028), of Kirmān, without striking a blow, at the request of the inhabitants, after the death of Abu ‘Ukbarī in 420 (1029), which he could not keep. He saw Abu al-Awzā’ pillaged and the women of his family taken as prisoners to Bagdad by Dā’al al-Dawla, he attacked him and was routed after three days’ fighting; the situation was retrieved with the money of his minister al-Adil. In 421 (1030)  he joined battle with Dā’al al-Dawla at al-Maṣṭar, the capital of Mesawa, was defeated and lost that place, which was recovered shortly afterwards on the arrival of reinforcements; he left Bosra, then was recalled thither by the inhabitants. In 423 (1032) he put to death the sūḥābī Sanā‘a, who had left him only a nominal power. In 428 (1036–1037),  Būr Ṭagḥān tried to get him recognized as master of Bagdad, but without success. He made peace with his uncle Dā’al, who gave his daughter in marriage to Abu Mansūr, son of Abu Kaldijār. He took Bosra (431 = 1039–1040), tried in vain to seize Ḥippāh by treating reinforcements near the city. Omnā then in revolt (435 = 1041–1042) and delivered Dā’al in Kirmān, which was besieged by the Ghuris of Toghril-ī-gal. The Sīlīdīs (434 = 1042–1043).

On the death of Dā’al al-Dawla (4th Shābān 435 = 9th March 1044) he succeeded him at Bagdad on promising hostages to the Turkish troops, and was enthroned the following year with the title
of Muhiyi 'l-Din. He retook two fortresses in Kirman from Fatihars, the son of 'Ali al-Dawla, and was recognized as suzerain by Gereşepâ, also summoned. Abu 'L-Kalidja', another son of the same, who had just seized Hamadhân from Toghrâl-beg, but who remained there only one year. He retook the walls of Shīrah, a work which was finished in four years, and saw himself acknowledged as Isphahân, but, having lost 14,000 horses, he was supplanted (437 = 1045-1046). He acknowledged the suzerainty of Toghrâl-beg (438 = 1046-1047). Peace having been concluded, he gave his promise in marriage to the Seldôiid sovereign (Râhî II. 439 = Oct. 1047). He took possession of al-Kāṣim the same year and imprisoned his minister İbu 'l-Sûhârî, the son of Fâārâbî; the death of this person, which took place the following year, was even attributed to his orders. He died on the 4th Dhu-l-Hijja 446 (14th Oct. 1048) at Jâmilâ in Kirman, from an anagae contracted whilst mounted, in the age of 40 lunar years, after a reign of 4 years at Bagdad. His camp was pillaged by the Târâkī, the Dâlîmâtes saved his only son Ahi Mântûr, Fîtâ Şârûn. His eldest son al-Mâlik al-Kâshânî (a title which the calligraph refused to recognize) Khorrâ Fîtûs succeeded him at Bagdad.

**Bibliography:** İbu 'l-Athîr (ed. Tombah.), fis. 228-283; Mîrkonndî, Konfîyât-ı alvârî, IV. 53, 54.

The same name was borne by a son of 'Ali al-Dawla b. Kâlûyû, who was in command at Hamadhân in 429 (1037-1038) when that town was attacked by the Gûr, and saved by a treaty of peace, but he could not defend it the following year, after the taking of Râhî, and died to Kâkâwâr (İbu 'l-Athîr, ix. 270-274). - by the general and minister of Dârû b. Mînûzîl b. Khâbûr the Zâiyâbî, Abu 'L-Kalidja b. Wâhûnî al-Kâshânî, whose imprisonment by Anbâhshâni, the brother of the former, was the cause of the conquest of Lâjurjânân and of Târâk in Bagdad in 433 (1041-1042) (İbu, xiii. 301, 340); - by Fâhîr al-Dawla, b. Rûkûn al-Dawla (478-490); al-Rûtînî, p. 133; - by Şâhwâlmîn b. 'Abîd al-Dawla, Abu Shâhûrî Iskâwûrî, 9th Râjîdî and Amîr al-Umâmî (982-988) (ix. p. 434); - by İbu 'l-Athîr, fis. 15, 16; İbu 'l-Fâhîn, fis. 155; - by Mîrkonndî, the son of the Mîrkonndî, the son of Sha'îr Fîtûs, a general of Şâhwâlmîn al-Dawla (495; İbu 'l-Athîr, fis. 79); - by Anâkâlîka, inspector of Târâkî, who was vanquished in 454 by Masûd the Ghanâwî of Tâbâhshî-Abûnî, in Elifât, Bibilzg., index to the history of India, p. 187.

The form Be-Kalidja is employed by İzâr al-Dawla (217, 227) to designate a son of 'Abî Kâshânî; it is also borne by the general of Shâhî al-Mâlik Kosârân of the Buwît dynasty of the al-'Abîn, this name being given by İzâr al-Dawla (199) to the son of Mînûzîl arising from a confusion with the general of Dârû mentioned above. - This name was also borne by a farsa in the province of Multân (Darfîrātî, in the Journal, 4th series, xi. 427; Râvîtûrî, Mîmûkhî, pp. 1, 75) and a town to the east of Bâhçars (Ahsââd, p. 733). It belongs to the dialect of Gîbîût and Behistûn, = battle. (Pekh. lîhrdbât, Pers. bâhrî, Jâhîz, Fis. Nâmeqâvâd, p. 153.) (C. H.)

**ABU 'L-KÂSIM.** See [AL-KÂSIM.]

**ABU 'L-KÂSIM.** The son of the Prophet Muhammed.
Hakkârî and Samsûkand were frequently undertaken. Abu l-Khair appeared with greater forces in 855 (1451-1452) as an ally of the prince Abd Sâdîd against the then sovereignty of Samarkand. Abd Allah, known as "Abd Allah was besieged and killed and "Abd Sâdîd was installed as sovereign of Samarkand. Râbî'ul Sâdîg Begun, daughter of Ullugh-Beg, was given in marriage to Abu l-Khair. A second attempt to interfere with the dispute of the Timurids came out less happily. Prince Maḥmûd Dîjûlî, favored by Abu l-Khair against Abd Sâdîd, was forced in 856 (1456-1460) after some success to raise the siege of Samarkand at the approach of the army. To quit the country ravaged by Abu l-Khair's auxiliary troops (under Barke Sâdîgan) and in 856 (1456-1464) - as it seems not giving any assistance from Abu l-Khair to surrender to his adversary. Shortly before, probably about 856 (1456-1457), Abu l-Khair's grandson, Maḥmûd, born in 858 = 1454, is said to have been then three years old, Abu l-Khair's power received a hard blow from the Kalmucks; beaten in the open field, he had to flee to Sigismund with the remnants of his whole army up to the Sir. About 870 (1465-1466) it is said that three took place among the Ozbegs that split, through which the proper inhabitants of the steppes, called since Kazakh, separated from the other portion of the nation. The year of the nat. (1458) erroneously put as a parallel with 874 = 1469-1470) is given as the year of Abu l-Khair's death; the power founded by him was after a short interruption set up again by his grandson Maḥmûd Shâhîd and developed into such a magnitude that was never dreamt of.

Bibliography: Abu l-Khair's biography was written towards 950 (1533-1544) by Muḥâfiz b. Qâdi Muhammad al-Khâfî (Târîkh Abu l-Khair Khân), the statements in Howorth, Hist. of the Mongols, ii. 687, prove correct only so far as concerns the MGS. of the Howorth Manuscript, but not those of himself comp. Rien, Cat. of Pers. MSS., I. 182; the St. Petersburg MSS., among them being also that of the University Library or. 82, used here, have also the beginning of the biography. Maḥmûd was besides able to utilize the oral narratives of Abu l-Khair's son Suyûnî Khûn (d. 931 = 1525), who seems to have drawn his information from written sources, as for example the Maf'ûl al-hikâya of Abu l-Râziq al-Samânî (q.v.). Information about Abu l-Khair is also to be found in the historical works on his grandson Shâhîd and his successors, especially in the Târîkh-i-sâlîrî masuq (comp. Rien, Cat. of Persian MSS., pp. 276 ff, 813) and the writings dependent on it. (W. BARTIKOHL.)

ABU L-KHAJIB, a usual suffix of Buxhe, called after a freed-man of Caliph al-Mansîr, the most important of the canals, which in the Middle Ages, flowing from the west, fell into the main branch of the Tigris, the Djezîrâ "Awârî of the Arabian authors and the present Shajî al-'Arâb. It's bed still exists. It is on the shore of this canal that the Zandî rebels built in the 9th century the large fortress of al-Mukhârî.

Bibliography: G. le Strange, The lands of the Northumbrians (Cambridge, 1897), pp. 47-48; Streck, Babyloniaca nach dem aram. Geber (Leiden, 1900), I. 42. (STRECK.)

ABU L-KHATTAB. Abî al-'Alî b. Al-Sâmûî al-Mâshîhî al-'Azîzî al-Bâbî Mâdî, first Imam exiled by the Abâdîbîs of Djezîrî Nûfîsî. He was one of the group of the five missionaries who travelled with the Abâdîbîs under the orders of Djezîrî Nûfîsî and Tripoli, having rallied in great numbers to the Abâdîbîs, decided to appoint a leader. They met under the pretext of settling a matter of interest in a place called Siid, to the west of Tripoli, and proclaimed Abu l-Khattâb as Imam. Their enemies Tripoli by surprise, and forced the Abâdîbîs government. At this period the government who had seized Kairânân gave themselves up to the worst excesses in that town. Wishing to put an end to their abominations, Abu l-Khattâb collected his troops and marched against Kairânân at the head of 6000 warriors. He subdued Gubais in passing and, after having defeated the chief of the Wârâjûm, Abu al-Malik b. Abu l-Djâhî, who had come out to meet him, made the place a free state. It was bearing this title that, according to the truth of what he did, his principal lieutenant, Asîm al-Beqîûtî, died from the effects of a poisoned malon by the besiegers.

Kairânân was obliged to surrender to the Abâdîbîs forces and fell into the hands of Abu l-Khattâb (Safar 141 = June-July 759), who caused a hateful slaughter of the Wârâjûm. He entrusted the government of the place to Abu al-Râ'un b. Rustân, and then returned to Tripoli, whence he extended his power over the whole of Fitriya. In Fâh al-Hâfîzî (April 759) Muhammed b. al-'Adîbî al-Khâfî, appointed to the government of Egypt by Caliph Abu Djezîrî al-Mânsûr, sent, for the purpose of re-establishing order in Fitriya, first an army commanded by al-Awârumî b. Abu al-A'iz al-Beqîûtî. Abu l-Khattâb went as far as Berdaines to meet it, and sent forward a van-guard under Malik b. Sîhûm al-Hâfîzî to check the enemy in the march. The Abâdîbîs army was routed in the neighborhood of Sart. A second army having Abu l-'Alîwâs 'Omar b. al-'Alîwâs al-Djâli as its commander was defeated at Meghmedes by Abu l-Khattâb in person. The Imam returned to Tripoli after this victory believing that he had finished with the Arabs. But in the meanwhile Ibn al-Asîrî was ordered to go himself to fight the Berbers and to take the government of Fitriya.

As soon as Abu l-Khattâb was informed of his march, he set out with a considerable army. But being deceived by a stratagem of Ibn al-Asîrî, who pretended he was returning to the East, he allowed his troops to be disbanded. Ibn al-Asîrî, by means of forced marches, soon reached the territory of Tripoli. The Imam hastily reassembled the nearest tribes to stop him in his march. The encounter took place at Tawerghi in Safar 141 (May-June 758). The battle was terrible: Abu l-Khattâb perished on that day with 12000 or 14000 of his followers. In Djamââtî (August), Ibn al-Asîrî took possession of Kairânân again. (A. DE MOTYLUSSIN.)

ABU L-KHATTAB. Muḥâfiz b. Abî Zainab (al-Mâshîhî, TJâhâs or Yâhûs) al-Mâshîhî, called al-Asîrî ("the mutilated"), a Musulman poet of the 13th century. At first adherents of Dîjâfûr al-Sâdîk (q.v.), but afterwards, as he declared the latter (as the Imâms in general) to be
a prophet, even a divine being, on account of
which he was disavowed by him, he claimed for
himself what he had asserted as belonging to the
\'Alid, and won over many followers who, according
to al-Makrit, were classed in not less than
50 sects, and all together united under the name of
Khaybath (q.v.). All that is known of the
personal situation is that in 143 (760) he was
executed at the order of 'Ali b. Misk, the Ab-
basid governor of Kufa.

Bibliography: Shahrastāni (ed. Cureton),
p. 136 et seq. (Hauberčücker, i. 205 et seq.);
Makrit, Kät. ii, 352; Ibn al-Athīr (ed. Torb.),
viii. 21.

(A.M. Th. Houtsma.)

ABU KUBAIS, a sacred mountain on the
east frontier of Mecca. The origin of the
name is not known, although Musaamid legend
occupied itself with it, and amongst others it ad-
vances the statement that this mountain was, in
pagan time, called al-Anta, because, legend as-
serts, the black stone was preserved there. Ac-
cording to another legend, in this mountain was
also the Treasure Cave (Muqaddas al-khas, q.v.),
in which the first progenitors of mankind dwelt,
and in which they were temporarily buried after
their death.

Bibliography: Yākim, Muqaddas, s. v.;
Wüstenfeld, Die Chroniken der Stadt Mekka,
L. 474.

ABU LAHAB ("father of the flames", i.e.
man of Hell), the surname, by which an
uncle and at the same time violent opponent
of Muhammad is designated in the Korān (xi. 1)
and called chiefly by the Musulmans. His real
name was 'Abd al-`Uzza b. 'Abd al-Mutaallih, the
beauteous character of which shocked Muhammad.
Until his death he sided with the most unfortu-
inate adversaries of Muhammad in Mecca. This fact,
otherwise so discordant with the lively family
sentiments of the Arabs, may be explained by
that his wife, Djamal bint Harb b. Umaiya, was
the sister of Abu Sufyān, the prominent leader of
Musaamid's adversaries in Mecca till the year 8.
In any case she showed much hostility to the
Prophet and stirred against him her husband's
enemies' antagonism; for in the above-mentioned
Sura, beside Abu Lahab, also her torment and
humiliation in Hell are indicated. — This Sura
reads as follows:

1. Perch the hands of Abu Lahab and perish [himself].
2. His fortune and all what he hath
acquired profane him not. 3. He will roast in a
glowing fire (Abī laḥab), 4. And his wife
carries wood. 5. On her neck a rope of brass.

The sequence shows that verse 4 means that
in Hell she must gather the wood for the glow-
ing fire (comp. Baidāwī, ad loc.), and that it is said
in her lifetime she was carrying wood, that is to
say, thorns, and stirring them in the way of the
Prophet (as some commentators explain it; comp.
for example Tabart, Tafor, xxxi. 192, and Baid-
āwī, ad loc.), nor that in her lifetime she used
to spread insults on Muhammad's poverty. — As
a motive for this hostile prediction the following
is given by several Arab traditions in the name
of Ibn "Abbās: "After verse 244, in the
xxvi. xxvi. next line, those who stand near thee"
were revealed, Muhammad addressed from Mount
Safl (according to some from Misk) his related
families in Mecca in the following terms: If I
announced to you an approaching enemy would
you not believe me?" — Yes, they answered.
"Well," said he, "I caution you against a great
punishment!" At that time Abu Lahab came up
towards him and said: "Perdition on you, O la-
ḥab!" Is this what those that heard thee
have been revealed? Materia]ly not much different is the
account of Ibn Ḥajjāk in the name of "Abūl-Bāk.
According to another account of Ibn Ḥahā, reproduced
by Ibn Ḥahām, however, Abu Lahab expressed
himself with scorn against Muhammad on another
occasion, before Hindu b. Ḥašā, adding the
interjection word ābū. — There is no doubt that
previously a series of hostilities called Abu Lahab
against Muhammad must have taken place, which
called forth such a severe, pitiless execution of
the latter against his uncle, as much more that on
a previous occasion, in the party quarrel of the
Mecceans with Abu Ṭallib, Abu Lahab had occa-
sionally stood by his brother, and thus indi-
cately by Muhammad (Ibn Ḥahām, p. 244).

The Sura is generally considered as a Meccan one
(the proterite: takūat used for the prediction of
the future condition; comp. Baidāwī to Korān, xi. 27);
Nabakī counts it amongst the oldest. Meccan
Sura. Still the wording of verse 24: Muḥammad
sa'āda minbāb shows, according to the unexceptional
way of expression in the Korān, something that
had already happened (comp. Korān, vii. 46; xv.
84; xxvi. 207, basīm), for in case of future
events: the imperfect tense (waqūad) is always
used; neither is there any parallel to the usage of
waqūd as a proterite future. According to
such a wording this Sura contains consequently
triumphant out of the already happened death of Abu Lahab (see below), and could be
composed only some time after the battle of Bedr.
Abu Lahab did not personally take part in that
battle, because, according to some, he was sick,
according to others, he was wounded, in which
case he sent in his place 'Asīr b. Ḥahām, whose
fortune he had won in an arrow game, and whom
he had made his slave in his lifetime, and Abu
Lahab's great-grandson, the poet al-Faqīr b.
al-Ahbar al-Lahab, in his poem hauntingly mentions the latter's death in a verse (Aṣbaḥān, xv. 7).
The news of the had lives of the battle threw him in such an
anger that he betook himself to violent acts against
the bearer of the news and his wife. Shortly
afterwards (7 days according to Ibn Ḥahām) he
died of smallpox. The hatred of the Musulmans
was satisfied by that his sons feared to touch his
corpse, which they let to become corrupt, and
when they were ordered to remove it, it got an
unworthy burial (Ibn Ḥahāk in Aṣbaḥān, iv.
33 et seq.; Baidāwī to Korān, xi. 24). According
to one isolated source, he died considerably later
(about the year 5), as he had promised the last
priest of `Uzza, before his death, to defend the
interests of that goddess. But this statement
seems no evidence; for, firstly, the name of him
he was made away from the year 2 (622-623), and
secondly Ibn Safl tells in a tradition which he
traces up to Ibn `Abbās that at the conquest
of Mecca in the year 8 (629-630) Muhammad
received into Islam Abu Lahab's both sons, `Otha
and Muṣṭarij, who fought on the Prophet's side
in the battle of Hunayn. It is quite out of the
question that their father should be still alive at
that time or shortly before.

Abu Lahab is depicted as a large, corpulent,
ABU LAMÀB—ABU MADAYAN.

ABU LAMÀB—ABU MADAYAN.

Amongst which the study of the "Mussalman traditions" (Hadith) especially figured, one may think that the Maghr ibi was already under the domination of the Almohades.

Arab biographers describe Abu Madyan as conversant with diverse branches of Mussalman science, both religious and profane. In fact, from what we have just seen, Abu Madyan was residing at Fes at the moment of the growth in the West of Almohade doctrines and of the revival which they brought about in theological and judicial science. But it does not appear that the young Andalusian faith ever proclaimed his preference for the new theories. His taste led him to a softness towards mysticism; he was directed in this path by the shahih Abu Ya'qub, who brought him by fast and prayer and by the continual practice of the strictest asceticism to the title of perfect Sufi. Besides, Abu Madyan, who was very poor, had not much difficulty in detaching himself from the world and its ephemeral pleasures; he passed successively all the degrees of the mystical hierarchy and reached the rank of Kâbîl and of Ghâibî.

After remaining some years at Fes, the young Sufi went to Mecca, where, it is said, he met the great Musulman saint, Abu al-Kâbir al-Dîjî [q.v.]; he bound himself in friendship with him and under his direction completed his mystic studies.

On his return from the East Abu Madyan art himself to teach mysticism in the Maghribi. He settled in the town of Bougie, where he professed the severest asceticism; he soon acquired a reputation for sanctity and knowledge. People came from very far to consult him and to attend his lessons. Before his departure from Fes he had already performed miracles; he performed others during the course of his journey in the East and after his return to Bougie.

The mystic teaching that Abu Madyan professed at Bougie was in opposition to the opinions of the Almohade doctors of that town. The latter were disturbed at the constantly increasing reputation of this professor and of an ever growing number of his adepts; so it was resolved to get rid of him. The Almohade sovereign, Abu Yusuf Ya'qub el-Manghr, having been made aware of the situation, ordered the governor of Bougie to send the ascetic away to Marrakûsh, so that he might question him himself. Abu Madyan submitted with good grace to the injunction of the sovereign. After having said farewell to his pupils, he started for the capital of the Almohade empire, followed by a few companions. He died on the way some kilometres from Tiencen, on the bank of the river Isker, and, according to his last wish, was buried at Ribât al-Tubkâd close to Tiencen, where to-day his tomb is a point of pilgrimage for Mussalmans of all countries.

All the doctrines professed by Abu Madyan may be summed up in this verse, which, according to Yahya b. Khalid, he often repeated: "Sul, Allah! and abandon all that is matter, or is connected with it, if thou desirest to attain the true goal!"

It was by the strict application of this principle that he himself attained the highest degree of mystical perfection, that he reached complete abstraction of his intellectual being and his perfect identification with that God whom he thus defined with his last sigh "Allah al-Hâkî."
The works of Abu Madyan are rare, except for a few mystical, religious poems, one Wasāywa and one 'Aṣāwā (see the Arab. MSS. of the Bibli. Nat. at Paris, No. 1230, 10°; 1441; 4585, 9°; and those of the Bibl. Nat. at Algiers, No. 376, 9°; 895, 9°; and 1938, 9°.); 7—9; 1859, 4. 75.

The funeral of Abu Madyan took place in the midst of a great concourse of the inhabitants of Tlemcen, and was the occasion of a most imposing manifestation of respect and veneration for the saint. Since that time Abu Madyan has been the protector and patron saint of Tlemcen. The city has grown and developed under the benefits and influence of the great saint, and the town of al-Tubbādī, which has grown up around his tomb.

The mausoleum of Abu Madyan was built by the command of the Almohade sovereign, Muhammad al-Nâṣrī, shortly after the death of the saint. Since then many of the princes and kings who succeeded to the throne at Tlemcen wished to contribute to the embellishment of the sacred crypt. Splendid monuments, of which many remain in a state of good preservation (notably the Mosque of the Madrasa), were erected in honor of the saint by the side of his tomb by the Marinid kings, the masters of Tlemcen in the 14th century.


ABU’L-MAHĀSIN DIJĀL AL-DIYALA E. TACHIRBAZI E. ABU AL-LĀHĪ Aḥ-ṢAYF AL-DUWAINI, Arabian historian, born in Shawafl

813 (February 1411) at Cairo; his mother was a Turkish slave of the sultan Al-Malik al-Ẓāhir Barquq. His father died in 815 (1412) as governor of Halaib (Aleppo) and Damascus. In Cairo, Abu’l-Mahāsīn was a pupil of al-Maḥṣūṣī and other celebrated scholars of that time. In 863 (1458) he performed the pilgrimage to Mecca; he died in 874 (1469), or according to others in 870 (1465—1466). Of his still preserved seven historical works his History of Egypt from the Arab conquest to 857 (1453) is the most renowned. This work contains also some facts regarding the neighboring countries, and inscriptions of every year; its full copy was executed in the years 866—867 (1453—1458) under the title of al-Maḥṣūṣī al-ḥātib fi muḥāta Mīrīt wa-l-Ǧūḥra, edited by Iyyūnī and Mathīs, 4 vols. (Tājīr Barquq annals, 2 volumes, Leyden, 1855—1861; it goes only as far as the year 865 = 1467, the remainder is expected). His Manusul al-lahsā ṣī fi muḥāta ‘alā Jūḥra ‘alā bi‘l-ḥātkī (Ahlwardt, Kern, ed. arab. Hamburk, N° 4682; The Arab. MSS. in the Brit. Mus. N° 1244) and that of al-Safadī’s al-Wāfiyya, biographies, arranged in alphabetical order, of distinguished men from the year 650 (1252) till his time, under the title of Manāḥil al-lahsā wa-l-muḥātanat bi‘l-ṣāfī’ (the Vienna cat., N° 1174; the Paris cat., Nos. 2068—2073; Frisquet... al-bi‘l-ahātkī wa-l-ḥātkī), v. N° 162, deserve a closer examination. Besides his historical works he left a collection of mystical poems entitled al-Sukhr al-ḥāṭib wa-l-ṣā‘ī’ al-lahsā (Dernbourg, Cat. Essor, N° 367).

Bibliography: Wüstendorf, Die Geschichtsschreiber der Araber, N° 490; Brockelmann, Gesch. der arab. Litteratur, ii. 41. (Brockelmann.)

ABU MANSUR. [See AL-‘IZZ AL-LAH.]

ABU MAṢHR Dḥā‘r ah. Mughiriwī. m. ‘Omar al-Balā‘ī, one of the Arab astrologers most frequently cited in the Christian Middle Ages (under the name of Algimassar). He was a native of Bakhsh, in Khurasan, and a contemporary of al-Kindi. At first he devoted himself to the science of tradition, and only at the age of 47 he began to occupy himself with the study of astrology. Arab authors already charged him with plagiarism, which was successfully confirmed through the investigations of O. Loth (al-Kindi als Astrologe, in the Meersch. Forschungen. Festschrift für Prof. Dr. Fetscher, Leipzig, 1879, pp. 370 et seq.). He spent the greatest part of his life in Bagdad, and died in Wust, the 28th Ramadan 727 (8th March 856), said to have been over 100 years old. — Of his pretty numerous writings the following principal works are extant in manuscript: a. Kitāb al-muṣūl muḥāta ‘alā Jūḥra, i.e. Kitāb al-muṣūl muḥāta ‘alā Jūḥra, i.e. Kitāb al-muṣūl muḥāta ‘alā Jūḥra (introduction, i.e. two introductions), in Oxford, Leyden, Constantinople (Hamdī); translated into Latin by Joh. Hispalesius and Hermannus Seuendus (of Dunbarton); the latter translation was printed in Augsburg, 1489, under the title of In-
ABU MA'SHAR — ABU MIHDIJAN.

ABU MIHDIJAN "ABU ALLAH (or MA'RIK or 'AMIR) a. 'ANSAH (Husayn), of the 'Amash tribe, an Arab poet, one of the Mu'addimun. As a pupil he fought with the 'Amash, and was one of the defenders of 'Al'lah when besieged by the latter (8 = 630). At that time he hit with an arrow 'Abd Allah, one of 'Abd Bahr's sons, of which wound he died in the year 12 (632-633). It seems that he had set himself also against Makkah a. 'Awt al-Nafqi, who, as leader of the Thumamah, Salama and Fahan, placed by Muhammed under his command, pressed hard the Thukitdates. At least his fragm. 22 (of Abú Mihdíjíns edition) alludes to it. Shortly afterwards Abú Mihdíjí came with the men of his tribe over to Sulam (9 = 630-631). Under 'Umar I he was in the lines of the Muslim command conquest troops, and as such he took part in the battle of Kádiyád. Not long before that he is said to have been, at 'Umar's command, banished to Hafjawa (comp. Goldschm. Abb. sur Arab. Philologie, 1), because he indulged in the forbidden enjoyment of wine — according to another version, because he was not Sijam, the wife of one of the Arabs of Kádiyá (fragm. 16). But when he had to embark in the boat, which was ready to depart, he succeeded in deceiving his guards and thus escaped (fragms. 10 and 18). He betook himself to Sa'd b. Abú Waqás, who, near Kádiyád, held the field against the Persians. Having been informed of his flight, 'Umar had him seized again through his general. But it is more probable that Abú Mihdíjí belonged to the insolent and resistent Khātám b. Urjaf, whom the commander-in-chief Sa'd, having fallen sick, had appointed as his substitute. So it came about that in the beginning of the battle of Kádiyád (14 = 635) he was kept under lock and key (fragms. 11 and 20). Sa'd's wife, Salmá bint Abú Hāfīj, who was in discord with her husband, set him free on his promise to return after the battle. Thus Abú Mihdíjí could take part in the action, the resemblance of which is eloquent. The story of his heroic feat, namely that he in this battle rendered harmless a Persian war elephant, which was attacked by Abú 'Ubayd b. Mu'addib at the risk of the latter's life, is often narrated and also mentioned by Abú Mihdíjí himself in his verses (fragm. 17). He must also have fought in the battle of Vologesias (Ullas), whither Muhammed retired after the defeat of the bridge (fragm. 17, verse 12).

As Abú Mihdíjí was, in spite of the Kor'ān and the frequent corporal punishment, addicted to wine, he was never in favor with the rigorous 'Umar. In the year 16 (637) he is said to have been banished to Násí just for this delict. People assert to have seen his tomb at the frontiers of Al-Hurayb against Archimedes and Archimedes; still the tables in connection with this statement deduced from fragm. 12 throw much doubt on it.

A son of Abú Mihdíjí is mentioned in the time of Mu'awiyah's reign. Of his family the mother Kanāt bint 'Abd Allah b. Abú Sleem and his uncle Sultan b. Ghabīlān are also mentioned (fragm. 12).

The preserved fragments of Abú Mihdíjí's verses reflect with sufficient accuracy his life, or rather the little of it that we know. As a poet he is just as rarely original as many others —
much more extolled — of his colleagues. The fragments of love songs 18 (on a jewess in Hilla) and 16 do not say much, and the boastful song 15 (with love companions) and 11 (partly) are in the same strain. Fragment 2 most describes a battle, in which Abu Midjan took part. No. 9 seems to be a fragment of an elegy (wa'ïâyât) in which the dhihân (the Persian land-owners) in Khurasan were only through him converted to Islam (so according to Ibn Abi Tâhir Taâfarî, MS. Brit. Mus., add. 4743, p. 66); the two lines added by V. Rosen, in the Zâbiî manuscript, add. incipit, russk. arkhiv, ulia, l. 325, is to be added in Brockelmann, Gesch. d. arab. Liter., l. 138). In the summer of 120 (747) the insurrection was openly declared; but Muhammad succeeded in uniting under his flag all the enemies of the dynasty, among whom were also the Yemenites (after the attainment of success the leaders of this party were put aside). In the following winter he victoriously entered Mecca and annexed it to the Muslim empire. The battles in the West till the final overthrow of the Umayyads were fought without his participation. He remained governor of Khorasan till 137 (754-755), in which year he was buried in the Jârî by Caliph al-Mansûr, and there he was in Shâbîn (Jan.-Feb. 755) treacherously murdered.

Abâ Muhammad deserved to be praised as much on account of the interior organization of his province as on account of the security of its frontiers. In Mecca and Nishâspur he erected mosques; further the building of many other edifices in Mecca and Samarqand (among which the large wall around the latter city and its environs) is attributed to him. The battles in Transoxania against the exterior enemies were conducted not by himself but by his subalterns Sîrîb b. al-No'mân al-Arîf and Ziyâd b. Shîh al-Khâliq; it was of great importance, especially the victory of the latter over a Chinese army at the Talas (in Dhu'l-Hijjâd 133 = July 754), through which the political domination of Islam was consolidated in Central Asia (both generals later, stimulated by the Abbasid, revolted against Abâ Muhammad and were removed by him). In his religious propaganda Abâ Muhammad seems to have amalgamated the doctrines of Islam with the ancient popular belief, particularly with that of the agnostics, and to have preferred to be an incarnation of the divinity; his pugil Hâshîm al-Mâdhâbak represents him as the last incarnation of the divinity before himself (Nâshkhâl, Ta'zirâb Buhârî, ed. Schefer, pp. 64-65); also later sects, especially the Bâzîtîs (Jânîlîtes), traced their doctrine back to Abâ Muhammad. He must have been greatly beloved by the Persians, as it is shown by the numerous romances on his life; still a remnant in the spirit of the old religious property in contradiction to the official Mahaldian (the sect of the Behîšfîds), was preserved by him with the same bloody severity as the uprising of the Arab Shîites in Dhu'bâh. Abâ al-Mu'min shrunk from employing no means either against the adversaries of the Abbasid or against his personal enemies and rivals, and removed all that was in his way either by force or by artifice. It is difficult to judge of his ambition extended and how much the fears of the Abbasid were justified; the challenging letter addressed to him (Dossy, Essai sur l'Épistolière, 38).
trans., of V. Chavrin, p. 240) is hardly authentic.

The Turkish novel Abū Muslim is extant in manuscript in Vienna; comp. V. Chavrin, Bibliothèque des orientistes arabes, ill. 123. A printed adaptation from Firdawsi was printed in Constantinople, 1500 (1888).

Bibliography: Besides Tahāri (particularly ii. 1949 et seq., 1960 et seq.) and Nasrallah, Ta'rifāt al-Bahārā (ed. Schefer), pp. 75, 8, 64, Gardīzī, Zā'im al-šarā'īf is to be specially consulted. As to the religious position of Abū Muslim and his attitude towards other sects, comp. besides Shahristāni (Haarbrücker, i. 479, 493; ii. 405) also the chapters on the Rāfi'īs in Nisām al-Mulk, Siyāṣat nīnā (ed. Schefer), pp. 182, 199, 204; Mas'ūdī, Muḥāt (Paris), vi. 186; G. van Vloten, Richelieu sur la domination arabe etc. (Amsterdam, 1894 = Verhandelingen der koninklijke akademie van wetenschappen te Amsterdam, afdeeling letterkunde, l. No. 3); and Ommayyad of al-Abbāsid (Leyden, 1890); both works are frequently quoted by Weltzellen, Das arab. Reich und sein Sturm (W. Barkemühl).

ABU NASIR. [See al-Faráhī, Farrāhī.]

ABU NU'AIM AHMED b. 'ABD ALLAH b. AHMED b. ISHĀQ AL-ISPAHĀNI, author of an Arabic History of Saints: 'Ahdītī and traditionalist, born in Rājab 330 (January 945), and died at Isfahān, in Muharram 430 (October 1040). His extensive History of Saints (Hisnāt al-ānishāt wa-salāḥāt al-ṣālihāt) became widely spread through the extract in five volumes made by Ibn al-Hajjāj under the title of Siṣīf al-ṣafqān, which in its turn was again revised several times. Besides some writings on tradition, his Ta'rifāt Isfahānī (Catalog. cod. et. bibl. uc. Librario Etoniano, ad ed. i. 190 et seq.), a history of the scholars of Isfahān, is to be mentioned.

Bibliography: Ibn Khalīla (ed. Wustenfeld), Nov. 32; Sayyīd, Ṣalāḥ al-ḥujjāt, sili. 62; Wustenfeld, Die Geschichtssucher der Araber, Nov. 49; ibid., Schlüssel, p. 346; Brockelmann, Gesch. des ar. litter., t. 162. (Brockelmann.)

ABU NUMAIY MUHAMMAD I (652—701 = 1254—1301). Sheriff of Mecca, second successor to his great-grandfather Karāta, the founder of the Sheriff family which rules to the present day and ancestor of all later Sheriffs. He possessed the requisite energy to maintain his ascendancy in the ever-coding turmoil of public life in Mecca, and it was of great advantage to his position that the powerful sultan Bābur of Egypt exercised undisputed sway over the sacred city. In his day the custom of sending every year a Mawṣūla from Egypt on the occasion of the pilgrimage to Mecca is said to have begun.

Bibliography: Snouck Hurgonroe, Mecca, i. 80-84. (Snouck Hurgonroe.)

ABU NUMAIY MUHAMMAD II, Sheriff of Mecca, 931—974 (1526—1560), and nominally so until his death in 982 (584), although in these last 18 years his son Hasan really ruled. The general fear of the Ottomans, who subjugated Arabia from 1516 onwards, enabled those two Sheriffs to extend their territory more than was ever done before or subsequently. In his time there was added to the Mawṣūla sent annually with the pilgrims from Syria and Egypt a new one from Yemen. But all these had become merel symbols of the Turkish power. All subsequent Sheriffs who ruled in Mecca are descended from Abū Numayī.

Bibliography: Snouck Hurgonroe, Mecca, i. 102—108. (C. Snouck Hurgonroe.)

ABU NUWĀS AL-HAJJAR b. HĀDI b. HAJJAR, one of the greatest Arabic poets. He was born in al-Ahwāz in the year 130 (747), or according to others, in 145 (764)—his mother Ḥejīlān was a wool washerwoman—and he felt himself more a Persian than an Arab. He spent his youth in Basra and khūfa, where he was a pupil of the philologists Abū Zaid and Abū 'Ubayda and the poetical compiler Khālīf al-Allām. The poet Wālīb b. Ħabīb al-Aswad, with whom Abū Nuwās kept up an ignoble intercourse (a pedantic obscenity of the former: Ibn Riṣālī, 'Umda, p. 435; an alternating poem between him and Abū Nuwās: Dīwān, ed. Apel, pp. 24—39), seems to have had a great but unfavorable influence on his moral development. He is said to have completed his linguistic cultivation by growing one year in the desert. Having grown up to manhood, Abū Nuwās settled in Baghdad, where he enjoyed the favor of Hārūn and al-Maymūn. Under al-Ma'mūn, however, he fell into disgrace, and the caliph, it is said, interdicted him to compose wine songs (Zahr al-ma'āddāt, ii. 12—13). Beside wine-Persian poetry played the main part in his life. In his old age he renounced worldly enjoyment and placed his art at the service of asceticism. His ethics, which, however, he continued to compose, are said to have taught cost him his life. The Rūm Nawāštī, a prominent family, had him out of vengeance for a satire so satirized that he died in consequence thereof. With regard to the year of his death, the statements fluctuate between 190 (806), 195 (810), 196 (811), 198 (813) and 199 (814).

In the center of his poetic activity were his wine songs, in which he simulated as prototypes Wālīb b. Yāṣīd and therefore indirectly Abī d. Zaid. His special model, however, was his contemporary Husain b. al-Dāhīb al-Raḥīlī (q. v.), whose spiritual property cannot, to be sure, easily be separated from his in a well-defined manner. Abū Nuwās himself is said to have, on the same grounds as once al-Farákhīd, appropriated to himself a verse of Ibn Mayyād (Zahr al-ma'āddāt, ii. 10), and later street-singers were too much inclined to ascribe to Abū Nuwās every song on wine and boys (Dīwān, MS. Vienna, f. 162), by Mee to Abūulhasīn, q. xxviii). Of less poetic worth are the laudatory lines, in which the artisan-like fashion makes itself to be felt strongly, while in the elegies a profound feeling and a touchingly plaintive coloring make us excuse certain defects, namely the artificial language and oriental exaggeration. The love-songs contain as much of the tender and genuinely poetical as of the cynical and mean-spirited. The satires are firm, sometimes rough, keenly witty, but often mean; the latter may be said of his jokes and drolleries (ma'āddāt), while his conscious verses (arza's) show again a more serious bearing (A. von Krenner, Culturesch. der Orient, unter den Chalifen, ii. 371). Besides the already mentioned ascetic poems (al-shahāyīt) there must be mentioned the venery ones, which at first sight appear to us absurd, but in which, even without taking into consideration the frequent descriptions of the desert
ABU NUWAS – ABU SA'ID.

beasts in the old šajjāra; he had still unknown predecessors. The apocalyptical prophesies, which he composed together with al-Ražīq, the pune-
gyrist of the Barmakides (Al-Shārīqī, xxv. 35), in the style of 'Abd al-Lātīf, under the name of Abu Ṭayn al-Ḥābi'b, a typical blockhead, and which later passed as being of the latter's
composition (al-Dīwān, Fayās, ii. 7 et seq.), have not been incorporated into the Dīwān. Editions of the
latter have been prepared amongst others by al-
Ṣāliḥ (d. 335 = 946), in 10 chapters, and by Ḥamn al-
Hādī al-Muṣṭafā in al-Fuṣūḥ al-adhā (168). All
al-Ḥābi'b Ḥamn al-Ṭabāhānī, probably through con-
fusion with the editor of the Dīwān of Abu Ṭayn
al-Ḥābi'b and al-Buḫtānī); the latter edition is more
extensive, but more uncritical, and al-Maḥmūd b.
Yāmūt b. Muzzarrīd (about 332 = 943, he was
also still alive) wrote against it an epistle on the
Sūratul-Nāfi'āt (Derenburg, Cat. Esкур. ii.
W. Ahlwardt, i. (the only one appeared),Die Weim-
roider, Freiburg, 1861), lithographed in Cairo,
1272; printed in Beyrouth, 1301 (is it complete?
I have only the first ba't, al-Muṣṭafā, p. 3. al-
muškāt al-dajāmīyīt al-fušurīn), 1301). – Printed at
the ex-
pense of Ḥusayn al-Ṣāliḥ al-Maḥmūdī (ed. by Ebenbost, 1865).
A. von Kremer, Dīwān al-Abu Nuwās von den
Größten Lyriker der Araber in German (Cologne,
1855).

Bibliography: Aghānī, vi. 145–151; xviii.
2–291; Ibn al-Anbā'ī, pp. 99–113; Ibn al-
Ḫaṭṭāb (ed. Wusten), No. 163; Th. Nū
dikē, in Beney, Orient und Occident, i. 367
et seq.; A. von Kremer, Culturgesch. des Orient,
unter d. Chalifen, ii. 369 et seq.; A. Wittich, in
Nord und Süd, 1801, pp. 132–133; Brockel-
mann, Gesch. d. ar. Litter., i. 15.

Bibliography: ʿAbī Ǧīhāl, a legendary person, whose
alleged tomb in al-Muḫqanās, by the frontier of the
dsar distr. of Mecca, is still now lapi-
dated by pious Mussulmans during the pilgrims' festival, because legend makes him the ill-famed
man, who led Abūn (q.v.), into the sacred ter-
ritory, but who died in the above-mentioned place.
According to one tradition, he was born at Taif and
proponent of the Thakafītes, and was put to
death by the Caliph on account of his cruelty; accordin
g to another tradition he was a tax-gatherer
sent by the Prophet (q.v.), and was killed by the
Thakafītes on account of his bad behavior.

ʿABU SA'ID (q.v.)

M. Muḥāfiz b. Ḥaḏrānī, a. `Abū Ǧīhāl, a visier. Abū Sa'īd was appointed visier by the Jūdībūmi emir ʿAjlūlāl al-
Dawla. Abū Ṭabāh b. Ḥaḏrānī al-Dawla shortly after the latter's entry into Baghdad in Ramadān 418
(October 1027), but was soon deprived of his office. Nevertheless he shortly afterwards was reinstated in this office and in the years following the same proceeding was repeated so often that Abū Sa'īd is said to have occupied the visierate no less than six times under the emirate of the weak and little esteemed ʿAjlūlāl al-Dawla. Abū Sa'īd died in the
year 459 (1064).

Bibliography: Ibn al-ʿAdī (ed. Tunb.)

Ά. 260 et seq.; Ibn Khaṭṭāb, TV., 2790 et seq. (K. V. Zettersten).

ʿABU SA'ID DAWDAT b. ʿAIWĀN, the founder of the dynasty of the Sāliḥītes, and a Türk̲h̲, in general, a native of Oṣūrūn, in the
service of the caliph al-Muʿtaṣim, was invested by this prince with the Mecan road, that is to say, with the places situated thereon, in 344 (958); Ibn al-ʿAdī, 245 (853); Ibn Khaṭṭāb, 247 (856–857). There he fought against the ʿAlīds Mu-
ḥammad b. ʿAfaq, who had just taken the place of his brother ʿAbd al-Muʾtāb at Mecca (851 = 865). He returned to Baghdad in 252 (866), was entrusted with the receipt of the taxes in the region of the Ṣaftās, and succeeded by a race in seizing upon the ʿAṣira Abū ʿAlī, Muḥammad b. ʿAbtān, who had revolted there. He was afterwards success-
ively governor of Aleppo (852 = 888), then of ʿAlīb, he was obliged, in the latter position, to fight the Šanṭā, was beaten and saw his capital pillaged. At the time of Muḥammad b. Lāthī, the Saftās' campaign against Muwaffāq (264 = 870), he joined the former and shared his defeat. It had been recalled to Baghdad, be-
headed at Ḫubait al-Dawlat on 246 (879–880). – His
grandson Dīwādat, son of Muḥammad ʿAlī, was governor of Tūf in Armenia, a town which had been compared by his father. Having been
chosen by the army to succeed the latter, he was defeated by his uncle ʿAfaq and took refuge in
Ar., 4th ser., v. 409 et seq.; Ibn Khāṭṭāb (de Shane's trans.), i. 500, note 5; Ṣamʿūnī, Murūj (Paris), v. 395, 403; ʿUayṣ, ill. 1228;
Ibn al-ʿAdī (ed. Tunb.), v. 354; Well, Gesch. d. Chalifen, i. 497. (C. Huart.)

ʿABUṢAFYĀN is considered in popular legend as a pre-Islamic king of al-Baṣra in the
Dubel al-Ziyā, north of Apanus, and west of Mu ṣārat al-No'man. The ruins of al-Baṣra are
still now the most important in the whole sur-
roundings. The city flourished in the fifth, sixth
and seventh centuries of the Christian era; the
Syrians called it Kafr de-Baṣra. It still con-
dined to flourish under the domination of al-
Islam, at that time a Jewish colony existed there, it was the object of contests in the time of the
crusades. It was probably during that time that
Muḥammadian fortress was built to the north of the
city, called to-day Kāfr said Saṭfī. – Popular
legend, however, pretends that this fortress was
built before al-Islam, and ruled by a Jewish
king called Ṣafī, Legend tells us that
ʿAbdu al-Rahmān b. Abī Bektā had a love
with ʿAbū Ṣafīn's daughter, Luhāsī, and that
he was there in the citadel when his father
summoned him to embrace Islam. ʿAbdu al-
Rahmān b. Luhāsī was both converted to Islam and
died. ʿAbū Ṣafīn pursued them, and it came to
a fight. The champions of Islam, especially ʿOmar and ʿAbd al-
Rahmān b. al-Walīd, called to help by the
angel Gabriel, appeared on the battle-ground, Abū
Ṣafīn was killed by ʿOmar, and the whole land fell into the power of the Mussulmans.

Bibliography: Littmann, Semitic inscrip-
tions, pp. 191 et seq.
30th Ramadan 516 (16th Dec. 1216), his solemn accounce to the throne did not take place before Şefar 717 (April-May 1217). He had already in 1333 been appointed governor of Khorasan though of course under a guardian. During the first ten years of his reign, till 1237, the kingdom was powerfully, and prudently governed by the mighty vizier, Cohan. The long war with Egypt was brought to an end by a treaty in 1233; the invaders from South Russia and Central Asia were repulsed and avenged by victorious advances in both directions, viz. in 1235 through the gate of Derbend to the Terek and in 1236 to Ghaneh. In Asia Minor, which was governed by Cohan’s son Tahir Shah, the strength of the Mongols against the Greeks and the Turks was again established and the welfare of the population raised. The Shī‘ite dogma which Ukhayr had elevated to a State religion was abandoned and the coinage again bore the names of the four orthodox caliphs. The finances of the kingdom are said to have been entirely ruined after the execution of the vizier Kachil al-Din (718 = 1318) [q.v.] under his unmeditated successor, ‘Ali Shah; only after Cohan’s fall were they put into order by the new vizier, Ukhayr al-Din, the son of the executed Kachil al-Din. The fall of Cohan and of his sons stirred up the Mongolian armies in the whole kingdom, from Asia Minor to Khorasan; after many hard-fought battles the insurrection was everywhere suppressed, but after the death of the sovereign, which took place shortly afterwards (13th Rabii II 736 = 30th Nov. 1335), the kingdom could no longer be kept together. Abu Sa‘id had left no heirs, the dynasties was represented only by descendants of parallel lines which could not obtain general recognition.


ABU SA‘ID FA‘UJ AL-‘AZIM, Abi ‘l-KHAITEF, Persian poet, born on the 1st Muharram 357 (7th Dec. 967) at Mahana (Mihana), the chief town of the district of Khaward in Khorasan; died there the 4th of Sha‘ban 440 (12th Jan. 1049). His biography was written by one of his descendants, M. Z. M. Alavi (d. 1158 = 1550). The valuable and interesting work, entitled ‘A‘ubr al-tawbii fi ma‘ahid al-shahid Abu Sa‘id, edited by V. Zhukovsky (St. Petersburg, 1890), forms the basis of the articles devoted to Abu Sa‘id by Farokh al-Din Amir in the Ta’khiert al-tawbii and by Djamal al-Naqshaband al-Murshidi. Abu Sa‘id, whose father was a druggist by profession, received his early education in his native town. After finishing his grammatical studies, he proceeded to Merw in order to read jurisprudence with Abu‘l-Abbas Allah al-Hujjat, a Shī‘ite doctor; and on the latter’s death he betook himself to Abu Bekr Kafri. We are told that, having passed ten years in Merw, he then set out for Samarkand, where he pursued the study of theology under Abu‘l-Abbas Ahmad. Here he was initiated by a crazy dervish, called ‘Abd al-Majid al-Maghani, to the famous Shī‘ite ‘A‘ubr al-Fadl b. Haan, a pupil of Abu Nasr al-Sarraj, who traced his spiritual descent to ‘Abd al-Malik b. Abi ‘l-Hajjaj, and whose works the mystic priest Jami‘ al-‘Arab, who died in Baghdad (d. 707 = 1122). Abu Sa‘id eagerly embraced the doctrines of Shī‘ism, acknowledged Abu‘l-Fadl as his Pir, and obeying his command went back to Mahana, where he spent seven years in complete seclusion. He then returned to Abu‘l-Fadl, who bade him go to Abi‘l-Abbas al-Sulaiman al-Nishapuri (d. 1031 = 1216) and receive the Khvārezm (derwiskh frölyck) at his hands. After the ceremony of investiture he once more returned to Mahana and renewed his studies. Disciple now began to gather round him, and much was the veneration in which he inspired that his neighbors creed to drink wine, and a melon-skim which he let fall by chance was sold for a sum of twenty dinars. At this time, according to his biographer, he left his home and during the next seven years wandered in the desert, eating no food except leaves and herbs. When Abu‘l-Fadl died, Abu Sa‘id went to Amul to visit Shams Abu‘l-Abbas Khashali, who treated him with the utmost respect and clothed him with his own ‘Abbâz. Shortly afterwards he set out for Nishapuri. There he spoke daily in public and gained hosts of friends, but his practices gave great offence to the different theological parties — Karaites, ‘Abdis al-Ra‘yy, and Shī‘ites, who joined in addressing a letter of complaint to Sultan ‘Alauddin of Ghaneh. They alleged that in the course of his public speeches the shahid, instead of confounding himself to exegesis of the Korâin and the Traditions of the Prophet, frequently recited poetry; that he was always giving luxurious feasts; and that he and his disciples indulged in singing and dancing. ‘Alauddin replied that the leading divines of Nishapuri must investigate the matter and, if necessary, inflict the legal penalty. The shahid, however, exercised his miraculous powers so effectually that his enemies withdrew their opposition, and thenceforth no one in Nishapuri dared to say a word against the Shī‘is. Many stories are told concerning the relations which existed between Abu‘l Sa‘id and ‘Abd al-Karim al-Chuchani (d. 485 = 1092), author of the well-known Riwal on Shī‘ism. Khayyam, at first regarded the new-comer with suspicion and dislike, but was finally reconciled to him and became his intimate friend — a result which does not appear to be very probable. At Nishapuri Abu‘l Sa‘id also met the famous Ibn Sinâ (Avicenna), who is said to have afterwards remarked, ‘All that I know, I see.’ A Persian quadrain written by Abu Sa‘id in conversation to one by Avicenna has come down to us (Khânum, in Shahr-ud, Afghân, and b. b. Qâq, Julkhan, Class, 1878, pp. 32 et seq.). After staying a year in Nishapuri, Abu‘l Sa‘id returned to his native town, where he ended his long life at the age of 85.

Abu Sa‘id is an important figure in the history of Shī‘ism. He represents the extreme pantheistic ideas which were introduced by Bābâzâd of Bistâm (d. 626 = 1224) and which characterize the Persian Sufis in general. It is perhaps superfluous to add that he held Islam in as well as every kind of positive religion in contempt. His original thinking manifests itself in the new and striking form which he gave to these ideas. He is the founder of Sufi poetry. Although he wrote only rasâîl in them, we find almost the first examples in verse of that symbolical style and fanciful imagery which the great poets of Persian Sufism, Farid al-Din Attar and Hâfiz al-Din Rumi, have made familiar. It was he, moreover, that first imposed the Persian râz ‘the mystical stamp which it has retained ever since, and which has passed into European
literature through Fitzgerald's version of Omar Khayyam's Rubaiyat, the poet himself, who is really the author of all the quatrains ascribed to him, in view of the statement that most of the poetry which he recited in public was composed by one of his teachers, Abd-Al-Kasim Bihz Yusr (see Hali u-ma'akalat-i Sheikh Abd Al-Saad, ed. by Zhukowski, St. Petersburg, 1899, p. 54). Ninety-two ruba'ats have been published by Ethe with a German verse-translation in the Sitzungber. d. kön. bayer. Akad. philol.-philosch. Classe, 1875, pp. 145–168; and 1876; pp. 23–45 (Nicholson).

Abu Sa'id al-Karmat'i. [See al-Dinm-
SNARIH.]

Abu Sa'id Sultan Mirza M. Muhammad b. Miran-Shah b. Tumur Bux, Mongol raja, born in 830 (1427) and put to death in 873 (1469).

His father when dying confided to Mirza Ulugh Beg Shih-rukh, who had come to visit him, and the boy grew up under the eye of the astrono-

mical astronomers of his father. He learned by memory, and his great mother, and was taught the art of astronomy.

He carried his early lessons into practice later on, for he not only became a great ruler, the most powerful of his day, but showed such character as led Abu'l-fazl Ali Amal to mention that in his prosperity he remained discreet and open-minded, and that he was submissive to the teaching of pious persons. It is on record that he was a handsome man and a fine horseman, and he was trained to the ladies from a Moghul by having a full beard. That he was tactful and resourceful is shown by the mo-
thods he used in supplement to his military force both for the capture of Samarkand in 853 (1451) and in dealing with the Cagatai khans.

If we may believe 'Abd al-Rasul al-Samarkand, the chief historian on this subject, Abu Sa'id, whilst yet sojourning at the court of Ulugh Beg, meditated the seizing of the sultanate for himself. In the year 853 (1449) at the age of 29 he made an attempt, poisoning by the way between Ulugh Beg and his son 'Abd al-Latif, to capture Samarkand from the hands of 'Abd al-Aziz, another son of Ulugh Beg, with the aid of the Turcoman tribe of Argish, but was forced to retreat as 'Abd al-

A'ziz called his father to his aid. In the following year (854) 'Abd al-Latif, after having slain his father, was murdered himself at Samarkand, and Abu Sa'id was proclaimed sultan at Bukhara. Being defeated by his adversary 'Abd Allah, he was compelled to flee to the north, occupied Yidz (the present Turkistan), where he was besieged without success by 'Abd Allah. In 855 (1451) he succeeded, with the aid of Abu Khimri [q.v.], son of the khan, in conquering Tashkent. Later (861), and definitively in 863) he conquered the province of Khurasan and made Herat his capital. — W. Bartholomew.

In the year 855, when Haidar Mirza Dughlat describes him as 'ayyub of Transoxiana (where al-nahiyah), he met with strong opposition from Isha Bogha Khan Cagatay Moghul, which was renewed after a dispersion of the khan's army and led to an important historical event. For Abu Sa'id was bent on acting against 'Itrakh and was restrained by the attacks of Isha Bogha Khan and brought himself of a means of wounding them from himself. In Shirez dwelt, in obscurity and in the shadow of the rulers he loved, Yissan, the elder brother of Isha Bogha. Hei Abu Sa'id sent

for, and with him made a compact that must have had a serious effect on the history of Transoxiana. Yissan then asked of Abu Sa'id the Moghul Khan and gave in pledge, the headship of the Moghul Khan to Yissan Khan as a vessel of Abu Sa'id. The whole episode is told with life and vigour by Haidar Mirza Dughlat. From this time friendship and intimacy existed between the two men and their bond was strengthened later on by the marriage of three sons of the mirza to three daughters of the khan. Now Abu Sa'id set forth Yissan Khan, with money and other aids in order to congratulate his brother and distract him from himself.

From the beginning made in 855 by the capture of Samarkand, Abu Sa'id widened his dominions till they stretched over Transoxiana, Khurasan, Badakhshan, Khabul, Kandahar and the borders of Hindistain and Irak. In the early growth of his power, he overcame his cousins of the Shih-rukh house; later his assistant was another Timurid Sultan Hasan, Mirza Bughra. His death was brought about by intervention in the feud of the Turcomans.

In 871 (1466–1467) Djalala-ghan the head of the Black Sheep Turkomans was killed in battle with Sultun Hasan of the White Sheep, and his son sought Abu Sa'id's aid to avenge him. In 872 Abu Sa'id marched out and made for Karakhus, the usual summer quarters of Sultun Khan. On his way, he received repeated petitions for peace, which he disregarded; these all went on till he was in lands so well known to Sultun Khan that his supplies could easily be cut off. Abu Sa'id's army was reduced to a state of famine; his men deserted to save themselves; he had but a few followers and was taken prisoner by the sons of Sultun Khan and conveyed to the Turkoman camp. Sultun Khan himself would willingly have spared the captive's life, but some of his officers opposed this.

Three reasons are mentioned as leading to his execution; first, desire to remove him from the path of Ydghar; second, desire in his own interest to have a successor who would dispute with him; third, he desired peace to be made with his father, and he regarded the plan for peace of Sultun Khan, a co-religionist and as this was against the Law. Consequently he was made over to the boy Ydghar, then about 16, on the 29th Rajab 873 (4th Feb. 1469) and three days later, at the age of 43, he was put to death.

The 'Abbas name contains many references to Abi Sa'id, naming several of his emirs, his learned men and his exploits. It contains too a tradition that he expelled MIR ALI SHIR SAWAYA from Herat. It describes certain pictures which Abi Sa'id had painted in a palace in Herat built by Jabbar Mirza Kalandar, which commemorate his own warlike exploits. Here in 912 (1506) Bihar himself was entertained by one of Abu Sa'id's widows, Khudaija Aga. On one episode of his reign most historians dwell, namely, the magnificent festivities that marked the ceremony of the circumcision of his son, Abu Sa'id. In the absence of a sense of achievement, in energy and mental capacity, was a worthy forbear of the distinguished men
who carried on his line, Bahrā, Abū, Ḡabār, Abū- Ḥabār, Shāh-Ḥabār.

Three marriages, with women of high rank in the
recorded. His first, and most respected wife was a daughter of Uthmān Būḥa Ta’khūn, who
belonged to the most ancient order of local nobility. Several members of her family were
mentioned by Bābur as being even royal style, and
they played a great and ruling part in the early
history of his time. This marriage issue in
Almād and Muḥammad. Mīrāz. A second wife was
a daughter of Shāh Sūlān Muḥammad Bābhāk, the
refined and cultured king, who, claiming descent
from the Prophet, was commended by
Ḥaḍīr Mīrāz Dīgāltā and Khondemr as the
father of six daughters whose marriages these
writers record. A third daughter of his,
early protector, Mīrāz Ulugh Beg. A wife of lower
rank and the mother of one of his
harās, who subsequently was
married by Sultan Husain Bāy-šārān and by him
promoted to the rank of Begam. She was whose
prionuences played a ruinous part amongst his sons.
Abū’l-Farrā’ Aḥmād, the last of whose name has
risen to importance, Almād, Muḥammad, Šaṭir, Shāh-Ḥabār, the
father of the later emperor Bāhrā, and Ulugh
Beg. Kābuli. He had at least nine daughters;
seven were named by Gūl-bādān Begam and three others
by Bāhir whom they visited in Hindūstān. The
denotement shown to them in act and word by
these two of the younger generation casts relief
light on the high esteem in which their
father was held by his descendants.

Bibliography: Abū al-Raqīb al-Sulan-ān al-Khalāy, Abū’l-Farrā’ Aḥmād, the
father of the later emperor Bāhrā, and Ulugh
Beg. Kābuli. He had at least nine daughters;
seven were named by Gūl-bādān Begam and three others
by Bāhir whom they visited in Hindūstān. The
denotement shown to them in act and word by
these two of the younger generation casts relief
light on the high esteem in which their
father was held by his descendants.

Bibliography: Abū al-Raqīb al-Sulan-ān al-Khalāy, Abū’l-Farrā’ Aḥmād, the
father of the later emperor Bāhrā, and Ulugh
Beg. Kābuli. He had at least nine daughters;
seven were named by Gūl-bādān Begam and three others
by Bāhir whom they visited in Hindūstān. The
denotement shown to them in act and word by
these two of the younger generation casts relief
light on the high esteem in which their
father was held by his descendants.

Bibliography: Abū al-Raqīb al-Sulan-ān al-Khalāy, Abū’l-Farrā’ Aḥmād, the
father of the later emperor Bāhrā, and Ulugh
Beg. Kābuli. He had at least nine daughters;
seven were named by Gūl-bādān Begam and three others
by Bāhir whom they visited in Hindūstān. The
denotement shown to them in act and word by
these two of the younger generation casts relief
light on the high esteem in which their
father was held by his descendants.
with al-Ghazzâr's commentary, by L. W. C. v. d. Berg (ib., 1859). Comp. also Sahnû, Mahâmmûd, Recht nach schiitischer Lehre (Berlin, 1897); Brockelmann, Gesch. d. arab. Litt. IV, 392.

ABÛ SHUḌÎA MUḤAMMAD b. AL-ḤUṢAYN, a vizier. [See al-KUDURÂWÌRÎ.]

ABÛ SIMBEL, a rocky wall on the left bank of the Nile, between the first and second cataracts, 29° 55' N. lat. and 32° 55' 55-56' comp. Wahl, Neu arab. Anthologie, p. 458, and works in Barbiar, de Maynard's edition, II. — Abû Shâma also made an extract from Ibn 'Asâkir's 'History of Damascus' (Abuward, in loc. cit., No. 9782), and wrote commentaries on seven poems of his teacher 'Abû al-Dîn al-Sakkâwî (d. 643 = 1245) that are in praise of the Prophet, on the Burda, and on the Shâtîfât (Hira al-ansâl). Bibliography: al-Kutubî, Futûh, II, 252; Sâwî, Tabâhû al-shâhidât, xiv, 107; Makrîzî, Khâtâb, l. 46; Oriëntalist, l. 253; Wattenfeld, Die Geschichtsschreiber der Araber, p. 349; Brockelmann, Gesch. d. arab. Litter., p. 357. (Brockelmann.)

ABU' s-HAWK. [See ZA'H H U M M A M E R.]

ABU'l-ṢHIṢ MUḤAMMAD b. RAJZI, Arabic poet. He was a disciple of the Kitâb al-ḥikâm, the uncle, but according to the Kitâb al-sakkakât of Ibn Kotalshî (who consequently makes Rajzî to have been the poet's grandfather), the cousin of the poet Dâhil. Like the latter he lived at the Court of Harûr al-Râshîd. Agâmîn (v. 36) relates an adventure that Abu'l-Ṣhiṣ had with a female slave of the caliph. Disappointed with the appreciation and above all probably with the reward he obtained in Baghdad, he went to al-Ḵâfiṣa, where, according to his own statement, he won through a litany poem the favor of the emir of that place, ʿUkba b. Ḫaṭîrî b. al-Ḥâfiz. There he remained as the boon companion and court poet of his patron until his death (196 = 811). The fragments of his poetry, which the above-mentioned two compilations contain, however scanty they may be, induce us nevertheless to declare that Abu'l-Ṣhiṣ could claim no original importance for his wine and venery songs, which, as it seems, were his favorite kind of poetry. Better than the elegies of that old age, composed by the poet, who had become blind, towards the end of his life, because they come from an immediate impulse. The touch of self-irony that appears now and then in his verses shows that he was by nature rather more fitted for comic composition; comp. Ibn Kotalshî, loc. cit., p. 536 (ma farrâfah etc.). To ridicule the imitators of the desert poets — he proposes to substitute the "camel of separation" for the "ravens of separation" — he had certainly not much right either. Bibliography: Tabâhû, iii, 763; Ibn al-Ḳâhir (ed. Torn., vi, 135; Agâmîn, sv. 108 et seq.; Ibn Kotalshî, Kitâb al-ṭîfî (ed. de Goeje), pp. 535 et seq.; Ibn Ḥallâshîn (trans. al-Sane), iv, 232, note 22; 359; note 4; al-Kutubî, Futûhî, II, 281-283; Brockelmann, Gesch. d. arab. Litter., l. 83. (A. Schade.)

ABU SHUḌÎA AYYÇÎ: AYYÇÎ b. AL-ḤUṢAYN (Husain) b. AYYYEṬ b. AL-ḤUṢAYN, Shâṭîfît jurist consulant, born in 1434 (1042-1043), was the author of a much used manual of jurisprudence: al-Thâbât 'al-ṣâ'yârî, edited by Keyser (Leiden, 1859), and

ABU SUFYÂN (or Abu Hanîfâ) SâJîR b. HÂRÎ b. UMAYYA, of the Kûsaîîhite family of 'Abd Manûr, a leader of the aristocratic party in Mecca hostile to Muhammad. According to the usual statement regarding his death (see below), he was a few years older than Muhammad, according to others, however, he was ten years older. Abû Sufyân was a rich and respected merchant, who repeatedly led the great Meccan caravan. Like most of the great merchants he took up a hostile attitude to the movement brought about by Muhammad, which touched him personally so far that his daughter Umm Maktaîb had married a follower of the Prophet's and emigrated with him to Abyssinia. He was already too old for this adventure, he brought about the fateful battle at Bedr; the army, which had hasted up at his cry of distress, would not return without striking a blow, although he ordered it to do so once he had got his caravan in safety. His eldest son Ḥanîf fell in the fight; another son 'Amar was taken prisoner but exchanged subsequently for one of Muhammad's followers, who, as a pilgrim had fallen into the hands of Abû Sufyân's last son. After the battle of Bedr, he took over the command of the Meccans. It is not at all clear as to the facts concerning his oath of vengeance after the defeat and the miraculous campaign he undertook to fulfill his vow (the Sawîk campaign). The battle of Ohod afforded great satisfaction both to himself and to the Meccans, but he did not know how to make use of the victory, and neglected the opportunity to crush Muhammad and his followers with the force he had collected. Equally obscure is the tale of the meeting arranged after the battle of Ohod for the following year at Bedr and of his non-appearance at the rendezvous. Whether Muhammad really, as Ibn Ḥîṣâm relates, sent assassins to Mecca to kill Abû Suf-
After the murder of Khadija and of Zaid, it is very doubtful if the year 5 (627) during the campaign of the Monastery, he led one part of the army that advanced against Medina; as however after some time he saw the hopelessness of the siege, he ordered his troops to march back and soon the whole army melted away; Abu Sufyan had always unwillingly taken part in military enterprises, but after this fiasco he completely abandoned the idea of continuing the fight with his sturdy and obdurate enemy. During Muhammad's campaign which was concluded by the treaty of Hudaybiyya, he kept entirely aloof from the ground. For military duty was still a power in Mecca. When the treaty was broken by the quarrel between Bekr and Khuzayma, he feared the consequences for his town and proceeded to Medina to arrange the matter. According to Ibn Hisham and others, he is said to have been very badly treated by his daughter Umm Habiba, who had married Muhammad in the meanwhile, as well as by Muhammad himself. In reality, however, the Prophet, to whom an undertaking consisting of an oath had been very valuable, doubtless received him in a quite other manner and discussed the surrender of Mecca with him. In harmony with this Muhammad at the beginning of the campaign against Mecca proclaimed that anybody who took refuge in Abu Sufyan's house should enjoy complete immunity. It is true that Abu Sufyan's wife 'Hind' claimed him on her husband's weakness, but her fury was as unsuccessful as the armed resistance attempted by a few irreconcilables. By his respectful treatment of Abu Sufyan, Muhammad admitted how much he owed to the latter's coming surrender. Abu Sufyan accompanied him on his campaign against the Hawazin tribe, and though the dangerous turn that things took during the Yamama fight may have inspired him for a moment with the hope of getting rid of the tyrant, he did not let it appear. After the victory he always preserved for himself and his family a generous share of the booty that he had every reason to be satisfied with. At the siege of Taif, behind whose walls another of his daughters was living, he lost an eye (according to Tabari, i. 2104, this accident happened in the Yarmuk battle). Abu Bekr made him governor over 'Najd and Hijaz (thus Belachif, ed. de Goeje, p. 103; comp. Ibn Hajar, Kenneth, iv. 477, where the statement that the Prophet had already placed him over Najd is contented). For the rest, most of the other tales concerning him are of no value as they show too distinctly anti-Umaysid party interests. Thus it is very doubtful whether, as is related in Tabari, i. 2874 et seq., he opposed Abu Bekr's election and was on this account reprimanded by 'Ali. Certainly the account of Abu Bekr's insulting address to Abu Sufyan and his words to his startled father were invented in an anti-Umaysid spirit. Still more clearly is this tendency shown in an account, according to which Abu Sufyan is said to have been delighted at every advantage gained by the enemy of the Muslims at the Yarmuk battle. As a matter of fact there exists another tale, according to which he called on Allah for help during the battle. That he took part in the battle is also mentioned elsewhere (Belachif, ed. de Goeje, p. 135; Safi even makes him a Kazi on this occasion: Tabari, i. 2695), but it is rather remark-
father [see 'ABU AL-MU'TĀLĪ] died. According to tradition Muhammad accompanied him on his business journeys. Abu Abd Allāh was poor and had a numerous family, Muhammad is said to have shown his gratitude to him by bringing up his son 'Ali in his own house; but this is perhaps only a later legend, especially as it does not agree with what is elsewhere related of Abu Talib's conduct. Thus when the Mecceans began to persecute Muhammad on account of his attacks on their religion, he, as husband of the family, took up his side and in spite of the repeated threats of the Mecceans would not abandon the fulfillers of this parental duty. His example was followed by the other Hashimides with the exception of Abu Lahab, and when the Koranites made the declaration of ostracism, they all retired to the quarter of the town inhabited by them (the Sūr of Abu Talib), and lived there for a length of time in a very oppressed condition. It was therefore a heavy blow for Muhammad when his faithful uncle died 3 years before his emigration to Medina, and 10 years after his prophetic mission. It is not astounding that tradition took possession of this man, who had so intimately connected with the Prophet and of whom so little was known. In our tradition he has become the Sāyi'd of the Koranites. Kāfūnūs were composed and put into his mouth. More especially was the question discussed as to whether he was converted before he died or whether he died an infidel. Party interests had their influence in this case; the general and certainly correct theory was that, whilst remaining quite faithful to his nephew, he yet considered his preaching as a reversion. This was very unpleasant to the 'Alidie party and they therefore manufactured several traditions which asserted the contrary with more or less decisiveness. The consequence was that the opponents of the 'Alide came forward in which the Prophet himself speaks of the pangs, surely moderate, which his pagan uncle had to suffer in Hell.


ABU ṬALĪB KALIM. [See KALIM.]

ABU ṬALĪB KALBAN. [See KALBAN.]

ABU ṬALĪB, KHAN B. HAMID MUHAMMED BEK KULI, of Turkish origin, born at Lucknow in the year 1165 (1753), was at first 'Amadār of Iwans and other districts, then held various offices, through which he was of great help to Colonel A. Hannay and Mr. Middleton. In the years 1799-1802 he undertook with Captain D. Richardson a travel through Europe which he described after his return to Calcutta (1803). He was, however, unable to publish the description of his journey, as he died shortly afterwards (about 1806). The work was edited in Calcutta, 1812, by Mirza Husain 'Ali and Mr. Kudhat 'Ali under the title of Māsār-Ṭalīb fī bīlād-i Irfanā. Two years later an English translation of it by Stewart appeared in London, and an abridged adaptation from it by D. Macfarlane was printed in Calcutta, 1837. A French translation by Ch. Malo, called Miroir d'Abul-Talib Khan, voyages en Afrique, un Europe écrit par la main, appeared in Paris, 1819.

Bibliography: Elliot and Dowson, History of India, viii. 238 et sqq. I. K. C., Cat. of Port. MSS. l. 384.

ABU TAMMAM. 'Abd al-A'war, poet and anthologist, born in 1580 or 1585 (1596 or 1601), and his birth-place is said to have been Dijānem, a village near Damascus in the direction of Tibir, died in 228 or 234 (842-845 or 845-846). His father was a Christian named Thalib (Theodorus), by whom the son, when he became a Muslim, substituted the Arabic Aws, to which he attached a pedigree in the tribe of Ta'ī, whence he is often called simply the Ta'īite. Some of his early life was, it is said, spent in Damascus, where his father kept a wine shop, and he worked as a washer's assistant. Thence he went to Iznik (Emesa), where he commenced his career as a poet by lampooning the family of 'Othah b. 'Abd 'A'la in the interest of his patrons the Banū 'Abd al-Kasim. Then he went to Egypt, where he at first earned a living by selling water in the Great Mosque, but where he also found opportunity to study Arabic literature, especially poetry, and the subject thereby connected. He there first neglected and then lampooned 'Ayllah b. Lahab's-ḥadrami, and at Damascus again first eulogised and then lampooned 'Abī Maṣwākī Mahī b. Ṣalīhi. Abu Tamam's real gift was his wit and his quickness, and the favor of Abu-Mu'min, he went to Mayyil (Moṣul), where much of his life was spent. He met with more success at the court of Mu'azzam, who rewarded his encomiums, and even took him as companion on his famous expedition against Amurāt (223-838); and he also enjoyed the favor of Mu'azzam's son, Ahmed, and his son and successor al-Wālid. He was naturally also employed as encomiast by many of the eminent men at the Court, e. g. Ahmed b. 'Abī Da'ud and Muhammad b. Zay'īd, as well as other generals, ministers and provincial governors, e. g. al-Asfahī, Abu Sa'id Muhammad b. Vāsif, Abu Da'ud b. al-Fa'il, 'Alī b. 'Alī b. al-Khayatī, 'Abī al-A'far b. Dihūt, Mālik b. Zhawī, al-Hasan b. Sa'd, al-Hasan b. Ra'dī, al-Hasan b. Wasli, Khalid b. Yāsīn al-Shabībī, etc. Various anecdotes are told of his visits to his provincial patrons: when staying with Ibn Ra'di in Fars, he gave his patron reason to suspect the Moslem religious observances, and when questioned on this matter, expressed doubts as to the effectness of those observances, a confession which nearly led to his execution. Of these religious doubts there are no traces in the Kitāb (published at Beyrouth, 1889 and 1906: indices to the latter in Towne, of the Roy. As. Soc., Oct. 1905), which contains some devotional poems, besides the encomiums on the author's various patrons, laments on the dead, and satires on the poet's enemies; the conquest of Amurat and the defeat and death of Bābek the Khurramite with the execution of al-Afghān are the chief matters of historical interest with which it deals. It was collected and arranged in alphabetical order by al-Ṣūli, and afterwards rearranged in order of subjects by 'Ali b. Ḥamza al-Afghānī. Its ideas are said to be mainly derived from the works of older poets, of which Abu Tamman made exhaustive studies, resulting in the composition of six anthologies (Ikhāliyāt), viz. 1. Ikhāliyāt al-Kābulī, the Greater, containing selections from tribal lays. 2. Ikhāliyāt al-Kābulī, selections from tribal lays by little known poets.
placed to his credit. He built, however, a
Ma'drass, which in remembrance of its founder was
called Madrass Tashfiniya. The king, by building
this edifice, evidently wished rather to mark the
respect he bore towards the scholars and poets,
whom he entertained to sing his praise, than to make
a school for subjects of the literary and
philosophic sciences.

Except the great reservoir (al-sukkrih al-xanam),
which may still be seen, no other trace of the
buildings raised at Tlemcen during his reign
remains. It is, however, a fact important to note,
that the workmen, and probably the architects
employed by Abū Tashfin were Christians
prisoners of war confined in Tlemcen.

With regard to external politics, Abū Tashfin
had in various times to intervene with his troops
to settle the quarrels which arose between the
Marindic princes in the West and the Hafsides in
the East. It was principally on the side of the
Hafsides, where a Hafsida prince with the support of Arab
tribes attempted to seize the sway, that the king of
Tlemcen hurried his armies. Bougie and
Constantinople notably were successively besieged by his
Troops. His commander-in-chief Māshā was Abū
actually founded the town of Tumzidiki in
the valley of the Sûmmar, a day's journey from Bougie,
for the purposes of more closely blocking the
latter place.

Abū Tashfin hoped, by help of the troubles
which were shaking the Hafsida empire, to extend
his kingdom towards the east, as his father had
done before him. He would have liked to carry
the frontiers of his kingdom beyond Bougie and
Constantinople. He was intoxicated by the first easy
successes of his generals and was obstinately
resolved upon the war with his Hafsida neighbor,
which brought about a reconciliation between the
latter and the Marindic king of Fes. An alliance
was concluded between these two sovereigns, and
the king of Fes intervened to bring about the
conclusion of peace between Abū Tashfin and the
king of Tumis. Abū Tashfin would listen to nothing.
A second embassy sent with the same object to
Tlemcen by the Marindic sovereign Abū al-Hasan,
who had just replaced his father on the throne,
was badly received by Abū Tashfin. In 1332-1333
the king of Fes marched against Central
Maghrib, at the same time warning his ally, the
king of Tumis, to attack the 'Abdalsawiedes on the
cast of their kingdom.

After having ravaged and subdued the states of
Abū Tashfin, Abū al-Hasan began the siege of
Tlemcen in 1335 (1335). Less than two years
afterwards (30th Ramdân 737 = 28 May 1337), the
besiegers entered the 'Abdalsawiede capital by as-
sault and King Abū Tashfin perished, with his
arms in his hand, before the gate of his castle,
where he defended heroically. His three sons
and many great personages, notably Māshā b. Abū, the
famous general, who had been received again into
favor and at that time held the position of first
minister, fell by the side of their king.

With Abū Tashfin the kingdom of the Banū
Abū al-Walid of Tlemcen disappeared for a time and it
became a Marindic state.

[For bibliography see "Abū al-Walid and 'Abd-
al-Sawiedes"].

(11) Abū Tashfin, II. King of Tlemcen,
born at the beginning of Rabî’ I 752 (April-May
1351) at Nèdroma, where his father Abū Hamûl
Mâshâ II was on a holiday with the emir Abū
Ya’qub, the grandfather of Abū Tashfīn. The latter passed his youth at Nâdžora with his grandfather, whilst his father Abū Ḥammū, fleeing from Tīmēn with the sultan, who had been defeated by the Muslim leaders, went to seek refuge in Tuwān [see Abī ‘Abbās Ḥammū ‘r]. The Muslim Abī ‘Inān, who did not hesitate to put the two uncles of Abū Ḥammū to death, had considered for the latter’s father, Abī Ya’qūb, on the retirement and peaceful life he led at Nâdžora, he seemed an old man and his grandson, Abū Tashfīn II, to live at Faz, where they were well treated. After the restoration of the throne of the Banū ‘Abī al-Wād of Tīmēn by Abī Ḥammū II, he succeeded in making his father and son return to his capital where they were received with great pomp on the 12th Rajab 760 (14th June 1359). Whilst Abī Ya’qūb went to fight in the east of the kingdom and died at Aqīj in S̱gẖbān 765 (May-June 1365), the young Abī Tashfīn lived at the court of Tīmēn and enjoyed his father’s entire solicitude.

In spite of the attentions with which Abū Ḥammū surrounded this son, whom he destined for the throne, Abū Tashfīn was impatient to reign. He caused his father to be imprisoned at Oza with the intention of putting him to death, but Abū Ḥammū succeeded in escaping and returned to his capital. On being informed of this sudden reappearance of his father, whom he believed to be dead, Abū Tashfīn hastily quitted the mountains of Tībat where he was fighting against his brothers and returned to Tīmēn by forced marches. On his approach, Abī Ḥammū died precipitately and hid himself in the minaret of the great mosque. Abū Tashfīn joined him there; he appeared to be moved at the sight of his father, and was reconciled with him for a day. Abī Ḥammū proclaimed his abdication and asked as a supreme favor to be permitted to make the pilgrimage to Mecca. Abū Tashfīn consented and put at his father’s disposition a ship to take him from the port of Oza to Alexandria. On the way Abī Ḥammū bridled with money and promised the people charged with guarding him, and was disembarked at Bougie; from there he returned triumphantly to his capital in Rajab 760 (July 1358) and took the reins of government in his hands. Meanwhile Abī Tashfīn, meditating revenge, had taken refuge at the Court of Faz, where his intrigues met with all the success he promised himself from them. At the end of a year he reappeared on the territory of Tīmēn at the head of a Muslim army, which encountered that of Abī Ḥammū on the 1st Dhul-Hijja 791 (21st November 1389) at al-Ghīrūn on land of the Banū Wādirad. The result of this encounter was that the troops of Abū Ḥammū were routed, and Abī Ḥammū himself killed. His head was carried to Abī Tashfīn who gazed on this horrible trophy unmoved.

When this wicked son had thus wrested the power, he seemed to wish to redeem his crime by imitating the good administration of Abī Ḥammū and by encouraging art and letters. The feasts of the Mawlid were celebrated, the laws had been in the reign of his grandfather, with great gravity. But it was not all in warlike expeditions that this king showed his military worth and the qualities of a man of action and energy, things his father lacked.

For the rest he was cautious, violent, cruel and debauched, and the Arab chroniclers, at-Tanāst in particular, strew him with too many flowers. He was, who in the lifetime of his father caused the secretary and confidant of the latter, Yahyā b. Khalid, to be assassinated from jealousy. He was not contented with having caused his father’s death, and as soon as he had the power, he caused many of his brothers to be put to death. He had succeeded in reaching the throne thanks to the support of the Muslims of Faz and on condition of remaining their vassal. He was faithful to his engagements on this side, but it seems that he would not have delayed long in shaking off the yoke of this troublesome servitude if death had not struck him on the 17th Rajab 795 (29th May 1393) after a reign of 3½ years (Nov. 1392 to May 1393). His tomb has been found by Roscher in the vaults of the old castle of Tīmēn.

**Bibliography:** Ibn Khalid, 'Ibar (Hist. der Nerb.), iii. 463 et seq.; Roscher, Topographie der Sūris Beni-Zayān, pp. 64 et seq. See also the bibliography of the articles 'Abī al-Wād and 'Abī al-Wād al-Tīmūnī (A. Bel.).

---

**ABŪ THAWR IBRĀHĪM b. KHALĪL b. KHAİR b. YĀMĀN b. MULK b. JABAR** was a jurist who belonged to the Tīmūnī school, but later he joined al-Shāhī, whose older (Baghdad) writings he transmitted to posterity. In many respects, however, he deviated from his master’s teaching, and became the founder of a school of his own, the teaching of which still in the fourth century of the Hegira was widespread in Armenia and Adharbājjan. Abū Thawr died in 420 (854) or 426 (860) in Baghdad. Nothing of his works has been preserved.

**Bibliography:** Fībrīs, i. 211 (comp. ii. 91); Ibn al-Ṣubki, i. 227—231; al-Dhahabi, Tādhīth al-adḥūnāt, ii. 94 (ch. 8, No. 44); Wüstenfeld, Schriften, No. 12. With regard to his teaching comp. the Abīlaf works (e.g. Taβnah).

**Abū Ṭumās, a mountain 1551 metres high in the northern part of the Harūn range (Dārāra al-Durān). Recently it is becoming known through that a Drusian sanctuary consecrated to the Maryt (Messiah), was erected on its top. The Drusian sanctuaries resemble very much the Muḥammadan ones in their architecture. A saint is called by the Druses just as by the Mussulmans, 'Wādi'l-Ṣalāh'. The reason why a sanctuary was erected on Abū Ṭumās for the Messiah is, because it is said, the latter appeared in a dream to a Christian of Harūn, telling him that he lived on that mountain and expressing his wish to have there a Maṭān. Among other saints, al-Kahf is particularly worshipped by the Druses on a high, isolated mountain.

**Bibliography:** Reza ibn al-'ibīn, 1904, p. 425; Littmann, in the Zeitsehr. für Assyriologie, xxii. 148 et seq.

**Abū Turāb** (father of Abū Ṭumās) was of the Ḥamāṣah of the Ḥamāṣah, which is said to have been given him by Muḥammad, and which is considered by the Shī‘ites as an honorific surname. Nālid, (in the Zeitsehr. für Deutsch. Morgenl. Gelehr. iii. 29 et seq.), however, thinks this Ḥamāṣah has rather been given 'Abī his enemies as an injurious nickname: this is also the opinion of Sarrān (Das Bild Abī bei den Historiern der Sunna, p. 34). But, as the Shī‘
ABU 'UBAID AL-MA'ARIR AL-MUHAMMADIN, celebrated philologist, born in 1120 (720). His enemies asserted that he was of Jewish descent, and it is certain that he was not a member but a client of the tribe of Taim. Therefore he defended the rights of the non-Arabs, and belonged to the tribe of Arab. He was not only a scholar of the Arabic language, but he was also a poet and a writer. He was one of the greatest poets of the Arab world, and his works were highly respected. He was also a great teacher, and his students included many of the famous scholars of the period. He died in the year 1210 (805).
AL-BUKHĀRĪ, one of the greatest Arab mathematicians, very probably of Persian origin, born in Kūhân on 3 July 885 (the 2nd of Dhū al-Ḥijād) and died in Kufa on 10 Ramadan 328 (10th June 440). His first teachers in mathematics were his uncles Abū Amr al-Mughāzli and Abū 'Abd Allāh Muhammad b. Bahau, the former having in his turn studied geometry under Abyḥa-al-Merwān (or Mawarid) and Abū-l-‘Alā b. Karim. In the year 348 (959), Abū 'Al-Wafā’ emigrated to ‘Iṣāk, and then he lived in Baghda until his death, which took place there in Rajab 388 (July 997) according to Ibn al-‘Abbās and Ibn Khālid, who wrote about him, 287 = 997). — Of his mathematical and astronomical works the following are the extant: — 1. An arithmetical book, entitled Kitāb fī ṣināʿat yahdīhū lihāli al-khitābat wa-l-‘amalān min līm al-khitāb (A book of what arithmetic writers and business men need), identical with the Kitāb al-amīnātī yahdīhū lihāli al-khitābat (The book of the stations on arithmetical matters), mentioned by Ibn al-Kīfī, Leyden (not complete) and Cairo (?); Woepekas published in the «Journ. As.,» 5th ser., v. 246 et seq.; the title of the chapters of the stations and of the chapters of that work. — 2. Abū 'Al-Wafā’ al-maṣūla (The complete book), probably identical with the Almadīnī mentioned by Ibn al-Kīfī (Paris, incomplete); certain parts of it have been translated by Carra de Vaux («Journ. As.,» 8th ser., xii. 408—417). — 3. Abū 'Al-Wafā’ al-ahwād (A book of geometry), in Constantinople (Aya Sofia, Arabic and Persian), probably the same as the Persian Book of the geometrical constructions of the Paris Library, reviewed by Woepekas («Journ. As.,» 5th ser., v. 218—256, 309—336); the latter is of opinion that this book was not written by Abū 'Al-Wafā’, himself, but by one of his pupils summing up his lectures. — Nothing unfortunately has remained of his commentaries to Euclid, Diophantus and al-Khwarizmi, or of his astronomical tables called al-Wafā’s; still the tables called al-Zīg al-khwarizmi in Florence (Lanzen.), Paris and Brit. Mus., of an unknown author, are very likely an adaptation from Abū 'Al-Wafā’s tables.

The chief merit of Abū ‘Al-Wafā’s consists in the further development of trigonometry; it is to him that we owe, in spherical trigonometry, the substitution for the right-angled triangle of a perfect quadrilateral with the proposition of Masalins by means of the so-called rūm of the four magnitudes (sine a = sine b = sine θ = sine A = 1) and the tangent theorem (tan. a : tan. A = sine b : 1); of these formulae he infers still: cos. c = cos. a . cos. b. For the oblique-angular spherical triangle he probably first established the sine proposition (comp. Carra de Vaux, loc. cit., pp. 448—449). We are also indebted to him for the method of calculation of the sine of 30°, the result of which agrees up to 8 decimals with its real value (Woepekas, in «Journ. As.,» 5th ser., v. 206 et seq.). His geometrical constructions, which are partly based on Indian models, are also of great interest (Woepekas, loc. cit., 5th ser., v. 218—236). On the other hand, the praises for introducing tangents, cotangents, secants and cosecants into trigonometry does not belong to him, as these functions were already known by Ahmed b. Abū ‘Alīk, called Halâsh al-Khālid. Neither was he the discoverer of the proposition of the sine of circular arcs, which becomes a point of dispute between L. A. Sëdîlot and Charles on one side and Rôêt, Munk and Bertrand on the other (Carra de Vaux, loc. cit., pp. 450—471).


ABŪ ‘AYZĪD b. KĀIDĀD, a Khārijī, who impelled the Fāṭimīde dynasty at its very beginning. His real name was Mus'īk b. Kāidād, he belonged to the Banū Warākī, a subdivision of the Zātta tribe, and was born at Kawkāw, in the Sudan, where his father was engaged in business. He embraced very early the Khārijī doctrines of the Nekkārites and propagated them at Tykārī, where he lived practicing the profession of schoolmaster. Having become suspected on different occasions, he departed to the East; then he came back and was thrown into prison at Tā'īn. He was set free by his son and the chief of the Nekkārites, Abū Aṣūlān al-Blīd, and travelled through the country between Warghā and the Arwā, where he met with people favorably inclined to him. The Fāṭimīde power had then sunk in the Zone of Kābyla, but it almost succumbed under the blows of the Zātā and the Arwā. Abū ‘Ayzīd, then 60 years old, lame and feeble of body, but endowed with remarkable eloquence, and possessing a certain intellectual culture, stirred up the Berbers and rapidly conquered Southern Irīkiyā. He used to ride an ass, whence his surname, the man on the ass, and made show of austerity in conformity with the irreconcilable doctrines of the Nekkārites, which he professed. Still the religious enthusiasm did not extinguish in him the political man. He cleverly associated with the Umayyād of Spain, the rivals of the Fāṭimīdes, for the possession of the Maghrib, and received from them a disguised, but effectual support. Soon afterwards he seized almost the whole of Irīkiyā, and, after having taken Kairawān, he came to besiege in Marinids the Fāṭimīde caliph al-Ḥāsinī. The desperate resistance of this town saved the Umayyād dynasty. At the same time, the Nekkārites were not little dissatisfied to see their chief abandon; his former democratic habits of simplicity, wear alken garments and mount a thoroughbred horse. The siege, by its prolongation, became more lamentable for the besiegers than for the besieged, and the former were compelled to withdraw in spite of the efforts of Abū ‘Ayzīd. The latter took again to his former kind of life and soon the Berbers flocked themselves under his colours. But the impulse had gone; after some success he miscarried before Saṣa, which was defended by the Fāṭimīde caliph Ibrāhīm, the successor of al-Ḥāsinī, the latter having died during the siege. A new defeat before Kairawān threw Abū ‘Ayzīd back to the West; then the rout began. After some changes of fortune, accompanied only by a few of his men that remained faithful to him, he finally was handed down in the Ljūbel Kiyānā, south of Seuf. During the assault on the last fortress he was mortally wounded, which hindered his escape, and so he fell into the hands of the Fāṭimīde caliph. The latter wished to show him to the public as a trophy, but Abū ‘Ayzīd died of his wounds.
ABU YAZID — ABU ZAIYAN.

28th. Mahmud 356 = 19th. August 947). His body
stiffened with straw and his head cut off were
exposed to the insults of the mob of Mahdyia,
which had trembled before him. His sons, how-
ever, found a shelter at the Court of the Umay-
yada of Cordova.

Bibliography] Abü 'Zakariya' (Chroniques
A's Abû Zakariya, trans. Manucius, Algiers, 1879,
p. 226 et seq.) of his "Facies et
cives, c.s. Perpetuitas Abû Zakariya (trans. of Ibn
Hammâd, s Chron. in the Journ. Alg, 4th ser.,
xx.) Ibn 'Abdi, al-Bayân al-maghribî, i. 224
et seq.; Ibn al-Abî (ed. Tornb) vii. 315 et
seq.; Ibn Khaldûn, Hist. des Bes, III.
201 et seq.; Fournaud, Le Regr, II. 223
et seq.; Moret, Hist. des Afghans septentrionnels
(Paris, 1888), i. 254 et seq. (R. BASSET.)

ABU YUSUF YAHYÀ b. ISA google-adsense advertisement
b. HASSAN AL-KURF b. 'Abd-al-Jabîr, jum afternoon
al-Harrî, r. 1173-1202. He was appointed qâdi
1201. Bibliography: Frîfrî, l. 203; Ibn Khaldûn,
ed. Wusienfa), pp. 842; Ibn Khîljûfî
ed. Faîrî), pp. 3491; Brockelnagel, Genie.
d'Arab. Litter., l. 171.

ABU ZAIYAN [See Also BAKKAL].
ABU ZAIYAN, hero of the Makhtam of al-
Harrî [q. v.]

ABU ZAIYAN, hero of a romance, or rather of a
series of romances, which depict the heroic
adventures of the Hâtiîlî [q. v.]. These nomads,
through their plundering, laid waste Arabia under
the reign of the 'Abidences. The Fātimid army
conquered Egypt, who had vanquished them and
their allies, the Kuranis, at first cantoned them in Upper
Egypt, then relented them to Hîryâs, pacifying them;
this country if they would succeed in sub-
jugating the Illiti, who, having been the Fāt-
imides' governors of Hîryâs, became real sover-
eigns. It is mainly the second conquest of Hîryâs in
the 11th century that inspired the Illiti, poets with songs and
lyrics, some of which were written by Ibn Khâlidî, and others are
still alive in the memory of the African inhabitants.

ABU ZAIYAN, the name of four
Abâldawîl or Zayîyânîs kings.

1. ABU ZAIYAN IBN MUHAMMED b. ABU SAYD b. 'OLEMAK, the third
successor of the Zayîyânî dynasty, was proclaimed
king at Tiemcen, on the death of his father,
the 9th Di'Ou-Kaïda 703 (6th June 1904), during
the absence of the army of that town by the Maritine
sultan Abû Yâkûb al-Mansûr. His reign was kept on
since the 3rd Shu'âban 628 (6th May 1920), and was not to be finished before the 7th
Di'Ou-Kaïda 706 (10th May 1920) when Abû Yâkûb was assassinated by one of his enemies.

The Maritine sultan had founded, with the object of having Tiemcen entirely blocked, by the side of the latter town, the famous camp of
Manzana, a real fortified city, with mosques, a royal palace, public baths, bazaars, markets, etc.,
of which some imposing ruins have still been preserved. But, after the death of that prince, his suc-
cession was disputed by three competitors, and Abû
Zaiyân, having treated with the principal one of them, Abû Thabîl, obtaining the raising of the
siege of Tiemcen and the enemy's handing over of
Manzana and the Tiemcen territory.

Abû Zaiyân then went to punish the tribes of
the eastern part of his kingdom, for having sup-
ported the Maritines: the Tûdîr Berberies were
compelled to submit and to pay taxes; the Arab
tribes were used very ill and forced back into the
desert. Then the sultan entered Tiemcen,
while he was occupied with repairing the damages
carried by the siege (fortifications, royal palaces,
ABU ZAIYÁN

his two sons, Abú 'Abd Allāh Muḥammad and Abū Zaiyān Muḥammad, continued for the throne. Abū Zaiyān was supported by the Turks of Algiers and his brother by the Spaniards of Oran. Abū Zaiyān seized the throne through armed force and had himself proclaimed king in 947 (1540). Abū 'Abd Allāh sought refuge with the governor of Oran, Count Almadet, and asked his assistance, engaging himself in return to recognize the sovereignty of Spain. A military expedition, commanded by Don Alfonso de Matarra, was undertaken in favor of the dispossessed prince. But the Spanish troops were made to submit to their leaders from Oran and routed by Abū Zaiyān’s cavalrymen that were more in number. All the Spaniards, among whom the commanding general, perished in that battle, which was so bloody that the place where it was fought received the name of Zawat ad-Dhīn (the mountain pass of flesh). This took place in the very beginning of 1543.

The Spaniards, however, avenged this defeat before long. An army, consisting of 9000 footmen and 300 horsemen, seized Tlemcen, drove Abū Zaiyān away, and installed there Abū 'Abd Allāh Muḥammad (30th Dhu’l-Ka‘dah 949 = 7th March 1543). The town was given over to plundering, while Count Almadet pursued ill. Muḥammad Abū Zaiyān and his followers. On their way back, the troops of the Spanish governor were harassed by the Arabs till they arrived at Oran. At the same time, the sovereignty protected by the Spaniards was driven away by his own subjects. The latter recalled Abū Zaiyān, who reigned from then till his death (957 = 1550).

Abū Zaiyān had declared himself the vassal of the Turks and had the public prayer of Friday (Maghrib) recited in the name of the sultan of Constantinople.

Abū Zaiyān Muḥammad, the name of five Marinid kings.

1. Abū Zaiyān Muḥammad, son of the Marinid sultan Abū Inān Fāris. The latter, while seriously ill, had designated Abū Zaiyān for the succession to the throne, indicating him at the same time the vizier Mḥāt b. ’Isa-al-Astil as his prime minister. The illness of the monarch was growing worse, and the vizier, in order to avoid the competition of pretenders, wanted to hasten his master’s accession to the throne. He, accordingly, spoke of it to the principal personages of the Marinide Court, who recognized Abū Zaiyān as sovereign.

But just the same people feared Abū Zaiyān on account of his severity and harshness towards them. Won over by the vizier Abū l-Ḥasan b. Ṭūmar al-Fāḍīḥ, they, with the complicity of the
militia officers, proclaimed sultan another son of Abu 'Inan, called Muhammad al-Sayyid, a child of five years. Then, Abu'l-Hassan, escorted by soldiers, went to the royal harem, where Abu Zayyan had fled for refuge, and compelled the latter to go pay homage to the young sovereign. After this, he called Abu Zayyan to some deserted room of the palace, where he strangled him. This took place on the 24th Dhu'l-Hijjah 759 (23rd November 1358), or according to others, Wednesday the 25th Dhu'l-Hijjah of the same year.

2. Aбу Zayyan Muhammad, the son of Princes Abu 'Abd al-Rahman Yahya and grandson of the Marinid sultan Abu'l-Hassan, took, when ascending the throne, the surname of al-Mutawakkil 'Ala'llah. Since 750 (1349) he sought shelter in Spain, at the Court of the emir of Granada, in order to escape the persecution that his family suffered at the hands of his uncle, Sultan Abu Said. The latter, however, through his intrigues compelled him to quit Granada and to flee to the Court of the Christian king of Castile, who received him well and assigned him Seville for his residence. After the assassination of Abu Said, the vizier 'Abd Allah al-Yahya had at first the Marinid prince Abu 'Omar Tashfin, a man morally incapable of occupying himself with state affairs, proclaimed king: but soon afterwards, unable to resist any longer the Marinid chiefs, the same vizier deposed his own creature, and called Abu Zayyan Muhammad to the throne.

The latter, having signed a convention with the king of Castile, set sail for Ceuta, whence, escorted by the troops of 'Omar b. 'Abd Allah, he directed his steps towards Fez, the Marinid capital. His cousins, the sons of the former Marinid sultan Abu 'Ali, tried in vain to bar his entrance into the capital. Being thrown back upon Taza, they were compelled to withdraw from the strife, and one of them, 'Abd al-Halim went to found a kingdom at Siddifanis.

Abu Zayyan, after his arrival at Fez, was proclaimed sultan on Monday the 21st Safar 763 (30th December 1263) ; but in reality the vizier 'Omar was the only ruler. In order to be in the good graces of the Marinid chiefs, 'Omar married a wife of the family of one of them, namely of the son of 'Abd al-Rahman b. Rahn b. Masri, and made his friend 'Amr b. Muhammad, the governor of the city of Fez, marry a Marinid princess. But in spite of his intrigues the latter two chiefs revolted shortly afterwards and proclaimed two other sultans, one at Morocco ('Abd al-Mumin b. 'Ali), and one at Tadilat ('Abd al-Rahman b. 'Ali). 'Omar, however, defeated Ibn Masri and negotiated with the governor of Morocco.

The sultan Abu Zayyan was conscious of the dangerous situation and wished to free himself from 'Omar. But the latter had surrounded him with spies, who were even among the women of his harem. Thus when 'Omar b. 'Abd Allah became aware of the sultan's intentions, he got rid of him. On the 24th Dhu'l-Hijjah 767 (30th August 1366), in the morning, the sultan was found dead in a well of the garden called Rasul al-Qahair. 'Omar spread the rumor that the sultan, having become drunk, fell, but there by accident and was drowned; but in reality he had him first strangled by one of the soldiers, then thrown into the well. He was succeeded, at 'Omar's suggestion, by the Marinid prince Abu'l-Aziz, the son of Sultan Abu'l-Hassan.

3. Abu Zayyan Muhammad al-Said, son of the Marinid sultan Abu Faris Abu'l-Aziz. The latter, after he had seized Tlemcen, fell ill there and died. The vizier Abu Bekr b. Ghazi b. al-Kis, informed of the event by the envoys of the palace, immediately took upon himself the shoulders of the young Abu Zayyan, a child of five years, and brought him to the troops, who proclaimed him king of the 24th Rahil II 774 (17th October 1374). Since then the vizier Ibn Ghazi ruled in the name of the young prince. But this minister was not able to prevent either the ex-sultan of Tlemcen, Abu Hamid, from retaking his capital, nor the emir of Granada from setting insurrections and roasting on all sides pretenders to the Marinid throne. The emir of Granada claimed his underhand dealings to be legitimate on account of the shelter and protection that the sultans of Fez had offered his former minister Ibn al-Khasib. Finally, on the 6th Muharram 776 (9th June 1374), Abu l-'Abbas Ahmed, son of the Marinid sultan Abu Saidin and one of the pretenders stirred up by the emir of Granada, rendered himself master of Fez, dethroned the young sultan Abu Zayyan, and had himself proclaimed the only Marinid ruler.

4. Abu Zayyan Muhammad al-Muntasir as-Salih, son of the dethroned Marinid sultan Abu'l-'Abbas Ahmed b. Abu Saidin. The Marinid sultan Masri b. Abu'l-Fadil having died suddenly, thought to have been poisoned by the vizier 'Ubayd b. Rahn b. Masri, the latter hastened to have the young Abu Zayyan, a child of five years, proclaimed sovereign on the 3rd Ramadan 788 (28th September 1386). But the young prince had scarcely been installed, when a revolt, fomented by three viziers dissatisfied with their colleague 'Ubayd, brought to power a candidate supported by the emir of Granada. The new sovereign, al-Walid ibn-l-Ish, a brother of the deceased sultan Masri b. Abu'l-Fadil, deposed Abu Zayyan on the 15th Shawwal 788 (9th November 1386), after the latter had reigned 43 days.

5. Abu Zayyan Muhammad al-Walid ibn-l-Ish, son of Abu'l-Fadil and grandson of the Marinid sultan Abu'l-Hassan. Abu Zayyan was in Spain, a refuge at the Court of the emir of Granada. Then after the Marinid sultan Masri had been poisoned, the vizier Ibn Masri offered him the sovereign power. He accepted the offer, and the fact that in the meantime Abu Zayyan al-Muntasir was proclaimed king did not prevent him from proceeding on his journey to the Marinid capital. As he was supported by the vizier Masri b. Masri and by most of the distinguished personages of Morocco, he could easily overpower his rival. Ibn Masri deposed al-Muntasir and had Abu Zayyan Muhammad al-Walid proclaimed sultan in his place (15th Shawwal 788 = 9th November 1386).

But Ibn Masri, who had chosen the latter prince on account of his feeble character, could not for a long time rule over the Marinid kingdom in peace. Having claimed the restitution of Ceuta from the emir of Granada, who had unjustly seized it, the latter dispatched against the Maghribi the Marinid ex-sultan Abu'l-'Abbas at the head of a numerous army. The emir of Granada endeavored to implant his influence over Northeast
Africas, and willingly encouraged anarchy in the Muslim family of his neighbours. The partisans of both sides were strengthened with each other for nearly a year in the whole Marinid kingdom. Finally, Abu'l-Abbas seized Fès, deposed his rival, Abu Zakariya Mahammed al-Wâlikhi (2nd Ramadân 780 = 19th September 1387), and brought him to Tangiers, where he had him executed.


**ABU ZAKARIYA’ VARJYA K. ABU BEKH**

A native of Warla, author of the historical work on the Rostemides and the Maghribi Abâdîs, entitled *Kitâb al-waâlîn al-âlamân*. This work has been discovered in the Maḥrûs and translated into French by Maqueray, under the title of *Chronique d’Abu Zakariya* (Algiers, 1876).

The Abâdîs chronicle Dârżînî and Shâmâkî, who based their historical and biographical works principally on Abu Zakariya’s *Chronique*, give very little information concerning this author, and indicate neither the date of his birth nor that of his death. All that is known from Darżînî’s *Kitâb al-pâkhîfar* is that one of Abu Zakariya’s teachers was Abu Râbi’i’s Sunnî, Yékhlîf al-Masîh (d. 471 = 1078-1079). We may thus suppose that the Chronicler was written either at the end of the 5th or at the beginning of the 6th century of the Hegira.

After Dârżînî, who, on returning from his travel to the Sahara, brought a manuscript of al-Shâmâkî’s work, the honor for signalling the importance of the Abâdî works is due to Maqueray. The *Chronicle* of Abu Zakariya’ of which the latter published a French translation, though imperfect, and showing in several places the author’s inexperience, furnishes valuable information about the history of the Imâmâ, the Rostemide dynasty and the beginning of that of the Fatimides. The value of this Chronicle, the publication of which is very desirable, appears even as far as the East. It is from it that the anonymous author of the *Kashf al-shâbânum* (a work which was the basis of the history of the Imâm of Omân translated by Badger) drew his information about the Abâdîs of North Africa (K. Basset, *Les conquêtes du Djebel Nefousa*, Paris, 1869, p. 6).

The *Chronicle* of Abu Zakariya’ is the most ancient document regarding the history of the African Abâdîs written by one belonging to that sect. It was almost textually reproduced by Dârżînî in the first volume of his *Tâbârî al-malikin*, which is yet unpublished. Shâmâkî used it to a great extent for the articles in his *Kitâb al-sâyah* (Cairo, 1301) devoted to the introduction and development of the Abâdî doctrine in the Maghrib as well as to the history of the Rostemides. (A. S. MÔHÂR.)

**ABU ZAKARIYA’ VARJYA K. AL-KHAF*8* bất ‘A-mar al-‘Imrâwî (a native of Ma’zawmân, in the Djejel Nefousa), an Abâdî doctor, quoted by Shâmâkî (Kitâb al-sâyah, pp. 135

of seq.) as one of the lights of his epoch. He studied under the ædile shâhîk Abu Râbi’i’s Sunnî, Abu âÆţi’d in the mosque of Imaân. He professed so much by the lessons of his teacher that Shâmâkî says, when he came back to his country, he spent six months in answering to questions, addressed to him on every branch of science without ever being puzzled at a single point.

He left diverse works on the *purî*, one of which, on fasting, is to be found in a collection autographed in the Baroutya printing establishment in Cairo. His principal work is the *Kitâb al-awwâf*, autographed in the same place, in 1305, with marginal notes of Shai’kh Muhammad Abu Sæïd al-Kâfî. It comprises seven books in 3 vols.; *Tawwîh,* 2, 5, 13; *Furqân,* 2, 3; *Prayer,* 4, 5; *Fasting,* 6; *Pilgrimage,* 7. This volume seems to be the first part of a complete treatise on Abâdî legislation written by this author, which is quoted in a catalogue of al-Barradî (A. de MÔtylinski, *Les édits de la sérifie abadî*, p. 12), with an indication of seven parts that it comprises: fasting, marriage and divorce, testament, judgements, sales, rights of ownership, and pledges (comp. also of MÔtylinski, *Le Djejel Nefousa*, p. 59, note 1; E. Basset, *Les sanctuaires du Djejel Nefousa*, Paris, 1899, p. 62; *Les manuscrits des Zanouas de Ain Mastrat et de Tlemcân*, Algiers, 1883, p. 36).

It has been said above that the book on fasting has been separately published. The book on marriage and divorce has also been separately autographed with marginal notes of Shai’kh Muhammad Abu Sæïd al-Kâfî. These different treatises were the principal source for the chapters on the same subjects in the *Kitâb al-wâlî* of the shai’kh Abu al-Arî. The *Kitâb al-sâyah* of Shâmâkî furnishes no chronological indication regarding Abu Zakariya’.

(A. DE MÔTYLINSKI)

**ABU ZAKARIYA’ VARJYA K. MUJAMMED**

[See IBN KHALIDÎN.]

**ABU ZIYA (Arab. ‘Dîya’)** TEWATR BUKI.

[See TEWATR BUKI.]

**ABUÂM, capital of Tâfîlalet. Like the other parts of this province, Abuâm has been visited only by a very few Europeans: René Callîlî, Robîfî, Schmidt, Harris and Delbrôl. It is a very important commercial center. Before the French occupation of Tâwât, Abuâm had centralized the commerce of Sudan, Sahara and Southern Morocco. Many merchants of Fès have settled there. A market is held there twice a week and is very animated; dates, salt and skins are the chief native exchange products. The latter of Tâfîlalet is very renowned in North Africa; the dates are the best of the region, but they are inferior to those of Southern Constantine and Southern Tunisia. A little to the east of Abuâm there is the tomb of Mûtâlî ‘Ali Sherif, the great saint of that region and the founder of the present Ait Saên dynasty of Morocco; it is a much venerated place of pilgrimage. Abuâm is about an hour from Abuâm is the Kasr of Kistel, the residence of the authorities. At a little distance to the west are to be seen the ruins of the celebrated Zjûlûmîn (q.v.), now called al-Malhûn al-khârîy (‘the red city’).

**Bibliography:** Robîfî, *Reise durch Marokko* (Bremen, 1868), pp. 53 et seq. the principal source of information; Schusht in the

ABUBACER. [See UN FIHAL]

ABU.BUKR (Bu'kri), name of various places in Egypt:
1. A small Egyptian seaport of 1668 inhabitants on the Mediterranean Sea, after which are called the bay, the island — also called Nelson Island — and the lake (see No. 4) near it. It is situated 23 kilometres (15 miles) east of Alexandria on the Rosetta (Banshd) railroad; and belongs now to the district of the environs of Alexandria, in the government of the latter town; formerly it belonged to the district of Damanhur in the province of al-Bahriya. This place, which is perhaps identical with the ancient Bakrit, is not mentioned by the ancient Egyptian geographers; still Abu'l-Fida and Khaligahyani knew it as a place. All that is known of the history of Abu.Bukr in the Middle Ages is the invasion of the Franks in 764 (1362-1363). Abu.Bukr was much spoken of only after the naval battle, which is called after it, had taken place in the Bay of Abukir on the 1st of August 1798. The English under the command of Nelson destroyed the French fleet that covered Bonaparte's expedition to Egypt. One year later, Bonaparte defeated, also by Abu.Bukr, the Turkish troops that had landed there (24th July 1799). Finally on the 8th March 1801, they landed at Abu.Bukr the English expedition, which put an end to the French domination in Egypt.

Bibliography: Diction. gén. de l'Egypte, 1868, p. 34: "Abu el-Murak, el-Kalaf el-gadid, No. 13 u. seq.; Djabart, Agouz el-Maghar (Cairo, 1897), iii. 1 u. seq. (French trans. of Nouvelles Brevetahiques et Historiques, Cairo-Paris, pp. 59-60). Turkish troops sent to the camp of campagn. de campagne en général, Bonaparte en Egypte, in Syria, Syria, in Egypt, by R. T. Wilson, History of the British expedition to Egypt; see also Y. Kircher, Bibliograph. Napoleon., pp. 40 u. seq.


3. A spot in Upper Egypt, belonging to the city of Arazn, in the district of Luxor (al-Ahzur), province Kenia; comp. ibid.

4. A large lake of 3000 acres formerly stretched landward behind the city of Abu.Bukr (No. 1) and now dried up. In the time of the French expedition the lake — also called then el-Madita — was still connected with the sea. The narrow plain in the east, which separated it from the Sea of Arica (Edku), was also perhaps broken through at certain times. In the west it is bounded by the narrow strip of fertile land, through which passes the abidul of Alexandria, the present Mahmu'diya Canal. Then follows, to the west, the Lake of Marzics, which was dried up in the Middle Ages and which was submerged again by the English only at the time of the siege of Alexandria in 1801. At that time the water of the Lake of Abu.Bukr was conducted to the fertile land. Later on the connection with the sea was cut off, and from 1888 the whole lake was drained by an English company and dried up. Now it is a specially productive cultivated land.

The lakes of Bubkr and Edku were, according to the Arabian tradition, fertile tracts of land in the time of the Pharaohs and partly also under the caliphs. Legend relates their origin as follows: The wife of a Pharaoh, to whom these lands belonged, on a sudden required money for the tugile of the vineyards, which were to be paid to her; the peasants could not afford it, and they had those lands submerged. But prosaic statements connect the origin of the lakes with the neglectfulness of the canal, the removal of the estuary of the Nile and strong spring-tides. Such a strong overflow of the sea is said to have occurred in 720 (1320).


5. Abu.Bukr or Bubcr is the name of a legendary mountain (or of a place on a certain mountain) in Egypt, on which all the birds flock once a year. All of them put their heads in a cleft until one remains there suspended dead. According to Yacoub and others, the birds that flock on that mountain (commonly called el-Dagel el-Tahir) are called Abu.Bukr. The mountain was supposed to be situated near Abydos in Upper Egypt.

Bibliography: Abul-Mahjoub, loc. cit., 1. 45: Noble, geogr., arab. (ed. de Goeje), vii. 82; Ya'qub, al-Maghrib, ii. 21; Karsten (ed. Wustenf.), i. 168.

(C. H. BECKER)

ABUKLEA, English misspelling of the Arabic Abu Tilif, the name of a watering place on the caravan road, which runs from Dongola through Kurru (Korti, on the Nile), avoiding the Nile curve of Berber, directly to Al-Matsumma, on the Upper Nile, and then further to the Sudan. Abu Tilif is situated between 17° and 18° north lat., a little north-west of Al-Matsumma. Its renown is mainly due to a brilliant military feat of the English against the troops of the Sudanese Mahdi Muhammad b. Abd Allah, which took place in 1885. In order to rescue Gordon blockaded in Kharism, the expedition of Lord Wolseley to Kharism was undertaken in the autumn of 1884. In Kurru Wolseley divided his army into the "river column" and the "desert column." The latter, consisting of 1800 men with 2800 camels, was to push from Kurru to Al-Matsumma through the desert. The Mahdi's men mauled to prevent it in all possible manner, and so it came to several fights, the most important of which, the one near Abu Tilif (17th January 1885), is celebrated as a decisive victory of the English arms. The English had 74 dead and 85 wounded; the enemy lost about 2000 men. The effect of the rout on the Mahdi's camp is depicted by Statius Paena in his Five and seven in the Sudan, p. 319.

Bibliography: W. S. Churchill, The river war, p. 93 u. seq.; G. C. Lewis, With the camel corps up the Nile; Ibrahim Pashah, Kisha el-Sudan bahr, translated u. reduced by S. de Kublin et Kitchener (Cairo, 1910), ii. 40 et seq.

(C. H. BECKER)

ABUMERON, misspelling of Abu Mareen. [See UN KUHUL]

ABUSHERR. [See BUSHAIR]

118 ABUAM. — ABUSHEIR.
ABUSHA, or "little father"), an East-Turkish-Osmanli dictionary for Mr Ali Shih's works, entitled, after its commencing word, There exist two editions of it, the more circumstantial one has been translated into Hungarian by Vámógy (Budapest, 1854), and edited by Welyaninoff-Zaroff (St. Petersburg, 1868). Numerous MSS. are extant; comp. Pertsch (Berlin), № 85.

ABUSIR. [See Shuyta.]

ABWA, a place on the road from Mecca to Medine, 23 miles from al-Djufra. According to some authorities the name really belonged to a mountain situated there. According to general tradition, Muhammad's mother, Amína, died there on her return journey from Medine and was buried there. Some Meccans are said to have proposed, before they marched out to the Qobh battle, to dig up her corpse, in order to have a counter-pledge in hand against Muhammad, but the others refused to do so. But how certain this all is, may be seen from another tradition (Tahari, i. 980), according to which Amína's grave was in Mecca. Muhammad's first looting expedition from Medine was called after this spot. Spengler (Die alte Geographie Arabiens, p. 155) speaks Abwa in the present: Mastorna; comp. Burchhardt, Travels in Arabia, ii. 112 et seq.


ABWAB. [See aBawab.]

ABYSSINIA, a country in East Africa, the name of which is a corruption of the Arabic Mada'í. This name, which was thought to designate a mixture of races (root ād ōd), seems rather to have been that of a South-Arabian people, who probably lived in the western part of Yemen (Tihima), and who emigrated afterwards to Africa. The coast of Aden (Zöla), the only one in the whole stretch of the African coast of that Red Sea that offers a tolerably safe landing and, in addition, is in the proximity of the Abyssinian plateau, might have attracted those emigrants from South Arabia and facilitated commerce with Mecca, which was pretty flourishing in Muhammad's time. Owing to this circumstance, and on the advice of Muhammad, Mecca made several attempts to conquer the country and to bring the inhabitants of the plateau to Islam, emigrated to Abyssinia in order to avoid being tempted by the Korníshites to abjure their new faith. The Muslim historians, however, allege another reason for it; they declare also that there was a second emigration to Abyssinia and that Muhammad sent a messenger with a letter to the Abyssinian king, all of which is merely a legend. In the year 64 (645), or later according to others, 'Omar is said to have sent a small naval expedition against the Abyssinian coast, which expedition miscarried.

Since that time for centuries the Mussulmans have as good as not at all penetrated into Abyssinia, and that is the reason why we have almost no information at all about Abyssinia proper from the ancient Arab geographers, such as Ibn Khordadbeh, Ya'qúbí, Ibn Kusayb, Muqaddad, etc. It is only Djami, which is indicated as the capital of the country, this statement has originated in Khvâshčâí's Švarat al-âzîf (without, however, being borrowed from Polomey's España, 1647), namely the map that Caliph al-Mà'mân had drawn up between 201 and 310 (816-825); al-Khârijism distinguishes between a large Djami and a Djami of the Abyssinians. Mâ'sûén (Marâ'if, Paris, ill. 34) says that there are many towns in Abyssinia, but he mentions only the capital of the Nàla, Kâhar (Ancobre) Axmîr = Kalîghrî). Yâkût (Mu'asir, l. 29) mentions only Djami and that only by the way, for he has no special article on Abyssinia. What he says about the "seven islands" (Maswîla, which is mentioned by Mâ'sûén, Tâmákh, p. 330; Tahari, i. 2480 et seq.) and of Dahlak may hardly be called an exception. Idâra speaks of it at greater length, but some of the towns which he enumerates are: on the littoral, and the three cities: Dhambrâ (Adna? Bôha?), Makkata and Nàla, situated at a little distance from the river that crosses Abyssinia to fall afterwards into the Nile, have not as yet been satisfactorily identified. Ibn Sa'd (d. 1286) and Abû'Fî'id (his Geography was finished in 1321) added to the information they had drawn from Idâra many, but inexact details; they knew the province of Sahart (Tîgės), the nation of Kôrî (Kôulla) the lake Alwarâs (K'arâ? Aga), Kalîghrî, etc. Dimmâshî mentions six Abyssinian races, of which only three can be identified with Abyssinian regions; Amârâ'ah, Saharti and Dînîm (the last name may not designate the large region of Deimam). Ibn al-Wardî (13th century) and no doubt Ibn Shâhîb al-Harrâdî (14th century), whom he copies, repeat only after Mâ'sûén the name of the capital: Kâhar (Vatican MS, № 385; Kâ'tîr). As to the later Arab authors, one may hardly expect from them information about Abyssinia. That part of the geographical literature produced by them consists mainly of râdû, of descriptions of travels on the occasion of pilgrimage etc., and contains no geographical work of any importance.

The letters which the Abyssinian kings wrote to the sultans of Egypt (namely sakkûr for the metropolitans, or äbblû), and the answers of the latter gave 'Omar the opportunity of furnishing in his al-Târif, al-Mu'assêt al-šarîf some information about Abyssinia, which is only current as far as regards the Mussulman provinces of Adal. The only Arabian author who gives exact information about the processions of the kings of Abyssinia of his time is Makîrat in his small treatise: al-Tâhirī al-kâkhûrî, man bâ'd al-Adalîn min al-Mozîrî written in 839 (1424-1425). Makîrat speaks of a region (îlam) of Abyssinia called Zâla (after its principal town, the present Zöla), which comprised seven principalities: Awibî, Dâwûrân, Arabâbî (Arâsî), Shâshîk, Bâl, Dârî and the powerful state of Hâlyâ. Each of these principalities was governed by a local prince, but all together were subject to the sultan (âfîr) of Adal. Makîrat evidently has in mind the State of Zöla in the years 1425-1432 when Djami al-Dîn II endeavored to subject it to his rule, in which he indeed succeeded for a short time without, however, obtaining political supremacy. The proper empire of Zöla, corresponding to the previous Adal, arose under Sultan Dâfar II (1305-1356-1375-1375) from the principality of Awibî (fâ), whose first known prince was 'Omar al-Walîshî (about 1260). The old empire of Adal as will be seen below disappeared in the wars with 'Amâr Sênîm. — All those countries were under the suzerainty of the king of

ABUSSHUKA — ABYSSINIA. 119
Abyssinia, of which, however, they endeavored to
rid themselves. In the course of the 13th and
14th centuries a pretty large number of Musul-
man penetrates into Abyssinia (in Shoa and up
to Bëganebed); the first king of the Solomonian
dynasty, Vekuno Amili (1470–1585), is said to
have persecuted the Muslims. This was the cause of
of several years of war, chiefl y renowned for the
victories of 'Anda Seyon (1314–1344) over the
kings of Adal; Selo al-Din, Djamal al-Din, etc.
These wars were continued by 'Anda Seyon's suc-
cessors: Newaya Krestos (1344–1373), Dawit
(1378–1411), Yeshai (1415–1429), Zara's Wa-
skob (1434–1465), Bë'eda Märyam (1468–1475),
Essender (1478–1494), etc. Bë'eda Märyam, besides,
subjected also the king of the Danakil (Afar), a
Musulman tribe, which up to these days occupies
the region between the Red Sea and the Abyssinian
plateau. In the beginning of the 16th century
Islam in Abyssinia was in complete decadence.

For two centuries the theater of these wars was
in general out of Abyssinia proper. In 1521 the
sultan of Adal, Abi Bekr, M. Muhammad, removed
to Harar the seat of his government, thus
putting it in close contact with Shoa and Abyssinia.
Shoa, with Shoa, since then began the great invasion
of the Somall chief, Ahmad ibn M. Muhammad Gräfi,
who, supported by the artillery and the troops,
which the Turkish pasha of Zelig had sent him,
penetrated into Abyssinia up to its northern fron-
tier, ravaging the country repeatedly, and even
burning the famous cathedral of Axum. The history of
this conquest by 'Arab Fālīth (written towards
1543) is the only Arabic work that mentions
many places in Abyssinia. In 1544 Gräfi was
defeated and killed by King Gallis Atledgedua (reigned
1540–1559), who in his turn was, in March
1559, vanquished and killed by Nat'al-Din, Gräfi's
successor. Two years previously, Mussawwa was
occupied by the Turks, who, thanks to the assistance
of the amara Yeshai, the governor of the maritime
province, seized the neighboring towns, even
Debaro, the capital of that province. Yeshai, having
made an alliance with King Sarha Dergel (1565–1597),
made an alliance with the Turks, but they were
beaten in a great battle near Ahaba Grarik in
1578. In 1589 Sarha Dergel defeated near Arkiko
the Turkish pasha Kadiwai, who perished in
the battle.

Owing to these victories of Sarha Dergel and to
that which he won over Muhumed IV, king of
Adal, in 1577, and also to the help of the Portu-
guese, the Musulmans, either in the north or in the
south, were no longer a serious danger to
Abyssinia. The Musulman kingdom of Sennar
was also conquered by King Susanes (Sisanius,
1607–1632). In 1574, Talh, the emir of Adal, was
incited by rebels to seize Abyssinia, but he gave
them to understand that it was impossible. The
Balew (Bodge), who, towards 1650, had founded
the Musulman State of Sumhar, under the
nâb of Arkiko, frequently annoyed the people of the
frontier, but they felt too feeble before the Abyssinian:
kings. Thus, in 1663, the nâb Misih (a descendant of Ager Kunna), having returned
certain things that were destined for King Iyasu
I, went himself to Axum to implore the king's
pardon. Shortly after, in 1667, an emir of
the Bäkl also was vanquished, and in 1676, under
Râs Mika'iil, the nâb's policy of independence
was immediately constrained.

Still, there is no doubt that the Muslim inva-
sions, and chiefly that of Gräfi, contributed to
Abyssinia being opened to the Musulmans, that
which accounts for the presence of the latter in
that country, although the forced conversion im-
posed by the kings of Adal possibly did not last
long. Thus in 1648 the ambassador of the Imam of
Su'adi, Ismail al-Mutawakkil, found at a short
distance from Gondar a town entirely inhabited
by Musulmans, and in the frontier they met with
Sha'allite Muslims; at Gondar, too, Musulman pat-
ters existed already at that time. Unfortunately
there are no circumstantial annals for the reign of
Fatihado (1652–1667), but it is known that in
1668 a council convened by King Yohannes I
interdicted the Musulmans to live together with the
Christians, and that this interdiction was re-
newed in 1678; this shows that there was a respect-
able number of Musulmans in Abyssinia.

In the course of the 18th century the Islâmic
faith was spread among the Gallis (Boran), south-
est of Abyssinia proper and north of Shoa. Accord-
ing to Krapp (Revue, i. 106), the Wollo were
converted to Islam by an Arab called Debeko.
Râppel affirms that towards 1830 faith progressed
in Abyssinia, and indeed the tribes of the Tigre
language (Northern Abyssia) that were still Chris-
tians in the beginning of the 19th century are now
Musulmans either entirely, as the Habab, Tamsir,
Takles, etc., or in a great part, as the Mena,
etc.

It is to be remarked that Islam in Abyssinia
has been indirectly favored by commerce, in or-
to enter Abyssinia it was necessary to cross
the Musulman's territory. This circumstance made
the Musulmans almost sole masters of the Abyssinian
commerce, that which increased greatly
their number in that country and procured them
great wealth and influence. Râs 'All of the Edj Galla (Goga), who from 1830 to 1855 was
very powerful in Bëganebed; etc., though baptized him-
self, favored the Musulmans and displeased the
Abyssinians; this brought forth a reaction under
King Theodoros (1853–1868), an implicable
enemy of the Musulmans. This reaction attained
its highest degree after the wars with the Egyp-
tians, who had occupied (1835–1855) certain
provinces in Northern Abyssinia (Hailiang, Al-
gheleb, Samberti, etc.), spreading there the Islâmic
faith. In 1864 they took Mussawa from the
Turks; in 1875, after having seized Harar and
some provinces in Southern and Western Abys-
sinia, the khedive sent by the way of Mussawa
an expeditionary corps, which was annihilated by
King Yohannes in the battle of Gubba-Gaddi
(19th November 1875); a second Egyptian army,
commanded by the khedive's son, Hasan Pasha,
was also defeated at Gna on the 7th March 1876.
King Yohannes, firmly seated on his throne, pro-
mulgated an edict (1889), which compelled the
Musulmans either to embrace Christianity or to
leave the country. Many Muslims emigrated to
Gallabat, and in 1883 the Musulmans of Sene, Hamase, and other places obtained the permis-
sion to remain in the country, but they were
separated and confined to two places, and in mea-
ures, for the northern part at least, did not last
long. It is also to be borne in mind that before
the persecutions of Theodoros and Yohannes the
Musulmans were not equally distributed in the
different provinces: they were for instance of a
AD, an ancient tribe frequently mentioned in the Koran. Its history may be learned only upon sporadic indications. It may be said that the tribe lived immediately after the time of Noah, and which became haughty on account of its great prosperity (Korân, vii. 67; xli. 14). The large edifices of the 'Adites are spoken of in Korân, xxvi. 126 et seq.; comp. lixxi. 5-6 the expression "Ad, Iram of the pillars," where Iram may designate either a tribe or a place. According to Korân, xlvi. 20, the 'Adites inhabited al-Abyâd (the land of the Bawshar). The prophet sent to them, their "brother" Hud, was treated by them just as Mahomet was later treated by the Mecceans, and on account of that they were, with the exception of Hûd and a few pious men, swept away by a violent storm (vii. 70; xi. 61; xii. 15; lviii. 19; xiii. 6). Finally, in Korân, xi. 54, is said that they suffered from a drought. These indications gave rise to whole legends narrated by the Prophet. It cannot be said with certainty what more ancient elements are those legends. Among the ancient poets knew 'Ad as a native nation that had perished (Tarsûf, i. 5; Mufâidîsh, viii. 40; Ibn Hisâm, ed. Wâsîânî, i. 468; comp. Zahrî, xx. 12 and the article LOGHSPORT). Hence the expression, since the time of 'Adâ (Yusûf, ed. Freytag, i. 195, 341). Their kings are mentioned in the Dîwan of the Hudhalîs (xxx. 6) and their prudence in that of Naîgha (xxv. 4). The mention of the 'Adites Al'mah by 'Abdallah (Al'âmâlû, verse 31) and in the Dîwan of the Hudhalîs (p. 31) merits consideration, as the Mussulman legend puts this (Kudîr) al-Almah in connection with the Thamûdîtes [q. v.]. Whether these really existed, and where, a nation called 'Ad is still an unanswered question. The genealogies of the Arabs with regard to the 'Adites naturally are valueless, just as their location in the large uninhabitable sandy desert between 'Oman and Hâjranah. The identification of 'Irâm with Aram adopted by the Arabs and several modern scholars is not sure at all. Among the latter, Lohi identified 'Ad with the well-known tribe of Iyâd; on the other hand, Sprenger sought for the 'Adites in the Qudîs, who, according to Ptolomy, lived in Northwestern Arabia, which reminds of the 'Irâm well in Hûsân (Hamdanî, p. 106; Sprenger, Die alte Geogr. Arabiers, § 207). But Wallhausen remarked that instead of since the time of 'Adâ, the expression min al-'adâ also occurs, and therefore he supposes that originally 'Adâ was a common name ("the ancient time"); adâ = very ancient) and that the mythical nation arose from a reinterpretation of that word.


ACHIR. [See AHSEIR.]
current in those juridical cases which are not closely connected with the religious ordinances. The practical validity of this right, which often is in disagreement with the theologically established law, divided in many countries the jurisdiction into a spiritual and a secular one. We are now in possession of several collections of 'Adā laws. In literature, 'adā is sometimes substituted by the term 'urf, or qānūn.

I. Goldziher, Die Zivilkriiten, pp. 204 et seq.; Snouck Hurgronje, Van den Berg’s, beweisende van het Moslim recht, i. 10 et seq.; T. W. Juyhull, Handling over, pp. 5 et seq. As regards the literature on Indian and North African 'Adā, see Prussianer Jahrberichte, 1905, pp. 200 et seq. For India, Customs in the transborder territories of the north-west frontier provinces (Journ. of the Roy. As. Soc. Bengal, iv, part 5, 1904, extra number, pp. 1-34); for North Africa: Said Boulaf, Le kannah de 'Adā (Recueil de Memoires et de Textes, Algiers, 1905, pp. 151 et seq.); Decembrezio, Kunian orbis des Berberen van de south-African (Roma tesiunum, ix. 346 et seq.). (I. Goldziher.)

'ADA (1), a word meaning 'island' or 'peninsula', which often occurs in geographical names, e.g. 'Adāšale [q.v.], 'Adā ʿarab, 'Ada ʿawā, 'Adā paizar, 'Adā darb (island sea = archipelago). 'Adā (2), lit. 'payment', 'accomplishment', a technical term used in the ḥaḍīth to designate the accomplishment of a religious duty in the time prescribed by the law, in opposition to ḥaḍīth (or ḥaḍīth), which designates the belated accomplishment of a religious duty (of course when the delay is permitted). It is also to be distinguished between a perfect and an imperfect accomplishment (al-ʿadā al-kabīr and al-ʿadā al-ṣākhīr). In the reading of the Kūfī ʿadā means the traditional pronunciation of the letters, synonymous with ḥaḍīth [q.v.].

'ADAB (3), a term meaning, in both the heathen and the Islamic times, the noble and humane tendency of the character and its manifestation in the conduct of life and social intercourse. There is a well-known aphorism, also frequently occurring in the Ḥadīth: ṣadār al-ʿadā al-ṣuḥāb li al-ḥadd bi al-idā bi al-ṣuḥāb (it was almost always asserted that the Companions equalled two-thirds of religion). Parallelly to this practical designation of this word there is also a metaphorical one: the knowledge that leads to an intellectual culture of a higher degree and ensures a more refined social intercourse, especially the knowledge of Arabic philology, poetry and its explanation and the ancient history of the Arabs (comp. Almustaṣr al-ʿadā, [q.v.], 124). The latter application of the word ʿadā arose from the influence of the culture tendency, after the Persian model, towards a more refined tone and the growth of profane literature since the second and third centuries of the Hijra. According to this, one may judge of the contents of more special writings, e.g. Ibn Kotabba's ʿAdab al-ʿRīb, of the books entitled ʿAdab al-unwar, etc. The different branches of ʿadā, being profane belle-lettres, are strictly distinguished from 'ilm, which sums up the religious sciences (Kūfī, Ḥadīth, and jurisprudence). Besides the real attainments sometimes also social qualities and skill in sport and in ingenious, mostly inspired games, are included in the term ʿadā. Persian influence on ʿadā is reflected in the following maxim of the vizier al-Qāsim b. Sahl (d. 130 = 849-851). The arts (al-ʿadā al-ṣākhīr, pl.) belonging to fine culture are ten: three Shāhrazūrī (playing lute, chess, and with the javelin), three Nūbirwānī (medicine, mathematics and equestrian art), three Arabī (poetry, genealogy and knowledge of history); but the tenth excels all: the knowledge of the stories which people put forward in their friendly gatherings (al-Ḥusayn, ʿAdā al-ṣākhīr, [q.v.], 142). The sphere of ʿadā is naturally not firmly established; sometimes artistic skill and then also industrial ability are included among the ʿadā (al-ʿadā al-ṣākhīr, ʿAbd al-Malik b. ʿUrfa al-Qāsim, vizier of Ibn ʿAbd al-Qāsim in Spain (end of 4th = 10th century), composed a didactic poem on six different parts of ʿadā (al-ʿadā al-ṣākhīr, [q.v.], 190); besides philosophy, poetry and mathematics, also magic, fortune-telling, alchemy, etc. are included in this group of sciences. In the course of instruction in the modern Ecce speculum arabicarum (training school for teachers) of Cairo, the following subjects are included under the term ʿilm al-ʿadā: grammar, prose composition, calligraphy, lexicology, poetry (ʿarūṣ, ʿabādī), rhetoric, theory of style, logic (program of Director: ENN Bel Siyam, year 1905). The taste for ʿadā brought forth a very important branch of Arabic literature, of which al-ʿadā is a part.

Bibliography: Adam Menz, Auswahl aus den niederen Sitzenhoffen (Heidelberg, 1802), introduction; Brockmann, Gesch. d. arab. Litter., i. 92 et seq., 151 et seq. (I. Goldziher.)

'ADAB (4), number. The Arabs give different definitions of 'adāb. The most comprehensive definition says: 'The number is the unit and all what results from it by division, repetition or by the combination of both functions (al-ʿadāb wa-ma ʿadāb libna ...). According to this theory, the 1 and also the fractions would be included in 'adāb. Still, whether the 1 itself is a number, is a question, to which the most Arab mathematicians answer: two numbers. Thus the 1 is to the numerical system what the atom (al-ʿadāb al-ṣākhīr) is to the substance, and although it is the basis of every number, it is no number itself. Two other definitions, in conformity with this theory, exclude the unit; according to one, every number is the half of the sum of its two adjacent numbers (maqā'iz at-tābiʿ ātāb-lūṭ), e.g. 3 = 1 + 2 + 1, according to the other, it is the quantity composed of units (al-ḥamāyit al-naʿīt al-ṣākhīr maλ al-ʿadāb). The latter definition, varying in its terms, is the one most frequently advanced. According to another and less frequently given definition, the numerals express the quantity, that is to say, they answer to the question 'how much', or 'how many', and so as far as they are expressed according to the order the numbers (al-ʿadāb al-ṣākhīr maλ al-ʿadāb), i.e. the regular name of the number). As, however, in Arabic the question 'how much', or 'how many', is not answered either with 1 or with 2, but with the singular or dual of the object in question, those two numerals, according to this definition, are also excluded.
According to al-Zamakhshari, there are, properly speaking, only 12 numerals which have special names in the Arabic language; namely: the numbers 1-10, 100, and 1000; all the others are, from his point of view, formed of these in a secondary manner by means of composition of other combinations.

The main peculiarity of the numerals from 3 to 19 is that the numbers and the feminine form; quite in disagreement with the general rule, the 'alif' is replaced in the masculine instead of the feminine form. The different explanations given by the Arab grammarians (e.g., Ibn Ya'qub, 1. 776 et seq.) are not very conclusive. Because the isolated numeral and with the 'alif', it is supposed that this primary form (al-qaf) of the numeral has been retained for the masculine, while the feminine, which is considered as a branch (for the) or the latter, retained also in the numerals the secondary form. European grammarians (e.g., Wright, 1. 316, note 2) see in this anomaly an effort to return to the independent substantive nature of the cardinal numbers, by which they differ from the dependent adjectives.

The compound numbers 11-19 have a particular formation; generally they are (with the exception of 12) indeclinable, and are so closely connected with one another that they are treated of by al-Zamakhshari (p. 76, § 240), besides in the chapter on the numerals, also in that on compound names (al-marubah), in Arabic and in the Arabic dialects they are fused into one word. It is quite different with the numbers 21-99; they are formed by placing the units before the tens and connecting these two by 'ain. Both units and tens are declined and in opposition to the numbers 11-19 are also designated only as ma'dafa.

It is known that the numbers 3-10 govern the gen. plur., 11-19 the ace. sing., and from 100 upwards the gen. sing.; the numbers 300-900 have, besides, this anomaly that we in this form is put not in the plur., but in the gen. sing. In larger composed numbers the different elements are arranged in the ascending or in the descending order connected with one another by 'ain. In the definition of number, the 1 has a peculiar position also in the description of the numerals (Ibn Ya'qub, 1. 774 et seq., 798 et seq.).

The proper word for 1, as in the Arabic, 'aws, which is, firstly, the nominal designation for the numeral 1 (i.e., 'awas/mawd 'aws), and secondly, an adjective derived from 'aws. It must not, however, be confounded with 'ads, which is also of a double nature. The numeral 'ads (mawd 'ads) occurs as meaning "one" (mawd 'ads) only in composed numbers, e.g., 'ads wa-ans, 'ads - 21. And in the place of 'aws, therefore the hamma is considered as the substitute (hadda) for the number. When 'ads stands alone, it is then an indefinite pronoun, "some one", with a general meaning (mawd 'ads al-sami wa-'hadda). And only in negative propositions, e.g., 'ad was 'ads, etc. This second 'ads, in which the hamma is supposed to be real, is therefore called, in opposition to the numeral 'ads, the 'ads of negation (mawd 'ads al-sami 'hadda). The former is, therefore, a case as the latter, also a grammatical remark of the Arabs, show an enormously great power of observation, but do not hit at the right point. The proper word for 1 is after all 'ads, which in Arabic as well as in other languages can be used in an infinitive sense.

The cardinal numbers are also in Arabic considered as the real numerals, and are therefore plainly designated as mawd 'ads. The other kinds of numerals have no special terms. The ordinal numbers have from 2 to 10 to the form fath, 11-19 are indeclinable and from 20 onwards they resemble their corresponding cardinal numbers.

The multiplicative numbers or numeral adjectives have no special form in Arabic; they are for the greatest part expressed by means of words as mawr, karra, da'a, and the like, or by the repetition of the numerals.

The distributive numbers likewise only in rare cases a special form; al-Zamakhshari counts this form as mawd 'ads in his treating of the diptotes (p. 10, § 15). The form fath is properly speaking not considered as an independent grammatical form, but as one derived from the cardinal or ordinal form. Besides, distributive numbers also occur in the form mawd 'ads.

The nihis formations of the numerals are treated of in a continuous way only by Ibn Sida (xvii. 118 et seq.), who, besides other details, distinguishes between thalatha (mawd 'ads al-thalatha) and thalatha (mawd 'ads al-thalatha), as, for example, in the three cardinal numbers. These are treated in the most considerable way of the nihis of numerals composed of units and tens.

The fractions (mawd 'ads wa-mawd 'ads) have the form fath, fath, and also fath (Ibn Sida, xvii. 120). As to the more exact grammatical, formal as well as syntactical, treatment of the above mentioned forms of numerals, comp. the European and Arabic works enumerated in the bibliography.

The terminology referring to the numbers is very rich. The whole numerical system is divided into three series (mawd 'ads, sing. mawd 'ads) of units, tens and hundreds (mawd 'ads, 'as-sarha, mawd 'ads), every one of which is divided again into 9 parts (mawd 'ads). The thousands (mawd 'ads) are not considered as a special series, but as deriving from the three former series (mawd 'ads al-'as-sa, 'as-sarha al-'as-sin, mawd 'ads al-'as-sa, mawd 'ads) (Ibn Ya'qub, 1. 774). The number is either absolute (mawd 'ads) and consequently an entire one (solih), or relative to any assumed unit (mawd 'ads al-wa al-sam al-mawd 'ads) and consequently a fraction (hadd, fath, fath, hasab, dhar). The assumed unit is the denominator (mawd 'ads). Mawd 'ads is the product of a number multiplied by another number, mawd 'ads is that of a number multiplied by itself, that is to say its square. If the former multiplication is continued by either of its two facies (e.g. 3 X 4 X 4), the product is called mawd 'ads (tridimensional); if the same process is applied to the square of a number the product will be the cube (mawd 'ads). In the simple product, each factor is termed solih (right), that is the square, 'ads (most), the number itself is therefore called mawd 'ads.

An even number is called fath, an odd one fath. In case that the division by two (mawd 'ads) of an even number can be continued until the quotient comes to 1 (as for instance in 16), the number is then called mawd 'ads, if not, it is called mawd 'ads. No difference whether the division by 2 can be done only once (mawd 'ads), or more than once (as in 12). Still the explain-
tions of the Arabic concerning this are not positive. The prime number is called "al-"asdel al-asdel (or also asdel fundu, because they are all odd), and is defined as a number divisible only by 1 ("al-asdel asdel to ya'asdeluク penn al-mudhe), i.e. 1 and i do not even as prime numbers, just as in the definition of their figures and their syntax, these numbers have also in the calculation a peculiar position; the 1 is compared to the point (mash"a), the 7 to the line (khet), the 3 and the following numbers to the plane (saf). As contrasted with the prime number is the compound number ("al-asdel al-muwakhab). The term muwakhab is also used as in opposition to mufrad (simple); in this case it means a number composed of 2 or 3 of the 7 asdel, e. g. 15 which consist of a unit and a ten.

The general classification of all the numbers in rational and irrational quantities, as it is done by modern mathematicians, is not known to the Arabs, and therefore the explanation of Ibn Khaldun (Mukaddima, ill. text. p. 95, transl. p. 132) does not exactly prove correct. The technical term for rational is "mufrad" (expressible); the mathematician Muhammad b. Muha uses "mufrad in the sense of rational," that for irrational is "asdel" (mute). Properly speaking both these terms are used only with fractions and roots. As the Arabic language has no special term for the fractions, 1,1 are considered as expressible, that is to say rational. (These fractions have the numbers 2-10 as denominators), the other fractions are considered as "mute," because they are expressed only by transliteration (e. g. 1/2 is 1 part of 3). In the same way roots are termed rational when they may be expressed, that is to say solved by a whole number (e. g. \(\sqrt{2}\)) and on the other hand irrational when they are inexpressible (as \(\sqrt{3}\)).

These latter roots are expressed only approximately, and according to a tradition traced up to 'Amuus, only Allah knows them. Instead of "mufrad asdel" also designates the rational root. Proceeding from this principle the Arabs call inversely a whole number represented by one of the rational fractions 1,1, mufrad al-basir (expressible through a fraction) and when it is representable rational root, they call it mufrad al-frasir (expressible through a root).

When a number is equal to the sum of its divisors, it is called "saf" (complete), or also "mudhla or muwakhab, e. g. 6; for 1 + 2 + 3 = 6. If the sum of the divisors is smaller than the number, it is then called "mudhe" (defective), e. g. 4 + 1 + 2 = 7; if it is larger, it is called "asdel excessing, e. g. 12 > 1 + 2 + 3 + 4 + 6 = 16. Proceeding from the same principle a numbers are called mudhla, when the sum of the divisors of a number is equal to that of the divisors of the other, as for instance 39 (the divisors of which are 1 + 3 + 13 = 17) and 55 (of which 1 + 5 + 11 = 17). Two numbers, of which the sum of the divisors of each one equals the other number itself, are called muwakhab (the two that have each other reciprocally), as 220 and 284: for 1 + 2 + 4 + 7 + 11 + 22 + 44 + 77 + 154 = 220; 1 + 2 + 4 + 7 + 11 + 22 + 44 + 77 + 154 = 284. The numbers in their natural sequence 124, 284, 1914, etc. are called by the Arabs natural or successive numbers ("asdel al-asdel or al-muwakhab). If the numbers follow one another omitting every second one (inflig) they are called, according as they begin with a mufrad of mudhe (1, 3, 5), or asdeli mudhe (2, 4, 6, etc.). If the numbers are arranged in such a way that the intervals between each two successively increase according to fixed principles, they result in particular sequences of numbers (al-asdel al-muwakhab or asdeli). Thus if the intervals are in the natural sequence of the numbers there results the series of mudhe (1, 3, 6, 10, . . .); if the intervals increase in the order of 2, 4, 6, etc., there results the series of muwakhab (4, 9, 16, . . .); if the intervals increase in the order of 3, 6, 9, etc., there results the series of mufrad (1, 5, 12, . . .). It seems that these series take their names from the figure that immediately follows the 1. From the series of muwakhab results that of mudhe, etc., when the parts of any series are amplified either by addition or by multiplication (comp. Abdallah al-Karimi, pp. 289-90).


The most essential characteristic of the Arabic numerals is the remarkable fact that the figures have their absolute value and at the same time the one relative to their place. Thus for instance when we write 25, the figure 2 has its absolute value "two" and at the same time the value relative to its place "two tens," and not "two units." The 5 has its absolute value "five" and its relative one, "five units;" the whole number designates accordingly "twenty-five." — The priority for this system of writing the numbers and the calculation of the figures, however, is in no way due to the Arabs. The latter either took them from the Hindus, who in any way were the teachers of the Arabs in arithmetic. Formerly the Arabs liked to express the numerals not in their own signs, but in writing them in full. From these words, through abbreviations, arose the so-called divan figures, in the use of which the single figures of a number are not arranged in the order of their successive magnitudes, but according to the linguistic use. The numbers under 100 the ones are written before the tens, just in the same order as the different parts of a series of numbers are pronounced. Besides, the Arabs used to express the numerals by means of the letters of the alphabet of the abjad (qur. v) order. Thus, 1 = x, 2 = f, 3 = h, 4 = a, 5 = w, 6 = b, 7 = l, 8 = k, 9 = m, 10 = n, 20 = t, 30 = z, 40 = s, 50 = l, 60 = k, 70 = n, 80 = 2, 90 = 3, 100 = 4. If, for instance, they wanted to number 326, they wrote — naturally, as the other Semites, in the direction from right to left — the corresponding letters of the alphabet: sh k w. In order to
express greater hundreds than 400, they composed two or more corresponding letters of the alphabet: after 400, 1000, 600, 800, 1200, 1100, etc. Indeed, according to a great extent to the need of knowing how to read and write, the Akkadian is opened into the writing of the numbers named, namely calculation, could not be attained through the hitherto developed and practiced methods. Here a number however large may be the number of units it expresses—presented by written characters could not suffice; there precaution was to be taken that the figures expressing the numbers should have such a stamp that they could be taken as the basis for calculation. This was obtained by that the Aramaeans added the 9 figures used by the Hindos and the zero also the value relative to their place given to them by the Hindos. They also named the zero, in faithful agreement with the usage of the Hindoos language, the emptiness (al-żiffl, whence, through extension to all the figures, the English cipher, the German Ziffer, etc.). Still the numeral characters of the Western Arabs must be distinguished from those of the Eastern Arabs. While the former endeavored to imitate the ancient Indian numerals, which are now called Arab numerals, the Eastern Arabs received the Indian figures already in their altered form which they then underwent (8th century, Christian era). The manner in which this happened can hardly be established with historical certainty (see concerning this: Cantor, Vorlesungen über Gesch. d. Mathemat., 2d ed., pp. 669 et seq.; there also the bibliography). (Märhler)

'ADAIM 'Aḏadim, an eastern tributary of the Tigris. It is formed of the junction of several rivers, which have their sources in the mountainous east and far parallel to the Euphrates in, and which in their course from N. E. to S. W. break through deeply cut ravines. The most important of these rivers are the river of Kerkük — the Kāra (Kuus, Khassa)-Caal; on our maps it figures also under the name of Kara-Su, — which issues from several sources north of Kerkük; further the river of Tawk Nāhen skon Tawk (comp. Tāneh), which is the most important of all, which joins the Kāra-Caal southwest of Tānk (comp. concerning the river of Tawk G. Lo Strange, The lands of the western caliphate, Cambridge, 1905, p. 92; about Tawk — Syr. Dājkina — itself: G. Hoffmann, Anc. und verschollenen Abken persischer Märsyren, p. 273, and the Aq-Su, also called the River of the Khurmali. The latter comes from the Shākime-Julqah, and falls below the place Tawk-Khumrtali into the river of Tawk (comp. concerning the latter comp. also G. Hoffmann, loc. cit. p. 273). From this juncture onwards, the river is called 'Adaim, or also Shett, after 'Adaim. It forces its way through the Djiel Hamurr, flows in southern direction across the BABYLONIAN lowland and falls below 34° north lat. and 44° 20' east long. (Greenw.) into the Tigris, animating for a short distance the fall of the latter which is rather weak from its entrance into Babylonia. On the west side of Tawk (below Kerkük) till the discharge of the Aq-Su the northern and then the united northern and middle source rivers meander through extended swamps. When the snow melts, the 'Adaim is connected through a dried up riverbed, northeast of Djiel Hamurr, with the Nārin Caal (on the maps also Nārin-Su), a tributary of the Diyāla, the inhabitants are able to establish such a communication, when necessary, south-west of the Djiel Hamurr, by utilizing the generally dried up Nahr-Raḥfūn, which is connected with a tributary of the Diyāla. When the channel of the Nahr-Raḥfūn is opened into the Djiel Hamurr, and the Lower 'Adaim is almost entirely dried up, towards its estuary the 'Adaim is very scantily supplied with water in the hot season; according to travellers' statements, it is often for some months entirely dried up in its lower course. Many particulars are still doubtful. The exact course of the various rivers is in many places not yet established with certainty. Great confusion results also from the untidy nomenclature in the statements of travellers and partly also on the very spot. Comp. concerning the 'Adaim and its basin Ritter, Erdkunde, III. 342 et seq., 557 et seq.; Billerbeck, in the Mittheilungen der Vorderasiat. Gesellschaft. vic. (1878), pp. 85-86, 83. The name 'Adaim occurs for the first time in the 14th century as al-'Ad'īm or al-'Uqaylan by the author of the 'Arba'ījīāf, see besides, G. Hoffmann, loc. cit., note 2162; comp. also in Mastawi (v. 1740 a. d.): Nahr al-'Adīm — and the hand of the 'Adaim and not with the Southern Diyāla that we may most probably identify the Tarnot of the casemate inscriptions and Teraedotus (Thorna) of the classical writers; see about it Hommel, Grundzüge der Geschichte u. Gesch. des mittl. Orients (3rd ed., Munich, 1904), pp. 3, 9, 29 et seq. The Lower 'Adaim appears to have once had also the name Radām shown from the casemate inscriptions; the latter name has been preserved in the above mentioned Nahr Radām; comp. Streck, in the Zeitschrift, für Assyriologie, XV. 275; Fr. Hommel, loc. cit., pp. 293-294. It is still questionable whether we may also identify the Gyndes of Harodotes with the 'Adaim; comp. Billerbeck, loc. cit., III. 72 et seq. and the author's article Gyndes in Paula-Wissowa's Realencycl. d. hell. Altert.-Wissensch., v. v. (Streck)

'ADARAK 'Adaقار, an island castle in the Danube in the proximities of the city (Dower kapa in the text of the text), still now inhabited by Turks. The fortress was repeatedly besieged by the Turks and Austrians and captured, and till 1878 had a Turkish garrison, but since then belongs to Austria.


'ADAL, one of the Mussulman States (kingdoms) in East Africa that played an important part in the wars between Jaflan and Abyssinian Christians. Makrit (Kūrūk al-ḥālūn bi-dhabbān man bi-saw el-ʿAbbasīya min mutāf el-Jāfūn, Cairo, 1895, p. 6) enumerates the following seven Mussulman States in Southern and Eastern Abyssinia, which he designates as manālīḥ bi'dāl Zala: Aftāt, Darwōr, Aranyahat (Arabahat, Arabatine), Ḥadyā, Shārkīs, Bilāl, Dirā. From these and other chronicles, other States are known which stood on the same footing as the above, one of them being Adal. — Adal ('Adal) is situated to the farthest east of those States, and is approximately identical with the present "Côte française des Somalis". The inhabitants are partly Somali, partly "Afar" (Dannif). It is mentioned the first time in the wars between the Abyssinian king 'Amda Šeyon (1314-1344) and the Mussulman in the march of 'Amda Šeyon upon Zala"
(ADAL) the king of Adal, who wanted to bar his passage was vanquished and killed. Under the kings Zar's Yev'akoh (1434–1458) and Bar'edh Mah'ym (1463–1478) negotiations took place between the Abyssinians and Adal; afterwards the king went to war with the Sultanate of Zalla and defeated him in that region. Further, the king of Adal, Mehdun, son of Awa I, Baday, (Fernhun, Chroniques de Zar's Yev'akoh et de Bar'edh Mharyn, p. 311), belonged to the sultan family of Zalla; he was a grandson of the celebrated Sa'id al-Din, after whom the dynasty and the land were called (Harb Sa'id al-Din). The latter lived about 1400; he fell in 1425–1450 in the battle with King David I of Abyssinia (1382–1410). Adal and empire of Zalla are of synonymous, and their histories are closely connected with each other (comp. Zalla). With regard to the 16th century comp. also GEAN AHMED R. MAHHIM AL-QASIM, Imam of Harar. In the later history of these countries, the wars with the Musulman Somali and A'far are put in the background behind those with the Galla, who since 1540 incessantly warred with the Christian Abyssinians; Adal is still mentioned a few times in the chronicles. Even in the 19th century, before England, France and Italy took possession of the Abyssinian littoral, King Sabha-Setfa of Shoa called himself also King of Adal.

(LITTMEI.

'ADALA (a.) — muscle. Har Sima (Aviceena), in his Canon (Bilb., 1597), l. 39, defines the muscle as follows:

The real movements of the limbs can be executed only by means of a power that flows towards them from the brain through the agency of the nerves. The immediate connection of the nerves with the bones, which are the most essential elements of the moving limbs, is impossible, since the bones are hard and the nervous soft. Therefore the Creator by his goodness made a thing to grow upon the bones, which resembles the nerves and which is called sinew or tendon, and united it with the nerves, interweaving them as one thing. This thing, composed of nerves and tendons is in every circumstance delicate, because the nerve by its union with the limbs experiences no increase in volume and thickness in comparison with its origin. Its volume at its origin is such that it corresponds to the substance of the brain and of the marrow of the spinal column, to the volume of the head and its outlets. And if the nerve had the task to put in motion the parts of the body, especially there where it must be divided and ramified in the limbs, and by the increasing removal of its origin becoming always thinner, it would lead to an obvious decay.

For this reason the Creator by his wisdom bestowed on it a certain thickness through pulling to threads the tissue composed of nerves and tendons, at the same time filling the interstices with flesh, wrapping it up with a membrane and establishing in its middle an axiform column of the same matter of which the nerves are composed. Thus this whole becomes a limb, composed of nerves and tendons and their fibres, of flesh that fills up the interstices, and of a membrane which wraps it up. This organ is the muscle.

When a contract it pulls the sinew, which is composed of tendons and nerves and which stretches from the muscle to the bone. The sinew then contracts and by this pulls the limb. When the muscle extends, the sinew relaxes, and the limb returns to its previous position.

The following anatomy of the muscles begins with those of the face, the number of which corresponds to the number of the mobile parts of the face. They are:

1. The frontal muscles.
2. The muscles of the eyelid.
3. The superior palpebral muscles.
4. The muscles of the cheeks in connection with the lips.
5. The special muscles of the lips.
6. The muscles of the sides of the nose.
7. The mandibular muscle.

Then follows:

8. Anatomy of the muscles of the head.
9. Laryngeal muscles.
10. Pharyngeal muscles.
11. Muscles of the hyoid bone.
13. Corvical muscles.
14. Thoracic muscles.
15. Brachial muscles.
16. Abdominal muscles.
17. Digital muscles.
18. Spinal muscles.
19. Abdominal muscles.
20. Truncal muscles.
22. Ankle muscles.
23. Facial muscles.
24. External and patellar muscles.
25. Tarsal muscles.
26. Muscles of the toes.

As a sample may serve the anatomy of the muscles of the hyoid (ac - Tap, 71, p. 11);

The hyoid has muscles, which belong to it alone and others which serve also other organs. The special muscles of the hyoid are three pairs; one pair comes from the sides of the lower jaw and joins the straight line which is found on the hyoid, pulling it towards the lower jaw. Another pair takes its root under the chin and proceeds under the tongue till the highest point of the hyoid. This pair also pulls the hyoid towards the sides of the lower jaw. The third pair rises at the arrow-shaped bone appendages that are found near the ears; it joins the lower end of the straight line upon the hyoid. The muscles which also serve other limbs are already mentioned and will be yet mentioned (Ibid., p. 45).

ADALIA (a. Antiya; Eng. Sultana, the ancient Attilla), capital of a sandjak in the province of Konis, a Mediterranean port on the gulf of the same name, built on a steep rock 250 metres high. The town has the shape of a horse-shoe, and is surrounded by a triple wall, the foundations of which are washed by the waters of the Darden. These walls, the origin of which goes back to the Roman epoch, have been aggrandized by the Genoese, who have enclosed
there inscriptions and a number of pedestals. They were rebuilt about one century ago by Tekke Oglu, a Dervish chief, who openly rebelled against Salim III. Population 25,000; of whom 15,664 Musulmans, and 9,067 Orthodox Greeks; 62 mosques, of which 3 monumental; 12 Orthodox Greek churches; 1 library. The port, well sheltered, was the chief naval station of the first Turkish corsairs. It corresponds to the ancient province of Tekke; it comprises 5, kazas, 9 nablises, and 544 villages; 22,000 inhabitants, of whom 18,682 Musulmans, and 27,000 Orthodox Greeks; about 15,000 yurts (nomads), and Kajil-bash who practice the trade of takkago (board sawers). Yast forests; veins of chrome and manganese yet unexploited; manufacturing of cotton striped tassies (tağų). Under the Seljukidis it was their maritime arsenal and their preferred winter residence. It had been taken away by Kii-Khanaw I (5th Shabani 607 = 5th March 1207).

Bibliography: V. Cunetet, La Turquie d'Asie, l. 5'35, et sqq.; Ch. Tissot, Asie Mineure, pp. 705-706; Ch. Huurt, Epigraphie de l'Asie Mineure (ext. of the Revue Archéologique, 1903), p. 91; E. Reclus, Nouv. géogr. univ., s. 650; Spratt and Forbes, Travels in Asia, l. 211; K. R. MacLachlan, Smyrna, p. 495. (Cf. Chair.)

ADAM, the name of various proper names: non-existence; art. wafa'd (q.v.): existence.

ADAM, surnamed Abel-Begar, "the father of mankind," and Safi Allah, "the one chosen by God," the Biblical Adam. His creation is related in the Koran in the following terms: "We created man of dried clay of black mud formed into shape;"... (xx. 26). According to Mahomedan legend, however, the angels Gabriel, Michael, and Azrail had, each in his turn, received the order of God to take from the seven layers of earth seven handfuls of sand. The earth had refused to give it; Azrail then, having seized the sand, tore away by force a quantity of earth sufficient to create a man of it. This legend, with some modification, was borrowed from Jewish literature (see Tangir of Jerusalem in Gen., ii. 7; Bab. Tal. Soukohet, p. 38; Pirke R. Elazar, ch. xlii). God also gave Adam on several days of the week, the power to make it grow. The words had been knitted by angels, God himself made the mould of it, which He let dry for a long time before animating it. Manlid, referring to the above mentioned passage of the Koran, states that Adam's body had remained formless during 30 years, and then 120 years longer without being animated; comp. Besiktah Rabbas ad Gen., ii. 7, and Abd 15 K. Nuits (ed. Scholeit), p. 22. After Adam had been created, God commanded the angels to prostrate themselves before him; all of them obeyed with the exception of Iblis (Satan), who by his rebellion brought down his own and Adam's fall (Kor'an, ii. 34; xi. 11; xvii. 62 and elsewhere). As to the legend that God had established Adam as the king of the angels, the Koran followed the Christian Syrian Misder, comp. Besiktah, Schottolde, p. 3 et seq. (text, p. 14). After Adam had been created, God commanded the angels to prostrate themselves before him; all of them obeyed with the exception of Iblis (Satan), who by his rebellion brought down his own and Adam's fall (Kor'an, ii. 34; xi. 11; xvii. 62 and elsewhere). As to the legend that God had established Adam as the king of the angels, the Koran followed the Christian Syrian Misder, comp. Besiktah, Schottolde, p. 3 et seq. (text, p. 14).

ADAMAUA (Adamawa), a region in Central Sudan, bounded north by Bornu, east by Bagirmi, south by Cameroon, and west by Nigeria. From a political point of view, Adamausa corresponds approximately to the territory of Adamalui, and to the usual States that depend upon it. It is comprised between 10° 15' and 10° 15' north lat. and 8° and 15° 30' east long. Its area is estimated at 25,000,000 square kilometres (about 90,000,000 square miles); its population is about 2,000,000 inhab. (8,000,000 inhab. in 1900). The principal towns: Yola, Garin, Bonyo, Tabia, Ngaoundere (30,000 inhab.).

The name Adamausa is not applied to a well described geographical unit, but designates a totality of countries differing from one another in their situation, outlines and products. The southern part of Adamausa which encloses the plateau that separates the basins of the Niger and the Chad from that of Congo, and from which the waters flow towards the Atlantic Ocean through the Sao, towards Congo, towards Chad are the name given for the large expanses of the basin of Adamausa, to which God has revealed books (alluding to the Book of Adama). God showed Adam all the generations of men with their progeny; having learned that David was to live a very short time, Adam, the duration of whose life should have been 1000 years (equal to one day of God), gave him 40 years of his own life, thus Adam lived 960 years (Tabari, i. 330, et seq.), Ibn al-Athir, i. 57, Comp. Besiktah Rabbas ad Gen., iii. 8, and Benilab Habbas ad Numa, vii. 28, where, depending on Gen. v. 5, it is said that Adam gave David 70 years of his life. Having been driven from Paradise, Adam alighted upon the island Surumudi (Ceylon), where he stayed 300 years separated from his wife, spending his time in doing penitence (Kor'an, i. 37; comp. ibid. Tal. Yukta, p. 189). There is on the island a mountain called by the Portuguese Pico de Adam, where, according to legend, are set on a rock the imprints of Adam's feet. While Adam was separated, God brought his summit to Mount Arafat near Mecca, where he met his wife. According to Tabari (1. 122) and Ibn al-Athir (L. 29), God ordered Adam to build the Ka'bah temple, and Gabriel taught him the pilgrim's ceremonies. Adam died Friday the 8th Nisan, and was buried in the Cave of Treasures (Mas'had at-i-banu), at the foot of Mount Abu Kais (Vakili), ed. Houtana, i. 50. According to other authorities, his corpse was after the flood brought by Malchireshed to Jerusalem. (Benzaid, loc. cit., pp. 9-10).

ADAMAUA.

seems that of the Congo region, while in the center and north there are two seasons distinctly different and great variations of temperature. Finally, from the gallery-shaped forest one may pass to the herbaceous savanna almost deprived of large trees. The relief of the surface increases the variety of aspect. From Cameroon to Bornu a rather narrow mountain ridge (7 to 8 kilometers) of a middle height (7 to 800 meters) is overtopped by peaks which do not exceed 15 to 1400 meters, crossing Adamana (the Cebbi mountains), a range of mountains of Atlantika, south of the Benue, and the Mandara mountains, north of the same river. From the central mountain ridge detach themselves ruminant counterforts, which separate the valleys of the various tributaries of the Benue, and afford a shelter to the tribes chased by the possessors of the plains, here and there rising isolated mountain chains (Sari to the south and Mendi to the north of the Benue).

The population of Adamana is extremely composite. By side of races particular to this region (Dokka, Durru, Ahom) which belong to the Negro group, there are others which approach the type of the desert tribes, or which come from a cross between the two. One meets indeed in Adamana Hausa, Kanuri, Fulani. The latter introduced Islam in Adamana, and succeeded in establishing in this country the political organisation which it possesses now.

Toward 1825 Fulani adventurers, settled north of the Benue under the command of a certain chief called Adams, crossed that river, invaded the country of Mitombda, that was occupied by fetishist tribes, and established a camp at Gurin. The success of the first invaders attracted others of them and soon the gangs united at Gurin had to be dispersed. The warriors, led by Adamu, settled at Yola, while other chiefs were conquering the neighboring counties, founding there small States, which, though recognizing the suzerainty of the monarch of Yola, were ruled by the descendants of the first conquerors. Thus the Fulani were scattered in the whole of Adamana, little by little they occupied the western and southeastern regions. Some of them settled at Garun, others reached the South-African tableland; towards 1835 a chief called Aiya subdued the Ngaoundere country; after 1870 other gangs conquered the country of Garin. The Fulani mainly owed their successes to their horsemen armed with bows; therefore they were powerless before the mountainous that were defended by the nature of the soil as well as before the tribes, which, thanks to their being in the neighborhood of Europians, had succeeded in obtaining firearms. Now the Fulani rule over the whole Benue valley, from Yola to Bebene, in Northern Adamana till the Mandara mountains, south of the Benue, in the plain between Yola and Koula, and in the Faro valley below Camu. On the other hand the Fulani possess south of the mountain chain of Sari nothing but dispersed colonies and some posts commanding the road from Yola to Ngaoundere. The pagan tribes of the center (Adajin, Galibi, Sadji) recognize, nominally at least, their supremacy, and pay tribute to them, while on the table-land, the pagan State of Galim escapes their rule entirely.

The organisation established by the Fulah in Adamana is a feudal one, comparable in certain things, according to Passarge's expression, to the German Holy Empire. The nominal chief of the country is the sultan (babamun禹) of Yola, chosen among the descendants of Adamu, but the sultan himself recognizes in his turn the religious supremacy of the sultan of Sokoto, who has taken the title of "Amit e-Mu'min". The sultan is assisted by a kaffil, guardian of the Musulman law, who is a council consisting of his ministers and of the "galadima" representatives of diverse Muslim groups which participated in the conquest. The different provinces are administered by "lamids" chosen in the families of Adamu's principal lieutenants. These chiefs receive from the sultan a turban as a token of investiture. Their vassalage, however, is for the most part only nominal. The three provinces Tibesti, Ngaoundere and Bahr-el-Mahadi in reality are entirely independent.

Thus the Fulani form a military and political aristocracy. Still since their settlement in this country, they modified their way of life. From exclusive nomads and shepherds which they were primitively, they became in a great part sedentary, and devote themselves to agriculture with the cooperation of slaves obtained in the raids made upon the fetishist tribes. But commercial activity and riches gradually flow into the hands of the Hausa, the "African Paria" as Passarge calls them.

From a religious point of view the role of the Fulah has been considerable. They have imported and spread Islam in Adamana. Still, Islam is far from having completely conquered this country. The tribes which remained fetishist actually get the superiority over those that adopted the new faith: — the Fulani, Hausa, Kanuri and the Shek Arab are only the tenth part of the entire population. Besides, the practice of Islam is very superficial. The new converts adopted the garments and cultural ceremonies of the believers; they accomplish the five ritual prayers, frequent the mosque, repeat the name of Allah to excess, but they have at the same time preserved the fetish practices. The Fulani themselves, through their prolonged contact with the pagan tribes, adopted superstitions and rites foreign to Islam. They, for instance, bury their dead in houses, where they must light no fire and which they must not repair. On the family organisation the influence of Islam has scarcely made itself to be felt. The women's condition has not been altered; their morals are now as free as before. Intellectual progress is virtually sought. The knowledge of the Arabic language is very little spread. Passarge tells us that he had great difficulty in finding at Ngaoundere one capable to read the letters of recommendation written in Arabic which he had with him. In this respect Adamana is much behind Bornu and the Hausa countries. The difference between them, Passarge says, is as great between Russia under Peter the Great and Western Europe. As to European influence, it scarcely begins to be noticed in this part of the Sudan. Adamana, visited by Fiegen in 1813, whose arrival was a longtime intimated to Europeans. Fiegen in both travels could not stay there, Miron crossed it from north to south in order to reach the Congo basin (1891), but in the course of his second travel (1893), he could not go beyond Yola, which Maitre, arrived from Ubangi also reached in the
same year. The first German missions that departed from Kamerun were compelled to retreat to Bia. Still the English missions that departed from Nigeria succeeded in going upwards beyond Yola. The von Uechtritz-Passarge expedition, organized by the Committee of Kamerun, succeeded in the course of the years 1893-1894 in studying systematically this part of Africa. Adamana was finally the object of competition of European Powers, established on the coast and on the Lower Niger, which endeavored to include it in their sphere of influence. The treaty of the 15th March 1894 between France and Germany fixed the boundaries of the territories assigned to either of the two Powers. The line of demarcation was drawn in such a way as to leave Nifara, Kumdo, Gana, that is to say, Eastern Adamana to France. As to England, it has preserved a circular zone around Yola, the radius of which is a line drawn from Yola to a point 5 kilometres distant from the estuary of the Faro, a tributary of the Benue. It may be concluded from what has been said that the greatest part of Adamana is under German occupation and belongs to the colony of Kamerun.

Bibliography: Barth, Reisen und Entdeckungsreisen in Nord- und Central-Afrika (Gotha, 1857), ii. 499 et seq.; Mison, in Le Temps, 16 March 1895; it is a phenomenon of the Sudan central (Countess de Georges, 1895, pp. 546 et seq.); Maistre, À travers l’Afrique centrale du Congo au Niger (Paris, 1895); Passarge, Adamana (Berlin, 1895). Besides the exposition of the results of the von Uechtritz mission which it contains, this work recapitulates and coordinates the previous works and observations; comp. Markovits, in the Zeitschrift der Gesellschaft für Ethnologie, 1895 et seq. (G. Vv. á.)

ADANA, capital of the province of the same name in Asia Minor. The town counts 30,000 permanent inhabitants (of which 13,000 Musulmans, 12,575 Gregorian and other Armenians), besides a fluctuating population of 15,000 workmen, occupied with the decortication and cleaning of cotton. Adana is situated in the middle of a stretched plain, on the right bank of the Sûphan (the oulter Saras), it is connected with the port of Merina by a tramway, and possesses old bridges built by Justinian. The old Byzantine citadel was entirely destroyed by Muhammad Ali Pasha in 1836. It contains a large mosque Ulû-Lidâmec, built by one of the Râzâda-Oghlu, Khâli Bogh, or Piri Beg, 28 mosques, 37 madrasas, factories for sesame-oil, military cloth and felt; 7 mills for glazing cotton. The province of Adana is divided into 5 sandjakhs (Adana, Merina, Il-Hi, Közün, Ujbal-Bakrash), 15 kazas, 22 nahiyes, 1844 villages; total population 403,340 inhab., of which 13,000 Musulmans, 69,000 Gregorian Armenians, 46,000 orthodox Greeks; very mixed races: 12,000 newly immigrated Circassians, Kurds, Turkomans, Yuârus (nomads), Napatiris, Syrian Arabs, etc. — The sandjak of Adana consists of 5 kazas (Adana, Humidiya, Kâra-Talin, 5 nahiyes, and 50 villages).

Bibliography: V. Cunet, La Turquie d’Asie, ii. 3-401; Ch. Tschirn, Asie Minor, p. 731; E. Richau, Néo-géog., univ., liv. 6, 656; Salvié (1325), pp. 810 et seq. (Cl. Huet).

ADAR or AMAR, a-v., the sixth of the Syrian months which the Arabs call islâm al-ţanû the month of the Romans.* (E. Mahler.)
The Arabs themselves have sought, already for explanations for these phenomena, but only one deserves consideration in so far as it is in the interpretation it leads back to the root, whence both meanings branched out ( Ibn an-Abîrî, loc. cit., p. 4, II. 20 et seq.; Masâkîn, l. 195, II. 25 et seq.); the other explanations account only for the actually occurring meanings, and either regard all the ad-Dâd as meanings borrowed by the Arabs from one another (Ibn an-Abîrî, loc. cit., p. 7, II. 15 et seq.; Masâkîn, l. 194, l. 4) or attempt, often uncervely, to find a harmony between the meanings; for instance the Arabs explain dâd in its meaning "whole" by that the whole thing is only a part of something else (Ibn an-Abîrî, loc. cit., p. 6, l. 16). All the recent attempts to explain this linguistic phenomenon from one point of view, such as Abîl’s (Über den Genus und der Urworte, Leipzig, 1884), who opposes them to be the remainder of the logically contradictory conception of the first man (see Gise, Untersuchungen über die Addâd, p. 52), or even that of Legrand (Étude sur les formes des racines nominales, Paris, 1858), who tried to trace them back by ventre's etymology (see Landau, Die gegenwärtigen Wurzeln in All. und Arab. in der Geschicht, pp. 21-22), may also be considered now as done away with. (See also the notice in the Journ. of the Soc. of Ar. As., 1895, pp. 223 et seq. and in the Aretic Quarterly Review, new series, IX. (805, p. 242), who found in the ancient poetry only 22 words with contrary meanings, has supported by the results of sematology, furnished for the solution of this difficulty different productive method of which, if applied to all the domains of the Arabic language must certainly be amplified and modified (even if he did not succeed in explaining all the ad-Dâd); 1. Metonymy, which is understood as an one meaning of a word being a causal or temporal consequence of another meaning: e.g. nalî, to fill a basket with diffluence, to carry it away; nûdî, he who goes to the water, the thirsty one; he who returns from the water, one having his thirst quenched. 2. Conception of conceptions of various natures; e.g. instance bâlî (e.g. 4. For the words of emotion and odor the neutral original meaning is to be supposed; to be excited, no difference whether it is applied to the good or bad sense; thus for instance ûnî to be afraid and to be pleased; jârî, to be sad and to be joyful; râjî, to hope and to fear); qaflâ, bâlî, to be narrow-ness, to narrow.
and therefore may be applied both positively and negatively; e. g. farada, to rise, to sink (comp. चर्चा, निपट); see Lansd., loc. cit., pp. 71 et seq.).

— Besides this the lack of compound prepositions in Arabic makes much ambiguity possible (comp. al-Suyuti, loc. cit., p. 189, l. 12: madda = adda, to turn oneself to; and = adaba, to turn oneself from; suwada, लिख, to give on (in the sense of to answer), and many similar expressions which admit a double interpretation (Landsd., loc. cit., p. 168 et seq.), e. g. amma, properly and then as a thing of little or great importance; mada'm, a gathering place of women, either on or on joyous occasions; umm, "husband," "wife." Finally the many dialectical adda are of importance. Arabic philologists already quoted such examples: addafa, "armoire" in the dialect of the Tanimelis, light in that of the Kabists; addaha, to sit (adda) in the Himyarite dialect, to spring up generally in Arabic; further adda' or adda, etc. This phenomenon of alteration of the original meaning of a word in different cultural spheres and according to different modes of viewing life and the world is to be noticed not only in the Arabic dialects alone but in all Semitic languages (e. g. Arabic, Persian, Hebrew, Irish, in the Semitic family, originally: stone, wooden, etc.); see also poverty, originally: strong; weak. Recently Landberg contributed valuable material from modern dialects (La langue arabe et ses dialectes, Leyden, 1935, p. 64 et seq.).

The adda problem is for the Arab scholars widely different from what it is for us; for them it is a practical problem, for us it is a scientific one. To the Arabs it was of prime importance to give an index as complete as possible of all the words desired for daily use, which have contrary meanings; in this they are often guided simply by exterior concession; so for instance do they put among the adda the word wadhā, i. e. apprehending root = د.ج. = "vigorous," "strong," "root of y. The origin and explanation are for them a secondary consideration, which, if looked to, is only superficial. With us the practical need is put in the background, we occupy ourselves not only with words but also with things, and we explain the adda with roots. We should therefore not be satisfied with the classical language and its quotations from the Korān and poetry alone, we should rather bring into the sphere of consideration all the dialects, also those even the kindred Semitic languages, which many Arab (e. g. Ibn Duraid), in reality consider as adda only those words which have in the same dialect both contrary meanings (al-Suyuti, loc. cit., p. 191, II. 12 et seq.; adda = adda), and draw the other dialects into the sphere of their consideration simply from practical motives, because misunderstandings or even mishaps might arise from unacquaintance with them (ibid.); Ibn al-Anbars, loc. cit., p. 59, II. 4 et seq. s. v. वाट). The lack of understanding the conception of the rise and organic development, which properly arises from religious motives and which extends too, of knowing the language, has deterred the Arabs, in spite of the great amount of material, from coming to the proper solution of the problem. In addition to this there is a total unacquaintance with the other Semitic languages and West Asiatic history and culture as well as the groundless exaggeration of the

words of religious life (e. g. अम्मा, अम्मे, अम्मा).

The works on the adda have till now been undertaken only on the basis of the material, sometimes misleading, of Arab philologists that has been handed down to us. A compilation and treatise, independent in its construction, and taking into consideration the dialects and kindred languages would bring an important amount of knowledge of the history of culture.

ADEN, a maritime town in South Arabia, on the northeastern coast of the completely arid and vegetationless peninsula of Aden; the town owes its importance to maritime trade that flourishes there from ancient times. The present harbor Steamer Point, which is visited every year by 1300 steamers, lies at a certain distance from the proper, strongly fortified town. The population of the latter has at all times been of a mixed origin; this explains why the Arab geographers designate the Arabic spoken there as a corrupt dialect. Even now the population there does not consist exclusively of Arabs, for many Hindius, Somalis, Jews and Europeans have also settled there. The total number of inhabitants is estimated at 44,000. The magnificent cistern constructions in a mountain-gorge, which supplies the town with drinkable water, and on an ancient structure neglected for a long time, then restored by the English, — are worth seeing. Aden does not possess any special Muhammadan edifices, the principal one is the monument of the saint of the town, Shikh al-'Ali Daras, erected on its grave. In the vicinity, on the road to Shikh 'Olahm, there are some salt-pans.

Historical. Aden, known already to the Greeks and Romans under the name of Adama or Athana, received its first Mussulman governor, Abdulla al-'Ash't, from the Prophet himself. Later on Aden generally shared in the fate of the province of Yemen, among whose maritime towns it was considered, after the Banu Zayd had founded there an independent dynasty (904 = 916). About one century later (928 = 1041) the Banu Ma'in [q. v.] attained supremacy in Aden, Labihi, Abyssin, and Hadiyamaw. They, the Sadahans of Yemen, were the dominion over Aden, afterwards discord broke out among the Banka Karim, till finally a portion of this family, the Banka Zarai [q. v.], preened and declared itself independent about 1019 (1125). The domination of the latter lasted till 509 (1617), when Tarak Shah, Sultan al-Din's brother, conquered Yemen. Then the power was held there successively by the Abysinn (till 655 = 1258), the Rasuliden (till 858 = 1454) and the Tadjides (till 923 = 1517). In 1513 the Portuguese under the leadership of Alfonso d'Alvarenga appeared before Aden, but could not capture the town anymore than a few years later, could the Egyptian Mamiliki after they had torn away the zity of Labihi from the last Tadjide. More fortunate were the Ottomans in 1538, although they lost again in 1568 in their war with the Zaidites of San'a. It is true that they reconquered the place once more, but were compelled to renounce it for good in 1630. Since that time the Zaidites ruled there; still in the beginning of the 18th century Aden fell into the power of the sultans of Labihi [q. v.], under whose rule the town last its previous importance as a harbor-place, so that when in 1838 the
ADHÀ (アダ), victims (cassia, sheep, and horned cattle), which are slaughtered as the forenoon (Ja'f) of sacrifice (al-hajj), i.e. the 10th of Thulî-l-Hajj. The flesh of the victims is considered as qadîdah and is left to the poor, yet he who brings the offering also partakes of it. The characteristics of the victims and the manner in which they are slaughtered are accurately prescribed in the Jâfi books (Comp. Thânas and Nasîh). The custom of doing this on the above-mentioned day in Mindû [q.v.] is pre-Islamic and was established also for Islam through Sûra xxii. 34-37. Of course, the law compels nobody to bring sacrifices, unless when one is obliged to do so in account of a vow or of a certain misdeed. The victims destined for this solemnity were consecrated by coveting them with old shoes or by making bloody incisions in their skin.

'ADHÀB (أذى), torment, sufferance, affliction, inflicted by God or a human ruler, and in so far as it expresses not only absolute power but also love for justice, also punishment, chastisement (عذبة). The divine judgments, which are also mentioned in the Qur'ân, hit the individual as well as whole nations in the life of this world as well as in the life to come. It is mainly unbelief, doubt of the divine mission of the prophets and apostles, rebellion against God that is punished by death (see Abdel Râhîm, Thânî, Tâhâlî, and others). With respect to the punishments in the life to come, which begin already in the grave (عذة الدهر), see Thânî, Munkar, and Nakîs.

The punishments established in Musulman law (الذنوب) are of four kinds:

1. Jâhî, i.e. retaliation. The guilty one may, by virtue of the right of retaliation, be killed, wounded or mutilated (see Sâlih).
2. Diya', i.e. blood money, which has to be paid if retaliation is not taken into account, or if the same is either impossible or unpermitted (see Diya').
3. 'Âdûd, i.e. the punishment exactly defined by the law, which may neither be reduced nor augmented, e.g. lappation, a fixed number of lashes, crucifixion, cutting off the hands or the feet and others (see 'Âdûd).
4. Tâ'ârî, i.e. the punishment inflicted by the judge according to his estimation. It may for instance consist of imprisonment, exile, corporal punishment, boxing on the ear, a reprimand or any other humiliating proceeding. The judge may for instance blacken the face of the culprit, cut off his hair or have him led through the streets, etc. (see Tâ'ârî).

The punishment is considered in Musulman law either as the right of God (الذة الاله) or as the private right of a man (الذة私人). In the latter case the punishment is applied only at the desire of the plaintiff (or by the latter's relatives or assign). The punishment, e.g. retaliation, is inflicted upon the culprit as the personal right of the plaintiff.

In the case of a transgression against God, and the punishment consequently being then a jâhî, there is, however, a peculiar principle in the law. God, it is supposed, is forbearing and requires no punishment of the transgressor.

Punishment was considered in the beginning of Islam, just as in Arabian paganism, as a purification from sin. So for instance a certain Mâa'î b. Malik came to the Prophet and said to him: 'Abû Bakr, punish me.' Comp. L. Goldschm. Mos. Stud. i. 87, note 1; ibid., Das Strafrecht in Islam (Fragen zur Rechtsvergleichung, gestellt von Th. Mommsen, herausgegeben von H. Brunner, etc.), pp. 101, 104, note 2.

But the Prophet is stated to have said: 'God will forgive the sins of every believer except when the sinner makes them known to the public. God loves those of his servants that cover their sins.'

On the ground of this tradition, there is a prescription in the Musulman law books that when the punishment is to be considered as a jâhî the transgressor should hide his guilt as much as possible and not confess it, and even when he did confess it to revoke his confession. He is supposed to turn himself much more to God in stillness, for God accepts his conversion when his intention is pure.

The witnesses too are commanded not to testify to the detriment of the accused person, and it is meet that the judge should show the latter all the circumstances extenuating his guilt and the validity of revoking his confession. The judge may even entirely leave out the punishment except when the right of a man is also injured at the same time and the latter demands the punishment of the guilty one.

Only in the case of a punishment established by the law (الذنوب) the judge has no choice and must execute the punishment. With regard to the latter punishments even an interference on behalf of the culprit is not allowed, while otherwise it is even recommended. But in order to establish the guilt of the person accused evidence produced with great difficulty is always required in such cases. Practically the decisions of the canonical law offer everybody the opportunity for escaping such punishments. There is only one practical ground on which the legal evidence and the execution of 'determined punishments' may be based, it is the confession of the culprit himself, so that in this respect the 'determined punishments' have the character of peritence.

It is hardly necessary to be remarked that eastern despots were never satisfied with these legal punishments. Very often by mere arbitriness they inflicted quite cruel and barbarous punishments for real or supposed misdeeds. Particularly there was nothing more sati with that
discouraged visitors or other dignitaries were subjected to most unhuman terrors with the object of extorting money from them before their execution. — As to the criminal law now in vigor in Turkey, see MIJELLE.


ADHANIA, collective name for the pupils of the celebrated Shafiite Imām, 'Abd al-Rahman ibn Ahmad ibn Hanbal, who, from the point of view of later authors, have formed a Delegated order.

ADHAN (a.), "annunciation", a technical term for the call to the divine service of Friday and the five daily ʻazādāt.

According to Mussalmam tradition, the Prophet, soon after his arrival at Medina (1 or 2 years after the Hijra), deliberated with his companions on the best manner of announcing to the people of Medina the four seasons. Some proposed that every time a fire should be kindled, a horn should be blown in a ʿādāt (i.e., a long piece of wood clapped together with another piece of wood; with such a ʿādāt the Christians in the East used at that time to announce the hour of prayer) should be used. But one Mussalmam, 'Abd Allah b. Zalī, told him that he saw in a dream somebody who from the roof of the mosque called the Mussalmans to prayer. 'Omar recommended that manner of announcing the ʿādāt, and as all agreed to it this ʿādāt was introduced by order of the Prophet. Since then the believers were convicted by faith, and up to our days the ʿādāt is used at the time of the ʿādāt.

The ʿādāt of the orthodox Mussalmans consists of seven formulas, of which the sixth is a repetition of the first.

1. ʿĀdāt al-šaʿb: ʿĀdāt al-šaʿb is called al-shaʿb, ʿĀdāt al-šaʿb: ʿI testify that there is no god besides Allah.
2. ʿAdāt al-ʿālim: ʿAdāt al-ʿālim: ʿI testify that there is no god besides Allah.
3. ʿAdāt al-nabi: ʿAdāt al-nabi: ʿI testify that Muhammad is the Apostle of Allah.
4. Ṣalāṭa: Ṣalāṭa: ʿCome to prayer!'
5. Ṣalāṭa: Ṣalāṭa: ʿCome to salvation!'
6. ʿAdāt al-Shaʿb: ʿAdāt al-Shaʿb: ʿI testify that Allah is most great.'
7. ʿAdāt al-ʿālim: ʿAdāt al-ʿālim: ʿI testify that there is no god besides Allah.

The first formula is repeated four (by the Malikite: three) times, after the other, the other formulas are repeated twice, except the last. These four are: ʿI testify that there is no god besides Allah. The 2nd and 3rd formulas after being pronounced once are added in the ʿādāt. This formula, when pronounced twice, is inserted between the 3rd and 4th formulas, but the Hanafites pronounce it at the end.

The ʿādāt of the Shafiites differs from that of the Sunnis in that the former has an eighth formula (inserted between the fifth and the sixth): Ṣalāṭa: Ṣalāṭa: ʿI testify that there is no god besides Allah, and pray to God! These words have at all times been the Shihbush of the Shafiites, when called out by the Friday preachers in an orthodox country. The inhabitants of a country would become Shafiite if a Shafiite Imam should appear in the country. Snouck Hurgronje, Mekka, i. 63: S. de Sacy, Christenstaaten und Islam, i. 60, 169). The Shafiites pronounce also the final formula twice.

The Mussalmans who hear the ʿādāt, must repeat its formulas, but instead of the third and fourth, they recite: ʿAdāt al-ʿālim: ʿI testify that there is no god besides Allah, and pray to God!, instead of the ʿādāt formula in the morning ʿādāt, they say: ʿAdāt al-ʿālim, ʿI testify that there is no god besides Allah. The ʿādāt is followed by glorification which is more accurately determined and recommended by the law. It is omitted only after the call to the maghrīb-ʿādāt [see ZALAY], because the interval between the ʿādāt and the prayer is very short.

There is no fixed melody for the ʿādāt. Every ʿādāt may be modulated at will with any known tune, provided that the right pronunciation of the words is not by this interpolated by it. Comp. Snouck Hurgronje, Mekka, ii. 87: In Mekka one hears different airs at the same time. Like the recitation of the Koran, the singing of the ʿādāt is in Mekka an art well cultivated and highly developed. Only among the Hanabites there are doctors that do not allow any melody for the ʿādāt.

Every Mussalman who, whether alone or with his family, recites the above-mentioned ʿādāt at home or in the field must have the ʿādāt pronounced in a loud voice as it is prescribed by the law (comp. Snouck Hurgronje, Meccanische Sprichworter und Redensarten, p. 87: Die ihn in der Tat, land und volk, von Niederadel, 5th ser., l. 519). The call to the other common ʿādāt, for instance the two holiday ʿādāt, those at sun and moon eclipses, etc., has only one formula: ʿAdāt al-ʿālim, ʿI testify that there is no god besides Allah, and pray to God! This formula is said to have been current already in the time of the Prophet. Comp. I. Goldscheider, in the Zeitschr. d. Deutsch. Mission. Gesellschaft, vii. 314: Important information respecting the modifications of the ʿādāt formulas and the various times to which they are related in various places from the beginning of Islam is to be found in Makrit, ʿAdāt, i. 569 et seq.

Owing to the profession of faith frequently oc-
cutting in the adhān, the Mussulmaus used to pronounce it in the right ear of a child shortly after its birth (comp. Smuczk. Hasznosza, Melch. II. 138) as well as in the ear of people supposed to be possessed of jinn (evil spirits).


ADHAR or ADAB, the name of the 9th month in the Persian calendar, and at the same time that of the 9th day of the Persian month. For the sake of distinction the former is designated by Adhar-nâth (Adhar day) and the latter by Adhar-nâta (Adhar day).

(M. B. MAHLER.)

ADHARBADJAN, a province in the empire of the caliphs, bounded on the S. E. by al-Ishtah (the ancient Mediæa), on the S. W. by the eastern part of the province of Lâşar (the ancient As-Syria); on the W. by Armenia, on the N. by the provinces of Ayr and the countries of the Caucasus, and on the E. by both shore-lands of the Caspian Sea, Mughân and Gilân. Nowadays under Adhar-
badjaun is understood the northwestern province of Persia which borders on Turkey and on the Russian Caucasus and which mainly comprises the former Abbasid province. In ancient times this district formed at first a part of the great Median province of the Achaemenian empire; it is only since the time of Alexander that it came into the possession of the Persians, and was after Atropatene, a Persian satrap, who had gone over into the service of the Great and who at the division of the world among the successors of Alexander maintained himself as master of Northwestern Media, the so-called Media Minor. His dynasty held the sway at least till the beginning of the Christian era. Atropatene remained further still as an independent Arzakid independent state, which must at least have existed still in the second half of the 3rd century A.D. (comp. A. V. Gutsmid, Gesch. Trans., Tübingen, 1888, pp. 149-150). The boundaries of Atropatene have repeatedly fluctuated in the course of time (comp. concerning this Marquart, Erzahlb. w. d. Geogr. d. Iran. Moslem. Orient., p. 339 = Abbé). d. Götz, Gesell. d. Wissemensch., new series, ii. Niederl. 1901, pp. 108 et seq.). — The Strabonian derivation of the name of Atropatene from Atropates is in any case to be maintained as the right one; it is wrongly rejected by modern authors; the name is not to be found in the Assyro-Babylonic cuneiform inscriptions (comp. Streck, in the Zeitschr. d. Assyriologen, xxv. 359). In Armenian works the name Atropatene occurs under the form of Arpat-
takan. The exact pronunciation of the name in the 3rd century was without any doubt: Adhar-
badghân, which surely preserved its official character till the fall of the Sassanid empire in the 7th century. But already in the course of the 4th century a form of the name characterized by the pronunciation then the elision of the second adhâ was formed in the popular language. This vulgar form was throughout used by the Syrian authors in the 5th century: Adharbadghân, whence the Byzantine form Adharbadjiân (Adharbadjiân). The Arab geographers write (A)Adharbadjian, here and there also Adharbadjian. The modern Persian name is properly speaking Adharbadjian, and is pronounced Abharbadjian in consequence of the usual Arabicized spelling. For the modern Persians, who could not know of Atropates, it was quite natural to connect the name with Adhar, "fire," an etymology too much more natural as just in the region of this name there were in the time of the Sassanides specially considerable fire temples (as for instance a celebrated sanctuary of this kind in Ganzak). With regard to the name and history of Atropa-
badjan was among the less important provinces; later on, after the Mongol storm, it stood off in more political relief.

Physically Adharbadjan appears as a magnificent, rifted Alpine landscape, and more exactly as a high plateau bordered all around by higher mountain crests. The Sahend (ca. 3700 metres high), south of Tâbita, the extinguished volcanic Sawaian (3820 metres), the Sarkân of the Arab geographers, west of Aribat and the smaller Arazat (4930 metres) rising in the northwest are to be considered as the highest elevations in the province. The center and at the same time the deepest depression (1300 metres) in it lies in the Urmia Lake, the most extensive basin of the present Persia. The most important water courses are: the Anâ sau of the classical writers; the Aras (Araxes of the classical writers); the Turki-Uzen (red river); a Turkish name proved to have been current in the 13th and 14th centuries) in the south. The latter in its lower course is now called Saffid-udl (White River), and the whole river was known under this name to the Arab writers of the Middle Ages; comp. regarding this G. J. Strange, The lands of the eastern Caliphate (Cambridge, 1905), pp. 170-170. With regard to the Kiril-Uzen, the ancient Arméno, its sources, course etc., see the detailed description of Andreas in Pauly-Wissowa, loc. cit., i. 1734 et seq. The Aras and Kiril-Uzen, both of which fall into the Caspian Sea, are still now, just as in the Middle Ages, in a great part of their course as frontier rivers: the Aras as the boundary between Abharbadjian and Caucasus and the Kiril-Uzen as much between Abharbadjian and al-Libnân (Media, more exactly Media Major of the classical writers), the present Persian province of Irâk-Adrâm. The capital of Atropatene was Ganzak (Ga-
ADHARBAJDJAN—ADHROH

ADHARBAJDJAN (trans. Clémont-Müller, Paris, 1866), l. 569; Kasmir (ed. Wilamowitz), l. 271; L. Leclerc, in "Le Nörec et extrait des manuscrits," c.ill. 38. (HALL.)

ADHRA' (A.), Ht. al-'uṣīra, name of a constellation in the zodiac, also called al-Sanbūla, after its star of the first magnitude (Sφην ιουρίδας). It was also the name of the beloved one of Wāḥiṣ (q.v.).

ADHRAṬAT, the Biblical Edrit, now Dera'a in the East-Jordanian country. The name, mentioned by Ibn al-Qādī (ill. 19), was in 613 or 614 so thoroughly destroyed by the Persians—who thoroughly assaulted the Byzantines in the vicinity—that it was never afterwards completely re-established. The Jewish tribe Nadir, driven by Muḥammad from Medina, moved to this town. The statement (Belädhör, p. 63) that the inhabitants of Adhraṭ submitted to Muḥammad when he stayed in Tabkil, is apparently based upon a mistake. But they submitted to the Muslims under the caliphate of Abū Bekr and later welcomed 'Omar during his stay in the East-Jordanian country (ibid., pp. 126, 439). The city, famous for its wine, became under the Arabs the capital of the province of al-Baḥrāniyya. Like the other East-Jordanian towns Adhraṭ was laid waste in 293 (906) by the Karmathians. Muṣṭafid (p. 162) describes it as a town situated near the desert, the mountain chain of Džūmah forming its territory. Yāḥṣīb (Muṣṭafid, i. 176-177) mentions some scolars natives of Adhraṭ. As to the present relatively important locality of Dera's, comp. Schönmacher, "Accez der Jordan," pp. 121 sqq.; Bahri, l. 1005, 1007, 1415; ill. 2257; Bibliogr. arab. (ed. de Goeje), vii. 113; al-Bakrī (ed. Wüstenfeld), l. 83; Noldeke, Geogr. d. Prophet. u. Araber zu Zeit der Sassaniden (Leyden, 1879), p. 299; idem, in the Zeitschr. d. Deutsch. Morgenl., Gesellschaft, xxix. 431. (F. Burck.)

ADHROH (this is the pronunciation of the very spot; comp. Adasq.), more rarely Ogghj, a place between Maḥṣūr and Petra, a magnificent Roman camp with an overlooking spring, unfortunately discharging its waters into a kind of a funnel. This place, situated in the Djaḏhum country, was later visited by the Korsılmāc caravans. At the time of its submission to Muḥammad it contained at least one hundred families. Muṣāwīya is said to have received there homage from al-Jaza, the son of 'Alī; it is still mentioned in the 11th century of the Christian era as inhabited by Hāshimi Mawās. It is not mentioned any more since the time of the crusaders, who nevertheless possessed in that region Almahatī, the Vān Musa (or 'Wādī Mitāq), etc.

Adbroh is chiefly known on account of the conference—called the conference of Adbroh—which took place there. At Sufīn it had been agreed upon choosing a place just in the middle between Syria and 'Iraq: Dīnāt al-Djandil or Adbroh. It was decided for the latter, on account of its beautiful water and being more accessible to the illustrious Medinim invited by Muṣāwīya. If certain statements state Dīnāt al-Djandil to be the place of the conference, it is simply by transcribing the 'imāmūt without discussing them. In another place they decide for Adbroh, and the testimony of contemporary poets removes every doubt (comp. al-Aḥṭal, Dāhkār, 'Iraqa. 23). The
assembly (38 = 655) had to decide between 'Ali and Mu'awiyah, each of the two plenipotentiaries (hashimun), Abū Mansūr al-Aswārī for 'Ali and Abū Isḥāq for Mu'awiyah, was escorted by 400 men. According to the current version, Abū Mansūr was deceived by a false disloyalty of 'Amr; the latter, after it had been agreed to depose Mu'awiyah, publicly took back his word and went so far as to proclaim him caliph. But this is inadmissible: such an enormous lie would rather have heightened 'Ali's prestige, and called forth the protests of the Ḥishāni escort, such impartial witnesses as Sa'd b. Abī Waqqās, Ibn 'Omar, etc. Neither would have 'Ali's own partisans.—as was the case with Khirr b. Rāshīd—ascended from him on account of his prejuring 'Ali himself does not mention in his protestations 'Ali's lie; if he names the arbitrators it is to accuse both of them of felony.

The honest, but naïve Abū Mansūr could not struggle with the artful (al-azzāyī) 'Amr, and the latter cleverly turned to his advantage the misunderstanding, with which terminated the conference. The object was not clearly determined, still less the points that were to be discussed: the arbitrators had simply confined themselves to declare that the Ḥishāni would serve them as a basis and a standard. The conference was considered by the Ḥishāni as a simple formality, in which their candidate should triumph. The Syriacs, on the other hand, if the discussion of the mentions of both 'Ali and Mu'awiyah—the latter had not yet then made them manifest—was to them out of the question, wanted only to examine whether 'Ali's responsibility in the assassination of Othman did not exclude him from the government of Islam. Al-Aswārī's chief mistake was in allowing his colleague to place on the same footing Mu'awiyah, a simple governor of a province, and 'Ali, recognized as caliph by the majority of the Mussulmans. Before that time, the son of Abū Saḥīfī had passed only for the avenger of Othman's blood, and, as Ibn Abī Rabīḥ (Ibn Iyās, ii. 192) observes, the Syriacs followed him as such and not as a pretender to the caliphate. Because Abū Mansūr did not make any distinction between the two candidates, he thus encouraged the secret designs of Mu'awiyah: he allowed 'Amr to disavow the latter's rights to succeed Othman. After having tired Abū Mansūr by proposing a series of unacceptable candidates, 'Amr induced him to declare that both candidates should be removed from the throne. Mu'awiyah lost nothing by this sentence, but it deprived 'Ali from the supreme dignity. While he became again simply the son of Abū Talib, his rival remained governor of Syria. This brilliant diplomatic victory, constraining 'Ali to prejuring, placed the right on the side of Mu'awiyah and habilitated the people in general to consider him as the only person capable to restore peace unto the Mussulman world. On Mu'awiyah's return from Adhārūn, the Syriacs began to salute him with the title of caliph.

Bibliography: Ibn Sa'd, iii. 21; Ibn Hadjūr, I Ṣahih, ii. 324; Tabari, see index; Yahyā b. Hāshim (ed. of Hama), ii. 105; Bihtūr, geogr. arāb. (ed. de Goeje), i. 38; iii. 54, 155; xii. 326; Mas'ūdī, Mā'ālik (Paris), iv. 394 et seq., 405; Belqājī (ed. de Goeje), pp. 59, 69; Humādī, p. 272; al-Bakīrī (ed. Wüst), p. 83; Qimayr (ed. Girgas et Roux), pp. 105, 211, 214; Yūsūf, Muṣūfūn, i. 194 et seq.; Bharhūn, Di Ḥisāba, i. 445 et seq.; H. Lammens, l'Etat des rois de Muḥammad, pp. 125—140. (H. Lammens.)

Adī b. ʿĪṣaḥ, with the kunāya of Abū Tāfīr, a partisan of 'Ali. He was the son of the celebrated poet Ḥīṣān al-Tawārīṣī, of whom he inherited the royal power over his tribe, the Ṣaḥābiya. Being threatened with the loss of the royalty, 'Adī, who like his father was a Christian, went over to Islam in the year 960. He collected for the Prophet the taxes among the Ṣaḥābiya and Andifer. He knew how to prevent the threatening apathy of his tribe after the death of the Prophet. He moved with Khalid to Ṣalāḥ, where he took part in the war of conquest as a sub-commander. 'Othman gave him the village of al-Rawāḥa on the Nahr Ḳaṣf, near Bagdad, for his service (biʿra), yet he kept out of the caliph's way, and, as it may be concluded from Tabari (i. 3104), he must have stood in some connection with Othman's murderers. In the battle of the Camel he fought for 'Ali, by whom he was among others appointed as envoy to Mu'awiyah during the four years of armistice before the battle of Ṣuḥra. When finally it became necessary that the sword should decide, 'Ali honored him by appointing him as standard bearer. Later on, 'Adī lived in Kufa, where he did not deny his 'Aliite sentiments, and took under his protection his tribesmen that were persecuted by the powerful governor of Iraq, Ziyād b. Abī Saḥīfī. — 'Adī died in 67 (686—687), at the age of 120 years.

Booklist: Ibn Hisābūn, i. 948 et seq.; 9905; Tabari, see index; Ibn al-Ḥṣīṣān, al-ʿĀjīb, i. 392 et seq.; Yūsūf, Muṣūfūn, s. v.; Zhīqāfī, Belqājī (ed. de Goeje), p. 274; Wustenfeld, General Tabellen, index, s. v.; (A. Schaad.)

'Adī b. Muṣūfūn (Ṣabīrī ᵃḏī'), a Mussulman ascetic, said to have been born in the village of Bezdār, near Baṭābšak (Bottich), where the house of his birth was in Ḥīṣān Kallīkān's time still the place of annual pilgrimage. 'Adī, who was celebrated on account of his sanctity by himself as the founder of a religious order called after him al-ʿĀdāwīya. He had fixed his residence in the mountains of the Ḥakkār Kurds in the region north of Mosul, and died at the age of 90, in 557 (1162), or according to others in 555 (1160) in the hermitage which he had built there for himself; his descendants continued to live there and to enjoy the same reputation of a saint. According to an eyewitness, he was of middle stature and much tanned. It is he whom the Yazidis adopted as their national saint. His sanctity is indicated by three conical capstans in the shrines of the village of Bezdār, 20 miles to the east of the Nestorian convent of Ḥrabūn-Hormūz. Nightly processions by torch light, the exhibition of the green colored palm, which covers the tomb, the distribution of large trays with smoking brazier (a ragout with congealed milk) compose the ceremony which attracts a great number of Yazidis and of which H. Layard was in 1849 an eyewitness. The poem of 80 verses, translated into English by Layard and Hodge (Nestorians and their Rituals, i. 113—115), shows that this ascetic was a mystic pantheist of the Soft order, and that his followers believed that he was the incarnation of the divinity.
ADIL: See SIRKH.

ADIL (col.), 'equitable', synonym of 'adil', frequently entering as an element in the titles of princes, e.g. al-Malik al-Adil, 'the equitable king'. Some princes known in history under this name follow below [comp. also SARAHAN, ERTUBDA, RUSKIN, SALAMM, and other]

AL-ADIL, name of two Ayyubid sultans:

1. AL-MALIK AL-A'LA', 1271-1287, with the honorific title SAHAB AL-DIN ('the sword of religion'), the Saphadin of the crusaders, the brother, assistant, and spiritual heir of Salah ad-Din. He was born in Bahriyah in 1260 (June-July 1154), or according to others in 558 (1143-1144) in Damascus, or in Baalbek, then

ADIL (b.), Zaid b. Malik b. 'Adil b. al-Ka'b, Arab poet of the 'Amila tribe, a subdivision of the 'Adans, of urban and not Bedouin origin, lived in Damascus as encomender of the Umayyads, particularly of al-Malik b. 'Abd al-Malik. He had a poetical contest with Dzjar, Muhammad b. Sallam, placed him in the third class of Islamic poets. Of his verses a bitim (verse) on Umam al-Ka'ib is mostly quoted (e.g. Muhammad, Kamil, pp. 85 ib. 14).

ADIL b. Zaid, pre-Islamic Christian poet, the year of whose birth is unknown. He was of a distinguished family of al-'Ina, and his father had sent him to the royal court of Persia for the purpose of receiving there a higher education. ADIL, even after his return to his native country, stood in close connection with the Persian Court, whose interests he furthered after the death of al-Ma'mun III as its successor. He naturally played a prominent part at the Court of these Aghlabid princes, until his envious and enemies succeeded in making him powerless. Al-Ma'mun had him thrown into prison, where he was assassinated (ca. 602). His death is said to have been the cause of the fall of the Aghlabid dynasty. His poems are mainly wine songs and elegies on the transitoriness of earthly power and greatness.

ADID AL-DIN AL-SHI, the last Fatimid caliph. His real name was Abu Muhammad Abu Al-Sali, and he was the son of Sulayman, whom 'Abbas b. 'Abd al-Fattah [q. v.] killed, and the grandson of the caliph Hisham. He was a cousin of his predecessor al-Fadl, who died on the 17th Rajab 355 (25 July 1160) at the age of 11 years, after having reigned 6 years. ADID was born on the 20th Muharram 356 (9 May 1159), thus at the time of his accession to the throne he was 9 years old. From the beginning till his death at the age of 20 (10th Muharram 367 = 13th September 1171) he was an unconscious instrument in the hands of the occasional generals, only shortly before his death he seems, that he called Nur ad-Din [q. v.] to have personally meddled with the affairs of the country. He passed for a realist Shifite and persecutor of the Sunnites. There is nothing for the rest to be reported of his acts; but during his reign the greatest changes took place in Egypt, which was in the west here by the way only, as they will be circumstantially treated in the

Bibliography: Ibn Khalil al-Kamal, trans. de Slane, li. 172 (1817) H. Layard, Niniveh and its remnants, i. 295 et seq; idem, Discoveries in the ruins of Nineveh and Babylon, pp. 79 et seq; Ainsworth, Travels and researches in Asia Minor, il. 187 et seq; Budge, loc. cit., pp. 104-107, gives three sketches of the tomb.

ADID b. AL-KA'B (b.), Zaid b. Malik b. 'Adil b. al-Ka'ib, Arab poet of the 'Amila tribe, a subdivision of the 'Adans, of urban and not Bedouin origin, lived in Damascus as encomender of the Umayyads, particularly of al-Malik b. 'Abd al-Malik. He had a poetical contest with Dzjar, Muhammad b. Sallam, placed him in the third class of Islamic poets. Of his verses a bitim (verse) on Umam al-Ka'ib is mostly quoted (e.g. Muhammad, Kamil, pp. 85, 14).

Bibliography: Asaad, vil. 179-183; Ibn Kotalah, Kithib al-adhry (ed. de Goes), pp. 301 et seq; Brocckelmann.

ADID b. Zaid, pre-Islamic Christian poet, the year of whose birth is unknown. He was of a distinguished family of al-'Ina, and his father had sent him to the royal court of Persia for the purpose of receiving there a higher education. ADID, even after his return to his native country, stood in close connection with the Persian Court, whose interests he furthered after the death of al-Ma'mun III as its successor. He naturally played a prominent part at the Court of these Aghlabid princes, until his envious and enemies succeeded in making him powerless. Al-Ma'mun had him thrown into prison, where he was assassinated (ca. 602). His death is said to have been the cause of the fall of the Aghlabid dynasty. His poems are mainly wine songs and elegies on the transitoriness of earthly power and greatness.

0—8 years younger than his celebrated brother, who conducted and represented him remained till the latter’s death. Having always been his own personal policy, which, however, was to the advantages of the dynasty and Islam. He proved a good soldier on land as well as on water; but his main successes—he obtained as politician and diplomat.

After al-Adil had already distinguished himself under Nur al-Din, he came with Saladin under the command of Shirkh to Egypt, but only in 570 (1174-1175) he won greater importance, when under Saladin he went to Syria where he replaced him in Egypt. In this position he proved a real magician after 573 (1177-1178) and 578 (1182-1183) on the occasion of interior revolts as well as of Frankish invasions. In 579 (1183-1184) he was removed from Egypt to Aleppo, but came back to Egypt in 583 (1186-1187) as his nephew and successor al-Malik al-Munafar Taqi al-Din Omar did not agree together with his kinsman al-Malik al-Adil [q.v.], a son of Saladin. Both were consequently revolted, and al-Adil was again entrusted with the management of the affairs under the nominal supreme authority of al-Malik al-Afdal [q.v.], another son of Saladin. In the following years al-Adil energetically supported from Egypt the policy of his brother, and also often came in person with an army or fleet to Syria. In this way he conquered Yafa and Karak, was present at the conquest of Jerusalem, attempted in 585 (1189-1190) to relieve Akka and played a particularly important part in the negotiations between Saladin and Richard Cœur-de-Lion. He entered Jerusalem with the latter and one of his sons was created a knight by Richard. In 587. (1191) the adventurous plan was even considered to marry al-Adil with a sister of the English king and to let both rule jointly over Palestine. In the same year al-Adil renounced most of his Egyptian and Syrian fiefs and was indemnified with Mesopotamia and Diyar Bekr. In Syria he received among other places the Baljah and Kunak, where he just stayed when the news of Saladin’s death (27th Shabir 589 = 4th March 1193) reached him.

When now the struggle for the sovereignty was inflamed between Saladin’s sons, al-Adil of Damascus and al-Aziz of Cairo, al-Adil at first played the mediator, but only in order to seize for himself the way at a favorable opportunity. At first al-Aziz marched against al-Adil, but peace was restored through the intervention of al-Adil and other Ayyubides (590 = 1193-1194). When in the following year al-Adil received his paternal conquest, al-Adil made common cause with al-Afdal; they drove al-Aziz back to Egypt, where they came afterwards to an understanding. Al-Afdal returned to Damascus, and al-Adil remained as manager of the affairs with al-Aziz (591 = 1194-1195). But shortly afterwards it came again to a war, provoked by the Egyptian, the aim of which was the conquest of Damascus. Al-Adil, being nominally the vassal of al-Aziz, obtained also the sovereignty over Syria. He thus became again free to act against the crusaders and would put in order his Mesopotamian possessions. The unexpected death of al-Aziz (27th Muharram 595 = 29th November 1198) called him back to Syria, where he had to fight for his existence; for in Egypt, on al-Aziz’s death, al-Afdal was in an insurmountable manner chosen as tutor of the latter’s son and successor, and he hoped to arrange himself on al-Adil by means of an unexpected attack from Damascus, in which his brother al-Afdal of Aleppo would support him. Yet al-Adil forestalled them, he cleverly knew how to disrupt his antagonists: al-Afdal was compelled to surrender and al-Adil became also the ruler over Egypt. He distributed the gigantic empire among his sons: al-Kamil represented him in Egypt, al-Mu’azzam in Damascus, al-Fays in Mesopotamia, other sons and relatives ruled over smaller provinces, and the lustrous-independent members of the family received portions of the emirate of al-Adil. Thus almost the whole of Saladin’s empire was re-established. Al-Adil had not much to do with the crusaders; it was then the quiet period between the fourth and the fifth crusades, the period of the children’s crusade (1212) and of the expedition of the Hungarian king (1217). Small collisions with the Frankish states were not lacking, but al-Adil sought everywhere to establish peace quickly. With this policy he harmonizes also al-Adil’s efforts to further commerce, efforts shown in the treaty of commerce with Venice. Towards the end of his reign there began the new crusade against Damietta in Egypt; he did not live to see the fall of Damietta; while he was occupied with equipping troops for Egypt he died in Akshe on the 7th Djamadh II 615 (31st August 1218).

Bibliography: Raccolto dei storici dei crociati, Hist. w., i, iv, v; al-Ash’ar (ed. Torchio), xi, xii; Abul Shams, Kirsh al-rumoutain, Ibn Shaddad, al-Athar al-awamids; Abu’l-Fida, Madinat al-‘umara; Ibn Khalikan (ed. Whartenf.), N., 704, trans. de Salan, iii, 235; Malak, Ahdaf, ii; idem, Salatik (comp. Böschl, in the Revue de l’orient latin, ix, viii, ix, x); Ibn Ilyas, Turksh Misr (Blálik, 1311), pp. 70 et seq.; Ibn Khaldun, l’afar, v; Amiri, Diplomski srbija, p. 69; Stanley Lane Poole, Saladin; idem, A History of Egypt, vi, 212 et seq.; Röhrich, Geschichte der Kurfürsten, Jerusalem. 2. al-Malik al-Adil II Afini Bek Saif al-Din, a son of al-Malik al-Kamil (q.v.), a grandson of the preceding and one of the less important Ayyubides. He was born in the month of April 1171 (Jan-Febr. 1221) at al-Manqush in Egypt, from which place his father watched the Franks before Damietta. At the age of 12 (629=1231-1232) he appeared already as the representative of his father in Egypt. As he held the same office also at al-Kamil’s sudden death (24th Radjah 635 = 8th March 1238), he was recognized by the Syrian and Egyptian emirs as his father’s successor. His elder brother al-Salih Ayyub (born the 29th Djamadh II 643 = January 1247) was of course not pleased with it; he succeeded indeed in establishing himself in Damascus, but he lost again this city shortly afterwards. He even was taken a prisoner by his cousin al-Nasir Daud, who sided with al-Adil, but who afterwards preferred to make common cause with al-Salih against al-Adil. The latter marched against them till Bilquis, but was there determed by his own insubordinate emirs (8th Djamadh II 653 = 31st May 1249), and al-Salih was proclaimed his successor. He died in prison at Cairo on the 12th Shawwal 654 (9th February 1249).
ADIL, ADJA.


AL-ADIL b. AL-SA'ÎD, with his full name Ali b. al-Adîl Abu'l-Hasan 'Alî b. al-Salâh, a vizier alleged to have been of Kurdish descent. When the celebrated Fâtihî asserted al-Adîl Shâhinbâgha took Jerusalem from the Ortûkîs in 1491 (1497-1499), a part of the mercenaries of the latter entered into the Egyptian service. Amongst these was al-Adîl's father, who later, like his son, entered the body-guard of the powerful vizier. As al-Adîl distinguished himself by his intelligence and skill, he soon rose to the rank of emir. Then the caliph al-Haâyî entrusted him with the administration of Alexandria and Êûnhûr. Al-Adîl was in the most important position one of the most powerful men in the Fâtihîs, who, with the power slipped from the hands of the central administration at that time and went over to the governors of the large provinces. When the caliph took up the appointment of his favorite Ibn Mas'ûd his vizier, al-Adîl rebelled, killed Ibn Mas'ûd and entered himself Cairo as a vizier. His vizierate, however, was not of long duration, for he was assassinated on the 6th Muharram 548 (3rd April 1153).


AL-ADIL BAYA, a daughter of Ahmed Pasha and wife of Sulaimân Pasha, an Ottoman governor of Bagdad. In her husband's lifetime, she took part in the government of the province, had her audience days, in which the petitions of private persons were presented to her through the intermediary of one of her enarchs. She had a mosque and a caravanserai built and gave them her name. Seeing that the way was escaping her after the death of Sulaimân, she incited against his son-in-law, sons of All Pasha the Jâhânâyro escrito. Five of the principal Mamlûkis and Made 'Omar Pasha, her brothers-in-law, were to be recognized as governors in the place of All Pasha (1745). She died in obscurity, the date of her death is unknown.

named that Adja' and Salim were two lovers who met in the house of Salim's nurse, al-'Awqaf, and when they were surprised, they fled to the high craggy mountains and the valley (al-'Awqaf) lying between them. There they were killed by their furious relatives. More important is what the same author (loc. cit., iii. 912) states in the name of Ibn al-Kalbi, that a red projection of human skeleton in the middle of the black granite mountain, was called Fale and worshipped by the Ta'iyites. This idol, which had there its own priests, the Barã Bawàn, was destroyed by order of Muhammad in the 9th year of the Hijra.

Just as in the ancient times these mountains were called after the tribe of Ta'iy; they are now called the mountains of the Shiasmâr, after the Shiasmâr [q.v.].

Bibliography: Besides Tekli, Kafawi (edi. Wustenf. i. 152 ii. 49; Wellhausen, Real arab. Heidentum, pp. 51 et seq.; further statements under Shiasmâr and Bawân.

ADJAL (A.), "term, goal of life", the period decreed by God for individuals as well as for whole classes and totalities, a term which can neither be shortened nor lengthened (Korân, vii. 24, xi. 30, xvi. 63, xxix. 53, lxxii. 4). "Neither is the life of a human being made to live predestined nor is anything diminished from his life, but that is written in a book (of Allah's decrees)" (xxxv. 12). The adjal is not shortened even through sinning (xxxv. 44, xliii. 13), while on the other hand it may be concluded that Muhammad presupposed the shortening of the adjal as a punishment, but it might be restored to the original length through repentance (xl. 3, xlv. 11). The Korân very often emphasizes the expression of adjal as the invariable period of life assigned by God with the epithet of muwassâm (xxxix. 43, xl. 69, and elsewhere). This adjal (without ambiguity), through a word which had proceeded from God (xliii. 23); the same epithet is applied to the course of the unchangeably operating phenomena of nature (xxxvi. 28, xxxv. 14, xxxix. 7).

The decreed duration of the world is also often designated by this formularistic expression (xl. 2, 61, xxxiv. 44). At the end of the time decreed from the beginning for the existence of the world (adjal as an integral part of the universe), there is a period of resurrection: neither sooner nor later. One may notice in the Korân the tendency to refer the adjal muwassâm, where it is possible, to the period of the end of the world.

The religious conception of the adjal resulted for the dogmatic schools of Islam in a series of debated particular questions, about which diverging dogmas have been formed; particularly with respect to the questions: whether violent interruption of life (which includes the spleen of the adjal decreed by God) whether in the sense of the adjal dogma: the unnatural manner of making an end to life is included in the divine decree and included in God's eternal prescience (the death was decreed: the Adjâris, Abu-l-Husnâl al-Allâh; comp. Zeitschr. d. Deutsch. Morgenl. Gesellsch., xx. 21), or whether the person, for whom a longer adjal had been decreed and which was killed, could without that violent interruption to its life have continued to live; whether violent death is an entirety free action of the murderers and independent of divine determination (Mâšâfes); adhesion to this difference of opinion concerning the adjal by Khâ-

zâr, Rashîd, Constantinople, 1297; p. 108, l. 4 (from the bottom). The advocates of the last view may argue in their favor from the consideration that according to the opposite opinion revenge for homicide and in general punishment for murder would be unjustified and paradoxical. Further the dogmatists discuss in connection with the conception of the adjal the question: in how far God lengthens or shortens the adjal as a reward for obedience or as a punishment for disobedience respectively, a question to which the answer results in the harmonizing interpretation of the Korânic verses quoted above and puts the adjal question in the domain of the debates on hadâd (q.v.). — There is a modality of the adjal question which is applied to the death of great masses by means of catatrophe, war, persecution, etc.

The treatment of these questions has formed since the beginning of dogmatic literature in Islam a section of dogmatic compendiums, e.g. al-Asfâr al-Shâdâ fi muhîl al-mu'ayyada (Haiderâbâd, 1731), p. 76; al-Idrî's Ma'âshî (Constantinople, 1260), p. 325 and others. A detailed exposition of the school differences with regard to these questions of Islamic dogmatists is given by Ibn Abî l-Hâdî in his commentary to the Nâzâ'il adh-Dînâr, a work wrongly attributed to Abû Dâhir Allâh Shârî (Ki. 1), inserted some quotations from it in an exhaustive chapter of the Nâzâ'il adh-Dînâr (Lucknow, 1310), l. 140-153.

The Jewish religious philosophy has developed the treatment of the question from the point of view; see concerning this D. Kaufmann, in the Zeitschr. d. Deutsch. Morgenl. Gesellsch., xlix. 73-84; S. Parnas, in Monatschr. f. Gesch. d. Juden, xlv. 143-144.

(L. GOLDBERG.)

ADJAL (A.) — a wagon, cart. According to Dory, Supplement, it also designates the constellation Ursa Major (al-Dâkh ad-âshâr).

ADJAM (A.; coll.) in opposition to "Arab foreign", "nom-Arab". We find already in pre-Islamic poetry this designation for non-Arabs more frequently, however, in the form Adjâm, pl. Adjâm, and namely not only for Persians; the latter, whose usages and customs are mentioned in pre-Islamic poetry, are in such cases mostly designated as Fârsî. Later on the application of Adjâm was preferably used to designate the Persians, and even now in geographical nomenclature "Adjâm" designates Persia. Although Islam taught the equal worth of Arabs and non-Arabs, yet the Arabs took with them their national pride towards the Adjâm also into Islam, and under the Umayyads asserted also in the administration (see Mâfikî), under the Abbâsid the foreign element stepped forth more freely. This competition of the non-Arabian Muslims with the concealed aspirations of the Arabian element has manifested itself also in literature (see ADJAM).

Bibliography: Goldhâl, Muhàrîm, Simi, l. 101-176; E. L. Browne, A history of Persia, l. 269-270.

( L. GOLDBERG.)

ADJAMI OGLIAN, fourth division of the January corps, composed of 34 batts. They formed the depot of the corps and never left Constantinople, not even in time of war. The recruits received from them their military training before they were admitted to the corps and distributed among the other divisions. According
to the law established by Sultan Murad I; the recruits who had been prisoners of war and therefore made slaves, or thoselevied by compulsion among nomadic Muslims, were obliged to serve for seven years as supernumeraries in special barracks. Later on, the admission into the corps having become more and more slow, they arose among them riots, which compelled the authorities to accelerate it (1057 = 1647 and 1059 = 1649). Those that were assigned for the service of the imperial palaces served there as gardeners and guards and finally formed the Bagdandi corps, others learned the trades of carpenters, bell-founders, tanners, saddlers, and bakers, or were sent as cultivators into the imperial farms. The Amurdaghans, who had become Janissaries, received the title of Cikas.

Bibliography: A. Pharaoh, Turkei de Empire ottom. vil. 313; Ahmad Djemal Bey, Tarikh al-wafr al-Osmans, i. 174 = Etat militaire ottomains, i. 241; Mustafa Erfendi, Naqd al-\textit{ambiret}, i. 166, 174, iii. 109.

(C. H. M. N. B.)

'Adjamir, the capital of the British enclaves Ajmere-Marwar in Rajputana, in 1901 the enclave counted upon 702,043 square kilometres (about 3002 square miles) of 720,000 inhabitants, of whom 15% Muslims, the town 73,839 inhabitants, (the half of them Muslims). Adjamir is renowned for its monuments of Muslim architecture, such as Akbar's palace (now a large ruin), built about 1560 by Krishi of Humayun, and the magnificent Asif-ul-dunya-samkar mosque built about 1560 by Kashi of Humayun, and the Davush, the sepulchre of the saint Mut'am al-Din Cuhliq [q. v.] highly revered in India, with mosques attributable to Akbar and Shah Jahan. The former used to visit the tomb of the saint every year.

Historical. Adjamir is said to have been founded in 1438, by Adajna, and in 1024 was plundered by Mahamdu the Gharaswai. In 1588 (1192) the town fell into the power of the Ghurids and in 1559 it was incorporated by Akbar in the Mogul empire. In 1736 Adjamir was conquered by the Mahrattas, who held it until 1818 when Dostul Ilahi Simhad ceded it to the English.

Bibliography: A. Pharaoh, Turkei de Empire ottomans (1907); Rajputana district gazetteer (1904).

'Adjabn, a stranger, in Turkey particularly a person of foreign nationality but domiciled in Turkey (in its civil position, comp. Turkey).—In the Arabic grammar 'Adjabn designates a word in compound propositions, which apparently stands in no grammatical connection with the subject (comp. de Sacy, Grammaire arabe, ii. 208).

Adjudar, a city in Palestine between Ramla and Beit Jibrin (comp. Yafa, Mash'ad, i. 137, according to Abu Mouha, in the region of Kandala, in the territory of Beit Jibrin); al-Hakim, ed. Wustfæ, i. 72: in the province of Urbaun, but according to others in that of Filastin, between Ramla and Lijjbin; Tabari, i. 2125: "a small" between Ramla and Beit Jibrin; Nawawi, ed. Wustfæ, p. 430. From Tabari's mode of expression (i. 2125) 'Adjudar seems to have been a fortress. In Qumiad I 135 (July 533) according to others in Qumiad II); a large battle took place there between the Arabs and the Greeks, in which battle the imperial troops were so seriously beaten that their general Arjan (Atruc; comp. Butler, The Arab conquest of Egypt, p. 215) had to seek a refuge in Jerusalem. Suf (in Tabari i. 2398. et seq.) wrongly places the battle in the year 15 of the Hijra. The name cannot be authenticated in the most ancient times and appears to have been borrowed also in a later epoch. De Goeje supposes that Adjudiadin is to be looked for in the neighborhood of Yarmuk, the Biblical Jarmuth (Jos. X. 3 and elsewhere), that which explains the confusion of the battle of Adjudiadin with that of the Yarmuk (q. v.).

Bibliography: Ibn Hisham (according to 'Umayr) in Tabari, i. 2126; al-Madina, ib. p. 2127; Belhadjid (ed. de Goeje), p. 114; al-Ya'qubi (ed. Houssayn), ii. 151; de Goeje, Memoire sur la conquete de la Syrie, 1804, pp. 33 et seq.; A. Muller, Die Islam im Morgen- und Abendland, i. 251-252; Wellhausen, Sieben, pp. 57-58, 68. (F. Bourli.)

Adjudiadin, better Ajurediadin, title of a much used grammatical sketch, called after the author Ibn Adjudiadin (q. v.).
'ADJÜZ (A.), "old woman," the "days of the old woman" (ṣiyām al-maghar) are the last winter days in Syria and elsewhere, generally seven in number, among the last three days of Sha'ban (February) and the first four days of ‘Aṣura (Muharram), which are deemed as rainy, stormy, and cold. Each of these days has its own name, sometimes their number is given only as five and their names are also differently stated. A similar designation for certain days, but in a different season of the year, is given among various nations around the Mediterranean Sea.

Bibliography: Kaswani (ed. Wüstenf.), li, 77; further sources in Lane, Lexicon, i. 1961.

ADWA‘ (A.), "concave" (derived from diwan, "cavity," "hollow"), a term used in the terminology of the grammarians to designate the verbal middle imperfect (mutall al-samā‘ = یَعَرَتْ، یَعَرَتْ), which are occasionally designated as "concave roots" (also by Europeans), because the feeble second radical, which eventually may entirely disappear (as یَعَرَتْ, یَعَرَتْ), is enclosed between two strong ones, so that the entire root is considered as concave. These verbs are called according to whether the second radical is originally a ی or a یَ. Such verbs, e.g., jallu yamīn, jā’r yasīru, are considered as irregular in this respect (more details about them in Zamakhshari, Medieval, p. 178, l. 121 - p. 183, l. 177), with the exception of those that designate colors or bodily defects, like ḥā’irān, ḥā’irān; in these verbs the ی is considered as a strong radical. For the verb middle imperfect in Arabic as compared with other Semitic languages, compare: Weight, Comparative Grammar, pp. 242 - 255; Zimmern, Vorgl. Semit. Gram., § 51.

Bibliography: Spruner, Dict. of tech. terms, p. 247; Tidy of ‘Arab, vi, 63; (Weil).

"ADLI (A.), "equitability," also concert (as َداًل، "equitable," "blameless," therefore "all" designates in the َد a person whose testimony is valid; antithesis fašr, comp. Jayebil, Handling of the sources of the Moh. sect., pp. 293 et seq.; Doxy, Supplement, ii, 103, 1. 103. In numerical "all" means "all full weight," and therefore in this word (often shǎgṣi in 2) stamped on coins to show that they have the just weight and are current (valid).

ADLI, poet's name of Mymen III, and Mymen II, fourth of Bayazid II. It is true that the latter's poet's name is supposed by Gobin (History of the Othmanic poesy, ii, 32 et seq.) to have been Adli, but the MS. of Upsala bears 'Adli.

ADN (A.), a word occurring in the expression diwan adn (Korān, ii, 73) which designates the Garden of Eden, a designation taken from Biblical tradition (see DIWAN).

ADNAN, according to Arabic genealogists the ancestor of the last immigrated territory Arab (Ismāʿīlī): comp. Wattenfeld, Register zu den genial Truthen der arz. Schola., p. 47; Ilm Hākim (ed. Wüstenf.), l. 5-61; Tabart, l. 1112 et seq.; Causin de Perceval, Essai sur l'histoire des Arab., l. 8 et seq.; 175 et seq.

ADRAMIT (Ereumid, the ancient Aramattium), a town in Asia Minor, capital of a khan in the province of Khudoushigdes (Bruss), four kilometres (about 2½ miles) distant from the city of 6250 inlets, of whom 4950 Mussalmans and 1290 Orthodox Greeks; preparation of olive oil and wine; thermal sulphuriferous springs in the village of Frunk. Commerce is carried on through the harbour of Akm, to kilometres (more than 6 miles) distant from the town, with which it is connected by an alley of gigantic olive trees. — The khan of Agramit counts 50014 inlets, of whom 42933 Mussalmans and 7081 Orthodox Greeks; it is divided into two mahali (in which the capital) and 109 villages.


(Ch. Huert.)

'ADRAR (in Berber "mountain range"); name of two African regions: 'Adrar of the Aweilumites [see AUERL], situated north of the Middle Niger, and 'Adrar Taurit, or West 'Adrar, to the north of Senegal between the newly organized French territory of Mauritanis and Southern Morocco. The pronunciation of the natives is, according to Barth, for the former 'Adrar, for the latter Adrar.

West 'Adrar is one of the least known parts of the Sahara. Perhaps in the beginning of the 17th century it was visited by the Portuguese settled in Arguin, who were there, and then were again, and then again until the mines. Since then only a few Europeans traveled through the country, the Frenchman Pernet (1859) and Vignat (1863), the Spaniards Cerrada and Quiroga (1856) and finally the members of the Blanchet expedition (1900), who could not go beyond Ait-Amar. 'Adrar has the shape of a triangular plateau inclined to the east and southwest. To the west it is bordered by a reef of moderate elevation (about 150 metres), but so steep that it offers only one practicable passage for beasts and burden. The Tidere river, and to the east by an unlevelled surface partly masked by sand-dunes. The interior of the plateau is covered by elongated depressions, similar to coves, in which alluvium is accumulated and in which some humidity is always left. The rains from August till November are indeed abundant enough to supply water some Wāfs that flow from northwest to southwest, and yet 'Adrar is after all a rather miserable region. Cultivation (barley and millet) is rudimentary; irrigation, indeed, is not practiced here. The date tree, however, forms the principal resource of the country. Industry scarcely exists, the commerce is confined to transactions carried on at the passage of the caravan.

The population is rather scanty (7000 souls according to Barth). The sedentary people are grouped in the oases, of which the main ones are, from west to east: Ait (200 houses and 2000 settled people according to the Blanchet mission); Shingel, the most important place in the time of Capt. Vincent, and whence still now depart the caravans to Saint Louis and Nioro in the Sudan; Wadam, now entirely in decay; and Ujel.

'Adrar seems to have been very early occupied by Berbers. It is the cradle of the Landiati, who, with other tribes of the same race, took part in the Almoravide invasions [see ALMOUAVIES, JANHANJA]. Some Berber tribes of the Atlas, thrown back into the desert, took refuge there at a later
date as well as Arab tribes. Towards the middle of the 17th century, the Mamluks, who had settled in Adrar, were driven from there by the Ulaidillah, the latter having a powerful sub-

Adrar. It was destroyed in 1690 by a nephew of Muhammad, whose army advanced till Taggant. The authority of the sherifs, however, could not maintain itself in these remote regions, and at present Moroccan influence over Adrar is disputed by the countless advance of the French south of Senegal.

The tribes of Adrar fall into two categories: marabouts and warrior tribes. The warriors of Hassan live only by plunder, and the principal warrior tribe is the Ulaid Ghailan, Ulaid Bu Shaab and Ulaid Yya. Of Oumane, who claim pure Arab blood. Each of these tribes is ruled by a shaykh, who is assisted by a genel. The marabout tribes feed the warriors. The former generally are nomads, going up with their herds towards the north during the winter and going down towards the south in the dry season. Some of them are sedentary, e.g. the Snumad that settled at Atar; they are administered by genel. As to the confederation of the Knuts, which intermarries both marabout and warrior tribes. Finally warriors and marabouts have sometimes tributaries or harunat, which are unanimously considered as the survivors of the aboriginal nations. All these nations embraced Islam at the time when this religion was introduced into the Sahara from North Africa. The religious brotherhoods, particularly those of the Kadiriya and Fadhiya count there many followers, and the religious chiefs such as Sa'd bin enjoy considerable prestige and influence.

Bibliography: Barth, Reisen und Er- neckungen in Nord- und Central-Afrika (Gotha, 1857); v. 552 et seq.; L'Astrar (in the Bulle de la Soc. de géogr. commerciales de Paris, 1880, March-April); Vincent, Voyage dans l'Astrar (Voye du monde, 1861); La mission Islamique (Annales de géographie, 13 November 1900); Le Chahut, Islam dans l'Africa occidentale (Paris, 1899).

ADRIANOPEL. [See CHERN.]

'ADUD AL-DAWLA. FERNA KHSRAW ASIB Shujah b. REHM AL-DAWLA, a Baytul Sultan, born at Rayyan in the 5th Dhul-Qada 324 (24th September 936). At the age of 15 (337 = 948-949) he was appointed by his uncle 'Imad al-Dawla his successor to the throne, and when the latter died in the following year, 'Adud al-Dawla succeeded him under the guidance of his father in the dominion over the province of Fars. His warlike activity, however, began only in 357 (968) when he seized on Kirman; later on (Rabi' I 357 = December 973) he conquered 'Oman. In the following year (10th Dhu-l-Qada 367 = 30th January 975) 'Adud al-Dawla in a battle near Wusat, inflicted on the Turks under the leadership of Ali- tegin a terrible defeat, after which he triumphantly entered Baghdad. He won by presenting the caliph al-Tahir, who had fled with the Turks to Takrit, and had him come back to Baghdad. He had for a long time coveted Persian Iraq, the territory of his cousin Baghthiye, and only fear for his father had kept him off from seizing it. Nevertheless after the defeat of the Turks he obtained through intrigues the abdication of Baghthiye, whom he threw into prison

the 24th Dhu-l-Qada 370 (17th March) of the above-
said year, and only on the intervention of Rukan al-Dawla he was compelled to release him and return him his kingdom. After Rukan al-Dawla's death (Muharram 356 = September 976) 'Adud al-Dawla marched at the head of a strong army to 'Isfah, and after a bloody battle with Bekhtiyar's troops he seized Bagh; in the following year he subjugated the whole of 'Isfah. Since then he conquered one province after the other until he reached the kingdom of his brother Fakhr al-Dawla; in 371 (981-982) he rendered himself master of Djordjan and Tabariel, so that he united under his scepter the dominions of all the other Buyyiden. Already in 367 the caliph had conferred upon him the title of Sultan and in the following year he entered to mention in the Friday prayer after himself 'Adud al-Dawla with the title of king of kings (al-khali
dschah malik al-malikat) and to beat the drums in front of his door in the house of prayer. Thus 'Adud al-Dawla was the first of Fars in Islam who took the title of Khilaf. The ties between him and the caliphs were strengthened still more by that the latter married his daughter (370 = 980-981). In 371 (981-982) 'Adud al-Dawla sent the Khilaf al-Malik al-Mutlaq on an embassy to Constantinople, about which the Eastern authors relate many fables. In 369 (979-980) 'Adud al-Dawla had been stricken with epilepsy, which grew more and more violent, till he died of it on the 8th Shaww 372 (26th March 983). He was temporarily interred in Baghdad, where he died, his death having been kept secret; in the following year his death was made public and his body was transported to Kufa for definite burial.

'Adud al-Dawla is considered not only as the greatest Buyyide prince, but also as the most illustrious ruler of his time. In spite of his manifest ambition for the sovereign power the Muslim historians describe him as a man highly endowed and as one of great love for justice and truth. With regard to the latter trait it is told that he placed in his audience hall various kinds of animals for the purpose of intimidating those who would tell a lie. All what is certain is that he distinguisnished himself by his charitable deeds and by the favors he lavished on poets and literary men. Of his numerous buildings there may be mentioned: the celebrated hospital at Baghdad which bore his name, finished in 358 (975-979), the mausoleum on the presumed tomb of Al, the seat of the Kut near Shirda known under the name of Benh Emet, and others. For these works he found valuable aid in his Christian viceroy Nasy h. Hann. Many of his poets, among whom Mutambabb, sang his glory, many writers dedicated to him his works, for instance Abu 'Ali al-Farabi, who wrote for him his Khilaf al-khali
dschah. 'Adud al-Dawla himself wrote verses, several of which al-Thalithi reproduced in the Mutam t al-dawar.


'ADUD AL-DIN. [See AL-GITI.]
held the office of Châlil Dîl under al-Mustandîj until he had the latter assassinated in the bath and homage paid to al-Mustandîj (566 = 1176). He was appointed vizier by the latter, but one year later he was dismissed and shortly after re-established in his office. When 'Abd al-Rahîm al-Dîn prepared himself for the pilgrimage to Mecca in 573 (1178) he was killed by the Isma'îlîs. — Ibn al-Ta'âwîdî [q. v.] was one of the poets who glorified him.


**ADWIYA (A.), pl. of ḍowda, „medicinal drugs“. The Arabs divided the medicinal drugs into simples (mawṣûda) and compounds (mawārîd), the latter being comprised also under the term of ab rahâlan, pharmacoepia*.

The simples again were divided according to their properties into warm and cold, dry and moist, and namely according to the temperature of the human body.

The simples are also distinguished as primary and secondary, according to whether their natural mixture consists of one or more elements. Thus for instance milk is considered as a secondary simple, since it is composed of water, cheese and fat. This natural mixture must be treated by practice or analogy, as for instance the same medicament may act when warm on the human body and when cold on that of a lion or of a horse.

The following terms were used to designate the effects of the medicines:

1. mawāfîf (硬化, make solid).
2. musallâl (loosening).
3. ḍarâlg (polishing).
4. mawāshârâ (making rough).
5. musaltâl (opening).
6. musâkâl (relaxing).
7. musâfâl (digestive).
8. musâlâl (purgative).
10. mawâfi (cutting off).
11. sâshâl (pulling).
12. sâshâl (biting).
13. musâshârâ (episaptic, a vesicant).
14. mawâshârâ (a stimulant).
15. mawâshârâ (ulcerating).
16. musalâl (caustic).
17. suhâl (consuming).
18. musâfâl (wiping off, removing roughness).
19. mawâfâl (putrifying).
20. suhâl (burning).
21. mawâfâl (wiping off hard).
22. mawâfâl (corroding).
23. mawâfâl (fortifying).
24. râdî (repellent).
25. musâfâl (insensitive).
26. mawâfi (repeeling).
27. mawâshârâ (harpicotic).
28. musâfâl (neutralizing).
29. mawâfâl (making odorous).
30. suhâl (wash, polisher).
31. mawâshârâ (hardening the ulcers fibrous).
32. mawâshârâ (tarting).
33. mawâshârâ (corrosive).
34. mawâfi (dissociative).
35. sâshâl (saturating).
36. sâshâl (compressing).
37. suhâl (constipating).
38. mawâfâl (narcotic).
39. mawâshârâ (decolorizing).
40. mawâfâl (making flesh grow).
41. mawâfâl (covering).

Some examples may show how these terms are used. Thus the definitions invariably begin with the formula: This is the medicament, the intrinsic property of which is to . .. Thus for No. 7 (mawâfâl): This is a medicament of which the intrinsic property is to help the process of mixing at the time of digestion by uniform warming; it also has an astrigent power which holds together the mixture and forcibly does not let it be dissolved, for that would be a disruption. — For No. 26 (sâshâl): This is the opposite of mawâfâl (No. 2) and of mawâshârâ (No. 7), and is a medicament the property of which is to remove by its coolness the effect of natural and foreign warmth; likewise at the time of nourishment and mixing, until it remains indigestible and not ripened. —

Now and then medicines are joined to the definitions as examples: at No. 1 (mawâfîf): byssac, thyme and ramselle; at No. 2 (mawâfi): castoreum; at No. 4 (mawâshârâ): meillot, etc.

Sometimes behind the function only the predicative mawwi (known) stands instead of the usual definition, as is the case with No. 28 (mawâfîf).

These participial definitions of medicines are followed by three substantival ones:

1. al-mawâfi (the killing medicine), it alters the mixture to a pernicious excess, such as euphorbium and opium.
2. at-sâsh (poison), it corrupts the mixture only by its special reaction, as for instance the foxglove.
3. tharâsh and bezoor stone, both are preservative medicines for the strength and health of the soul.

In Ibn Sînâ there follow twelve tables in which are briefly enumerated the medical cases of coloring, adorning, swellings, parasites, wounds, ulcers, of the organs of the limbs, head, eyes, breathing and chest, of the organs of digestion, and secretion, of fever and of pains. An index in the Abuâl warder of the simple medicaments forms the close.

The Arabs possess an old literature on this part of medicine; it arose simultaneously with the Arabic translation of the Greek medical works. The meritorious Ishāk b. Husain composed a Kitâb al-adwiyâ al-mawṣûda (Ibn al-Kifî, ed. Lippert, p. 80, l. 8), and thanks to the celebrated Harrânînas Tâhîlî the Kurra we possess two monographs on this subject: 1. Kitâb fi uṣūr ma ṭawâbur al-bîshar (kûl, p. 119); 2. Kitâb fi uṣūr ma ṭawâbur bîhi al-adwiyâ (ibid.). The valuable work of Ibn al-Ishârî (d. 646 = 1248) Dīwân mawṣûda al-adwiyâ wa-l-adwiyâ, was first made known through a German translation of inferior value by J. v. Sonnhofner under the title of Grosses Zusammentzen über die Krytâf der bekannten eisichtlichen Heil- u. Nährmittel (Stuttgart, 1876-1877), then through the publication of the Arabic text (Ibnâk, 1875) and finally it was translated into French by the military physician L. Leclerc under the title of Traité des simples (Paris, 1883) and furnished with notes and an index. It is to be considered as the most important Arabic work in this domain as it unites both practical knowledge and nomenclature and contains more than 3000 names.

The work of M. Steinschneider: — Histoinzene ren der Araber (Wiener Zeitschrifke, f. d. Kunde des Orientes, 43), which contains 2043 numbers, is also based on profound original researches.

(1. Lippert.)

**AFĀ (A.), the female viper, a black spotted, venimous snake, of various sizes, with a broad head, narrow neck and short tail, sometimes with two horned scales over the eyes (the horned viper). The viper, which lives mostly hidden under the sand, was considered by the Arabs as the greatest enemy of man (Damûl) and as „one of the ugliest beasts“ (Kârin); many fabulous accounts, of which very little is true, are in circulation about it: e. g. that it lives to an age of 1000 years, that it becomes blind and recovers its sight
at the cărbună tree etc. In ancient poetry the viper is represented as the emblem of the mortal enemy, namely of him who seeks revenge for murder, and he who is stung by a viper is "vindictive," for it is said to recover the sting when it is held by the tail. Another proverb read: "He who has been stung by a viper is afraid to take hold of a rope." The vipers of Sidi Jamalu are considered as the most dangerous. Like the Greeks, the Arabs considered the head of the viper a remedy for anthrax and other skin diseases. Viper's blood was supposed to fortify the eyes and the dried heart of a viper is said to act as a talisman against a charm.

Biography: Damasc., p. 34-35; Karw. (ed. W. M. de Goeje), ii. 428-430; Ibn al-Tabarî, al-\[1201\], i. 40. (Hull.)

APAL (k.); See "Pal.

APAMIYA or FAMIYA, the ancient Apama, situated near great swamps in the Omantara valley. The city, important in the time of the Seleucids, was conquered and devastated in 549 by the Persian king Khorram. After the capture of Himy (Emesa) by the Persians and since then played no special part. A disastrous earthquake in 1122 changed the city from a sea of ruins, which was still the site of the former city and above which towered only the old Kasf al-Muallahi.

Biography: Belkhouri (ed. de Goeje), p. 313; Yâkût, Mag. i. 332-333; ii. 826-827; E. Sachau, Reis in Syria and Mesopotamia, pp. 71-82. (P. Buhl.)

APAR. See "Baskil.

AL-AFPAL, his full name, ABBU-MARAK 'Ali AL-MALIK AL-AFPAL NûR AL-DIN, an Ayyubid, the eldest son of Saladin, shared in the lead of his father. He was born in 565 (1169-1170) and was initiated into Islamic science by the best teachers in Cairo and Alexandria. In 579 (1183-1184), when he was only 14 years old, he was entrusted with the representation of Saladin in Egypt. Taki al-Din 'Omar was appointed his mentor. As they did not agree together, Saladin recalled both of them in 582 (1186-1187) and exiled al-Afpal with Damascus. From there the young lord of less than twenty was under the control of his father, with whom he took part in the battle of Hatta (25th Rabî' II, 583 = 4th July, 1187). His name is accounted of this first battle of his life has been preserved. Shortly afterwards he conquered Akka, which he received as a fief. Then he took part under the command of his father in the battles against the Crusaders and in 588 (1193) in the negotiations with Richard Coeur-de-Lion. On Saladin's death (27th Safar 589 = 4th March, 1193) he inherited Damascus and Syria as well as the sovereignty over the other Ayyubids. But evidently he was not yet mature for such an important position, for just at that time this man, otherwise so pious and depicted almost as an ascet, is said to have indulged in various kinds of debauchery and to have entrusted his minister Dîya al-Dîn b. al-Âdhâr al-Lujzani, the brother of the celebrated historian, with the management of the State affairs. The disastrous influence of his minister is supposed to have induced him to neglect the old and meritorious ends of his father. The latter having been disappointed, abandoned him and went over to his brother al-Azîz in Egypt. Thereupon al-Azîz declared himself independent and set out in 590 (1193) for the purpose of conquering Damascus. The two reunited brothers were once more reconciled by the old, and well-tried Salîf al-Dîn or Sophadîn (al-Adîl I, q.v.) and other mediators, but in the following year a new expedition against Damascus came about again. This time al-Azîz was abandoned by his troops before the gates of Damascus, and was obliged to flee and was pursued till Egypt by al-Afjal, who was joined by Salîf al-Dîn. Al-Kâdi al-Fâqir, the aged minister of their father, reconciled on Egypt to the two brothers; al-Afjal returned to Damascus while al-Azîz remained with al-Azîz in Egypt. In the year 592 (1194-1195) the Egyptian allies returned again to Syria with a hostile intention; al-Afjal was removed from Damascus and was indemnified with the small fortress of Surkhâd, which he received as a fief. When al-Azîz died in 595 (1198-1199), the Egyptian emiracks, leaving out the powerful al-Azîz, called al-Afjal to Cairo as a hostage of the minor al-Manṣûr. He wanted directly to conquer Damascus, but al-Azîz prevented him, sowed discord between him and his helpers and followed in his footsteps to Egypt, there al-Afjal was forced to capitulate in Rabî' II 596 (Jan-Feb., 1200). The promises made to him were not fulfilled and he had to return again to Surkhâd. Thereupon he allotted himself in the following year with his brother al-Zâhir of Aleppo, who promised him to conquer for him Damascus. The city was already on the point of falling when the two brothers became dissatisfied and the siege was raised. Al-Afjal withdrew to Himy, where his family was found, as he had previously given up Surkhâd. In the negotiations of the following year he received from al-Azîz (in the three fortresses): Kasf al-Nadjîn, Surkhâd and Samaqat, but in 599 (1202-1203) they were taken again from him. His mother tried in vain to intercede for him with al-Azîz. Still al-Afjal established himself firmly in Samaqat and declared himself the vassal of the Selçûkîs of Asia Minor, Rukn al-Dîn Salâhanî II. With the aid of the latter's third successor Kâle-Kâne, he attempted once more, and namely soon after the death of his brother al-Zâhir of Aleppo, to found an empire. The enterprise, however, was entirely miscarried on account of discord between the camp of the allies, and the interference of Al-Azîz, the son of al-Azîz (615 = 1218-1219). Al-Afjal renounced all further attempts of conquest and returned to Surkhâd, where he ended his life full of disappointment.


AFGHNISTAN.

AL-AFĐAL. Al-Hashr al-Shâhînshâh, successor to al-Malik al-Afḍal, was the son of the minister for many years of the Fāṭimid caliph al-Mustansir, the Armenian Badr al-Djâmâlî, who, shortly before it was too late, brought the Fāṭimid empire once more to a flourishing state. Badr al-Djâmâlî, simply known under the title of Badr, was for a long time the minister of Nâṣir. Like his father, he made for himself such an independent position beside the throne that, in spite of his arrogance, had to yield and after Badr's death confirmed his son Shâhînshâh in all the offices of his father. Badr and al-Afḍal are the first examples of omnipotent generals, in whose hands the caliphs were reduced to insignifi-
Afghanistan consists of a territory of irregular shape lying between 29° 30' and 38° 30' N. lat. and between 61° and 75° E. long.

Geological formation. This country forms the northeastern portion of the great Iranian plateau, which is bounded to the north by the Central Asian depression, and to the east by the plain of North India, while to the south and west it slopes away into the depressed tract which occupies the central portion of the plateau, and on the southeast is connected with the mountain system of Balochistan. The northern barrier of the highlands is the mountain range extending westwards from the Panj, with its outlying ridge, the Band-i-Tarkiwan, beyond which the plain of sand and loess extends to the Oxus. On the east there is a sudden drop into the Indus valley. It will be seen therefore that, with the exception of the low plain of Turkistan, the whole country belongs to the plateau, which is itself a late geological formation of the tertiary period, mainly sandstones and limestones. The northeastern part of the plateau, previously formed part of a great ocean connecting the Caspian depression with the North Indian plain. The process of upheaval which has raised it still continues, and Holdich mentions some subsidences and the formation of lakes. These changes are due to the fact that the erosive action of the rivers is too slow to keep pace with the upward movement.

Orography. The most prominent feature of the mountain system is the northern range running east and west above alluded to as forming the northern boundary of the plateau. It divides the Turkistan districts on the north (the ancient Bactria) from the provinces of Kābul, Herāt and Kandahār (the ancient Ariana and Arachosia) on the southern. This main range is known by various names such as Hindū-kūsh on the E. where it branches from the Panj, Koh-i-Bâbc further west, and Kōbel Sâfîd and Sīyâh-Numâb near Herāt; the latter is generally known as Paropamisus, although the true Paropamisus (or Paropamisus of Ptolemy) included the Hindū-kūsh. The greatest part of the country south of this range is occupied by a number of subsidiary chains or long spurs which run from east to west or more generally from north to southwest. These ranges and the intervening valleys form the greater part of the Herēt and Kandahār provinces, while the rugged mass of mountains lying to the south of the eastern Hindū-kūsh comprises the valleys of the Kābul and Kūmān rivers and forms the provinces of Kābul and Khâfēsh. The highest elevation in the northern range is the Shahulak peak (16870 ft. = 5133 metres) in the Koh-i-Bâbc, and the long spur running to the southwest contains several peaks of about 14500 ft. (4422 metres). Other ridges dividing the Helmand, Târnak, Argandâh and Argâshân are outliers of this system, and it may be traced further southeast into British Balochistan. The Sulaimân Range (highest peak the Takhîl Sulaimân 14200 ft. = 4341 m.) which drops finally into the Indus valley and is the eastern edge of the plateau, is beyond the political limits of Afghanistan. The mountains further north on this eastern flank of the plateau between the Kābul and Gomāl rivers are of more irregular mass with peaks over 10000 ft. (3053 m.), while

Further north still between the valleys of the Kābul and the Kūmān in the Safâlil Koh, the highest range in Afghanistan after the Hindū-kūsh and Koh-i-Bâbc (highest peak Sulaimân 15600 ft. = 4764 m.) lies in the north of the country. Northwards from the Hindū-kūsh the level of the country falls rapidly towards the Oxus valley, while southwards the valleys fall more gradually towards the Sistan depression containing the Helmand Hamān (= H. Lake) and its extension the Gūd-i-Zirāh, into which flows, with the exception of those belonging to the Indus system, all the rivers south of the Hindū-kūsh. Thus the rivers flow naturally into three directions, which may be called the Indus group and the Oxus group.

The Indus group comprises the Kâbul river and its affluents, of which the most important are the Taghā and Kūnār flowing from the Hindū-kūsh on the north and the Lōghar flowing from the Gūd-i-Kōh on the south. South of this is the Kānān passing in the Faiwar, and its tributary the Teč, called in its lower course the Gomāl, which joins it in British territory below the mountains. Still further south separating the Wazīrān mountains from the Taghī-Subāin is the Gomāl formed by the junction of the Kandār and the Zābīl. These rivers, though of small volume drain extensive tracts and mark important military and trade routes through the mountains between India and the plateau. Other small streams such as the Wakāl, Lūst, Kohā and Nūrī farther south serve a similar purpose. It may be noted that many of these streams flow not along the natural valleys formed by the mountain range but transversely across the sandstone and limestone ridges of the Sulaimân Mountains, through which they cut deep precipitous gorges.

The second of the Helmand group consists of the Helmand and its tributaries, and on the other rivers running towards the southwest into the Sīstān depression. The Helmand or Hīramān (the Haunun of the Avesta, the Ryamondros of classical writers) is the principal of these. It rises near Kābul and flows through narrow mountain valleys into the more open country of Zanjīn-dawar, where it joins on the left bank by the Arghandāh (Harahwalli, Arachosia). The latter in its turn is formed by the junction of the Upper Kushān, the Tārnak, and the Argâshân (or Arghāshān), which drain a series of nearly parallel northeasterly and southwesterly valleys. Another member of the same system is the stream flowing southwest from Ghāzni, which never joins the Helmand system but is absorbed by the Abīstān Salt Lake. Other rivers west of the Helmand, with the same general southwesterly flow, which also discharge into the Hamān, are the Khiash-rud, the Farīd-rud and the Hurâr-rud.
Afganistan.

Irrigation, and can be drunk, a circumstance due no doubt to its occasional overflow. The level of Sistán does not appear to have risen since ancient times in spite of the enormous volumes of alluvium discharged by the rivers which have no other outlet. The cause of this is probably the prevalence of violent northwest winds through a great part of the year, which remove the light surface soil.

The third or Oxus group of rivers comprises the Oxus and its southern tributaries, as well as the Murgab and Hari-rud, which also flow northward into the plain but never reach the Oxus. All of these rise on the northern flanks of the great mountain barrier, with the exception of the Hari-rud, which rises on the south of the Kuh-i-Babak and flows westward through a narrow valley between the Koh-i-Saffed and Kuh-i-Siyak into the Herat plain where it turns to the north and after passing through a depression in the mountains loses itself in the plains of Russian Turkistan beyond Dohna-Fikeh.

General formation. The mountain ranges generally become less lofty towards the south and west and the difficulties of communication that exist further north disappear. Hence the easy route for trade or military expeditions from Herat to Kandahar has in all ages been circumscribed via Sabzawar, Farah and Ghirghit, while from Kandahar to Kabul and Ghazni the direct line of the Tarnak valley is followed. From Herat, where the Paropamisus drops to an insignificant elevation the Turkistan province is easily accessible, and the same country can also be reached from Kabul directly by difficult passes, the Kpawak, Barmian and others, through the Hindukush.

The three towns Herat, Kandahar and Kabul are marked out by natural position as the most important points in the country. Each of them lies in a fertile valley and is self-supporting, and each of them commands important routes to the others as well as to India, Persia and Central Asia. Therefore Afganistan is to be an independent political whole the possession of these three points is essential to its rulers. There can be no stability if they are in separate hands.

In this political sense Ghazni and Doshkhandh must be classed with Kabul, the old capital Bost and Ghirghit with Kandahar, and Sabzawar with Herat. Sistán lying on the easy route from Herat to Kandahar has always been a debatable land.

Kabul is in every way the strongest position, and has generally in consequence been more independent than other districts. Herat on the contrary is much exposed to attack from the west and north, and when Herat has been conquered by a foreign invader Kandahar is immediately threatened. As long as Herat is held Kandahar is safe from an attack on the western side, and it has also a strong position towards the Indian side, though not so strong as that of Kabul.

The district of Sistán adjoining the Hamun is fertile and suited for irrigation. Occupying a commanding position on the route leading eastward to Kandahar and westward to Herat, it is of great importance to the rulers of Afghanistán, and its present division between that country and Persia is unfortunate. As an ancient seat of Iranian culture and connected with Persian legend the Government of Persia holds to it tenaciously and it seems that it is destined long to continue divided as at present.

Climate. The whole country is liable to great extremes of temperature ranging from the intense summer heat of Sistán, the Garmár district and the Oxus valley to the great winter cold of the high exposed regions, where violent snowstorms are not uncommon. Instances of armies suffering from such cold are well known in history. The march of the emperor Babar from the neighborhood of Herat through the Hazara Mountains to Kabul is a case in point, and the Hindukush (lit. Hindul-shay) is popularly supposed to derive its name from the death of the Indian troops of the emperors Shah-Dinán. More recent instances are the sufferings of Ablul-Rahmán’s army in 1868 and of the British Boundary Commission in Bârghil in 1885. The daily range of temperature is everywhere very great, the difference between maximum and minimum varying from 17 to 30 degrees of Fahrenheit. In the spring and autumn the upland valleys have a temperate and pleasant climate, which is very favorable to the growth of fruit, especially grapes, melons, peaches, plums, apricots, walnuts and pomegranates. Modern travellers have found the neighborhood of Kabul to be not unworthy of the praises lavished on it by the emperor Babar.

In the more lofty part of the Hindukush inhabited by the Kázb tribes, a truly Alpine climate is found resembling that of parts of the Himalayas.

The vegetation generally speaking is that of the Persian plains, and is quite distinct from that of the Indian plains. In the plains few trees are found except those cultivated in gardens, fruit-trees, poplars and poplars, while on the higher mountains many varieties of pines and evergreen oaks are found with wild vines, ivy and roses. On the lower and dryer ranges the wild pistachio (Pistacia chinifah), wild olive (Olea europaea), juniper (J. sargentii) and the reedalm (Tamarus endorada) are the most characteristic trees. The angos or big (Pharsa monfaçid) is very abundant in many parts. Wild flowers also abound in the spring, especially the iris, tulip and saffron.

Political Divisions. The divisions of the country follow its physical formation.

Kabul. The province of Kabul contains the fertile high-lying valleys round the upper waters of the Kabul, Loghara and Taghe rivers and Ghazni, also the lower part of the Kabul valley near Doshkhandh. Ghazni was the most important town in this tract formerly, but Kabul has taken its place during the past four hundred years. Kabul was recognized as the centre of government under Mogul emperors, and was adopted by the Durânt kings as their capital taking the place of Kandahar. Its old rival Peshawar is the present centre of the tribes in the lowlands near the Indus, but has been cast off from Afganistan since it was taken by the Sikhs in 1849 and since 1849 has formed part of British India. Kabul is now a thriving town. Its population is variously stated. A late resident (F. Martin) places it as high as 100,000, but this is beyond all other estimates. Under the firman rule of the late emirs it has no doubt grown rapidly.

Kandahar. Kandahar includes the old province of Zumundawar, and comprises the lower valleys of the Helman, Tarnak, Arghandab and Argham, the principal home of the Durrans. The modern town of Kandahar on the Arghandab
has been the capital of the province since the 15th century, and has taken the place of older towns such as Gischak and Dast.

Sistan. Sistan is the name of a fertile irrigated district lying around the Hāmān. A large share of it, however, belongs to Persia. It contains no large town.

Herat. The Herat province includes the fertile valley of the Hari-rud and the open country lying between the Hazara Mountains and the Persian border; also a considerable part of these mountains which are inhabited by the Hazara and Čahār Aimaq tribes. The town of Herat, one of the most famous in eastern history, is its capital, although fallen from its ancient glory it is still and must remain a place of importance and will not doubt develop greatly with peace and improved communications. Salavār is also a thriving town in the south of the province.

Hazarat. The country of the Hazara and Čahār Aimaq tribes is the mountainous mass bounded to the north by the Koh-i-Bābāh, to the west by the open country of Herat, to the east and south by the Helmand valley. It is the country anciently known as Ghūr, and the ruins of the town of Ghīr lately explored probably mark the site of the old capital of Pākisthān, where the Ghūr kings reigned in the 12th century. It now contains no town of importance.

Turkistan. The country north of the Koh-i-Bābāh as far as the Oxus is known as Turkistan. Its old capital Balkh has lost its former importance, and the present centres of administration are Mazār-e Sharif, Tagkhurgan, and Balkhān.

Badakhshan. The region lying north of the Hindu-kush and east of Turkistan along the left bank of the Oxus is known as Badakhshan. It is watered by the Kundūr-River and its affluents.

Wakhś. Still further to the east and extending as far as the Pamir is the long mountain valley called Wakhś.

Kafiristan. The recently conquered mountain mass of the Hindū-Kush lying north of the Kābul valley and west of the Kunar, inhabited by the Kāns, is known as Kafiristan.

8. ETHNOLOGY.

The races which inhabit Afghanistan may be classed under the following heads: 1. Afghan; 2. Persian; 3. Turkish and Mongolian; 4. Endogamous tribes of the Hindū-Kush. — But considerable intermarriage has taken place, and it is not easy to determine the elements which enter into the composition of every tribe.

The Afghans. Physically the Afghan race belongs in the main to the Turko-Iranian type with a considerable admixture of Indian blood among the eastern tribes. There is great variation of type, and the abundance of anthropometrical observations over the greater part of Afghanistan renders certainty unattainable at present. It may be considered as established, however, that the proportion of brachycephalic heads is larger than among the Indo-Aryans of the Panjāb, and probably larger than among the pure Persians. Among the southern tribes such as the Kākars of Zābāb and the Tarīns and Akāčkas of Pāhlav and Čarmān the type resembles that of the Balochis with broad heads while among the tribes of the Hindū-Kush heads are narrower. Figures are wanting for the great central body of Durrāns and Ghāzais. Noses are generally long and often curved and this is perhaps the origin of the idea which some have entertained that the Afghans are of Hebrew origin. Ujāfhy has noted that this peculiarity is very marked in the portraits of the Kūshān kings and the coins of the 1st cent. (A. D.), and it is certainly not confined to the Afghans but widely spread among the races of the country as well as among the Balochis and in the Northwestern Pāndjāb and Kāshmīr. The Afghans are tall and well-built race, often fair in complexion in comparison with their neighbors, brown beards and even blue eyes being occasionally seen, but in these points there is great variation even in neighboring tribes. Some modern writers have attempted to draw a distinction between Afghans and Pākisthāns. They maintain that only the Durrānts and kindred tribes are entitled to the name Afghan, while the title Pākisthān (an Indian corruption of the native form Pākisthān or Pākisthān, pl. of Pākisthān, Pākhān) includes all tribes of whatever origin who speak the Pashto language. This distinction, however, appears to be unreal and of modern origin. The name Pashto or Pākisthān is undoubtedly the true national name and it is universally used, while the word Afghan seems to be of literary origin and like many other words was first applied to this people by foreigners, and in modern times it has been adopted as a polite designation by educated persons and those who are proud of their descent. The theory restricting it to the Durrānts and to the other tribes who claim by their genealogies a similar descent appears first in the works of Bello and has been adopted by others without sufficient reason. According to this theory great tribes like the Ghāzais are allowed to be called Pākisthāns but not Afghans, and this is applied also to the Afrīdī, Bāngul, Khātāk, Wazīri, Kākur, Gandāpān, Shinālī, Usturānt and many others without any sufficient justification. Bello accepts the story of the Hebrew origin of the true Afghans and supposes them to have come into the Kandahār province from the west, and there to have met the Indian colony from Gandāhār (the present district of Pākhānwas), which had been driven thither by Scythian invaders in the 5th or 6th cent. (A. D.). From these Indians they are supposed to have acquired the Pashto language, evidence of the fact that Gandāhār was purely Indian and the language spoken there a form of Prakrit and not an Indian idiom from which Pashto could be derived. The Afghan settlement of the Vaiṣṇavas dates only from the 15th cent. Bello supposes without a particle of evidence that they were only returning to their original home. The name Kandahār he supposes to be identical with Gandāhār, and to have been carried to the Afghans by the latter colonists, who may be identified here as Kandahāri is historically a modern place and we hear nothing of it before the 14th cent. The Ghāzais are identified by Bello and others with the Turkish tribe which he calls the Khilfī, i.e., the Khaljī. Darmesteter (Chants des Afghans, p. 83) supports this view, and it may be admitted that the Ghāzais have probably absorbed a good deal of Turkish blood although the actual identification of many other national appellations is doubtful. The tribes of the Sulaimān Range are supposed by Bello to be aboriginal Indians and he follows Lassen in identifying them with the Nāgarzai, who are stated by
Herodotus to have occupied Persia on the Indus. Among the other identifications made are those of the Afghis (or Afghans) with the Αραια of Herodotus, and the Khājaks with the Καστρες. Of these the first is prima facie correct although it is by no means certain that the Αραια occupied the country of the modern Afghis. That of the Khājaks with the Καστρες cannot be accepted. The name given by Herodotus appears as Ταθαγρα in the Achaemenian inscription of Behistun, and the initial Σ of the Greek form evidently corresponds to this Σ, and could not represent a guttural as in Khājaks. The identity of Παχάν, Παχαπλής and Pachān, Paḥān mentioned above as first advocated by Lassen has been more recently supported by Trumpp and Grierson but is considered very doubtful by Spielberg and Geiger. Grierson considers the connection between the Persian پخِت, پخیت (back, mountain), Vedic पक्ष, the Paḥān of Herodotus and the Patrās of Ptolemy very probable. Darmesteter considers the latter form the most likely, to be near the original, and thinks that the Paḥān of Herodotus may stand for some form like Parijī. It must be remembered that in the modern language the form with š is older than that with ā. It seems improbable therefore that a form like Ṣapān (which we know only through the Greek) could give rise to a modern Paḥān or Pakhtah. Revett thought that Paḥān might be represented by the town of Pakhtah on the Upper Indus, and this is not impossible considering how frequently an ancient dental passes into č in Pashto.

The combination č, š, in Avesta or Sanskrit, frequently becomes č in modern Iranica languages. Thus the Pers. پخِت, Pakhtah पखित represents Av. paχhí, Sanskrit पक्षित, Paṭhār śatān = Av. pāchih; Pakhtah पक्षीत, Pers. paχčān = Av. paχč, etc. Paḥān or Parijī therefore may well be represented by Paḥān-Pakhtah. The Paḥān are mentioned by Ptolemy among the five tribes comprised under the head of Παχαπλάς (the others being the Βασιλεῖς, Αραιας, Παχας and Ἀγαμέμ), who occupied the southern and eastern slopes of the Hindu-kush. A native tradition derives the name from पक्ष (back, mountain), a name very possibly the original form from which Paḥān/Parijī was taken may have borne the meaning of "highlander."

The form Paḥān certainly came into use in India, though it is now used to some extent in Afghanistan, and in Baluchistan it takes the form Pažān, with the accent on the first syllable. Grierson finds a form Pažān in use in the East Central valley to denote a Mahomedan Rājput, not an Afghan. This name Pažān (from the Sanskrit प्रतिर्जन) is also the name of two well-known towns. It seems possible that some such vernacular term may have influenced the form taken by the Indian adaptation of Paḥān as Paṭhān.

The name Paṭhān first appears among the writers of the 16th century and Nūr-al-Dīn finds an imaginary derivation for it in the name Patān said to have been bestowed by the Prophet upon Kūr 'Abd-al-Rahmān. The word is said to mean the keel of a ship, in what language is not specified, so it is not Arabic.

The name Afghān was used much earlier, and is the only name applied to the race by the older chancellors from the 5th to the 18th centuries of the Hijrī (19th c. 18th a.d.). It was originally suggested by Lassen, and again by Crooke that the origin of the name may be looked for in the "Aχανγαρ of Aχανγερ of Ariaz (Aχανγερ of Strabo), and the Aχαν of the same writer (the Aχαν of Strabo), and that these names are identical with the Afghān of the Mahābharata, who are associated with the Awaka of the Mahābhārata, who are associated with the Awaka of the Mahābhārata, who are associated with the Awaka of the Mahābhārata, who are associated with the Awaka of the Mahābhārata, who are associated with the Awaka of the Mahābhārata. It seems that the identification of Awaka with Aχαν may be justified as a Parthian form and Aχαν might be the Iranian equivalent of the Greek version (as Skr. आचान = Av. aχāna = Gr. Aχαν). But the modern name Afghān cannot be deduced from it, as the combination αχ, ṣ, or ṣ, never gives rise to a modern ṣ or χ, but rather to ṣ, ṣ, or χ in North India and Afghanistan (see Grierson, Indian languages, p. 293). This origin is on these grounds rejected by Grierson, also by Kermesiefer (Chants des Algéres, pp. cit., cit.) Beller's suggestion of an Armenian origin (Aχαν) has met with no support. It may therefore be stated that no satisfactory origin of the name Afghān (often pronounced Aχān or Aχān) has yet been found.

The theory of Hebrew descent of the Afghāns, especially of the Durrānīs, who as stated above are assumed to be the only true Afghāns, which many modern writers such as Beller, Yule, Holmich and to some extent Revett have advocated, as of purely literary origin and may be traced back to the "Mack’m-i Aχān" compiled for Klān Dījhān Lōli is the reign of the emperor Dījhān, and does not seem to have been recorded before the end of the 18th century. It is an example of the widespread practice among the Muzulmāni masses of Persia, India and Afghanistan of putting forward a genealogy claiming connection with the family of the Prophet of descent from some personage mentioned in the Korān or other sacred books. Thus the Bahlōlōne claim descent from Mir Hāmza, the Dāwūdpatras and Kalhormas from Afšār, etc., and the chronicles, anxious to glorify the Afghāns who had risen in the world and become a ruling race under the Lōlīs and Shārs, found an ancestor in Maslama or King Saul. — This legend is paralleled by another which Frighta (p. 17, Lucknow text) quotes from the Mas’ī al-awlī, in the sense that the Afghāns were descended from certain nobles of the Court of Fir’daww (Fir’aww), who refused to accept Islam when preached to them by Moses, and emigrated to the Sulamīn Mu‘āminin. — There is absolutely no historical evidence in support of either form of the tradition; both forms were unknown to the early chroniclers.

The first mention of the Afghān in written history is in the chronicle of al-‘Othī known as the Torīj-i Yānnī (the author was secretary to Mahmūd of Gharānī, and an almost contemporary mention by al-Brītī, al-‘Irīdī, in his account of Kābul and Ḵandākh (end of 12th and beginning of 13th centuries) does not mention them. Al-‘Othī records that Shīkh-togūn enrolled Afghāns in his army, and that Mahmūd in his Invasion of Tokištrīn led an army consisting of Indians, Kāfīs, Afghan and Ghurzs, and that on another occasion he attacked and punished the Afghāns. Hīṭī’s Chronicle only a little later in date confirms this. Mahmūd’s attacks on the Afghāns took place in 1121 (1020-1021) and 114
(1023-1024). Al-Biruni mentions the Afghans once (ed. Sachau, i. 269), saying that in the western mountains of India live various tribes of Afghans who extend to the neighborhood of the Sind (i.e. Indus) valley. Thus in the 11th cent. when the Afghans are first mentioned they are found occupying the Sulaiman Mountains now occupied by their descendants, the very tribes which the advocates of the exclusive claims of the Durrans will not admit to be Afghans. Al-Biruni no doubt also alludes to them in the passage (loc. cit., p. 199) where he says that rebellious, savage races, tribes of Hindus, or akin to them, inhabit the mountains which extend from India towards western Persia. There is no record that at this time any Afghans were found west of Ghalanai nor in the Kābul valley and Gandhāra which was occupied by a Hindu kingdom. Confusion has arisen through the error of modern historians who have, as Raverty has pointed out, mistaken Tādzh Ghratī and Turākī Khażī for Afghans. Raverty considers with good ground that the Afghans were at this time found only in the mountains south of the Kān̄as and east of Ghalanai. The most persistent mistake is that regarding the Khandān period when the Afghans (Al-Biruni, cleansed of the word Afghān, but still calls them Ghurī Sūrī; i.e. a descendant of Sūrī, and not a member of the Sūrī tribe of Afghans. Even so accurate a writer as R. J. Browne (Lit. hist. of Persia, ii. 303) speaks of the Khāns of Ghīzī, those fierce and hardy Afghāns of Fīrūz-khānī. It is evident that throughout the Ghaznavi period the Afghans continued to be an obscure mountain race. We occasionally hear of them, but as adventurers who went in as hill rebels only. In 341 (1050-1050) Mas'ud sent his son Amr into the hill country near Kān̄as to subdue the rebel Afghans (Malleson, loc. cit., p. 86, turns this into Afghāns, Abdalīs and Ghilzais, the two latter names being absolutely unknown at that time). In 512 (1115-1116) an army composed of Arabs, Aḏjamīs, Afghāns and Khażīs, was assembled by ʿAbd al-Qādir. In 344 (1345-1346), Alfi says, Buhārī Ghilzāi assembled and defeated the Afghans and Khażīs. With the rise of the Ghōrī Khāns, as the name begins to disappear from the scene, this continues. In 588 (1193) according to Ferḥisṭa the army assembled by Mūʾīn al-Dīn Muḥammād b. Sām consisted of Turkic, Tadjīks and Afghans, and his Indian opponent Fihōrā (Fīrūz Rāḏī) assembled a force of Rājānī and Afghāni horsemen. Thus in this great war between Musliman and Hindu Afghans are represented as fighting on both sides, which probably indicates that they were not yet completely converted to Islam, although the majority of the Sūrī Afghans who are not yet living have been converted from the days of Khālid. It is not clear whence Ferḥisṭa obtained this statement. It does not appear in the account of his war given by Mīnābādī Tāshdī in the Jābālī-i Nāṣirī. This author does not mention the Afghans throughout his account of the Ghānčārī and Ghōrī kings. His first and only mention of them is in his account of the year 398 (1160) in the reign of Nāṣir al-Dīn Maḥmūd of Ghur. He there says that Nāṣir Khān employed yoke in the Afghans in subduing the hill-tribes of Māzā in Rādžātān. During the next two centuries we find occasional mention of Afghans in Indian history. For instance in the reign of Maḥmūd b. Tugh-
the Ghūrī kings, whether Thālīk, Turk or Afghan. There are many Kākās also, both in the United Provinces and the Punjab. The Zāmand tribe settled in Multān and Kāsar in the Punjab, and a large number of Abdālīs driven from Kandahār by the Ghūrīs in the early part of the 18th century joined them at Multān. From these sources spring the Multānīs and Kashtiya Pathāns. The Afghāns thus colonized northern India largely, and their descendents there are still distinguishable, although greatly assimilated by the surrounding population. They have lost their language and tribal organization.

In their own country the Afghāns never succeeded in establishing an independent rule until the 18th century. They remained, like the rest of the country, nominally subject to the powerful rulers of the day: the Moghuls, the Timurids, the Moghul emperors of India, or the Safawī kings of Persia, until the rise of the Ghūrīs to power under Mt. Wāls, and afterwards of the Abdālīs (Durrānts) under Ahmed Shah. It was at this period, when the Afghāns became the ruling race over a large population, that the name Afghānistan was extended to the whole country, including a large part of what had till then been known as Khorasan, a name still in popular use for the plateau country above the Sulaimān Mountains.

The genealogies recorded in the Moghānī Afghan are the foundation of those found in many modern works such as the Haykī Afghan. In their later parts they are historical, in the earlier they are valuable only as a guide to beliefs entertained three hundred years ago as to the relationship between the tribes. According to these almost all Afghāns are descended from Kās Abūl-Raṣḥīd, who was converted to Islam through the intervention of the victorious Khaīdī, and who was himself descended from Afghān son of Inīyā son of Malik Talib or Šārīf (Sanī). He is supposed to have derived his name from Kās (Kīsh) the father of Šārīf. From Kās Abūl-Raṣḥīd the alleged descent is as follows:

Kās Abūl-Raṣḥīd

| Sarbān | Bātan | Ghurghūshī |

These three sons are the eponymous founders of the three main branches of the Afghān race, the Sarbāns, Bātans, and Ghurghūshīs. Sarbān had two sons, Shārkībūn and Kharshībūn, and from them we find that a large number of the most important tribes claim descent. Thus from Shārkībūn we have:

Shārkībūn

<table>
<thead>
<tr>
<th>Sherūn (by a Kākā wife)</th>
<th>Miy̝y̝n̝a</th>
<th>Berūc (an adopted son)</th>
<th>Ummār</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ancestor of the)</td>
<td>(ancestor of the)</td>
<td>(ancestor of the)</td>
<td>(ancestor of the)</td>
</tr>
<tr>
<td>Sherūn, Dīkālīa, Harāpāl, Bāhar, Uṣūrīsīa tribes.</td>
<td>Miy̝y̝n̝a tribe</td>
<td>Berūc tribe</td>
<td>Ummār tribe</td>
</tr>
</tbody>
</table>

From Kharshībūn we have:

Kharshībūn

<table>
<thead>
<tr>
<th>Kāndī</th>
<th>Dājmand</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ancestor of)</td>
<td>(ancestor of)</td>
</tr>
<tr>
<td>Ghūrī or Ghorī</td>
<td>Khanān or Khaṭḥāl</td>
</tr>
<tr>
<td>(ancestor of the)</td>
<td>(ancestor of the)</td>
</tr>
</tbody>
</table>
| Ghūrīyā-Khīl | Tarkhān, Gūyān, Mandāk, Yusufī tribes.
| including the | |
| Mahmand, Khaṭṭāl, Dīwānī, Šamkanī tribes. | |

Returning to the second main branch, the Bātans, we have:

Bātan

<table>
<thead>
<tr>
<th>Iṣaḥīt (no descendants)</th>
<th>Wargānā</th>
<th>Kādīn</th>
<th>Mātu, daughter =</th>
</tr>
</thead>
<tbody>
<tr>
<td>(The two branches of the Bātan).</td>
<td></td>
<td></td>
<td>Shah Ḥusayn</td>
</tr>
</tbody>
</table>

Ghūrī tribe

<table>
<thead>
<tr>
<th>Kharītīs</th>
<th>Nāṣirīs</th>
</tr>
</thead>
<tbody>
<tr>
<td>doubtful</td>
<td></td>
</tr>
</tbody>
</table>

Sūr

Lūḥāni

Now broken up
From the Lohshā stock the present Dawlat-Khel, Miyan-Khel, Niyāš, Marwat, Khosta, and Tatar tribes are derived. It will be seen that the only tribe claiming to belong to the Bātar section in the male line is the small Bātar tribe, while the great Ghilzai tribe, almost a nation in itself, and the numerous Lōshā and Lohštā are believed to descend only from Bātar’s daughter, by her marriage with Shāh Husain, a descendant of the Ghilzai kings. This probably means that a large Tadjik or Ghilzai element is to be found in these tribes. The legend of the illicit connection between Shāh Husain and Bibi Mato, afterwards sanctioned by her father, and the birth of a son named Ghazār (‘thief’s son’), no doubt conceals the adoption of some such element as Afghān. It has been thought by some that the Khosti Turks are the tribe thus absorbed and that the same Ghilzai is simply Kholēji. This is very doubtful, but it is probable that there is a Turkish as well as a Tadjik element in the tribe.

The Ghurghusti branch is also not very widespread. The pedigree is:

- Ghurghusti
- Dānāl
- Ḍūbāl mixed with Durrānī
- Kākār
  - Kākār tribe
  - Nāqsh tribe
  - Panī tribe
  - containing the
  - Pānī tribe
  - of Sāblī

- Ḍūbāl mixed with Kākār
- Māndī-Khel
- of Zābīb
- Dānāl
- mixed with the Kākār

There remains a group of tribes which are jointly known as Kārīn or Karlīn supposed to be descended from Kāran or Kāran, whose origin is disputed:

- Kārīn
- Kōbāl
  - Wardak
  - Dīlūkān, Oγār, Mangal, tribes.

In addition to these the great Wastī tribe divided into Māshād and Darwāsh-Khel, and the tribes of Dāw are separate, and are not included in any of the genealogies.

Certain sections of tribes claim to be Saiyid by origin. They are found among the Sherūns, Kākārs, Kārīns, Dāwā, Tarīs, Miyanās and Bātāns. The Gandārūs and Ustārūn tribes also claim this descent; they were originally sections of the Sherūns but are now separate tribes. The Bangash claim to be Kāshī by origin.

All these tribes were recognized as Afghāns in the Mahāmā Afghānis with the exception of the Bangash and Wandīrs and the Karīns of the Kōbāl branch including the Kārīns and Kārās, and the tribes of the Kāran valley and Kōbāl, the Ustārūn-Khel, with the Dīlūkān and Tarīs, and the Dūdārūn, as well as the tribes of Dāw and Bānī. These were probably unknown to the author as they lived in obscure and inaccessible mountains.

He mentions other tribes such as the Fāmils only to reject the idea of their being Afghāns, and his omission of these tribes must have been due to ignorance.

1. DISTRIBUTION OF AFGHĀN TRIBES.

The Durrānīs occupy the lower valleys of the Helmand, Tarīs, Afghānūb and Argharān, Zābadār, the country south of Kandahār up to the Balūchistan border.

The Ghilzai are spread over the upper valleys of these rivers and the whole country of Zābadār east of Gharnū up to Khsī and Wārīstān, and the northern tributaries of the Gomāl. They go down in large numbers every year by the Gomāl and Tēktī passes to the plains of the Indus and are largely engaged in mercantile pursuits in India during the winter. At the beginning of the hot weather they make up their caravans in the plains of the Dāwāsh and go up to their upland pastures. This class of Ghilzai is known as Povindahs and belongs mainly to the powerful Suldān Khān clan. The smaller tribes known as Nāṣir and Kharost are of a similar type and are also migratory. They resemble the Ghilzai but are considered to be distinct from them. South of the Ghilzai is the widely spread Kāran tribe, now mainly located in Zābīb and Peshān, province of British Balūchistan. The same remark applies to the Tarīs, a tribe akin to the Durrānīs, who are now confined to British territory, and border on the Balūch and Irān tribes. The Panīs and their offshoots also inhabit Sāblī and the hill country bordering on the Balūche.

North of the Ghilzai in the lower Kāshū valley we find the Gāsīnts and Dūdārūn. In the hill country from the Kāsūr to the Khaiber Pass the Mohmands who are divided between Afghānīstan and India. East of these lie the Yandīns.
in the Paghâwar valley and the hills north of it, where the Urmuzani clan is best known, and in Buntâ, bordering on the Indus and the Dakhân. North of the Khâbareh Pass are the Shushawârs and south of it, owing a slight allegiance to the government of India, are the Afrîds, Orakzais and Zainukkâts. In the Kûmân country the Bangshâ, the Tadjiks and Turis. In the mountains between the Kûmâns and the Gonjâz are the Darwâsh-Khel and Mahând Washrizâns, with the Dârsîns in the adjoining valley of the Tôôt. In the plains of Kohât are the Kishâks, and in Buntâ on the lower Kûmân and Gambilâ are the Buntâns, a mixed race. The Bâtagans occupy the outer hills bordering on the Mahând country. South of the Gonjâz the Shushawârs, Ustârânts and some smaller tribes are found, and in the adjacent plains of the Dârsînâ the Gandjârâ, Miyân-Khel and some minor tribes. These extend southwards both in the mountains and plains till they meet the Balšâ tribes. The whole of the last mentioned tribes from the Khâbareh southwards although Afghâns are not under the government of Afghânistan but are wholly or partly under the control of the government of India.

2. POPULATION OF PERSIAN ORIGIN.

The name Tadjik (or Tâšht) is generally used not only in Afghânistan but in the neighboring parts of Persia and Türkistan to denote the settled Iranian population, which is probably the earliest established of all the races now inhabiting the country. Some have supposed the name to represent the Dâdhiâl of Herodotus, and even that Tolomeus has been thought to be the same word, the initial being wrongly inserted instead of P. These guesses do not require serious consideration. The word Tadjik as now used properly means Arab, and it was applied to those communities where Arabs settled at the time of the first Arab conquest. It was soon applied to all the settled communities, and the traces of Arab blood now remaining are but slight. The Tadjiks are almost entirely a settled agricultural community and doublains occupied all the more fertile parts of the country before the Afghâns spread from the eastern mountains. They are organized as a rule in village communities and not on the tribal system. They also supply the bulk of the trading classes and artisans of the towns. The trading instincts of certain sections of the Ghashâls may perhaps be attributed to their partly Tadjik blood. Wherever the Afghâns are in possession the Tadjiks are their tenants or dependants, although they often own the land. Where they have villages of their own they are presided over by their own heads or baadâshâs. Although Persian in race and language they agree in religion with the Afghâns and are devout Sunnites. The tribal system maintains itself among certain independent branches of the race which exist in mountain tracts. Such are the Kabulâns of the Kabul province, the Kûhîs of Lesghâr and Bûtghâr, and the Fârînâts who occupy the country west of Kabul. The population of Kabul itself is mainly Tadjik and the language Persian. The people of Sustân are also mainly of this stock mixed with Balšâns, and the traditions preserved in the Zêhîs are point to this locality as one of the earliest Iranian centres. A few Kayâns families which claim to be descendants of the ancient Kayân or Achaemenian kings are still found in Sistân. The province of Zâvarsh or Lesghâr, afterwards Sistân, Sijista, Sistan, included the lower basin of the Helmand River, perhaps as far as Zainukkât, and it was here and in the adjoining mountains of Ghôr that the powerful Tadjik kingdom of the Ghôrasts arose in the 5th and 6th centuries of the Hijra, which overthrew the decaying Ghazawî monarchy and supplied competitors to Northern India. Tadjiks formed an important element in all armies, and the desperate resistance which the Ghôrî mountaineers offered to the Mongols is evidence of their warlike qualities. The Kûrî dynasty, which invaded Afghânistan under the Persian Mongols were also Tadjiks.

In the south, spreading into Balûshistan the population of Tadjik origin goes by the name of Dehwar or Dehchû, i.e. villagers, and north of the Hindû-kûsh as in Türkistan generally they are known as Saris.

The Pathâi race which occupies the skirts of the mountains N. of the Kabul River in the Balûshân province may perhaps be classed with Tadjiks, although they speak a non-Iranian language akin to that of the adjoining Sîyâl-pûsh Kûrîs. The Urmûts of Lesghâr and the Kânîwâns of the Mahând Washrizâns, who speak an Iranian dialect called Bargast, must also be placed among Tadjiks.

The Ghâlsâ races of Wakhân and Badakhshân, which occupy the northern slopes of the Hindû-kûsh and speak Iranian languages differing from Persian, are generally classed as belonging to the Highland Tadjik type, which has kept apart from the Lowland Tadjiks of Badakhshân who speak Persian. They are a broad-headed race and are considered by Tadjik and others to belong to the Alpine race. They are found in Sarikol, Wakhân, Shigûnâ, Mundzûn, Sanghû and Ishkâshûm and comprise also the Vîdâsh on the south side of the mountains. The name Ghâlsâ applied to the group simply means in Persian "peasants".

3. TURKISH AND MONGOLIAN RACES.

South of the Hindû-kûsh. The mountains which lie between the Hindû-kûsh and Koh-i-Bâlûk on the north and the Helmand valley on the east and south that is the country formerly known as Ghôr are now inhabited by tribes shown by their features to be mainly or partly of Mongolian origin, although they are an admixture with the original Tadjik population. Those nearest Herat on the west side of the mountains are known as the Châshî Assalû, and still make use of the Turkic language to some extent. The Hazarâs, who occupy the greater part of the mountains, speak Persian, and are Shites by creed. It is generally asserted that they are the remnants of the army of Mengî, grandson of Chingiz Khan, but their actual origin is by no means clear. It may be taken as most probable that they gradually occupied deserted parts of the country after the devastations of the Moghul invasions, during the time of the Karîs of Herat, who, though themselves of Ghôr origin were under the suzerainty of the Moghul Ilkhâns of Persia, and depended a good deal on Moghul support. They are a hardy, brave and industrious race and are on the whole a peaceful disposition. Their Giro creed is a cause of offence to their Afghan neighbours on the east,
and to their kindred tribes, the Čahār Aimaq, on the west, and they are seldom on good terms with either of these.

The Čahār Aimaq are Sunnites, and consist of the four tribes (or Aimaq) of Huṣâlī, Djamshīlī, Taimani and Féfik-kūhī. They occupy the western valleys spreading down towards the eastern country of Herāt and Suhrawâr. Some Afghan state that the Taimani tribe is an offshoot of the Afghân Kâkâr, but if there is any foundation for this statement, they have lost all resemblance to their ancestry.

North of the Hindu-kūsh. In the territory of Afghân Turkistan the principal part of the inhabitants are Turk speaking Ozbogs with a substratum of Tagïks or Sarts, and in the desert tract to the west bordering on the country under Russian rule a few wandering Rešâ Turkomans still live inside the Afghân border.

4. NON IRANIAN ARYANS OF THE HINDU-KUSH.

The races grouped together as Siyâh-pōgh Kâfûs inhabiting the mountain country known as Kâfüristan are undoubtedly Aryan, and perhaps, as their language indicates hold an intermediate position between the Indian and Iranian stocks. They have all preserved some form of paganism till lately, but since their conquest by ‘Abd al-Rahmân, they have outwardly at least accepted Islam. Sir G. Robertson divides all Kâfûs into

1. Siyâh-pōgh, (2) Wall-güls, (3) Frenûn-güls, or Wirun, and mentions also a race probably allied to the Wall-güls, the Askhun of whom little is known. The Frenûn-güls, Wall-güls and Askhun are classed together as Safdâ-pōgh, or white-clothed, but differ from one another in dress, appearance and language, while the Siyâh-pōgh, or black-clothed tribes have a strong resemblance to one another, both in speech and appearance.

The tribes classed as Siyâh-pōgh are the Kâfûs, Madûgîl, Kâshân, Kân and Istari or Gurdeh; and of these the Kâfûs is by far the most important. Aryanans. The more distinctly Indian-sounding Indians known as Hindûk are found in some extent in the east of Afghanistan, but mainly in the districts now under British rule. They are mainly cultivators, generally Dâj by race.

Hindûk traders belonging to Khârî or Arees families having their centre at Shikarpur in Sind are found in towns everywhere, and even in Turkistan.

5. LANGUAGE, LITERATURE, RELIGION AND POLITICAL INSTITUTIONS.

LANGUAGE. The languages spoken in Afghanistan with the exception of the Turki of the Oxus province and of the Čahār Aimaq, and the Kâfû group of Kâfüristan, belong to the Iranian family.

Of these Persian is spoken by the Tagïks everywhere, in the provinces of Kâhûd and Herât including their chief towns, and in Badakhşân and the Kōhîs; also by the Mongoloid people of Hazûrî, and by the Kâl-i-bâgh of Kâhû and Herât who are as eighteen century immigrants belonging to the Turkish tribes of North Persia.

The Persian spoken is generally verbal, and everywhere preserves the old distinction of nadhû and avarîf between Ñ and A, Ñ and A, which is lost in modern Persian. The Persians of the Hazard are thought by some to resemble the ancient Zabûl, the Tagîkî of Badakhshân, Darâvûr, Kûlûb and Kâfüristan is a distinct dialect of Persian.

There is no distinctive literature apart from the general Persian literature.

The other Iranian languages belong to the East Iranian group, and comprise Pashto, the Ghilzâ group, and the Baghâni spoken by the Urmârs.

Pashto, Pashto or Afghân is the language of the Afghan and extends throughout their territory whether within or without the realm of Afghân state. On the north it is bounded by the Kâfû and Dard languages, on the east by West Fandžî or Lahnû, on the south by Balûk and on the west by Persian. The total numbers of speakers of Pashto may perhaps be 3500000 of which 2000000 may be in Afghanistan proper and 1500000 in British and independent territory. The East Iranian character of the language is clearly established although it has undergone many alterations and corruptions, and has been so strongly affected by Indian influence as to lead Trumpp to believe that it should be classed as an Indian language. Geiger gives the following distinctive points as indicating its origin clearly:

1. Original Aryan dental s (except before ñ) becomes ñ; often lost altogether in modern pronunciation.
2. The Aryan aspirates become spirants, as in Old Iranian.
3. The Aryan surds ñ, ñ, ñ, before consonants become spirants, and often disappear in later forms.
4. Before s Aryan dental becomes ñ, as usual in Iranian.
5. Aryan ñ becomes ñ, as in Iranian; the group ñ becomes ñ.
6. Aryan ñ, ñ, answering to Indian ñ and ñ appear as.

A change which is peculiar to Pashto is the general change of ñ and often of ñ to ñ. The Indian aspirates do not exist and Pashto speakers are unable to pronounce them. ñ is frequently dropped in conversation. Indian cerebra ñ, ñ, ñ and ñ exist, but in Indian words only.

The borrowed elements are large. Indian loans are not only in the vocabulary but the grammatical, even the infinitive termination of ñ is of Indian origin. Loans from modern Persian are numerous, and through the medium of Persian a large number of Arabic words have come in, and even a few Turkish.

There are two principal dialects, which may be called (1) the northeastern (with its centre at Pejghar) and (2) the southwestern (with its centre at Kunduzh). They are distinguished from each other by the pronunciation of certain consonants which are gutturals in (1) and sibilants in (2).

These are: q, d, b or b, pronounced ñ in (1) and ñ in (2); ñ in (2); ñ in (1) and ñ in (2); ñ and ñ in (2); ñ and ñ in (1) but not in (2).

The pronunciation ñ in (1) becomes ñ (1) and ñ in (2) becomes ñ (2) but this is not uniform. Thus

(1) khâsts or khatûs, woman in, becomes (2) khâsts (1) aghstân, the earth, becomes (2) agstân.

As the same character is used in writing whatever the pronunciation these spoken variations do not affect the written language, and they are nowhere sufficient to make one dialect intelligible to the speakers of the other. A very distinct dialect however is that spoken in Bamî, Dawz and Wûrzûn, a branch of (2).

In this a complete system of vowel change is found, according to
which: \( \dot{\alpha} \) becomes \( \dot{\alpha} \) or \( \ddot{\alpha} \). As in plurals for *plurām*, pl. of *plur*., *father*; for *mer*., *mouse*; and for *south*, *see*.

Among the Afghāns also \( \ddot{\alpha} \) is often pronounced \( \ddot{\alpha} \).

The language in its more cultivated forms may be studied in the works of Dono, Raverty, Vaughan, Belcher, Trumpp and Darmesteter.

**Literature.** — The existing literature of Pashto comes from the 16th century, and is mainly poetical, but there are also a few important works in prose, especially histories such as Alīdī Darwāzī’s *Madkham-i Pashto* and *Madkham-i Dīwan*, and Aḥmad Khān Khtān’s *Tawāqkūh Muraqqa‘*. The principal poets are Khūshghul Khān the Khākān chief who was for some time a prisoner at the Court of the emperor Awrangzîb, and wrote a Dīwan after the Dīwān model, Mīrzâ Khān Anārî, a poet of the Sūfî school, and the popular poets ‘Abd al-Rahmān and ‘Abd al-Hamīd who have both left Dīwān’s of a mystical character, also ‘Abd al-Kādir Khātān and Ahmed Shāh the great Durandī king. ‘Abd al-Rahmān is considered by Afghans to be their best poet, but European opinion probably will give the highest place to the more simple and energetic verse of Khūshghul Khān. On the whole the literature must be considered as artificial and imitative, and cannot claim to be more than a reproduction of Persian models.

**Popular poetry.** — But side by side with it there is the genuine popular poetry which has till lately attracted little attention. Darmesteter’s collection of these poems has rescued them from oblivion; they are the genuine expression of popular feeling in war, politics or love. Thorburn has also recorded some ballads, riddles and proverbs, and some spirited ballads in the Wazīr dialect have lately been published by E. B. Howell. None of the popular poetry is of ancient date, there are no heroic ballads relating to the great migrations and conquests of the Afghāns except one relating to Ahmed Shāh. Most of the 19th century, there is nothing to compare with the fine heroic ballads found in Balāsht.

**Religious literature.** — Religious writings both in prose and verse abound in Pashto, a great number of works of this type are lithographed at the presses of Pešāwâr and Lahore. Most of these have no great merit as works of literature. *Mīr Ḥamzâ*’s long poem by Mīr Šāh Mūhammad Šabtī may be mentioned.

**Alphabet.** — Pashto makes use of the Arabic characters in the wāfīf form, and has adopted certain modifications to express the peculiar sounds of the language.

Some of these such as \( \mathcal{A} = \dot{r} \), \( \mathcal{C} = \dot{\varepsilon} \), and \( \mathcal{Z} = \dot{\varepsilon} \) are already used in Persian. The peculiar sounds of Pashto are distinguished in an original way by the addition of a loop in the line instead of an alteration in diacritical points; thus:

\[
\mathcal{S} = \dot{\varepsilon}, \mathcal{Y} = \dot{r}, \mathcal{Z} = \dot{\varepsilon}, \mathcal{Y} = \varepsilon, \mathcal{V} = \ddot{r}.
\]

The guttural or sibilant \( \mathcal{M} \) is written \( \mathcal{M} \), and the peculiar palatals \( \varepsilon \) (\( \varepsilon \)) and \( \ddot{\varepsilon} \) (\( \ddot{\varepsilon} \)) are both expressed by \( \mathcal{S} \); Trumpp employs \( \mathcal{S} \) for the latter, but this is unknown in actual use.

**The Ghâlîcā language.**

This group of languages, often known as the Pamir dialects, is found in Wolgan and the eastern part of Badakhshān. The whole of them are spoken north of the Hindū-kush with the exception of the Šīkāhâ which has found its way across the range and is spoken in proximity to the Khwâr or Citrālī. Of the remaining three, viz. the Šīkāhâ, Sarōψî and Yaghsîl are spoken in the part of the Pamir under Russian rule, while four, viz. the Wolgan, Ishkâshîmî, Sangîlî and Minjdîl lie within the political limits of Afghanistan. Wolgan is spoken in Wolgan on the Upper Paruîr River, Ishkâshîmî in the Lower Panjî; Sangîlî is the language of the upper Warflî valley, which is the northern approach to the passes leading into Citrālî, and the Minjdîl is spoken in the upper valley of the Ab-i Djaran which flows into the Warflî. Yaghsîl is the speech of the Yaghsîl who live to the south of the Djaran pass in the British sphere. These languages are closely related to one another; they belong clearly to the Old Iranian family, and have also been to some extent influenced by the proximity of the languages of Harâsî, called by Grierson the Pashtū group. They also have some points of resemblance to Pashto, as for instance the use of \( \dot{\varepsilon} \) for an original \( \dot{\varepsilon} \) in Minjdîl and Šīkâhâ.

**Avestan languages of Kāhristān.**

These languages spoken by the Kāhir tribes and in Lāhīmān together with those in the adjoining countries of the Indus, Kāhirīstar, Citrālī and Gilgit have been studied by Kāhin and Grierson, and are placed by the latter in a group by themselves separate from both the Indian and Iranian families, as they share certain phonetic characteristics with each family, and have others peculiar to themselves. Grierson divides them into three groups:

1. The Kāhir of western, including Bas głîlī, Wolgan, Weron, Pachîl, Gavwar-bāt, Kalâsh, Ashkandar.
2. Khwâr or Citrâlī.
3. Dīrī or western.

Of the Kāhir languages Basğâlī, Wol-gālī, and Weron are the purest and are spoken in the central parts of Kāhristān. Pachîl is spoken on the southern slope of the Hindū-kush and in Lāhīmān almost to the banks of the Kāhalī river, from the Kânal on the east to the Lâhīmān on the west by a comparatively civilised Musalman population. It has been much influenced by Pashto, and is also called Dehngâlī, as Dehngâlī is the same borne by the tribes that speak it. The Kalâsh and Gavwar-bât are related languages, and the Tīrākī of Nangâshchā (formerly spoken in Tīrākī) and the Dīrī or Dīr are also connected with Pashto.

**Religion.**

Since the conversion of the Kâhīr of Kāhirīstan after their conquest by ‘Abd al-Rahmān the whole population of Afghanīstan belongs to the Mahāmān religion. The orthodox Sunnî creed is professèd by the great majority including Afghanīs of all tribes with one or two insignificant exceptions. The Tadîlī, the Ōbâgî and Turkomans of Tur-
Afghanistan. 157

The Persian speaking Hazaras are Shifties, and this creed is also professed by the Khail-hilf of Kâbul and Herât, the Kayání of Safâ and Harâzi and the Ghâzis tribes. Among the Afghans a few Shifties are found among the tribes on the Indian border, viz. the Orkunni and Sâiyids of Târîf-ah, the Toâ-e-Kâran and the Samnâli Bângsh of Kâbûl. These are in reality followers of Pîr Râghân (the old man of light); nicknamed Pîr Târîf, the old man of darkness). This heretical sect was formerly much more widely spread than it is at present. The celebrated Agâhi has been its great opponent, and it led to bitter wars in Kâbûl's time. It has fallen into disrepute, and its followers are now generally classed as Shifties.

Although mostly orthodox by profession the tribemen are in general very ignorant of their religion. The Afghans and Tadjiks are particular as to the observance of fasting and prayer times, but the adoration of Pîrs or local saints is universal and practically constitutes the religion of the masses. With their ignorance of the true doctrines of their religion they combine an intense hatred of all non-Muslims and the belief that the slaying of a Christian, a Sikh, or a Hindu is a most righteous act and it is very widely spread. The preaching of a dîkhâb (Holy War) by an influential Mulla is generally the signal for an outbreak of violence.

Religious mendicants abound, and many of them are believed to possess miraculous or magical powers. Similar powers of healing diseases by charms or breathing on the patient or on the water he drinks are believed to be inherent in members of certain clans and families. Mullas are often popular leaders and sometimes take the lead in important political movements. Want of orthodoxy is severely dealt with, heretics being sometimes killed by stoning, and in Kâbûl persons of every class are strictly examined as to their knowledge of the prescribed prayers, and are exposed to public obloquy if they prove to be ignorant.

The influence of the followers of Sayyid Ahmed, a native of Rohâtghân who preached the Wahhabî creed and fought against the Tadjiks in the early years of the 18th century, and that of his orthodox rival Abd al-Qâdir better known as the Akbîn of Swât, who was universally believed to have the power of working miracles, is also powerful up to the present day.

In the war of 1880-1881 a very prominent part was played by a Ghânzâni Mulla named Mughîl-Âlam, and in the more recent border wars of Swât and Târîf Mullas have been the leaders.

Political Institutions.

The modern Afghan kingdom began with the rise to supremacy first of the Ghânzâni and shortly afterwards of the Durrânîs under Ahmad Shah. His rule was based on the supremacy of the Durrânî tribe and especially of the Safdîni family of the Popâzâni clan of that tribe. Within the tribe the great rivals of the Safdânis were the Bârsânis, headed by the family which displaced the Safdânis in the early part of the 19th century and still rules. At first the Durrânî monarchy was a loose association of tribes. Ahmad Shah was contented to reign without interfering with the internal affairs of the more powerful tribes, but such loose aggregation of elements had not the strength to endure as a powerful kingdom although the personal influence of Ahmad Shah was strong enough to preserve it for a generation after his death. The Bârsânis under strong and unscrupulous leaders like Dost Muhammad and Abd al-Rahîm have aimed at consolidating their power and destroying all rivals, and their efforts, especially those of Abd al-Rahîm, have proved successful. At his death he left his successor, the present king Habîb Allah a solid kingdom in which his word was law and there was no longer anything resembling an imperium in imperio. Any chief who were too powerful were executed or exiled, and any tribe that opposed him was broken up or scattered. The emir is no longer dependent on tribal muster; they have a strong centralized force with artillery and modern arms entirely under their own command. Whether in the case of a was with England or Russia such a force would prove reliable is at present doubtful, and it is also possible that the old effective power of the tribes, which has hitherto been greater against invaders than of the organized army, has been weakened by the suppression of all able leaders.

The country is divided politically into five provinces and two territories which are not as yet constituted into regular provinces as follows:

**Provinces:**
- Bâdghîshâ
- Kâbul
- Herât
- Kandahâr
- Turkistân
- Wâghân	

The tribes, which are outside the emir's border and which are within the political boundary of the Indian empire but not within its regularly organized district, retain their internal independence absolutely, while those which are settled in organized Indian districts are subject to the ordinary laws but retain their tribal organization. They are to a great extent governed through their leading men and in accordance with local custom where these do not conflict with the criminal law. The organization of the Afghân tribe is very democratic. Although every large tribe has a nominal chief, who is the head of a certain family (the Khan-Khel) to which the hereditary right of providing the chief is attached, yet in practice he has but little power, and the headman of every small section of the tribe has to be consulted in all business of importance. Towards the south among the tribes bordering on Balûshistan this rule is modified, and the tribe tends rather to follow the Balûk model in which the chief of a tribe, though not free from criticism, is the actual ruler of his tribe, which is framed on the patriarchal principle and believed to be of one blood with the chief.

In this system it is not uncommon for strong clans to shift from one tribe to another and to become affiliated as members of some powerful tribe to which they did not originally belong. Such clans are not subject to the tribal laws of a common origin, and are more apt than others to assert their independence of the chief.

In some cases the clans admitted as members of a tribe to which they do not belong by blood are regarded as inferiors, and in such cases membership was probably granted as a reward for service.

The non-Afghan population is everywhere sub-
ject to the Afghans, but the degree of subordination depends upon the extent to which they are mixed with Afghan tribes. The mass of cultivating Tajiks living in villages are under their own Kadjahdads, and the Hazaras are also under their village headmen or Hoks. There are some mountain communities of Tajiks still under their own chieftains, and the large tribes of the Hazaras and Chahar Amanak are also presided over by chiefs who possess great power. The Tajiks who remained in the higher mountains after the Mogul immigration are probably absorbed into these tribes, as there are no separate Tajik communities now resident among them. All the Hazaras who had become very independent and always hated the Afghans were subjugated and put down with great severity by the emir 'Abd al-Rahman.

The population of Kafiristan consists of a few large tribes each consisting of several smaller clans, occupying separate valleys, and very loosely connected one with the other. The emir's authority is now recognized by all.

4. History.

At the dawn of history the countries now comprised under the name of Afghanistan were found in the possession of the Iranian race. They were well-known to the authors of the Avesta, and we can still recognize several names of provinces or rivers which have persisted till modern times. The colossal earthworks found at Baat, Ulun Robat and elsewhere in the Helmand valley may perhaps have been attributed to this period, but Afghanistan is as yet closed to the researches of archaeology, and no information from this source is accessible as to its early inhabitants.

Of the names in the Avesta we can recognize the following:

Old-Persian | Classical | Modern
---|---|---
Avesta and Bactria | Bactria | Balkh
Bakhtrish | Ariana | Herat
Harašva (Achaemen.) | Harahva (Aria) | Harat-Rud R.
Mūrū | Margiana | Merv; Marghelan R.
Murgu | Margiana | Merv; Marghelan R.
Wātīgāh | Margiana | Merv; Marghelan R.
Zayka or Lake | Zirah of Sistan (Gāzī-Zirah) | Zirand (median valley, now a rain)
Zarah (Achaemen.) | Drangiana | Drangiana

Hureen-suhbati (Achaemen.)
Farnamwati
Frastha
Phē
Hrāspā
Hrāstara
Hastamun
Harawwati
Haramwati
Pisnâh
Urza

Pharnacotta
Phraathis
Phraathis
Khospe
Kosuza
Beymantra
Arachottia

Hursti-Rud R.
Fārāth-Rud R.
Kurd-e E.
Khāsh-Rud R.
Běrnandar Helaund
Arghandāb R.

Fahīn
Urgiha
(in Faramūl)

Paraparainnanna (stands for Gandīrā in the Babylonian version of the Achaemenian inscriptions).

It is clear therefore that the Helmand valley, Sistan and Herat were among the countries best known to the early Iranians, and they were also comprised within the Achaemenian empire, as our first information as to the composition of which is derived from the cuneiform inscriptions of the kings and the lists given by Herodotus. Among the twenty-three provinces of which the empire was composed we find the following six:

Zaranj in Herodotus now Sarakal, in Ariana Zaraq (later Dandahla, showing that the Avestan form in r2 had been superseded by the Old Pers. form in D)
Harašva Arela of Herodotus now Herat Bakhtiриsh Bactria now Turkistan of which Balkh is the old capital.
Gandharā Gandārītīs Indian Gandhāra, i.e. the Kābul valley, now the Hazarān country
Thangah Shattagydāi now the Khudabār province, which are practically identical with modern Afghanistan.

Four of these six have been identified above with countries named in the Avesta. Gandhāra was an Indian, not an Iranian country, and this perhaps applies to Thangah as well. It may be noted that Duris Hystaspes about 500 B.C. added to the empire an Indian satrapy extending to the Indus, which is not included in the inscriptions. Zarandīsh was, like Persis, free from tribute, and it seems probable therefore that it was regarded as an ancient home of the Iranians, and not a foreign conquest. Traditions which may be traced to the Avesta were still alive there in Firdawsi's time and were embodied by him in the 548.4-5 about 1000 A.D.

When the Achaemenian monarchy fell before Alexander this part of the empire was frequently traversed by the Macedonian armies, and after Alexander's death it fell, with the other oriental provinces, to the share of Selucides. But the rival kingdom of India was at the same time pressing on the eastern side, and Candragupta in his revival of Indian power not only recovered Alexander's Indian conquests but obtained possession also of the provinces south of the Hindī-kūāh. It is probable that they continued to form part of the Mauryan empire up to the death of Aśoka, (ca. A.D. 234) when it began to decline. A hundred years after the census to Candragupta the Sanskrit text of the Mauryan empire was attempted without much success to extend their sway to the Indus again. The expedition of Antiochus the Great (206 B.C.) in which he conquered an Indian king named Sophagense (i.e. Subhaga-Sena) does not seem to have had any permanent result. Throughout this period we have no information as to the people of the country.
Afganistan.

We may suppose that the Indian kings would find no support among the Iranian population but they would perhaps be welcomed in Gandhara. On the other hand, they would have little sympathy with the Macedonian invaders. Fresh energy was shown by the latter after the independent kingdom of Bactria was erected. Only ten years after the expedition of Alexander, Justin mentioned Demetrius son of Euthydemus made his way over the pass from Bactria to the Kabul valley, and conquered a large territory in the Panjith. The head of an elephant worn as a hood on his head appears on his coins as a symbol of his Indian conquests. The successful rebellion of Eukratides seems to have deprived Demetrius of his conquests south of the Hindū-kush, and at one time he held at least some part of Bactria for he founded there the city of Eukratides. Demetrius on the other hand founded Demetrias in Acharnias and Euthydemia in India, but there seems no doubt that Eukratides reigned for a long time in India and the Kabul valley. Demetrius never (with one exception) uses any language but Greek on his coins, while the extensive coinage of Eukratides is mainly bilingual, the Greek inscriptions being translated into Pankht or the Khorassan dialects. Eukratides was murdered by his son Apollodorus, who succeeded him in India, while another son, Hierokles ruled in Bactria and probably south of the Hindū-kush as well. In his time, about 140 B.C., the Greek monarchy of Bactria fell before barbarian invaders, but south of the mountains, Greek kings continued to rule. The most important of these was Menander I, king of Kabul, who invaded India and penetrated as far as Mathura and Oudh. He is probably the king mentioned in the Kunda of Buddhist tradition. His invasion of India may have been about 155 B.C., and the extent of his invasion is shown by the abundance and numerous find-spots of his coins. From this time on, the territory held by the Greeks may have been split into several principalities, and Hermaeus the last Greek king was subjugated by the Kushan Kujulakana Kadphises about 45 B.C. Coins are in existence bearing jointly the name of the two kings, and resembling closely the later coins of Aungkuras, from which they seem to have been imitated. Meanwhile for two hundred years a large part of Afghanistan had been occupied from 140 B.C. onwards by barbarian chieftains ruling side by side with Greek kings.

The most important of these barbarians were the Sakas, a nomadic Iranian race, who had formerly occupied an extensive territory in Scythia, north of the Oxus. It has been conjectured that the (Shahis) tribes of the Pamir and the Altai (who, though not present in speech, are not Mongolian in features) are their modern representatives. It is possible too that the Balochis, who are first heard of historically in the time of Nūrān, are an offshoot of the same stock. The Saka were attacked about 160 B.C. by the tribes known as the Chinese as Yüht-chi, probably of Turkish origin, who had themselves been driven west from their original home in Kiang-yü by the Hung-ni. The Saka were gradually pushed southwest and the Bactrian kingdom north of the Paropamisus fall before them. The Saka kings Manas (or Herata) and Hyroodies, whose coins were certainly struck north of these mountains, probably belong to this period. They further broke up and seem to have made their way into India, into Bactria, and into Persia and Arabia. They were a race of fierce people who were not satisfied with the tribute paid them, and obtained complete possession of the satrapy of Drangiana, which was known as Sakastane or Sakastane (whence the medieval Saksan, Saidjakan and the modern Sistan). This has been the accepted theory of most writers on the subject, but recently F.W. Thomas has brought forward strong arguments to show that the Sukaks were not as the Achemenians, that they held the whole mountain country now known as Harastra, and that any invasions they may have made into India were made from this centre into the Indus valley, and not from the north by the Hindū-kush. In any case the Sukaks were found in Sistan at this period.

The kingdom of Parthia had arisen in North Persia about the same time as that of Bactria, but it had a more solid foundation, and was not shaken by Sukaks or Kuchtags. Indeed, if we may believe Ctesias, the Gondophares I of Parthia invaded India about 178 B.C. and annexed the country comprised in the kingdom of Taxila up to the Gakhram. But here they had to give way to the Sukaks, and a king of that race named Mamis or Maxis is found ruling at Taxila ca. 120 B.C. In Sistan the Sukaks are shown by their coins to have been under strong Parthian influence. Vonones was probably contemporary with Mami and held not only Sistan but also the province of Acharnias. The Parthians under Mithridates II conquered Sakastane ca. 90 B.C., and it seems to have lost Arrachania but succeeded in Sistan. His son Aivilis succeeded, followed by Aivilis II and the Parthian Gondophares who conquered Sakastane, Acharnias and the lower Indus valley. He was a powerful monarch, and is the king associated with the legend of St. Thomas's visit to India. On his death the kingdom broke up, Orthagoras obtaining Arrachania. About 70 B.C. the whole country came under the rule of the Kushans.

The Yühi-chi of the Chinese, of whom the Kuchtags were a branch, are believed to have been of Turkish origin, but it is probable that they were partly of Iranian blood and culture, which would have rendered easier their assimilation by the pre-existing Iranian population (including the Sukaks). The portraits on their coins show them as sturdy bearded men with long noses, in fact of the type still prevailing among Afghans and Yühi-chis; their language seems to have been (or to have rapidly become) Iranian, and the Gods they worshipped were mainly Persian. Their home before they were attacked by the Hung-ni was in Chinese Turkestan, where recent discoveries show the early civilization to have been mainly Iranian and the language identical with that of Sogdiana. They probably assimilated many elements during their residence in the Oxus country, and learnt something also from the Greek princes whose coins they imitated, although their knowledge of Greek was much less perfect than that of the Sukaks, and they often used Persian words written with Greek letters.

Certain dates have been derived from inscriptions of these kings, and it has been generally held that these must be referred to the Sukak era.
which commenced in 78 A.D. According to the generally accepted view the succession of kings was as follows:

Kadphises I (Kudaik) A.D. 45-50
Kadphises II (Hama) 50-55
Kanishka 55-120
Wuenksha 120-150
Wusandша 150-180

It seems probable, however, that it is not necessary to assume that Saka and Kushans used the same era, and that followed by the Kushans, and identifies the commencement of this era with the date of Kanishka's accession. Following this era the Parthian king Gondophares is found to have been reigning at Taxila in the 26th year of his reign in 35 B.C. In accordance with this theory the succession of kings is tentatively arranged as follows:

1st Kushan dynasty: Kanishka A.D. 32-100 B.C.
Wusandsha (?) 30-22
Husandsha 22 B.C. 16-6 B.C.
Wusandsha 16-40
Kadphises I 50
Kadphises II

It seems clear that the Kushan kingdom, whether first established by Kanishka or by Kudaik Kadphises, swallowed up all competitors in Afghanistan during the century from 50 B.C. to 50 A.D. The Kushans were still mainly to the north of the Hindukush when visited by the Chinese Chang-kiu-en about 125 B.C. Some time after this the Yuezhi were divided into five principalities of which the Kwei-Chwang or Kushans were one. About a hundred years later the Kushan king subdued all the other principalities, attacked the Parthians, conquered Kabul and founded a widespread empire. The Chinese version of his name is Kiong-Suan, who is succeeded by his son Ven-Kan-Chiu, who invaded India. The first is generally identified with Kadphises I and his successor Kaddi, Kadphises II, who finally supplanted Huma, the last Greek king of Kabul, if the coins are rightly interpreted, and his son with Hema or Hema Kadphises, whose coins are abundant both in Afghanistan and North India. His empire extended from the frontier of Parthia to the Ganges and northwards into Sogdiana. The whole of Afghanistan seems to have been under his control as his coins are associated with those of a chief known only as Sotte Magos, perhaps his general or viceroy. The coins of Kadphises I bear a strong resemblance to those of Augustus and Tiberias, and seem to have been copied from them, and the Roman standard of weight was also adopted for the gold coinage. Kadphises II is believed to have reigned for about forty years. Kanishka's reiga, according to the generally accepted account, began about 125 B.C. His coins show the extent of his dominions, and he is celebrated in Buddhist tradition as the king who called the great council which established the Mahayana system. The figure of Buddha with his name in Greek letters appears on one of his coins. Fleet has, however, pointed out that Buddhist tradition fixes the accession of this king at four hundred years after Buddha's death, and that this is inconsistent with such a late date as 125 B.C. subsequent to the two Kadphises kings. S. Lévi also to some extent accepts this view though he has not adopted the theory of the Samvat era. Fleet considers that Kanishka's and his successors preceded the Kadphises kings instead of following them, and reigned from 35 B.C. to the commencement of the Samvat era, until nearly the time when the last Greek king Hermion was displaced by Kadphises I. The reign of the last Greek kings was not doubt confined to a very limited area.

If we note that the Kadphises kings employed either Greek or Persian in Greek letters on their coins, and until the last king of the series Bario or Wusandsha, who is shown by his name to have been indianized, the die stamps which appear on their coins are mainly Persian. The Kadphises kings, like the Greeks, employed both Greek and Sanskrit, and the type of the reverse of their coins is Siva and his bull, which had only been used by Bario among the Kadphises kings. From this it may be argued that the centre of the dominions of Kanishka and his followers was in an Indian district such as the lower Balish valley or Taxila. After this period Siva and his bull continued to be used for centuries, and there was no reverse to the Persian dastur even under Saltanian influence. These facts seem to be in favor of the theory of succession advocated by Fleet. We know very little of the Kushan coinage except from coins and a few inscriptions. The inscription on the Warchak race shows that Kabul was included in Husandsha's dominions. The power of the Kushans declined rapidly in India after the time of the kings we have been considering, but in Afghanistan it was maintained for some centuries in fact till the invasion of the Ephthalites or White Huns. During this period we again find Afghanistan as the battlefield of Indian and Persian influence. The Parthian power disappeared, and its place was taken by the Sasanian monarchy of Persia, while in North India the great dynasty of the Guptas rose to power. In some of the later Kushan coins, struck probably in Sistan in the 4th and 5th centuries, there is a distinct Sasanian influence. This probably began with the conquest of Sistana by Warchak II 294 A.D., who gave his son Warchak III the title of Sistan-kush, Hormizd II soon after in the early part of the 4th century married the daughter of the Kushan king of Kabul, and described himself on his coin as the royal family of the Great Kushans, and at the siege of Amidah Shapour had the support of the people of Sistan (Segestia) and of the kings of India, i.e. the Kushans. Some of the Kushans are found with such distinctively Sasanian names as Hormizd, Warchak and Firoz. On the other hand the great Guptas contemporaries Candragupta is shown by his inscriptions to have had intimate relations with a Kushan king.

The rule of the Kushans in Afghanistan seems to have been extinguished by the invasion of the White Huns or Ephthalites, in the latter part of the 5th cent., which was the period of the wars of this race against the Sasanians, in which Perises met his death in 480 A.D. Kabul and Gandhara fell into their hands about 510 A.D., and their king Tanarimes established a rule which extended far into India. His capital was at Saka, i.e. Siyalkot in the Panjdeh. These barbarians roughly imitated Sasanian types in their coins. It is not certain whether a king of Kabul named Napti who struck coins of Sasanian type at this period, was a Kushan or an Ephthalite. The rule of the
to Kabul, where he took the fifth prisoner; no doubt one of the little Kafsh Khan kings. This final advance was made in the time of the caliph Ma'muni. These conquests led to no permanent occupation, though the sultan is said to have occupied Kandahar and repeated the act of doing justice, which was always acceptable and close to the province of Kandahar, was thoroughly subdued; and from this base further attempts were made to subdue the kingdom of Kabul. An expedition headed by 'Umar and Ahmad ibn Idris was sent, and they were obliged to ransom himself and his army for 700,000 dinars. In 747 (700) al-Hajjaj despatched another expedition, but the commander 'Abd al-Rahman b. al-Ash'ath was disgraced. He then in revenge allied himself with the sultan, but was afterwards betrayed by the caliph and committed suicide. The king's name is given as 'Abd al-Rahman or Zuhd or Rabid, but the form is not certain. Under Harun al-Rashid another expedition against Kabul is stated by Ya'qubi to have been directed, and it was again taken, but not held, and when al-Ma'mun had himself succeeded to the caliphate and the 'Abdards had risen to power, we hear of a rebellion of the Khurshid heretics in Sijistan.

The rise of the Saffarids, headed by Ya'qub b. Lahib about 860, is undoubtedly due to a movement of the indigenous population against the Arab conquerors. After Ya'qub had put an end to the 'Abdards and established his power in Sijistan he extended it through Djarun (i.e. the Garmsir of the Lower Helmand) and Zululistan, conquered al-Rukn Allah, Ishaq and Nadir, and took the fifth prisoner. His occupation lasted longer than any of the previous invasions, and we find a coin of his struck at Rashid in the Kabul Khorasan in 260 (973-974). In 887 (936), under al-Lahib b. 'Ali struck at Bost in 268 (914). Kabul seems to have been permanently occupied about 873 (817), a date which corresponds closely with the commencement of the so-called Brahman kingdom of Kabul as shown above. The last Shahi kings evidently collapsed under the combined influence of Muslim attacks from the south and the rebellion of their Hindu subjects in the east. This Hindu kingdom formed a barrier against the advance of Islam into India till its conquest by Mahmud, for although the faith had been established in Sind its outward extension from that side was checked by the desert. The possession of the fertile belt of country below the Himalayas was indispensable as a preliminary to a further advance, and this was impossible until the Hindu kingdom had been destroyed.

The Saffarids were, as has been already noted, of Persian stock. The ruling family claimed descent from Khusraw I, whose son, Lahib ib. Lahib, made peace with the caliphate, and he and one of his sons made a nominal submission, and was confirmed in the possession of Faras, Dharjal in Sijistan and Khorasan; but the fall of the Saffarids recovered power of their people. In 881, the Bassiri were the first to assert their independence, still sanctified in Sijistan, another family of Iranian stock. Their ruler, Ikhtisar ib. Bishr, was defeated by 'Abdallah ibn Abi Bakr b. 'Abd ibn 'Abd al-Rahman, who reigned till 921. The Bassiri ruled in the north, the Farsids in the south, and the Sassanids in the west. The Saffarids thus lost all their dominions in Persia and Khorasan, but reined in Sijistan which extended into the Tigris, and perhaps even to the Hindu desert, remained under the suzerainty of the Saffarids.
and numbers of the same family ruled Sīdī jāstāns as governors throughout the time of the Ghurans and Ghōrī kings. How far the Sīmānīde power extended in Afgānīstān is doubtful. Iṣmā'īl Sīmānī was stated in the Mughal mālā to have ruled some parts of India. Raverty considers that this refers to the Khābūl territory. It may perhaps imply some admission of suzerainty by the Hindu kings of Ohind. Zannadāwār was probably governed through the Saffārs, who did not however make any admission of Sīmānīde suzerainty on their coins. After 390 (913) the country was restored to Stanī, proper, and the greater part of Afgānīstān must have been independent under its local chiefs, no doubt some of them still Zoroastrian, Buddhists or heathen in their beliefs.

About 350 (961) a Turkish slave named Alp-tegin who had been Ḥādjiū or Chamberlain under the Sīmānīde king ʿAbd al-Malik rebelled against his successor Mąnsūr, and took possession of the town of Ghazān. He displaced its local chief Laqūk who is called ʿĀqū or ʿĀqūk, perhaps one of the later Ḥādjiū chiefs, and also subdued the province of Zabul, and thus began to build up an independent kingdom. He had an army of Turkish troops under his command, and was able to hand over his power to his son ʿAbdūl who ruled from 352 (963) to 355 (966). Balkās-tegin a Turkish slave of Alp-tegin succeeded him, and struck coins in his own name, which his predecessor as far as we know had not done. When he died another slave of Alp-tegin named Subuk-tegin rose to power and became the actual founder of the Ghaznavid dynasty. He issued coins from the mountain fort of Farānān north of Khābūl admitting the overlordship of the Sīmānīdes, but became a powerful ruler throughout Zabul, Zannadāwār and Ghōr, and attacked Ḥādjiū the Hindu king of Ohind. He was also invested by his Sīmānīde overlord, the emir Nūh with the government of Khurshān. The Sīmānīde kingdom was now weakened, and the power of the rulers of Ghazān rose as it declined. On Subuk-tegin’s death in 387 (997) his son Iṣmā’īl succeeded, but was dethroned by his brother the celebrated Mahmūd, then (389 = 999) in his twenty-eighth year. The Sīmānīde king Mąnsūr was soon afterwards dethroned by rebels, and his brother ʿAbd al-Malik also fell shortly after. Mahmūd espoused the cause of his fallen suzerain, punished the rebels and kept the kingdom. Possibly he was implicated in the revolt, as Farghāli says that he himself attacked ʿAbd al-Malik. Mahmūd then fixed his capital at Balkās, and received investiture from the caliph al-ʿĀṣir, with the titles of Yānnūn al-Dawla and Amīn al-Milla, and dropped the name of the Sīmānīde king. The title of Sultān by which Mahmūd is generally known to the chroniclers does not appear on his coins nor on those of his immediate successors, and does not appear to have been recognized in his time. Its first official use was by Sulṭān Toḡrūl Beg Sehlūj in 439 (1047), after Mahmūd’s death, and among the Ghaznavī kings it makes its first appearance on the coins of Ilbūlīm who succeeded in 451 (1059). The statement in Elliot and Dorson, History of India, ii. 482, that Mahmūd I bore the title of Sultān al-Muʿāẓẓamin is not borne out by the coins. Mahmūd used the titles of Nışābūr al-Dīn, Malik al-Maṣūmī and Malik al-Maṣūmī. Firdawī in his well-known satire addressed him as Shah. Al-Őtāba however sometimes speaks of him as Sulṭān, and the title was doubtless in popular use before it was officially recognized.

Mahmūd’s conquests in India and Persia do not form part of the history of Afgānīstān. He was there a foreign ruler, a Turk, and Ghazān was a convenient centre for his empire, but his dynasty was in no way national, and the chiefs of Sīdī jāstāns, Ghōr and of the Afghān tribes in the Sulaimān Mountains continued to rule locally under Ghaznavī suzerainty. Probably the later kings of the race were to some extent assimilated to their Tādījk subjects, and names like Farghālū, Bahrūm Shāh and Khūsaw imply Persian influence. Mahmūd’s armies were recruited wherever he could find salutary material, the nucleus being Turks of his own race. The Khābūl, another race of Turkish origin, were also an important element. When Mahmūd marched to Balkās to meet Nūh Khānas, his army according to al-Őtāba contained Indians, Khābūl, Afghāns and Turkomans. Of these the Afghāns no doubt belonged to the lately conquered kingdom of Ohind, and his successor Mansūr employed, Bulbjāz tells us, Hindūs with success even against the Turkish rebel Ahmed Nīyāl-tegin. In the battle of Kārūn the cavalry consisted of 2000 Hindūs and 1000 Arabs and Kurds. The Ghaznavīs were no doubt the Tādījk of the Ghazān province or Zabul, The Afghāns begin at this time to appear as component parts of the armies. Their first recorded employment was by Subuk-tegin. The Khābūl were very widely spread at this time over Khurshān and Susiana, and Yābūt (Miyāqān, s. v. Kubā) quotes Iṣbālī as saying that they conquered Khābūl. In these mixed armies the Turkish element undoubtedly was predominant.

Mahmūd’s first important expedition was against the Hindū kingdom of Ohind or Wuhand, with which Subuk-tegin had already been at war. The first campaign was shortly followed by another which ended in the total defeat and capture of Dājiūl in 392 (1001) near Paṣwār, and the fall of his capital Waḥīnd. After Mahmūd’s first invasion of India, when he was confronted by a confederation of the warlike Hindūs of North India headed by Amanḍāt assisted by the Ghūkhrs, Dājiūl seems to have remained faithful to him, and soon afterwards offered him a contingent of 2000 Indians to serve in his army. In the intervals of his numerous Indian expeditions and other foreign conquests Mahmūd found time to consolidate his dominions in Afgānīstān. The Tādījk principality of Ghōr first attracted his attention. Its princes though destined ultimately to overthrow the Ghaznavī monarchy were still obscure mountain chiefs.

Subuk-tegin had conquered Zannadāwār and Ghōr, and Baṣt the capital on the Helmand, but the mountain country, was evidently unsubdued, and Mahmūd found it necessary to attack it. He was engaged in operations there from 401 (1010) to 405 (1014). The hillmen were evidently as yet unconquered to Islam. Bulbjāz speaks of them as cursori unbelievers. The war ended with the capture of the Malik, Muhammad son of Zinūr. In 414 (1023) Mahmūd attacked the mountain Afghāns of the Sulaimān who had been giving him trouble, and plundered their country.

At the close of his reign Mahmūd ruled over
a vast empire including on the west Khorsâstan with parts of Irâk and Tabûristân; on the north Turâkistan south of the Oxus, with some influence beyond that river; on the east the whole of the Panjâb; and all modern Afghanistan in the centre. His mint towns illustrate its extent. In Afghanistan he struck coins at Ghaznî and Farwân, in Khorsâstan at Nahâpûr and Herât, at Djiqâju near the Caspian, in Turâkistan at Balkh and Walwâla, and in the Panjâb at Lahore, all called Mâshâd. Mâshâd was brought out of prison and crowned the throne (444 = 1053 A.H.). He reigned till 451 (1059) and won popularity by lightening the heavy taxation of Zâbulestân. Probably the rising strength of the Ghôr Maliks had something to do with this leniency. His brother, Bidârám, succeeded him; and his long reign of over forty years was on the whole peaceful and prosperous. He made peace with the Seljuks and married afterwards his son Mâshâd III to the daughter of Malik Shah; the Seljuks kings who made some conquests in India, but is more celebrated for his peaceful exploits, the erection of mosques, sarais and schools. Mâshâd III succeeded in 492 (1099) and reigned till 508 (1115). His reign was prosperous and his alliance with the Seljuks preserved him from molestation on the north and west. He was able to organize further expeditions into India, one of which penetrated to the Ganges. After his death a rivalry between his sons Shârâd and Arslân ended in the deposition of Shârâd. Arslân reigned only two years, and his misconduct brought the long peace with the Seljuks to an end. He insulted his stepmother, sister of the great Sandjâr now the Seljuks king, and drove out her son Bahram, his own half-brother. Sandjâr made war on him and he was defeated and retired on Lahore, but recovered Ghaznî for a short time. Bahram with the aid of the Seljuks defeated him a second time and he died in India in 511 (1117). With Bahram's death the struggle may be said to have ceased to exist. Though the Seljuks were still called himself Sultan al-A'lam, yet he became a vassal of Sandjâr and put his name on his coins as suzerain. Bahram Shah reigned till 547 (1152) but his rule was restricted, and there was no longer strength nor energy in the administration to deal with enemies internal or external. The Turkoman hordes of the Ghuz, originally akin to the Seljuks, but now their most dangerous enemies, threatened from the north, while the mountain chiefs of Ghîr now began to challenge Ghaznî supremacy in the south. They had been gradually growing in strength, and, unlike the other rulers of the time, were truly indigenous, sprung from the Tajik stock. Mâshâd III had already in 493 (1099) bestowed the government of Ghîr on Izz al-Din Husain son of Sim, and the Maliks were supported also by Seljuks influence. Izz al-Din Husain was succeeded by his son Sad al-Din Sitrû, whose brother Kirth al-Din Mahammed, known as Malik al-Djâhîd or king of the Mountains, was poisoned in Ghaznî through jealousy by Bahrain Shah. In revenge for his brother's death Sitrû invaded Ghaznî. Bahrain Shah fled to Kûran (i.e. the Kûran valley), and Sitrû, with his brother 'Alî' al-Din Husain who commanded his army, took possession of Ghaznî. 'Alî al-Din then returned to Ghîr, and in his absence Bahrain Shah, having assembled a force of Afghans and Káhidîs, regained possession of Ghaznî.
and captured and slew Sust. Bahāʾ al-Dīn Sām, the eldest surviving brother had meantime been building up the Ghūr power in his own mountains, and founded the hill-fast of Fīrūz-kūh. After some years he marched towards Ghāzni accompanied by 'Alī al-Dīn, but died on the way, 'Alī al-Dīn succeeded, and carried out his brother's intention. He defeated Bahāʾ Shāh in Zainulbābād and after two more battles took Ghāzni. He wreaked his vengeance in such a savage manner that the town never recovered from the wholesale massacre and conflagration. From this 'Alī al-Dīn obtained the name of Dāhilūn-sās or world-burner. He also destroyed the town of Bunt, which seems to have been the Ghānawī capital of Zainulbābād as opposed to the Ghūr town of Fīrūz-kūh, the mountain capital. Ghānawī never recovered its importance, and Bunt has remained a ruin till the present day. In later times Kandahār took its place as the capital of Ariana. Bahāʾ Shāh seems to have reoccupied Ghāzni after the defeat of 'Alī al-Dīn Dāhilūn-sās; he died soon after (547 = 1152) and was succeeded by his son Khwāja Shāh. He was quickly driven out of Ghāzni by the advance of the Ghūr hordes, and retained nothing but his dominions in the Panjūj. At Lahore he was succeeded after seven years by his son Khwājā Malik who reigned there for nearly thirty years until the Ghānawī dynasty was finally extinguished by the Ghūrs in 586 (1187-1188).

A long period of power in Afghanistan might now have been anticipated for the Ghūr kings, but its progress was suddenly checked by the rising forces of Central Asian barbarism. The Ghūrs, the Shāhs of Khwārizm and the Moghuls under Cinga Khān burst upon the country in rapid succession, with the result that the Ghūrs lost all power in their own country, although they conquered an extensive empire in India and were able to hand it on to a long line of successors, — not judged their own descendants but those of their Turkish slaves. At the time when 'Alī al-Dīn Dāhilūn-sās took Ghāzni the most powerful monarch reigning was Sultan Sandjar Sefīdī, who claimed to be successors both of Ghānawī and Ghūrī. Towards the end of his reign he began to have trouble with the northern hordes, both Khwājā Khwāna and Ghīthā. In 526 (1424) he suffered a defeat at the hands of the Khwānjī and was threatened by the Ghūrs. These events seem to have encouraged 'Alī al-Dīn Dāhilūn-sās to throw off the Seljuq yoke. He enlisted a large number of Turks, Ghūrs and Kūtīs in his army and marched into the valley of the Hari-rud, where he was encountered by Sandjar, his wild allies deserted him, and gave the victory to Sandjar. 'Alī al-Dīn was taken prisoner, and chained with golden fetters which he had himself prepared for Sandjar. He soon however obtained Sandjar's favor, and Ghīthā was restored to him. Next year Sandjar himself fell a victim to the Ghūrs, and was captured by them. Khwājā Shāh was laid waste in a savage way, a foretaste of what was to happen in the time of Cinga Khān, who was born the year succeeding the defeat of Sandjar. The king's imprisonment lasted four years; he died in 554 (1157) and the rule of the great Seljuq passed with him. The Ghūrs were now in great fear of the northern frontier of Ghūr. 'Alī al-Dīn had extended his dominions into eastern Khoṣānī and the Murgāb valley, and died at Ḥerāt in 558 (1156). Safī al-Dīn Muḥammad who succeeded was defeated and slain by the Ghūrs of Balkh in 558 (1156), but his successor Shīh Shāh al-Dīn inflicted a severe defeat on them the same year. Meanwhile the Ghāzni had seized on Ghāzni after Bahāʾ Shāh's death and held it for twelve years until they were driven out by the Ghūrs. King and his celebrated brother Muʿizz al-Dīn Muḥammad b. Sām (often alluded to by his earlier name Shīh Shāh al-Dīn). A short respite from barbarian invasions was thus obtained, and Muʿizz al-Dīn became ruler of the Ghānawī empire. As the successor of his brother who reigned at Ghūr. He immediately begins to organize expeditions into India, not only against the Hindīs and the Kazakhian heretics of Multān, but also against the still existing remnant of the Ghānawī empire. He seized and imprisoned the last king Khwājā Malik and annexed his dominions in 583 (1187). Thus he obtained possession of the Panjūj as a base for his further Indian conquests. Shīh Shāh al-Dīn was himself occupied on the northern frontier of his dominions. He asserted his supremacy over Sigdūr, which was at last submitted under its own Malik as governors under Ghānawī, Seldūq and Ghūrīs. Tādž al-Dīn Harb admitted his supremacy, but continued to strike his own coins. In 571 (1175) Shīh Shāh al-Dīn occupied Herāt. In 586 (1192) his northern dominions were attacked by Sultan Shāh, brother of Tāsūr the sultān of Khwārizm. Mulūz al-Dīn joined his brother from Ghāzni and they defeated Sultan Shāh on the Murgāb, but the Khwānjīs Shīh Shāh did not give up their plans of conquest. As soon as Shīh Shāh al-Dīn and Muʿizz al-Dīn lived they were able to guard their dominions, but Shīh Shāh al-Dīn died in 598 (1201) and his brother who succeeded him was assassinated by a fanatic at Dānyāk between the Indus and the Ghāmān rivers on his return from a campaign against the Khwānjīs near Lahore in 602 (1206). He had made his cousin 'Alī al-Dīn ruler of Ghūr in succession of Shīh Shāh al-Dīn Muḥammad b. Sām, but after the death of Muʿizz al-Dīn Shīh Shāh al-Dīn recovered his throne but was murdered in 607 (1210-1211) by some prisoners who had kept at the desire of the Khwānjīs Shīh Shāh in his fort at Fīrūz-kūh. He was not able to hold his own at Ghāzni, where the power fell into the hands of the Turkic general, formerly slaves, of Muʿizz al-Dīn Muḥammad b. Sām, who had left no son. The principal of these was Taḏḏ al-Dīn Yaldūs, Khūţ al-Dīn Alībā, Nāṣir al-Dīn Kubāzā, and Ghāzna al-Dīn Alīmatūs. Of these four Yaldūs was the favorite of the deceased king, and he held possession of Ghāzni for nine years during which he continued to pay the deceased sovereign's name on his coins as successor, calling himself "his servant" (musicāhu). Khūţ al-Dīn's activity was confined mainly to India, but he once took Ghāzni and held it for forty days. Kubāzā made a kingdom for himself in Sind and Multān and disputed the possession of the Panjūj with Yaldūs, but finally succumbed to Alīmatūs, who established a dynasty in India. Yaldūs was a strong ruler and kept the impending invasions at bay for a time, and spread his authority over Ghūr and Ḥerāt. He also invaded Sīstān, but ended in making peace with Taḏḏ al-Dīn Harb who remained in possession. But the rivalry between Yaldūs and Alīmatūs was fatal to the stability of the kingdom. They met in battle at Tūrūst near Karāfil in 612 (1215) and Yaldūs was defeated and put to death.
but Rumish, though strong in India, had no hold on the Ghazaut territories, and was unable to hold them. The Ghur Malik had lost their power and there was no one left to withstand the conquering 'Ali al-Din Muhammad b. Takhq. of Khwarizm. He took the defenceless town of Ghazaut in 612 (1215) and obtained possession of the whole dominions of Ghur. Abu'l-Abbas Ahmad b. Malik. His son, Malik al-Din Mangubhar, as Sultan, and himself went north to meet a yet more mighty foe, the irresistible Ghurid Khan. After his defeat and death in 617 (1220), Djilal al-Din made a brave but hopeless struggle against the Moghul advance. He had lost his hereditary dominions of Khwarizm, and made Ghazaut the centre of his resistance. The Ghur Malik supported him. He defeated the Moghuls at Farwik, but had to fall back before Cinghs who crossed the Hindu-kush at Bandan. Djilal al-Din retired on the Indus but was overwhelmed near the Nilfl ferry, and only escaped by swimming his horse across the river, where Cinghs Khan did not follow him. His further wanderings are not connected with Afghanistan. The Moghul invaders, the accursed pagans, were now in complete possession of the country, Herat was taken by Tuli son of Cinghs in 619 (1222), and a frightful massacre of the Musulman population followed. Sialtak also fell into their hands. But Herat and independent Malaikas finally disappeared. Ghazaut was taken by Ogutai after the defeat of Djilal al-Din on the Indus. Cinghs himself returned by Badais to Turkistan. Ogutai then advanced into Ghur, and using this territory as his centre of operations he dominated the mountains of Ferkus-koh and Ghardjistin as well as the plains of the Garmsir and Sialtak. The last Ghur Malik went down before the flood, and Ferkus-koh was destroyed so thoroughly that even its site is now doubtful. (619 - 1222.) Tulkah, another strong mountain fort, made a successful resistance at this time but fell soon afterwards. Possibly the Moghul colonization of the Hazarab hills began at this time, as we learn that the population of Tulkah was transferred to Sialtak. Other mountain towns made a stubborn resistance, but their tenacity only led to mere thorough destruction. A leader of the people of Ghur was Emir Muhammad of Ghardjistan, who was descended from the Ghur Malik on his mother's side. A few years before the conquest of Herat during its siege by the Moghuls in 620 (1223), the founders of the Kurt dynasty were his descendants. The greater part of Afghanistan was now incorporated in the Moghul empire, but on the eastern side a Turkish chief Saiif al-Din Aasan Kairlugh who had perhaps been associated with Djilal al-Din Mangubhar obtained possession of Badais, Garmn and Ghur for a time. He certainly was in power as early as 622 (1225) as a coin was struck by him in the name of the conqueror; al-Din, and continued till 636 (1240) when he submitted to Ogutai and received a Moghul Shaima or intendant. Notwithstanding this he was driven into India by the Kaym valley. He and his son Nasir al-Din ruled in Sind for twenty years longer. Garmn and the Kaym were now used by the Moghuls as a base for their further invasion of India. We hear nothing of Afgain in connection with these movements, and it is possible they had not spread as far north as the Kaym valley. After the Moghul empire was divided, and Afghanistan fell to the share of the Persian Ilkhanids, descended from Tului. Under their suzerainty a Tadjik dynasty known as the Kaita or Karts rose to power and held a great part of the country for nearly two hundred years. The founder was Rukun al-Din Muhammad Maraghanli, who obtained the favor of Cinghs Khan and was left in possession of Herat. His son, Shams al-Din accompanied Mongl Khan in some of his raids and rebellions, and was confirmed by the possession of Ghardjistan, Ghur, Fashk and Sialtak. He submitted to Uzbek in 654 (1256), and was afterwards engaged in wars in Sialtak, where he said, according to Afgain, but against the indigenous Tadjiks. He is said to have taken a fort in an island in a lake called Bakar. Ravingly places this in Sialtak, and it may be represented by the ruins of Kakhana on the island of Shahid al-Din in the Hamun, but the name Bakar seems never to have been used in Sialtak. Howarth puts it in Lake Ahwus, which seems impossible. The name Bakar may possibly be due to confusion with the island fortress of Bakhur on the Jaxas.
further favor by the successful resistance he offered to another invasion of Yaqūb (719 = 1319). He also decorated Herāt with many fine buildings. The final defeat and death of Yaqūb still further increased the power of the Kūrt, Ghiyāṣ al-Dīn was able to go on a pilgrimage to Mecca (726 = 1326) and died soon after his return (729 = 1329). After the short reigns of two of his sons the third, Muṭṭaṣ al-Dīn, succeeded in 731 (1332), but reigned only thirty-eight years. He was a strong ruler, and perhaps in the break up of the empire which followed Abū Saʿīd’s death he might have succeeded in making his kingdom really independent had it not been for Timūr’s invasion. There is no doubt that his position as a Tādīk prince excited great jealousy among the leaders of the Moghuls, and they combined against him under the emir Khaqān-i Mā warṣ al-ʿĀmil. He was driven out of Herāt by his own people, and Khaqān-i Māwarṣ al-ʿĀmil ultimately withdrew after exacting a treaty from the effect that Muṭṭaṣ al-Dīn should attend on him in his own dominions. This promise he faithfully kept, and thereby obtained the support of Khaqān-i Māwarṣ against his domestic enemies. Timūr in his early days served under Khaqān-i Māwarṣ al-Dīn and relates in his memoirs that even then he had determined to make Khaqān-i Māwarṣ his own, Muṭṭaṣ al-Dīn died in 731 (1330), while negotiating a treaty with Timūr. His son Ghiyāṣ al-Dīn Fīrūz, however, refused to admit Timūr’s supremacy, and in 732 (1330) Timūr laid siege to Herāt. The Kūrt prince submitted, and was well received. Herāt was spared, but the fortifications were levelled and the treasure carried off. Three years later, however, there was an outbreak of the Ghūrī troops headed by some members of the Kūrt family, and the garrison was slaughtered. Timūr retook the town, and this time there was a massacre of the inhabitants and it was destroyed. Ghiyāṣ al-Dīn was killed during this rising, and with him the Kūrt dynasty came to an end. It represented the last attempt of the brave and civilised Tādīkīs of Ghūr and Herāt to maintain an independent kingdom in their own land. From this time till the rise of the Afghan to power in the 19th century there was no indigenous dynasty; the country was under the rule of foreigners.

In the course of Timūr’s invasion the Afghans were sightfully ravaged and has never since enjoyed its old prosperity. Irrigation works were neglected and towns deserted. The ruins of Sarōtā, Zaránji, Tarakūn and Ramūsā still retain to attest its former greatness. Kābul and Kandahār (now rising into importance) were rapidly subdued, and the whole country became part of Timūr’s empire. In 800 (1397) Timūr turned to the east. His grandson Pir Muhammad made a raid on the Afghans of the Sulaimān Mountains and then marched into India. Timūr himself hearing that he had been checked at Maliana crossed the Hindū-kush from Andarab, and turned aside in Laghmān to attack the Śiyāḥ Saras and Kātū Kāfirs. It may be noted that a principal section of the Kafirs still bears the name of Kātū, and it is possible in this name to see a continuation of the title Kātūr born by the later Kūršāns. After this expedition he again attacked the turbulent Afghans, and crossed the Indus at the spot where Dāulat al-Dīn Manglaīr had swum across. He passed through Bānlī both going to and returning from India, so he probably followed the Tōtī route which leads through the country of the Ghiljānīs and Wazīrfān. We do not hear of any Afghans being enlisted in his armies, although Tādīkīs served under him. When Timūr died in 807 (1405) Pir Muhammad succeeded in 812 (1353), and reigned only twenty years, but wasted his time in debauchery while Khaqān al-ʿĀmil seized the central power. The war which followed ended with the murder of Pir Muhammad. Khaqān al-ʿĀmil deserted soon after, and Shahrākūr, who had been governing well at Herāt, became supreme monarch (812 = 1409). His reign of nearly forty years was a period of peace and prosperity, during which the land had time to recover from the devastations of recent years. Herāt, the capital, profited by his leadership, and new towns and buildings were erected, some of which still exist. His son Ulīgh Beg, a student and philosopher, reigned as supreme king only three years when he was murdered by his son Abū al-ʿAbbas, who reigned for a few months only, Abū Allah followed, and then Bānlī Mīrān ruled locally for several years; but he never became emperor (Gīrduwar). In 861 (1455) Abū Saʿīd obtained this title, but the possession of Khorāsān and Afghanistan was disputed by his son Husain Bālāqarī. He conquered this prince in 870 (1464) but only reigned two years, and his successor Sultan Ahmad never held Khorāsān. Husain Bālāqarī now exercised undisputed sway away from his capital Herāt over Khorāsān, Sistan, Ghūr and Zanandīwār till 911 (1506). Herāt during the long reigns of Shahrākūr and Husain Bālāqarī was at the height of its fame, one of the most celebrated centres of poetry, philosophy and art. Towards the end of Sultan Husain’s reign the growing power of Shahrānī and his brother overshadowed it from the many new towns and a tendency appeared in other parts of Afghanistan to break up into separate principalties, though not under native rulers. Bānlī afterwards the conqueror of India who had been expelled from his hereditary kingdom in Farghānā and Mā warṣ al-ʿĀmil, established himself in Kābul and took the title of Pādshāh (or Bādshāh, as it is pronounced in Afghanistan and India). Kābul had been more or less independent under various princes of the house of Timūr, and had just been seized by Maḥmūd Arghū when Bānlī suddenly appeared before it and took possession of it (910 = 1505). Kābul remained under Bānlī and his successors the emperors of India for over two hundred years, until the invasion of Nadir Shah.

The rise to power of the Arghūs was more dangerous to the Khorāsān kingdom. Dīn-ul-Nūn Beg Arghū, a descendant of the Ikhsāns of Persia distinguished himself in war and was invested with the government of Ghūr and Sistan. After a successful campaign against the Gīrduwar and Nikōdī tribes he received in addition Zanandīwār and the Garmūr, and fixed his capital at the growing centre Kandahār. There he became practically independent, and extended his power southwards, with the assistance of his son Shīḥ Beg, to the Bolān Pass and Siwāstān. He is still known in Balātī legend as Zanam commander of Shīḥ Husain’s armies. In 902 (1497) he espoused the
cause of Bādir al-Zamīn, the rebel son of Humāin, and gave him his daughter in marriage. In 904 (1498-1499) Hūsain invaded Zamindawar but was obliged to retire, and Dhu'l-Nūn Bega himself now openly invaded Herāt drawing his army from the warlike population of Gōr, Zamindawar and Kandahār, probably Tājīfīs and Afghānis. This war left him long in arrest, so that even in Bādir al-Zamīn's recorded the province of Balāk, and Sāfat was given to Dhu'l-Nūn Bega. The successful raid of his son Māšim on Kābul for a time added to his reputation. Sultan Hūsain died in 911 (1506), and during Bādir al-Zamīn's short reign Dhu'l-Nūn Bega was at the height of his power, but Shāhshāh's invasion was fatal to him. He was defeated and killed in the first battle against the Obeigāh, and Shāhshāh took Herāt in 913 (1507). His son, Shāhshāh, and Māshim were now between Bādir and Shāhshāh. Bādir with some right claimed to be heir to Timur's empire and advanced against Kandahār, while the Afghānis princes allied themselves with his old enemy Shāhshāh. Bādir defeated them and took Kandahār. He left his son Nāṣir Mīrza in charge there, and he was immediately attacked by Shāhshāh. Bādir himself was on his way to Herāt to concert measures of defence against the Obeigāh with Sultan Hūsain when he heard of the latter's death. He joined the sultan's sons in their campaign on the Murghāb, and then after visiting Herāt returned in winter by the mountain road to Kābul, a journey during which he and his troops underwent great hardships. He returned to Kābul in 912 (beginning of 1507) just in time to suppress a dangerous plot among his own relations. Then he followed his expedition to Kandahār in the summer, and was back in Kābul by Jamūd 1913 (Sept. 1507), arranging an Indian expedition, and his son. Māshim began with his collection of the news that Kandahār had fallen and that the Afghānis had been restored by Shāhshāh. When the news reached him he was actually engaged in war with the Afghān tribes of Dāghdāshah and Naqshāroh, tribes recently established in the Kābul valley. He had great difficulty in holding even Kābul, where his authority was threatened by rebellion and mutiny. Shāhshāh was now master of Khorāsan and all of Kandahār, but his power began to decline. His armies suffered severely during an expedition into the mountains of Gōr, and another warrior king, Shāh Iṣṭār, founder of the Safavi kingdom of Persia, threatened him from the west. In 916 (1510) Iṣṭār invaded Khorāsan and Shāhshāh was defeated and slain near Merv. Hūsain passed into Iṣṭār's possession, and the Shi'ite doctrines were enforced there by a severe persecution. Bādir now allied himself with Iṣṭār and recovered for a time possession of his hereditary dominions in Central Asia, leaving the kingdom of Kābul to his brother Nāṣir Mīrza, the alliance with the Safavi king however was impolitic, and the Obeigāh rallied. In the end Bādir, after the severe defeat at Ghashahwār near Būghdār (918 = 1512) from which he barely escaped with his life, had to fall back upon Kābul, which he found in great disorder, and he had to suppress outbreaks among his own Moghul troops and among the Afghan tribes. The Afghan tribes had moved down from the mountains into the Punjab valley, and expelled their predecessors the dilzāmaks from the mountains of Bādir and Ṣams. Bādir put them down severely and took Bādir's war with great hatred. He also had to put down risings among the Hazāras. He then turned his attention to Kandahār where Shāh Iṣṭār was still established. He had tried in vain to make terms with Shāh Iṣṭār, had been imprisoned at Herāt, but escaped, and had since been endeavoring to establish a kingdom for himself in Sind, which he invaded with the assistance of some Balūc tribes in 917 (1511). Bādir made two attempts to take Kandahār but finally succeeded in 928 (1528). Shāh Iṣṭār then removed his headquarters to Shīā (Quetta) in summer and Shīā in winter, and pursued his schemes in Sind while the whole Kandahār province remained in Bādir's possession. Bādir now felt himself strong enough to embark on the series of enterprises which ended in the overthrow of the kingdom of the Iştār Afghāns in India. He always preferred Kābul to the plains of India, and was buried at Ĥamānī where his tomb is marked by a column.

This period was marked by four simultaneous invasions of the plains of India from the mountains to the west of the Indus valley. Two of these were invasions by armies led by ambitions to carve out kingdoms for themselves, i.e., that of Bādir which founded the Moghul empire, and that of the Afghānis which founded a short-lived kingdom in Sind. The other two were of the nature of national migrations, the movement of whole tribes seeking for fertile lands on which to settle. Of these the first was the movement of the Vihānas, the Lōhābāhs and other Afghan tribes into the valleys of Peshāvar, Kābul and Iṣāfān, and the second the movement of a great mass of Balūc tribes into the Indus basin, whose descendants are still very numerous in North Iṣāfān and the South Pandjālī.

Afghanistan itself entered upon a more settled period under the influence of the two great empires of India and Persia between which it was divided. Herāt and Sāfat remained with Persia though still for a time troubled by Obeigīs raids. Kābul remained part of the Moghul empire while Kandahār sometimes belonged to one and sometimes to the other. The power of the Moghul emperors was gradually restricted to the south of the Hindu Kush. North of it, Shāh Iṣṭār Mīrza, established by Bādir as governor of Kandahār, founded something like an independent dynasty, and the rest of the country remained under the Shāhshāhs. Iṣṭār died in 930 (1524), and Bādir in 937 (1530). Bādir's son Ṣams Mīrza succeeded him and his brothers Kābul, Kandahār and 'Askari held various governments. Kābul and Kandahār were united with the Pandjālī under Kābul. On the Persian side Tāhmasp the successor of Iṣṭār had made his brother Ṣams Mīrza governor of Herāt. The Safavīs regarded Kandahār as an appendage of the kingdom of Khorāsan now in their possession, and considered its occupation by the Moghul emperors to be a usurpation. In 941 (1535) Ṣams Mīrza made a sudden attack on it, but it resisted him successfully, and after eight months the Kābul arrived and raised the siege. During Ṣams's absence the Obeigāh under 'Ustad Ali Ḥasan invaded Khorāsan, and the unfortunate town of Herāt was again taken and sacked. Tāhmasp recovered it, deposed Ṣams and himself attacked Kandahār which he took, but it was recovered by Kābul. Meanwhile Humāyuń lost his throne in India through the rising of the Sūr Afghāns under Shāh Iṣṭār, and in 950 (1543)
he made his way from Sialt through the desert south of Kandahar to Sustian and Fera, where he was treated hospitably by Shah Tahmasp. In 1532 (1545) with the assistance of a Persian army he laid siege to Kandahar which was held against him by his brother Askan on behalf of Kamaran; and took it after a prolonged resistance. In accordance with his engagement with Tahmasp he made the town over to the Persians, but this excited great discontent among his own followers, and Humayun at last retook Kandahar from the Persians, and treated the province as part of his own dominions, greatly to the anger of Tahmasp. Shortly afterwards Humayun took Kabul and with it obtained possession of his young son Akbar now three years old. During the next few years the war between the brothers went on with varying fortunes. Kamaran twice regained possession of Kabul but could not hold it long; on one occasion he is said to have exposed the young prince Akbar on the battlements. He then spent some time among the Mahmud and Kahlil tribes of Afghans whom he incited to plunder the Kabul valley. At last in 1561 (1553), he surrendered to Humayun and was deprived of his sight. Humayun now held the kingdom of Kabul and Kandahar and found himself strong enough to attempt the reconquest of India. This resulted in his victory over the Sirk kings, but shortly afterwards in 1563 (1556) he died from the effect of an accident. While the young king Akbar was occupied in completing the reconquest of India Tahmasp took the opportunity (1565 = 1558) of seizing on Kandahar, and it remained under Persian rule until the prince Muradsh Hussain surrendered it to Akbar thirty-eight years later in 1593 (1594) during the first years of the reign of the Persian king 'Abbas the Great. The future history of Kandahar may be given here. In the reign of the emperor Daha-jagir in 1631 (1621) Shah 'Abbas recovered it, but it was lost again by his successor Shah Safi I in whose time the governor 'Ali Mardan Khan surrendered it to Shah Djaan (1647 = 1637). Girshk was also taken after a siege, and Zamindwar occupied. In 1648 (1649) the young Persian king 'Abbas II, then only sixteen years of age, led an army to Kandahar and took it, and it never again formed part of the dominions of the Moghul empire. Shah Djaan's armies in vain attempted the reconquest. The rival princes Awrangzib and Dara-Ahmad both conducted expeditions against it, but were equally unsuccessful, and after the failure of the last (1662 = 1652) no further attempts were made.

With all the vicissitudes of Kandahar there is little to record in the history of Afghanistan during the time it was divided between the Moghul and Safawat empires. The Afghan tribes were steadily increasing in numbers and influence, and it was probably at this period that the Abdal and Ghilzais spread from their mountains over the more fertile lands of Kandahar and Zamindwar and the Tarkan and Aghan-dah valleys. The decline in the position and influence of the Tadjik races which had borne the brunt of the Mongolian invasions, and the occupation of their mountain fortress of Ghur by a semi-Mongolian population, gave the Afghan race the opportunity of rising to prominence. In their western domains they had been but little affected by invaders eager chiefly to proceed through the passes to the plunder of India, and the same need of an outlet for their increasing population which led them to spread into the plains of India on the east also led the pastoral tribes to spread westwards. The mountain tribes continued to maintain practical independence of all rule. The Moghul government at Kabul ruled nominally, but its actual power was confined to the open valleys. In 1594 (1586) for instance Akbar's army met with a disastrous defeat at the hands of the Vaisnavas of Swat and Kohar, and the general Rada Bhurial was defeated by the general Rada Khan. Afterward the Afghans defeated the Vaisnavas but they were never really conquered; they often raided the plains and sometimes took sides in dynastic quarrels, as when the Vaisnavas took up the cause of the pretender Shah Shuja at Agrangarh. When Shah Alam I, before his accession was governor of Kabul under Agrangarh in 1114 (1702) one of his commanders Firdusi Khan, himself an Afghan, was killed with all his troops when trying to attack Kabul, and he had to bribe the tribes to keep open the road between Kabul and Peshawar.

In the Kandahar province the frequent changes of government between India and Persia fomented dissensions and intrigue, and enabled the powerful tribes to play off one against the other. The Abdals near Kandahar succeeded in this manner in obtaining concessions from Shah 'Abbas the Great. Sadh was recognized as chief, and his descendants the Sadzais became the ruling family. Nevertheless their misconduct led to part of the tribes being removed to the Herat province. This removal led to an extension of the influence of the Ghilzais towards the Kandahar, and their power continued to increase until the accession of the emperor Shah Alam I, when the Ghilzais of the Kandahar province began to intrigue with him against the Persian government. This plot was discovered and Gorgut Khan, a Georgian chief, was sent to Kandahar at the head of an army, and arrested Mir Wais the Ghilzai chief. During his imprisonment however Mir Wais succeeded in gaining the confidence of Shah Husain the Persian king, and was allowed to return to his tribe. Shortly afterwards he treacherously murdered Gorgut Khan whom he had invited to a banquet, seized upon Kandahar and defeated all attempts to subdue him. He died soon after, and his brother Abd al-Aziz, who showed an inclination to submit to Persia, was murdered by Mahmud son of Mir Wais, who established himself as ruler.

At the same period the section of the Abdal tribe in the Herat province became practically masters of that province, and defeated a strong force sent against them under Safi Kull Khan, and held their own till the time of Nadir Shah, even taking Farah from the Ghilzais after the latter had conquered Persia. But the Ghilzais were the most formidable tribe at this period, and Mahmud, perceiving the weakness into which the Safawat monarchy had fallen, boldly invaded Persia. He marched by way of Sustian and Karman, but was defeated by Lutf 'Ali Khan and fell back on Kandahar. At the same time the Abdal was spread over Khorasan and laid siege to Mughel. Mahmud now strengthened himself by the alliance of a large body of Balbaks and renewed his attack. On this occasion he took Karman a second time, and leaving Yezd untouched, marched straight to
Ispahan. Shah Husain tried in vain to bribe him, and after an unexpected victory Ispahan fell into his hands through the folly and cowardice of its rulers. Husain absconded and crowned Mahmud with his own hands, and the Ghilzai chief became Shah of Persia. The reign of Mahmud and his successor Ashraf belongs to Persian history. They were in no way fitted to reign over a country like Persia, and had not the sufficient force behind them to support a truly national movement. Even the support of the Kandahar province was lost when Ashraf succeeded his cousin Mahmud, whose brother was able to retain Kandahar. The Abdalis too remained independent in Herat. Thus when Nadir Kuli Khan put himself at the head of a national movement, even though he was an Afghan, Turk, and a Sunni, Ashraf's government collapsed rapidly, and few of the Ghilzais survived to reach their native country. Ashraf was killed while marching in Badakhshan in 1142 (1730). Nadir now turned his arms against the Abdalis under Malik Mahbub Khan who held Meshhad (1142 = 1730). He thoroughly defeated them and took many prisoners. Nevertheless he perceived their value as fighting men and secured their support by restoring to them their old home near Kandahar, from which he removed the Ghilzai when he had the opportunity. He banished them to the Herat province, but very few of any of them seem to have really settled there and none there at the present day. When Nadir Shah had made himself king of Persia he laid siege to Kandahar which resisted him for a year, but at last fell. During the siege he had built up a new town outside the old walls which he called Nadirabad. The Ghilzai power was thoroughly broken up, but towards the Afghan tribes in general and especially the Abdali he pursued a policy of conciliation, and enlisted large numbers in his army. Many Ghilzais took refuge in the Kafir empire, and Nadir Shah, assuming that his remonstrances had received no reply, advanced on Kabul which fell at once. Thus it was finally severed from the Moghul empire. The last known date of any coin of the emperor Muhammad Shah struck there is 1138 (1725). Nadir Shah apparently did not use the Kafir mint, but struck coins at Kandahar in 1150 (1737), the year of his conquest, and others struck at Nadirabad no doubt refer to the period of the siege. The whole of Afghanistan was now in his hands and afforded him the necessary base for his invasion of India in 1152 (1739). As a result of his victory over Muhammad Shah the whole Moghul territory west of the Indus including Peshawur and the Dera Ismail Khan, with the sovereignty over the Kalhars or Abdali rulers of Sind was ceded to him as well as the province of Kalmi. On his return from Delhi (1152 = 1740) he first crossed the Indus at Attuck and attacked the Yousufzais who had been giving trouble, and then went to Kandahar and the country west of the Indus by the Karam river and the Buztagh country, and went through the Dera Ismail Khan, reaching the Indus near Kandahar and thence to Herat. During the remainder of his life he relied to a great extent on his Afghan troops and little on the Persians from whom he was alienated by his Sunnite creed. The Abdalis were especially favored and their young chief Ajmod Khan rose to a high position in the army. Tradition says that Nadir himself prefigured that Ahmed would be king after him. When Nadir Shah was assassinated by Persians and Kafirs, Ahmed Shah who was near by with a strong body of Abdali seizes on a treasure convoy and made his way to Kandahar, where he made himself king, and obtained possession of all the eastern portion of Persia and of the Kafirs. Herat soon followed, and in the general break up of the Persian monarchy Ahmed Shah acted as the protector of Shahrukh, grandson of Nadir Shah, who was blinded by his enemies, and maintained a principality for him in Khurasan. This province in reality formed part of the dominions of Ahmed Shah and his son Timur Shah, both of whom occasionally struck coins at Meshhad, but Shahrukh continued to rule in name until he was seized and killed by Agala Muhammad Kadjur after Timur Shah's death. Herat was however treated as an integral part of the Durranian monarchy, and the ancient kingdom of Khurasan has remained divided between Persia and Afghanistan. In popular parlance the name is still employed to denote the Kandahar province and the tableland west of the Indus valley.

Ahmed Shah made Kandahar his capital and gave it the name of Ahmedabad which appears on his coins and those of his successors. He changed the title of Durrani to Durrani and his tribe, the Abdalis, have since then been known as Durrans. His family had long been looked up to, and this fact, combined with his tact and energy, enabled him to hold his own. The tribes were treated mildly and he relied upon foreign war rather than taxation to provide him with a revenue. The Durrans were proud of him and followed him willingly, but they were not an easy race to govern, and his son Timur Shah on this account moved his capital to Kabul where the population is mainly Tajik. In his Indian conquests Ahmed Shah not only rivalled but excelled Nadir Shah, and extended his dominions far beyond the Indus. He added the provinces of Kasmur, of Lahore and Multan, that is the greater part of the Punjab and the sovereignty over the Dandawat or Bahawalpur to his dominions.

He invaded India several times, and occupied Delhi more than once. His defeat of the Mahrattas at Panipat in 1174 (1761) was a turning point in Indian history, but he did not add any provinces beyond the Punjab to his own dominions. His wars with the Sikhs were perpetual and led to the eventual loss of the province. The khans of Kalsu too the Bahar Naja Khan who had become feudatory to Nadir Shah declared his independence in 1172 (1758). Ahmed Shah besieged Kalsu without success, and being called away to India accepted a purely nominal submission. Naja Khan, however, supported Ahmed Shah in his wars in Khorasan, and contributed greatly to his victory over Karim Khan Zand in 1182 (1768). On this occasion the blind Abdali chief took the side of Karim Khan and sheltered him in Meshhad which Ahmed Shah reduced by blockade.

Ahmed Shah died at Murgab in the hills near Kandahar in 1187 (1773), leaving his successor a very extensive but insecure empire.

During the first half of the eighteenth century the break up of the Moghul empire together with the invasions first of Nadir Shah and then of Ahmed Shah gave a fresh impulse to Afghan settlement in the Ganges valley, some of the so-
venturers rose to great power such as the Rohbād, Hādūṣ, Rahmān Khān, and the Bangash Nawābi of Farrukhābād.

Timūr Shāh had held important posts under his father, such as the Nizamshāp of Lahore and Māltān, which is marked by a distinct series of coins. At the time of Aḥmad Shāh's death he was at Herāt, and was made wali of Jōzān by order of Kandahār after being sent there. He then moved his capital to Kābul, and reigned uneventfully for twenty years, during which the monarchy declined steadily in strength and stability, although externally it remained unimpaired. The authority of the central government over the outer provinces was precarious. The Sikhs grew in power and took Māltān in 1196 (1781), but Timūr Shāh retook it the same year. In Sind the feudal Kalkhāts were overthrown and replaced by Balūč emirs of the Tāliqār tribe (commonly called Tālipurs), who waged successful wars against Timūr Shāh, from 1197 (1782) to 1201 (1786), and remained independent, although they accepted a nominal suzerainty. The Mangit emir of Bukhārā, Māyūm, who had been emerced on the Turkāstan province, especially Merw, also made a nominal submission when attacked by Timūr Shāh, but retained all his conquests. In Kāshān also there was a revolt which was suppressed. Internally the power of the Bazrakzai clan of Durrānā was gradually greater. Timūr Shāh died in 1207 (1795) and was succeeded by his son Zāmān Shāh, who reigned till he was dethroned by his brother Māhmuḍ Shāh in 1213 (1800). Short as his reign was he was able to concentrate in it crimes and follies enough to wreck the Durrānī monarchy. Although weakened at home by the rivalry of his brothers Māhmuḍ and Shujā‘ al-Mulk, threatened in Khorāsān by the Kājāgs and in the north by Shī‘a Māhā mir Mangit, and in the south defeit by the Khāns of Kīsh and the emirs of Sīn, yet he could not refrain from wasting his strength in foolish attempts to rival Aḥmad Shāh's conquests in India, and to pose as the champion of Islam against Sikhs and Mahārājas. This brought him into collision with the English now rapidly becoming the ruling power in North India. His first invasion, 1209 (1795) was cut short at Hasan Aḥbāl by the news that Agha Muḥammad Kājār had captured Mughār and murdered the blinde old Shī‘a Khurshīd. Having been appeased by an embassy from the Persian king he began a second invasion of India, which was interrupted by the rebellion of Māhmuḍ at Herāt. Having defeated this rising he invaded the Pāngājī, and this time reached Lahore and received the nominal submission of the Sikhs, now headed by Panjāgī Singh, but the Kājār envoys in Khorāsān again called him back. Māhmuḍ meanwhile led a wandering life intriguing with discouraged persons in Herāt and Kandahār. Among these was the powerful leader of the Bazrakzai clan, Pānda Khān, known by the title of Sarfarz Khān, who was jealous of the authority wielded by the vizier Wāzi‘īr Khān. The conspiracy was detected and Pānda Khān was executed. His son Fath Khān fled to Māhmuḍ in Khorāsān and induced him to throw himself on the sympathy of the Durrānī tribe, with whom Zāmān Shāh was unpopular (Zāmān Shāh's mother was a Yāsūnī while Māhmuḍ's was a Popolūzī Durrānī). This advice was justified by the result.

Māhmuḍ obtained possession of Kandahār while the infatuated Zāmān Shāh was preparing for another invasion of India. Māhmuḍ advanced on Kābul and Zāmān fled, but was soon captured and blinded (1215 = 1800). Simultaneously with Māhmuḍ's accession at Kābul Shujā‘ al-Mulk proclaimed himself king at Peshawar. He was named Māhmuḍ and in 1218 (1803) he took Kābul, imprisoned Māhmuḍ and released the blind Zāmān Shāh, his own whole brother. For a time Kandahār was held by Māhmuḍ's son Kāmrān supported by Fath Khān, but the latter made terms for himself and submitted, but discontented with his position almost immediately set up a rival king, Kāsrā Shī‘a son of Zāmān. The next few years were occupied by constant intrigues. Fath Khān changed rapidly from one pretender to another, sometimes supporting Māhmuḍ and Kāmrān, sometimes Kāsrā while Shujā‘ al-Mulk dissipated his strength in expeditions to Sind and Kāshīmīr. Finally Fath Khān, who was now supporting Māhmuḍ, defeated Shujā‘ al-Mulk at Nūma (1224 = 1809). He fled into India, and Māhmuḍ's second reign began. He was however absolutely dependent on Fath Khān, whose power became very great. His brother Dost Muḥammad held high office, another brother Muḥammad Agha had become governor of Kāshīmīr, and another Kāhmīlī governor of Kandahār, which had become independent under another prince was reconquered by Fath Khān and Dost Muḥammad in 1232 (1816). Soon afterwards Dost Muḥammad incurred the enmity of Kāmrān, who had become governor, by entering his harem and insulting his sister. He fled to Kāshīmīr and Kāmrān took his vengeance on Fath Khān whom he blinded and afterwards killed with the consent of Māhmuḍ. Although perfidious and inscrupulous Fath Khān was greatly admired by the Afghāns, and his brother Dost Muḥammad had no difficulty in raising a large force and defeating Māhmuḍ in 1235 (1815) near Kābul. Māhmuḍ lost Kābul which he never recovered. He held Herāt till his death in 1245 (1829), and Kāmrān continued to rule there till he was murdered in 1258 (1842). The Bazrakzai chiefs held the rest of the country, but ruled in the name of various puppet kings of the Sadhāni family, such as Aḥyā and Sulṭān ʿAlī who took the name of Sulṭān Muḥammad on his coins. But the outer provinces of the empire were now lost. The Sikhs took Māltān in 1233 (1818), Kāshīmīr in 1234 (1819), Dera Ghāzī Khān in the same year and Dera Isāmu‘īl Khān in 1236 (1821). Peshawar long resisted them under Sadrul Sulṭān Muḥammad, but it too fell in 1250 (1834). The emirs of Sīn threw off the last sign of Afgān rule by taking Shī‘abānī, and Bahīrī north of the Hindū-kūsh was lost also. Dost Muḥammad there-fore became the ruler of a compact Afgān kingdom; the loss of the outlying provinces, which had always been a source of weakness to the Seldūn kings, tended to consolidate his power. Although without scruples of any sort in attaining his ends, he yet had the reputation of a just man and was popular among the Afgāns who will forgive any defect in a strong ruler. His rule no doubt contrasted favorably with that of all the kings since Aḥmad Shī‘a. His progress was checked by the inevitable rivalries of his brothers. He made Kābul his capital, while Kāhmīlī Khān held Kandahār. In 1250 (1834) Shujā‘ al-Mulk vainly attempted
to recover Kandahar, and after his failure Dost Muhammad took the title of emir, but neither he nor any of his successors before Habib Allah took the title of Shah or king. Hertaz was taken by the Persians after the murder of Kamar by his viceroy Yar Muhammad Khān and was only recovered by Dost Muhammad in 1285 (1869) just before his death.

Shujāʿ al-Mulk after his failure at Kandahar endeavored to obtain British assistance, and political events led to his ultimately obtaining it. Attempts to negotiate a treaty with Dost Muhammad by Bernes had broken down, and the growth of Russian influence led the Indian government to look favorably on his claims. The Persians had at this time (1253 = 1837) laid siege to Herat. It was believed that their operations were directed by Russians and an English officer conducted the defence. This brought matters to a climax. An Anglo-Indian army advanced through Sind and the Bolan Pass on Kandahar and thence to Kabul. Dost Muhammad fled to Bukhār and Shah Shujāʿ was placed on the throne of Kabul in 1255 (1839), Dost Muhammad soon surrendered and was sent to Calcutta. Shujāʿ al-Mulk's reign was a troubled one. Kabul was abandoned by the British Indian army in 1841, and on its retreat the army was almost annihilated at the Kābul Pass, and for a time the city was besieged by Akbar Khān son of Dost Muhammad. The British army continued to hold Ghilzābād and Kandahar and recaptured Kābul in the autumn of 1842. Just before this event Shujāʿ al-Mulk was murdered (1254 = 1842). His son Fath Dīng was recognized as king by the Pāchirzā but opposed by the Bāzakzā. The British soon afterwards left Afghanistan, and Fath Dīng, knowing he could not hold his own, went with them, accompanied by the blind old Zāmeer Shah who was still living. Dost Muhammad was sent back to Afghanistan, as he was the only man who could establish a firm government. His son Akbar Khān, however, did not accept a subordinate position; easily, and was on bad terms with his father till he died in 1866 (1289). Dost Muhammad maintained friendly relations with England except at the time of the Sikh war of 1849 when the Afghan contingent covered itself with ridicule by its rapid flight after the battle of Ghurkār. The Dost's troubles of 1857, when the Indian army mutinied, Dost Muhammad gave them no support. He occupied himself in strengthening his own country, and from 1867 to 1872 (1286-1855) he reconquered Bālkh, Khānum, Kandus and Bādakshān. In 1280 (1863) he succeeded in driving the Persians from Herat, and he died there immediately after its recovery, having been a good ruler on the whole in spite of obvious faults.

Shāh 'Ali, his fifth son who had been nominated by him as his successor, succeeded, but was immediately engaged in civil war with his elder brothers Muhammad A'īm and Muhammad A'fshād, and with 'Abd al-Rahmān the able and determined son of the latter. [For an account of these wars see AFGHANISTĀN.] Shāh 'Ali was defeated in 1283 (1866), and lost first Kābul and then Kandahār. A'fshād and A'īm reigned in succession till 1285 (1869), but never held possession of Herat, whence Ya'qub, Shāh 'Ali's son, advanced in the latter year and recovered Kandahār and Kābul for his father. Shāh 'Ali now held the whole of Afghanistan, he was recognized by the Indian government, and met the viceroy Lord Mayo at Ambrāla in 1286 (1869). He was not however satisfied with his treatment, as he could obtain no definite promise of support against other powers. At this period he imprisoned his enterprise son Ya'qub and resorted to the attempt to intercede for him. He agreed to an arbitration by British officers as to the Sitān border, regarding which there was a dispute with Persia. According to this arbitration (1290 = 1873) a considerable part of the most fertile lands was awarded to Persia, and this was another cause of resentment. Finally he began to negotiate with Russia, and refused to receive a British embassy. These came led to the war of 1877-78. The British army took Kābul, and Shāh 'Ali fled to Massā' al-Shirif in Turkestān, where he died in 1297 (1879). His army, organized on the European model, was defeated without difficulty by Lord Roberts at the Pāwār Pass, Ya'qub was released from prison and became emir, and concluded the peace of Gandamak, ceding to British India certain territories near the Bolan Pass and the Kāyām valley, and agreeing to receive a mission at Kābul. A few months later a rising in Kabul resulted in the massacre of the mission headed by Cavagnari. This led to a fresh outbreak of war. Roberts took Kabul again in the second time but was besieged there by a tribal army headed by Muhammad Dīn and the Mulk Mushki. 'Ali, after this was suppressed Ya'qub was deposed and removed to India where he has since lived, and the government was offered to 'Abd al-Rahmān, a separate State being constituted at Kandahār. Part of the army at Kandahār under Stewart marched to Kābul, as a prelimin to evacuating the country, and in passing through the Ghilzai country was attacked at Aγūnd Khāl by a large force of men of that tribe, who were only defeated after a most desperate conflict. Scarcely had 'Abd al-Rahmān been proclaimed when A'īthā, a son of Shīr 'All, who had been collecting an army at Herat, marched on Kandahār, defeated a small Anglo-Indian force at Māwand, and laid siege to Kandahār. Roberts marched rapidly from Kābul and defeated A'īthā. After this the Kandahār army withdrew and the majority including Kandahār was made over to 'Abd al-Rahmān [q. v.].

The latter died in 1319 (1901), and his son Hābīb Allah succeeded him, and has ruled successfully since. He appears to be a firm and enlightened ruler and has maintained good relations with the neighboring states. Another boundary arbitration has resulted in a better definition of the Sitān border. The emir Hābīb Allah has this year (1907) paid a long and friendly visit to India, and his right to bear the title of king has been recognized.

Although Afghanistan is now to some extent under the influence of the British government in India and is disturbed by treaty from direct relations with other powers, it is in all other respects absolutely independent, and there seems no reason that it should not remain so. Its condition at the present day probably compares favorably with that at any previous stage in its history. The government of its emirs though arbitrary is strongly and is animated by the intention of justice. Freedom from the influence of India it has not, and this review of its history shows that it has
never been free from such influence of its neighbors either to the east, west or north, and has frequently been divided between them.

Persia exercised such an influence under the Achaemenians, the Seleucids, the Parthians, the Sasanians, the Seldjiks, the Mongolians, the Safavids and Nādir Shah. Central Asia exercised it under the Khiāns, the Shāhāns, the Mongolians, the Safavids and the Russians. And India exercised it in the line of the Maurya kings, the Guptas, the Moghul emperors, and exercises it now under British rule. Such a condition is inherent in the geographical position of Afghanistan, but it seems to be compatible with complete independence in the management of its internal affairs.

Bibliography. — General: Elphinstone, Conchol (London, 1839-1842); Ferrier, Caravan Journeys (ib, 1857); Silmen, Cabul (ib, 1842); idem, Bokhara (ib, 1852); Khanzad, Bokhara (Eng. trans. de Bode; London, 1845); Bellows, Afghanistan and the Afghan (ib, 1839); idem, from the Indus to the Tigris (ib, 1875); idem, Political mission to Afghanistan (ib, 1842); Holdich, The Indian borderland (ib, 1901); idem, Geographical results of the Afghan campaign, in the Proceedings of the Roy. Geogr. Soc., 1879; Eass-Smith, in Gordon’s Eastern Persia (London, 1876), i. 335, 428; Masson, Travels in Baluchistan, Afghanistan, etc. (London, 1842); Vigne, Ghami, Kabul and Afghanistan (ib, 1840); Mohan Lal, Travels in Panjāb and Afghanistan (ib, 1840); Thortic, Bakhsh (ib, 1876); Oliver, Across the border, Panjāb and Baluch (ib, 1890); Robertson, Khyber of the Hindu-kush (ib, 1900); Mac-Mahon, Southern borderslands of Afghanistan, in Geogr. Journal, ix; idem, Survey and exploration in Sink, (ib, xxvii); Mowbray Sykes, Fourth Journey in Persia (ib, xx, 1902); A. and P. Griesbach, Field notes (Gov. survey of India, six, 1, 4); Hamilton, Afghanistan (London, 1906); G. Martyn, Under the absolute Amir (ib, 1902).

Ethnology: Bellows, Races of Afghanistan (Calcutta, 1880); Raverty, Notes on Afghanistan (London, 1880); idem, Who were the Pathans? Sutlums of Delhi (Journ. of the As. Soc. Bengal, 1879); idem, Pathan and Polity, in Urdu; Lahore: Eng. trans. Afghanistan (ib, 1876); Hughes Bulles, Crónica of India (1901) v. (Boloschkan); Biddulph, Tribes of the Hindu-kush (Calcutta, 1886); Holdich, Origin of the Khyber of the Hindu-kush, in Geogr. Journal, vii; idem, Ravery, Indian, Afghan and Pathan tribes (As. Quarterly Review, viii, 1904); Robertson, loc. cit.

Language and Literature. — A. Pasha: Léonard, Grammar of the Pashto or Afghan Language (Journ. of the As. Soc. Bengal, 1839); Dorn, Grammatical Besprechungen über das Pashto (Mém. de l’Acad. imp. de sciences de St. Pétersbo 6th series, v); idem, Nachträge zur Gram. der afgh. Sprache (Bull. acad. de Par., de St. Pétersbo., x, 1843); idem, Zusätze zu d. grm. Besprechungen (Mém., loc. cit.); Vaungham, Grammar and vocabulary of the Pashto tongue (Calcutta, 1854); Raverty, Grammar (3rd ed., London, 1872), Pashto manual (ib, 1890); idem, Dictionary (2nd ed., ib, 1877); idem, Gulistani-Nīsh (a chrestomathy; ib, 1860); idem, Selections from the poetry of the Afghan (ib, 1864; trans. of preceding work). Bello, Grammar — Dictionary (ib, 1867); Trumpp, Grammar (London-Tübingen, 1873); idem, Verwandtschaftsverhältnisse des Pacht, in Zeitungs- d. deutsh. Morgen. Gerecht., xxii. 10-155; Müller, Über die Sprache der Afghanistan (Sitzungsber. der märzr. Akad. der Wissensch. zu Berlin, 1864, 1865); Häusfluh, Grammatica (Kuhn’s Zeit, f., 35. Sprachforsch., xxviv); Durmestier, Chants populaires des Afghans (Paris, 1888-90); Howell, Some bardic ballads, in Journ. of the Roy. As. Soc., 1907 (see also Thorburn’s Rastān mentioned above); Geiger, Afghanische Studien, in Kuhn’s Zeitschr., etc., xxvi; idem, Das afgh. Praxiterium (In- diger, Forsch. Arbeiten, v. Brugmann a. Streitberg, ill, 1893); idem, Этимологический и лингвист. изучение афг. языка, in Kuhn’s Zeitschr., etc., xxvi; idem, Die Sprache der Afghanen (Grundz., d. roman. Phil.-l. part 2); Fawdaw, Trans. of the Kulli-K-Afghan (Lahore, 1875); idem, Idiomatische sprach. Englisch-Pakhto (Lahore, 1875); Hughes, Kulli-K-Afghan, Selections of Pashto prose poetry (Peshawar, 1872); Mayer, The Poema of Daivdad in Pashto (Hurtford, 1882); t. Ghulān language, in Shaw, On the Ghuldeck language (Journ. of the As. Soc. Bengal, 1876), idem, Wahid and Sayyid (ib, 1877); idem, Tāleq, in Kuhn’s Zeitschr., etc., xxvi; idem, On Valgātāz, Ujāfāz, La langue des Vagātāz, in trans. from Russian of Aikibacter, in Trans. khotanese W. W. Tichnor, 1881, in Rev. Orientale, 1882; Tomaszek, Valghāz (Bezen-berger’s Beiträge z. kunde d. indogerman. Spr., 1883); Geiger, Zur Kenntniss der Panj-Diallett (Kuhns’s Zeit, etc., 1883); idem, Die Panj-Diallett (Grundz., d. iran. Phil., 1, 2); Cust, The language spoken in the Zarafshān valley (Journ. of the Roy. As. Soc., 1888); Jackson, Pashto dialects (Johnson’s Univ. Cyclopedia, 1908); Languages of the Kafirs: Leitner, Das Dard languages; Biddulph, The tribes of the Hindu- kush; Grasson, The Pūtān language, in Roy. As. Soc. vii. 1896; Bargatt or Urmali language, Ghulān Muhammed Khān, Kfāt-d-nz, Bargatt (in Urdu), Lahore, 1879.

History: Nisam Allāh, Muḥābba-Afghān (MS. of the Royal Asiatic Soc.); Dorn, History of the Afghāns, trans. and intro. with notes (London, 1836); Tūčhā Vānīrt (ed. Sprunger, Dehli, 1841); Persian version of the same, translated into English by Reynolds (London, 1859); Elliot and Dowsen, History of India, v.; Minhadji Iśirkā, Tūčhāh, Nāfīr (Trans. Raverty, London, 1851); Bihār nīkhtā (trans. Erskine, London, 1829); Fīrāqāt, Tūčhāh Fīrāqāt (Lucknow: Eng. trans. Briggs, London, 1829); Abū al-Kāsim, Tāwūh-ah Medīnā (Kānpūr, 1992); Wārisī Tāwūhī (Urdū trans. of the same in, 1992); Mirza Muhammed ‘Ali, Tūčhāh-i-ṣaḥḥāt (Bombay, 1992); Mu‘ālīn al-Dīn (Chronique de Hérat, en trad. de Barrere de Meynard in Journ, As. 5th series, xvii); Mc Grindle, Ancient India, invasions of Alexander (London, 1869); idem, Ptolemy’s geography (Bombay, 1880); Cunningham, successors of Alexander (London, 1863); idem, in Numismatic chronicles, years 1888-1890; von Seidlitz, Nachf. Alexander (Zeitschr. f. Num., 1879); Gulshan, Ghāzī and Shishlam kings, in his introduction to the
Brit. Mus. Catalogue 1856; V. A. Smith, in the Journal of the Royal Asiatic Soc., 1897, 1903, idem, Early History of India (Oxford, 1904); idem, Cat. of coins in Indian Museum (ib., 1906); Fleet, Chronology of the Kushans, in the Journal of the Royal Asiatic Soc., 1903, p. 325; 1904, p. 703; 1905, pp. 228, 371; 1907, p. 113; Roy, in Trans. Cal. Hist. Soc., 1907, 1913; Indian Rev., iv, xi, xv; Dissanayake, Ceylonese Manuscripts (Kunna mappa, 1896); Specht, Les Indo-Sémites et l'époque des Kushans (Jena, 1893); J. W. Thomas, Satkutara (Journ. of the Royal Asiatic Soc., 1906); Franke, in the Abb. der d. phil. Ges. an der Akademie zu Berlin, 1893; idem, Kulturgeschichte des Indischen Vatertum (Wiesbaden, 1896), p. 336; idem, Afghanistan in Asiengeographie (Ind. Antiquary, Bombay, x); idem, Later Particles of the Bhar (Bod., Rec., 1887 and Acad. May 16th 1885); idem, Zoroastrian Texts on Indo-Sanskrit Manuscripts (Ind. Antiquary, xvii); idem, White Huns and kindred tribes (ib., xxxiv); Wilson, Ariane antiqua (London, 1852); Princep, Essays (ed. E. Thomas, ib., 1853); Rapin, Indian coins (Biblioth. de l'Inde, Paris, 1857); Geldner, Die Völker des Orients (Stuttgart, 1886); West, Vandali (Bibliotheca弧神, 1900); Darmesteter, Constantine la Grande, p. 2 (ib., iv); Lajosy, Les Asiatiques au nord et au sud de l'Hindou Kouch (Paris, 1896); al-Biruni, Indica (ed. Sachs); idem, Chronology of Ancient Nations; E. Thomas, Coins of the Kings of Ghazni (London, 1848); idem, Chronicles of the Pathan Kings of Dehli (ib., 1871); Longworth Dames, Coins of the Durwans (Numismatic Chronicle, 1885); White, King, Hist. and cognize of the Baramins (ib., 1896); Rodger, Coins of Ahmad Shah Durwans (Journal of the As. Soc. Bengal, 1885); Shahahmali All, Sikh and Afghan (London, 1846); Mohamed Ali, Life of Dost Muhammad (ib., 1846); Durand, Causes of the first Afghan war (ib., 1879); Howorth, Hist. of the Mongols (ib., 1888); L. Partier, Hist. of the Afghans (ib., 1888); Macfie, Journ. of the Asiatic Soc. of Bengal (1846); Kaye, Hist. of the Afghan War (ib., 1874); Henshaw, Afghan war of 1879 (ib., 1876); Miss, Hist. of Afghanistan (1860); Keye, Hist. of Afghanistan (ib., 1878); W. B. Jones, Travels in Tibet (ib., 1762); Sir W. Jones, works (ib., 1799), 4 (Histoire de Nébo Chah); Irving, The Bengal Natives of Fannahkud (Journal of the As. Soc. Bengal, 1878-79); See also Ephraem, Holdich and Darmesteter mentioned above.

(M. Longworth Dames.)

AFGHANS (Afgan, Afghan), an Asiatic nation. [See AFGHANISTAN.]

AFIF AL-DIN AL-TILMISI. [See AL-TILMISI.]

AFILAH b. YA'QUB. [See ASU 'ATY.]

ALAFAK. [See FALAK.]

AFLATUN, Arabic spelling for Plato, the name of the celebrated Greek philosopher. Plato exercised considerable, but indirect influence on the mind of Musulman thinkers. He is less known to them than Aristotle. The list of his works that have been translated into Arabic, that of diverse, separately or partly sporadical works that have been attributed to him and that of the works which Musulman scholars and philosophers devoted to him may be arranged as follows:

I. The Republic (Kitab al-islah), translated by Hujain b. Iskâh. — The Laws (al-Nashâlah), translated by Hujain b. Iskâh and Vâyûh b. 'Adî, Nasâh with the meaning of "laws"—must not be confused with the same word meaning "artifices, secrets, recipes". The Muslim knew of a book with such a title ascribed to Plato and treating of superstitions and the secrets of the world, which has been translated by Hujain b. Iskâh. No manuscript of the translation of the Laws is extant. A translation of the Timaeus has been corrected by Vâyûh b. 'Adî (according to the Fikrî and Ibn al-Kifî). In another place (in the works just mentioned) there is a reference to the Timaeus, translated by Ibn al-Birûnî and Hujain b. Iskâh. Mas'ûdî (Kitâb al-tanzîh, ed. de Goeje, p. 165) ascribes to Plato also a Medical Timaeus (Timaeus, fihih), devoted, he says, to the study of physical nature, while the Timaeus proper was devoted to metaphysics. We know that Hujain b. Iskâh translated Galen's commentaries to the Timaeus of Plato; it is very likely that Medical Timaeus, or Physician's Timaeus is a suitable title for that translation. A MS. of Constantine the Philosopher, V, 490, bears the title of The Book of Plato called Timaeus on philosophy. The Timaeus is many times quoted in the Arabic literature, in Aristotle's theology, by al-Birûnî, Mas'ûdî, not speaking of the theologians. — The Sophist, translated by Vâyûh b. Hujain, with the commentary of Olympiodorus; this dialogue has been quoted by Avicenna (V. Mehem, Philosophia d'Avicennam, p. 33). — The Phaedo is quoted by al-Hallâq (Indica, ii. 286, 348, 395) and by Mas'ûdî (Civ. Diet., p. 185). — Particular reference to the Apocalypse of Socrates is made by Ibn al-Âsâlibî.

Besides these works, the following dialogues are quoted by Arab philosophers to whom they are known at least by name, leaving out some titles very badly translated: The Symposium, Theaetetus, Protagoras, the Gorgias, Phaedrus, Theaetetus, Laches, Lysias, Euthyphro, Euthydemus, Crito, Politicus, Parmenides, Meno, Meno, Crito, On the Constitution of Plato's State, which in reality belongs to Hippocrates, besides, two other dialogues figure in this list: Hipparchus and Minos, the authenticity of which has been rejected by the critics.

II. The writings or fragments ascribed to Plato in the Arabic literature are: Plato's testament (Fihih) to Aristotle; a treatise on the education of children (Salâm al-islah); tetralogies (salâm) quoted by Ibn al-Kifî and Ibn al-Âsâlibî; there exists under the latter title a work of mystical philosophy and alchemy ascribed to Plato; further diverse writings, among which a book on the causes of the forces included in the superior essences, that is to say in the celestial spheres; this book is quoted by al-Kindî, who also composed one on the same subject; it is also quoted by the Illuminated Abulafia (Abû'în'înya), it is besides possible that in this supposed authorship a confusion has been made between Plato and Plutarch. There are mentioned writings on alchemy, on oraculography, the magical force of numerous signs, physiognomy, the secrets of astronomical figures, the elements, the proportions, a book on human seed, the principles of geometry translated by Keßî b. Iskâh. Hujain b. Iskâh's Apophthegms of the philosophers contain sayings ascribed to Plato and
Aristotle and the legends of their seals; a Hebrew MS. of Munich (No. 32) entitled *Liber et humana anima* contains some proverbs of Plato which are not found in Human’s anthology; some sayings of Plato are also found in *Abu’l-Wafā* al-Masaghi’i’s *Maqālāt al-khāli* (written in 455 = 1053-1054). Finally an ethical treatise of unknown origin entitled *Maqālat al-khāli* (edited by Bar- 
Daimerov, under the title: *De castigatione animarum*, Bonn, 1873) is ascribed by Ibn Abi Uṣūlī to Socrates and 
Plato.

III. Many of the most celebrated eastern thinkers have devoted writings to Plato. The Christian Human b. Is’ah wrote an introduction to Plato’s philosophy under this title: *That which ought to be read before Plato’s works*. The Sahmsan Ṯẖald b. Korra and his son Sinān have studied the great philosopher’s politics, the former in an *eṣpedile* for the explanation of the allegories in the book of the *Republi*c and the latter in a work prouised by Ma’ādī, *Ma’ādī, Paris, i. 19* but which has not reached us.

Some great authors of the philosophers’ school, as al-Kiūdī, al-Fārāhī, al-Ra‘īṣ, Averroes, have written diverse works on Plato: al-Kiūdī wrote an *eṣpedile* on the numbers, which are spoken of in the *Republi*c; he also wrote a small work on intelligence, *de intellectu et intellectu*, in which he says, when beginning, that he is going to present his intelligence according to the views of Plato and Aristotle (ed. Alphonse Nage, *Bibliographe zur Geschichte der Philosophie der Mittelalter*, Münster, 1897). To al-Fārāhī we owe several treatises on the *philosophy of Plato and Aristotle*, the *concordance of Plato’s and Aristotle’s views*, the intentions *(ṣaghrāf)* of Plato and Aristotle*, and a brief compendium *(ṣawāmīh)* of the *Laws* in nine parts. The Arabic text of a small work of the Spanish Jew Shim Tūb Ibn. Palaquers on Plato’s philosophy (written towards 1240) has been edited by Steinschneider (al-Fārāhī, pp. 176, 323); the editor thinks that it is nothing else than a translation of a fragment of al-Fārāhī’s treatise on Plato's and Aristotle’s philosophy; the epistle on the concordance of views of the two Greek philosophers has been edited by Dieterici (al-Fārāhī’s *philosophia Arab., Leyden, 1860*). Abū Bekr al-Ra‘īṣ (Razes) commented the *Timaeus* and wrote a work on reading according to the views of Plato. Averroes commented the *Republi*c; this paraphrase was translated into Hebrew by Samuel b. Judah of Marseilles, and printed in the Latin translation of Jacobus Mantuanus, in Rome, 1539, and in Venice, 1533, 1534. A less illustrious author, *All b. Rāgīn* (d. 1061 or 1068 a. D.), wrote on the immortality of the soul according to the views of Plato and Aristotle; another of his writings seems to contain extracts from Plato’s work *on the nature of man*.

IV. The acquaintance which the Arabs may have had with Plato’s philosophy is of less importance to us than that which they had with his writings. The most celebrated Arab biographers, Ibn Abī Uṣūlī, Ibn al-Kīfī, al-Nadim, Barhebræus, Hāfiẓ Khasīf, have spoken of Plato; Human’s *Apokrēfotēgēm* also contains some particulars of his life. The most important of these writings is that of Ibn al-Kīfī; it approaches by means of unknown intermediaries the ancient biographies of Diogenes of Laerte and of Olympiodorus; the genealogy of the philosopher is given there just as in the biographies of Diogenes of Laertes; the histories of Melanthios and of Kordios are to be found there; Plato is shown there as devoting himself to poetry in his youth, writing on music, then going through the philosophy of Heraclitus and coming to Pythagorism and to Socrates; the three journeys of the philosopher in Sicily are narrated there. Afterwards Plato, having returned to Athens, at first occupies himself with teaching; then he devotes himself to teaching; he attracts a great number of disciples, marries two wives and dies at the age of eighty-two. The eastern biographers retained the tradition, according to which Plato called the young Aristotle, when he came to study under his direction, the understanding*. Isaac b. Solomon Israeli (Abū Ya‘qūb ibn b. Sulaimān al-Iṣrā‘īl) reproduces in the *Libro de los testimonios* an anecdote, according to which Plato on his deathbed required of his disciples that they should prefer the teacher above the book. On the whole Plato’s personality remained vivid enough before the eyes of the Orientals, they saw in him the sage, the master, the orator and the man of action and not only the writer. They gave him the title of *Hinshel of the Greeks*, an appellation not very precise to be sure, but which expresses this feeling of dignity and mastery of the man, and which is applied to the person rather than to the work; that is what is meant. V. Plato’s philosophy was not known to the Muslims precisely enough so that they should have been able to establish a truly Platonic school. The Greek philosopher’s system, in the way Shahrastānī expounds it, does not represent the doctrine of a Muslim school, but only what the Arab author believed to be Plato’s idea; this idea seems throughout this exposition to be systematical like that of the scholastics and in some points subtile like that of the Mu’tazilis. Plato’s influence in Islam was real, but penetrants only in so far as it was exercised indirectly: the Platonic spirit acts only behind Neoplatonism; but under this cover it is easily recognizable; the seduction of this spirit made itself to be felt by daring and free thinkers; they understood the beauty of the Platonic conceptions; they underwent their charm. The historian Ma’ādī, for instance, very willingly speaks of Plato and evidently with more pleasure and sympathy than of Aristotle. Plato’s merit as a theologian, his lofty conception of a moral god were recognized by the Muslims, namely by Shahrastānī; still the latter misses a little the theory of the Supreme Good; it is more clear in the mystic works of Avicenna, connected with the theory of Providence and with that of optimism; according to this thesis the evil attains only what is transient and perishable. The question of the one and multiple and that of the procession of multiplicity occupied the Muslim thinkers; they were in general more systematic in these points than Plato; one must recall to mind the very methodical constructions of Avicenna’s metaphysics, the lofty, though it is true, somewhat mysterious reflections of Ḥaḍāl al-Dīn Rāmi, the proceedings of Ibn Ṭufail to reduce to the unit the individual, then the species and genera. The Ḥaḍāl al-Sa‘īf (the Brethren of Purity) intended to be Platonicians by making to correspond to the first four numbers the four terms which, as they think, compose the world of ideas: God to the unit, the
intelligent to the dual number, the soul to the number 4, and the form of the matter to the number 10. The Musulmans kept very clear the idea of the two worlds: the world of intelligence and that of the senses; the mystics gave these worlds different names, and particularly al-Fārābī called them the world of creation and the world of command. The Platonic idea appears in Arabic philosophy under the names of "form" (fīfad) or "intelligibility" (ma'āfi) or "example" (ma'āf). The problem of realism and nominalism which agitated the schools of the Occident was put less clearly before the spirit of the Orantists. It may be said, however, that in a general way theologians, neotaballistic and orthodox doctors like al-Ghazālī were nominalists, while the school of the philosophers was realist. The world of ideas was placed by the philosophers in the series of the pure intelligences which preside over the celestial spheres, or was made up of the ensemble of these intelligences. The habit of considering our world as a reflex or as an imitation of a superior world was general with the mystics. The conception of the soul of the world and of the animation of the spheres was dear to the School of the Philosophers; the Brothers of Purity have amplified it. The question whether man's soul was born before the body or whether it was a part detached from the Universal Soul was discussed by Aviceana, Ghazālī, Averroes and others. Musulman orthodoxy was with regard to this point just as to the question of the animation of the world, in disagreement with the Platonic sentiment. Mas'udī remarks that a problem studied by Plato was to know whether the soul is in the body or the body is in the soul (Mu'ātūq, Paris, iv, 18), and the indication of the Arab historians is that the soul is a substance which sets the body in motion. The doctrine of the metempsychosis was also known to the eastern authors; that of reminiscence was the object of ingenious interpretation by al-Fārābī (Carrera de Vaux, Avicenna, p. 115). Plato liked to treat of the numbers, this taste was shared by several philosophers of the East and particularly by the Khwān al-Safā; considerations of a Platonic kind on the distinc-
tion and the resembling, on the same and the contrary, are met with in al-Fārābī, Djalāl al-Dīn Rūmī and Ibn Tufail. The Platonic physics were a little known to the Musulmans; Plato is often quoted as a physi- cist; we have seen that he was not unknown as a geometer. The Platonic politics had influence on many thinkers, from al-Fārābī to Ibn Khaldūn. The nature of love which occupied Plato's mind was the subject of many dissertations of Musulman authors, whether mystics or not; the Khwān al-Safā for example has a "love" (lūlī, sī, vīl. 181) knows Plato's sentiment defining love to be "a divine folly". The Greek philosophers surely had considerable influence on Islamic mysticism. The mystics found that he had a certain esteem for ecstatic practices; they based on it the idea which they had about the imitation of the superior beings; the solitary hero in Ibn Tufail's romance tries by the postures and movements of his body to imitate the harmony of the stars (Mayy, ed. E. Gauthier, p. 87). Above all the theory of the two worlds was essential to mysticism; al-Ghazālī teaches that, as there are organs to comprehend: the world of the senses, there must be certain faculties of the soul fit for comprehending directly the intelligible things. Al-Fārābī thinks in an analogous way. In the considerations of this order, Plato's influence, his doctrine and even his name are found to be closely enough associated with those of Platonism. Plato, being regarded in all schools as a sage, was considered as a veritable prophet by several of them, non-Musulman or heterodox, Sabaean of Hatrīn, by the Khwān al-Safā, by the mystics of Sijistān's group (see T. de Boer, History of Philosophy in Islam, p. 127), by the illuminates of Suhrawardi Makki's school and by the Isma'ilis: Bibliography: Shahrestānī (ed. Caretto, pp. 283-300 (Hartner). H. C. 179, 209 steq. v. 175, 256 steq.); Ibn al-Kifā (ed. Lippert), pp. 27-27; físīrat (ed. Fligel); Hājjī Khalīfa (ed. Fligel), l. v. 54, 72, 81, 452; ii. 311, 605; iii. 53, 91, 96, 128; v. 60, 109, 142, 372, 544; Ibn Abī Usāifa, l. 49-54; Mas'udī, Mu'ātūq (Paris), ii, 250 et seq.; idem, Tashbīš (ed. de Guérin), l. 115 et seq. (translation of Carra de Vaux, Paris, 1896, pp. 11, 18, 162 et seq.); J. G. Weinrich, De uteurum graecorum versonibus et commen
tariorum (Leipzig, 1843); M. Steinschneider, Die arab. Übersetzungen aus dem Griechischen (Centralblatt für Bibliothekare, xii, Leipzig, 1893); idem, al-Farabi, des arab. Philosophen Leben und Schriften (St. Petersburg, 1869); A. Müller, Die griechischen Philosophen in der arab. Über-
lieferung (Halle, 1873); See besides the general works on Arabic philosophy: Munk, Melanges de philosophie juive et arabe (Paris, 1859); J. de Boer, The history of philosophy in Islam (London, 1903); Reman, Averroes et l'Aver-
véisme; Carra de Vaux, Avicenne et Gazzali (Paris, 1901, 1902); the works of Disterer on the Khwān al-Safā, al-Fārābī and the Arabic philosophy of the 10th century. (CARA DE VAUX)

AFRĀSIYĀB (Yunagisayān), mythical king of the Turcomans according to Iranian tradition, in the old nisle and other works. Later historians in their genealogical constructions made him the ancestor of Turkish dynasties.

AFRĪDIS, an Afghan or Pāhār tribe occupying the mountain country at the eastern end of the Saffī Koh, which extends to the gorge of the Kābul river on the north, and on the south is bounded by the mountain country of the Orkzais. The hills occupied by the Dāhkī section of the tribe lie to the east of this position, like a peninsula extending from the main mass of mountains, and are surrounded on three sides by the empty country of Pāshkāvar and Kohāti. The neck of the peninsula is crossed by the Kōhāt Pass, which leads from Pāshkāvar to Kohāti. Through the north of the A프리다스 hills, just south of the Kābul river, runs the Ghāzbār Pass, through which the main road from Pāshkāvar to Kohāti runs. The centre of the mountain mass is the upland country called Tādīrb, which consists of several valleys separated, from each other by hills, and is from 6000 to 7000 ft. above sea level. This country is divided between the Afrīdis and their southern neighbors the Orkzais. The principal valley of the Afrīdi portion is called Mārāz, a fairly open plain. North of this their principal seat is the
valley of the Bārs river, which flows eastward into the Pechławar plains.

The Afridis are a race of mountaineers. Tall, strong and wiry but slender, with high cheek bones and strongly marked features and eyebrows sloping upwards, they differ considerably from the general Afghan type, and may perhaps be considered an aboriginal mountain race absorbed by the Afghans in the northward advance. Their identity with the अङ्गीरस of Herodotus has been assumed by many writers, but mere similarity of name is not alone sufficient proof of identity after the lapse of 2400 years when there is no intermediate evidence. The name does not occur in the Achaemenian inscriptions, and it is doubtful whether Herodotus intended to describe the अङ्गीरस as dwelling where the Afridis now are.

The country of Tīrah was undoubtedly at one time occupied by a race speaking a language still known as Tīrah, now only spoken in Nan grāñāt, north of the Saffī Kōh. This language, as Grierson has shown, is akin to the Aryan language of the Hindī-kūgh. It seems probable that when Tīrah was occupied by a Pashto-speaking race some part of the old inhabitants may have been absorbed. The name of Afridis does not appear in any of the medieval historians, even Bāhrām who was brought into close contact with the Afghānīs of these mountains does not give the name, and they are not mentioned by Nīmat Allah, who lived three hundred years ago. According to more modern genealogies, they are a branch of the Karālī tribe. Kākhā son of Kārān or Kārān, the eponymous ancestor, is represented as having had four sons Barhān, Khuğīla, Sulaimān and Shētāk, and 'Othāmān, afterwards called Afrodis, is said to have been the son of Barhān. But, in the Makhānī Afridis none of Kākhā's descendants are given, and in Kōla qāt al-ḥāla, a later work, we find that Kōlaq (Son of Dora's translation) had only two sons Sulaimān and Shētāk, and the Afridis are there derived from Kōlaq, the founder of the other branch of the Karālī tribe. Kōlaq is said to have had seven sons, of whom one was Orkāzāi and another Mīnāl ancestor of the Afridis, and the author adds that the Orkāzāi and Afridis live together in Tīrah. It is evident from these discrepancies that no useful deductions as to the Afridis can be made from the genealogies.

The story of the origin of the name Afridis given in the Aṣīāfīd Afridis is also evidently a modern fabrication. It is stated that on entering a house and being asked who he was, 'Othāmān replied "I too am a creature (āfīdā) of God," and that from this Persian participle the name Afridis was derived. Such stories denote that the true origin of the tribe is unknown, and that in all probability the Afridis (or Afridis as they themselves pronounce the name) are of mixed origin.

The present division of the Afridis is into clans, of which the following are the principal:

The Adam-khel, including the Dṅawtwāra, near the Kōhālī Pās, and bordering on the Khātabī tribe. The Ak-khel from Akor to the Bārs river. These two clans are not so warlike as the rest of the Afridis and are largely engaged in the varying trade, especially in conveying salt from the Kōhālī Pās.

Of the other tribes the Kūlī-khel, Kambar-khel Zakka-khel Malikdā-khel, Kāmān-khel and Sīhad (often classed together as the Khātabī Afridis) occupy Mādīn in Tīrah and the upper Bārs river in summer and in cold weather move down to the plains, many of them to the Kōhālī plains, north of the Bārs river where it flows from the mountains. The Zakka-khel move to the Bāzār valley and the Kūlī-khel to the eastern end of the Khātabī. These Khātabī tribes are the wildest and most uncivilized and are much given to raiding in the plains. The Zakka-khel have the worst reputation, in Mādīn most of the clans have villages and cultivation.

They have a very democratic constitution, and in all negotiations a great number of individuals has to be dealt with. They are, though deceitful and cruel, brave and hardy race, and were till 1897 extremely proud of the fact that no foreign conqueror had ever penetrated their mountains. In that year however every part of the country was traversed by the British Indian force under Gen. Lockhart.

In the time of the emperor Akbar the Afridis adopted the burqa of Pir Ḍāhān (otherwise Pir Tīrah), and soon afterwards they were found in possession of Tīrah whence they drove out the Utnān-khel northwards. They were also at war with the Orkāzāi to the south, and finally divided Tīrah with them. At the present time of the two principal valleys one, Mādīna, belongs to the Orkāzāi and Afridis, Dūhān-āq himself made war on them, and deported large numbers to Hindūstān and the Dekhān, where their descendants are still found. When the Durānī kingdom arose they submitted nominally to Akbar Shāh, and were included in the enumeration of fighting men made by him. He reckoned the tribe to 10,000 men, and it probably could not produce more than the same number at present. In early days the Afridis began the practice of enlisting freely in the armies of the emperors and kings, which they still maintain, but their reputation for fidelity was not great. In 1801 they betrayed Shōndāl-al-Mulk and caused his defeat by Mahmūd Shāh. During Nadīr Shāh's invasion in 1737 we read of the Kāhbarīs being ordered to dispute his passage, but they seem to have offered but little resistance. Their only concern was to make what profit they could out of the passage of armies or the traffic through the Khātabī Pass, and they were left as a rule unmolested in their own hills. The same condition of things continued during the Sikh rule, and after the annexation of the Peshawar country to the British empire in India their independence was still respected and they enlisted freely in the frontier regiments. Allowances were made to them to keep open the passes, which led through their country. Troubles arose in connection with the Khātabī Pass which was often closed by internal funds in spite of the allowances received. The clan principally involved was the Adam-khel, and in 1877 a punitive expedition was undertaken against the Dṅawtwāra east of the pass. Even this led to no permanent settlement, and twenty years after a much more serious war broke out. Religious excitement spread rapidly among the Afghan tribes along the British border in 1897 and Āfīlis was preached by a Mulla of Hadža in the Shāhkīlī country. The Afridis were not at first infected, and it was only after a serious outbreak among their northern neighbors the Māmūlūs that a warlike feeling grew among the tribes near the Khātabī Pass, especially the tur-
bulent Zakka-khāl, and an attack was made on the fort of Landi Kotal in the past, itself garrisoned by Afrīdī militia. They made a good defence but ultimately surrendered. The rest of the Afrīdīs were drawn into the quarrel, and the Usūkštīs joined them, with the result that the military power of the Usūkštīs was extinguished. In the south of the Usūkštī country, held by small bodies of Sikh troops, were attacked and taken after a heroic resistance. This led to a regular invasion of the Afrīdī mountains by a small army under Sir W. Lockhart, in which there was a good deal of hard fighting. The army suffered severely, but every part of the country was traversed and surveyed, and punishment dealt out to all the disaffected sections. The Usūkštīs had the first of the fighting and soon submitted, and the central sections of the Afrīdīs followed the Zakka-khāl and Kāth-khāl standing out to the last. The country was entered from the south, Kūkēt being the base. Actions took place at Dargel, the Samngua Pass in the Usūkštī country, and the Arghun Pass leading from Mastür to Maidān, and after a considerable halt in Maidān, the force returned down the long Bānī valley. Another part of the force under Gen. Hart followed the Mastür and Warīn valleys to the junction with the Bānī. A further advance was made up the Khāsh and the Bānī valley brought the remainder of the Afrīdīs to terms. The country was thoroughly explored and surveyed by Holdich during these operations. The Afrīdīs have been on the whole quiet during the past ten years, and enlisted in the frontier regiments with enthusiasm immediately after the war. Of late, however, signs of unrest have again appeared especially among the Zakka-khāl, and there have been some raids on the plains.

In the early part of 1908 these raids led to an expedition being sent by the government of India into the Bāz̄ar and Bārd valleys to attack the Zakka-khāl who submitted after a fortnight’s operations. The other sections of the Afrīdīs took no part in the fighting, and themselves induced the Zakka-khāl to submit.

By the Durand treaty of 1893 between the government of India and the emir ‘Abd al-Rahmān the Afrīdīs were left entirely within the British boundary. In 1894 the Afrīdīs sent deputations to Kābul, and endeavoured, but without success, to obtain assistance from the emir. It seems probable that these hardy mountaineers will eventually settle down to a more peaceful life under the British government, which does not attempt to interfere in the internal affairs of the tribes.


AFRIT. [See SHAKHT.]

AFAST (அ), the gallnut as well as the oak tree (Quercus hamata orientalis indica) that yields it. The Arabs, who did not yet know of the production of the gallnut by the gall-fly, considered it as the fruit of the oak tree, produced either at the same time or alternatively with the kernel. In medieval Arabic medicine, the gallnut wasofficial, and was used either in powder form or boiled in wine to make a remedy for skin diseases, and also internally as a remedy for diarrhoea: mixed with honey it was considered as a remedy for the illness of bees. It was also used for the preparation of ink.


AFSANG (ALSO AFŠANG, AFŠAN), the common wormwood (Artemisia absinthium), distinguished from Artemisia pontica, Arabic abš. Like Dioscorea the Arabs distinguish four kinds of a āfšāntī, which, surely, do not correspond with those of Dioscorea: the Greek (φολο), the Nestorian, the Khosrovian and the Turkish (Türk) afšāntī, of which the last was considered as the most bitter and best kind. The curative effect of wormwood as a stomachic, tonic and vermifuge was generally known; it was also not seldom used externally in plasters, ointments, etc.


AFSAR, a Turkish tribe emigrated to Persia, where it formed two great divisions, Kāsimī and Ersāhī, according to Ritter (Athus, viii. 409-409), or Szángi and Kirkt, according to Morier. It consists of 80,000 families scattered in Astarābād, Kermān (Zangān and Kātū-Nūr, Kāzwīn, Hamadān, Teherān, Khosrov, Khorāsān Farsīstān and Māzarānān. It is called after Awtāsh (Afrān-gāh Nārī), or Awtāsh (Rashīd al-Dīn, ed. Berosine, p. 32), the eldest son of Volīzād, third son of Oghūz (Abūl-Ghānā, p. 27); the meaning of the name is: he who is prompt in his affairs (ib., p. 25). Nadir Shah was of the Kirkt tribe, who came to Astarābād with the Mongols and settled under Shah Ismā‘īl towards the north of Mashhad and in the region of Mesh (Māḥdi Khān, Histoire de Nader-shāh, trans. Jones, i. 2-3).

(Č. H. BAOT.)

AFSHIN, title of the native princes (in pre-Islamic times) of the country of Urmān in Asia Minor (about the stretch from Bīrak to Koordjānd and to the south of it the territory on the upper course of the Zarābash). The last Afschān, Haidar b. Kārus (in the sources he is generally called not by his proper name but by his title Afschān), the general of Cālīsh al-Mu‘tasīm, was rewarded with reward and honour for his repressing the dangerous rising of the Khurram under Bābāk and for his victories over the Greeks in Asia Minor. But in 236 (848-841) he was overthrown, accused of apostasy, and in Shāhrūz of the same year (May-June 841) he was made to die of hunger in prison. — The title Afschān occurs also in Asia Minor; in Yōmây (ed. Hoogh), the inqūjād of Sagārān, calls himself Khāshīd of Sogdān, Afschān of Samarqand in the deed of his treaty with Kotabā b. Mulem.

AFSHIN — AFTASIDES.

AFSOS, poetical name of Mir Shör‘ Ali, the son of Sayyid 'Ali Muqaffar Khán, and descendant of the Prophet through İsmán Djafar Şah. His ancestor was a khan in Khorassan. Some of them, Sayyid Bahr al-Dín, the brother of Sayyid 'Ali Muqaffar Khán, came to India and settled at Naurâl, Şayyid Gholam Muqaffar, the grand-uncle of Afsos, came to Delhi during the reign of Muhammad Sháh (1710–1748), and was an associate of Nawsh Şah Mohammad al-Dawla Khán, his father and uncle, Şayyid Gholam 'Ali Khán, were companions of Ūmdat al-Mulk Amîr Khsân. Afsos was born at Delhi, and obtained a liberal education. On the assassination of the Nawab (1747), when Afsos was 11 years of age, his father took him to Patna, and obtained service under Nawsh Djafar 'Ali Khán, commonly known as Mir Djafar; he remained at Patna until the deposition of the Nawab in 1760. He then went to Lucknow, and thence to Haidarábâd, where he died. Afsos settled at Lucknow 2 years before his father went there, and was supported by Nawsh Siyâh Djaq, the son of Isâh Khán, and became an associate of Mirvâzeh Djaq al-Dawla (řahim-dár Şah), the eldest son of the emperor Sháh Al-Amir, who had come to Lucknow from Delhi.

After living some years at Lucknow, Mirzâ Hasan Rijā Khán, the Nâşir of Nawsh al-Dawla, introduced him to the notice of the Resident, Colonel W. Scott, at whose recommendation he went to Calcutta in 1805–1806, and was appointed head Munshi in the Hindustani department of the College at Fort William.

Afsos wrote a Hindustani Dwâna during his residence at Lucknow. He also made there a translation of the Guźînas of Šâh, which was completed in 1814 (1799–1800), under the title of (Border to Error. While at Calcutta he revised the Kulliyât of Sauda, and Hindustani translations of Persian works which had been prepared by Munghis of the college. He also made a translation of the first part of the Řahim-nâma, or a Persian history of Hindustán written by Munghis Sulîman Râ'î of Patilâ in 1707 (1692). This work was completed in 1820 (1805) under the title Râ'îg-Shâh. It was first printed at Calcutta in 1808, an English translation was made by M. J. Court, and published at Allah-Abbâd, 1871 (2d ed. Calcutta, 1884). According to Garic de Tassy (Litt. Hind.) and Spranger (Oudh Cal., p. 198), Afsos died in 1389.

APFINS (Afsn) (f), charm, incantation; secondary form of afshan, derived from ofshidan (comp. fash, fahs, fahsyddan etc., root šal) (Solemann, in G. D. F. iran. Philol., 1, i. 304). This word designates especially now in Persia, a charm against the biting of poisonous animals; certain devishes who pretend to have the power to charm serpents, scorpions etc., will, for some gratuity, communicate their invulnerability to other persons. Often it is one part of the body which is so protected, as for instance the right or the left hand, and it is with this that the animals of this kind must be seized (Polôk, Persians, l. 348).

AFTASIDES, Berber dynasty of Badajoz (418–487 = 1027–1094). Muhammad b. al-Aftas, the father of the founder of this dynasty — which is the 'brother' dynasty of Afsafis (see above) — was a native of Meknès and had come to Spain probably with al-Mansur's Berber troops. But as soon as the Afsafis attained to power they attributed to themselves an Arabic origin and claimed descent from the noble Yemenite tribe of Tügib. It must be said, however, that 'Abd Allâh, the first Aftaside king, was born in Spain, in a place called by Arab authors, Fass al-Balîsî, which Dossi identified with the Campo Calatrava of to-day (Recherches sur l'histoire et la littérature de l'Espagne, i. 204). As early as 401 (1010), Badajoz, of which the governor was a certain Sahâr, had succeeded from the Caliphate of Cordova, and Sahâr had made of it an independent principality. He appointed his counsellor 'Abd Allâh b. Aftas, whom he held in great esteem, his successor. Thus 'Abd Allâh's accession to the throne took place after 413 (1022), the year of Sahâr's death. From the very beginning his reign was characterized by disastrous wars and by the defeat which he suffered at the hands of the 'Abbasid, prince of Seville, and of Muhammad al-Burjâl, prince of Carmona. Al-Muqaffar, son of 'Abd Allâh, who was in command of his father's troops, was taken prisoner by al-Burjâl and did not recover his freedom before the month of Râbi' I 421 (March 1030). Four years later 'Abd Allâh re-engaged himself upon Ibn 'Abbad in a perilsous manner. He had granted the latter the freedom of his territory for his army commanded by his son Isâm. Then he unexpectedly fell upon the latter and massacred the greater part of his soldiers; Isâm and a handful of men succeeded in escaping.

'Abd Allâh died on the 17th Djîmmadul II 473 (30th December 1045) and was succeeded by his son Abû Bekr Muhammad al-Muqaffar. The latter, besides that he had to fear Ibn 'Abbad, the implacable enemy of the Afsafis, was also threatened by Ibn 'Abd-Nâsir, king of Toledo. Upon the advice of Muhammad b. Dâhân, Lord of Cordova, al-Muqaffar and Ibn 'Abbad allied themselves with him in order to offer a united resistance to Ibn Dâhân; thus the two enemies were reconciled for the moment. But soon a war broke out between Ibn 'Abbad and al-Muqaffar and the latter was beaten twince. Then there took place the expedition of Ferdinand I (beginning of 447 = spring of 1055), who deprived al-Muqaffar of several fortified places and imposed upon him a tribute. Al-Muqaffar died in 460 (1068). This prince distinguished himself by his great love for Arabic literature, which was compensated for his want of success in his wars. He wrote a rather voluminous work on medicine, entitled Muqaffâr (comp. 'Abd al-Wâhid, ed. Dossi, p. 52).

After al-Muqaffar's death, his son Yahyâ, who later took the surname of al-Munster, ought to have succeeded him; but his other son Omar, then governor of Evora, declared himself independent. Thus the two brothers reign together.
for several years, Omar over the western and Yahya over the eastern provinces. According to certain authors some were taken place between the two brothers as well as between their allies, but this can not be established with certainty. Yahya died in 473 (1081), and as he left no son, Omar, who took the name of al-Mutawakkil, became sole ruler of the kingdom. The latter like his father was more prominent on account of his literary taste than of his military exploits; his name was chiefly immortalized by his secretary, the poet Ibn 'Abdun (q.v.), who later mourned over the fall of the dynasty. But his caliphate was long. From the fall of the rest, the old state of walled towns was not restored; Alphonso VI of Castile incessantly invaded the Moslem territory, and in 478 (1081) he even seized Toledo. The Musulman kings al-Mutawakkil, 'Omar the Aftasid of Badajoz and 'Abd Allah of Malaga decided to call the Almoravide Yusuf b. Tughffin to their aid. The latter indeed was not slow in responding to their call; he defeated the Christians in the battle of Zallakeh (12th Rajab 483), and returned to Africa. But his success stimulated his eagerness for conquest, and in 486 (1093) he gave his general Sir b. Abi Bekr the order for subjugating the Aftasid kingdom. Badajoz fell into the hands of the Almoravide general in 487 (1094); 'Omar and his two sons al-Fal and al-'Abids were taken prisoners and afterwards put to death.


(M. SELIGER)

AFUW = "very forgiving". — Al-AFUW, one of the 99 names of God (see Allah).

APYON (απειγόμενος, dim. of ἀπειγός, opium, i.e. the inspissated juice of unripe poppy capsules, 7th-8th centuries A.D., see P. Tischendorf, Alphabeticum, p. 319). From the first to the twelfth century of the Christian era Asia Minor seems to have been the only source of supply of opium for trade. From there the Musulmans spread it by means of their warlike expeditions over the whole Islamic empire, so that opium is now cultivated in East India, Persia, Asiatic Turkey, Egypt and China. The production of opium was already described by Dioscorides almost in the same manner as it is still produced in Asia Minor: incisions were made in the defoliated capsule, and on the following day the juice, which had oozed through them and become thick, was removed and kneaded into small cakes. The effects of opium as a medicinal drug, and chiefly its being an article of commerce, were from ancient times accurately diagnosed and tested.

Bibliography: Kazwini (ed. Wusten), i. 282; Ibn al-Ballath, al-Qirrain (Ibn, 1049), i. 45; Abul Masan al-Muwaflak, Kitalk al-kubra (ed. Seligman), i. 36; Ibn al-'Aswam, Kitalk al-futakat (trans. of Clément-Müller), ii. 1, 128 et seq. (on the cultivation of the poppy in gardens). (HELL)

At-APZARI, the mugh of the minister and poet Ahmad al-Din As'ad b. Nour, according to Hajji Abiad. Hassun Fastel (Fawwād as-Sulayhi, Shi'ah, 1373, i. 331; ii. 179, 333). After or Abzu is a small town of Fâra, south of Shâm. (Bâl. geogr. avâl, el. de Goeje, ill. 447, note 1). [See AL-],&nb
AGHA MUHAMMED KHAN, founder of the Kaghaz dynasty in Persia, son of Muhammad Hassan, born of Faith 'Ali Khan born in 1155 (1742). When still a child he was made a eunuch by order of 'Adil Shah. On the death of the madār Kurn Khan Zend, he retired to Astrakhan; turning to his advantage the disturbances of Persia at that time, he made Tehran his capital and declared himself a king there in the beginning of 1201 (1786). He struggled for eight years with the last prince of the Zenal dynasty, Lutf 'Ali Khan, who fell into his hands through treachery, and perished under fearful tortures in 1209 (1794).

A successful expedition against the Russians (1810 = 1795) re-established peace on the north-eastern frontier, another expedition to Georgia tore away the latter country from Russia; Agha Muhammad escaped a conflict with the latter power only thanks to the death of Catherine II. He seized the prince Shahrubuk, grandson of Nadir Shah, who, though blind, continued to reign in Meshhed, and by torture extorted from him the diamonds which the conqueror had brought from India, and ten thousand pieces of silver with which he anciently endowed a madrasah. At the age of 55 he was assassinated (1211 = 1796) by two slaves whom he had condemned to death, and was buried at Nadijf (Meshhed 'Ali). His nephew Bābā Khān, who took the title of Fath 'Ali Shah, succeeded him to the throne. Agha Muhammad founded by violence and force a dynasty, whose chief merit consists in its restoring to Persia a peace which has remained until now.

AGHĀ (Turkish: "tree, wood"); a secondary form in East-Turkish piğāh, a land measure designating the principal distance at which a man placed between two others can make himself heard by them, thus something as a measuring of a mile. A verse of Mir 'Ali Shah names it at 12000 piğāh (double cubit, the length of the arm from the shoulder to the end of the middle finger); another verse of Mahmūd Katt estimates the dimension of the earth at 140000 piğāh. Pietro della Valle (Foyerger, iii. 141) thinks the piğāh to be equivalent to a Spanish league, or four Italian miles, and according to E. Fladand and P. Couto (Foyage en Perse, i. 111), it is equivalent to six kilometres (a little less than four English miles).

AGHA KHAN, title of the head of the Indian Shiklas or Khodjas [q.v.]. The present Agha Khan Muhammad Shah, born in 1857, resides at Bombay and writes articles for English periodicals (The Nineteenth Century; East and West). He is the third Agha Khan, for his father and grandfather also bore that title. The latter, called Agha Khan Mahallat (after Mahallat in Persia, to the west of Kurn), was governor of Kurn and Mahallat under Fath 'Ali Shah. Having missedcarried in his revolt in 1838 against the grand vizier, he was obliged to flee to India, Mahallat's father Shāh Khalīl Allah Saiyid Khāκ, assassinated in Yezd in 1817, was son of Abūl Hasan, the governor of Kermān. The Agha Khans claim descent from Hasan Sabbāh [q.v.].

AGHA KHAN, head of the family of the Indian Shiklas or Khodjas [q.v.]. The present Agha Khan Muhammad Shah, born in 1857, resides at Bombay and writes articles for English periodicals (The Nineteenth Century; East and West). He is the third Agha Khan, for his father and grandfather also bore that title. The latter, called Agha Khan Mahallat (after Mahallat in Persia, to the west of Kurn), was governor of Kurn and Mahallat under Fath 'Ali Shah. Having missedcarried in his revolt in 1838 against the grand vizier, he was obliged to flee to India, Mahallat's father Shāh Khalīl Allah Saiyid Khāκ, assassinated in Yezd in 1817, was son of Abūl Hasan, the governor of Kermān. The Agha Khans claim descent from Hasan Sabbāh [q.v.].

Bibliography: St. Guyard, Un grand maitre du musulman, li. 48 et seq.

(ERICKMAN, loc. cit.) The Peruguese fortress is well preserved and it seems to present inscriptions.

(AGHAM, East-Turkish: "elder brother"); comp. Vakuf, Vachof, etc. Tham et al. (Scriptions de l'Orient Méditerranéen, p. 20, l. 17-18).

'AGHEL, modern-Arabic pronunciation for 'Aqeil [q.v.].

AGHA, East-Turkish: "elder brother"; comp. Vakuf, Vachof, etc. Tham et al. (Scriptions de l'Orient Méditerranéen, p. 20, l. 17-18).

AGHA, modern-Arabic pronunciation for 'Aqeil [q.v.].

AGHA, East-Turkish: "elder brother"; comp. Vakuf, Vachof, etc. Tham et al. (Scriptions de l'Orient Méditerranéen, p. 20, l. 17-18).
AGHÄNÎ (حايني) was a dynasty which ruled over Irkhtyi after the death of his master, the 9th-century Christian era. Founded by Ibrahim b. Al-Aghlab al-Mu'addin, the governor of Zabila, the dynasty lasted for several centuries until it was overthrown by the Fatimid Caliphate. The Aghlabids were a Berber dynasty that controlled a large part of North Africa, including modern Tunisia, Algeria, and Libya.

The Aghlabids were known for their patronage of the arts and sciences, and they supported the development of the Berber language and culture. Their capital was Kairwan, and they built many mosques and universities, including the University of Kairwan, which was one of the most important centers of learning in the Muslim world.

Ibrahim b. Al-Aghlab is said to have been a scholar and a poet, and he is credited with the development of the Berber language as a literary language. He is also said to have been a patron of the arts, and he is credited with the construction of many buildings and monuments in Kairwan.

The Aghlabids were overthrown by the Fatimid Caliphate, which was founded by the Abbasid Caliph al-Mu'tasim in 909. The Fatimids were a dynasty of Persian origin, and they were led by the Caliph al-Mu'tasim himself.

The Fatimids quickly took control of Kairwan and the surrounding areas, and they continued to promote the arts and sciences. The Fatimids are often remembered as one of the great dynasties of North Africa, and they left a lasting legacy in the region.

In summary, the Aghlabids were a Berber dynasty that ruled over a large part of North Africa for several centuries. They were known for their patronage of the arts and sciences, and they left a lasting legacy in the region.

ABBASID (عباسي) was a dynasty that ruled over Moslem lands from the 8th to the 13th centuries. The Abbasids were descendants of the Prophet Muhammad's cousin, Abbas b. Abi al-Abbas, and they were the first dynasty to rule over the entire Islamic world after the death of the last Umayyad Caliph Harun al-Rashid.

The Abbasid Caliphate was centered in Baghdad, and it was one of the most powerful empires in the world at its height. The Abbasids supported the arts and sciences, and they built many mosques and universities, including the University of Kairwan, which was one of the most important centers of learning in the Muslim world.

The Abbasid Caliphate was overthrown by the Fatimid Caliphate, which was founded by the Abbasid Caliph al-Mu'tasim in 909. The Fatimids were a dynasty of Persian origin, and they were led by the Caliph al-Mu'tasim himself.

The Fatimids quickly took control of Kairwan and the surrounding areas, and they continued to promote the arts and sciences. The Fatimids are often remembered as one of the great dynasties of North Africa, and they left a lasting legacy in the region.

In summary, the Abbasid Caliphate was a dynasty that ruled over Moslem lands from the 8th to the 13th centuries. They were known for their patronage of the arts and sciences, and they left a lasting legacy in the region.
AGHMAT, a place to the south of Marrakush. Agmat is now a vast agglomeration of fields, gardens and earth houses, abundantly watered and shaded by trees of various kinds. It is one of the prettiest spots of that region. It belongs to the ga'îdate of Massûmîa. At a distance of two or three kilometres from it is Warika, a large village with an important mellâb (Jewish quarter), which constitutes a separate ga'îdate. Both countries are irrigated by the Wadd Agmat which comes forth from the Atlas at Warika: the latter is the most and a foot of the mountain and even on its first slopes. The Wall Agmat furnishes numerous régia, one of which goes as far as Marrakush and contributes to furnishing the towns with drinkable water.

Before the foundation of Marrakush, Agmat was besides Nûfis, the chief town of the region; it is mentioned as having formed a part of the Ifridlîs empire. Later, before the Almohad invasion, it is found to be occupied by the Maghribis; the last emir was called Leghût or Lajût b. Yûsûf, the husband of the celebrated Zinâb, who later married Abû Bekr al-Lamutî and afterwards Yûsuf b. Tâghîn, the founder of the Almohad dynasty. Agmat was taken in 449 (1057-1058) by the terrible arroubâtîn, and Leghût sought shelter with the Tâdûs. After Marrakush was founded in 452 (1062), Agmat lost its importance and since then has not ceased to decrease. Al-Kindi says that before the foundation of Marrakush, distinguished between two Agmats: Agmat-Allân and Agmat-Wartha. Perhaps Agmat-Allân is identical with the Agmat of to-day while Agmat-Wartha would correspond to the present Wartha; unless Agmat-Allân be Iggil or Allân which is 7 or 8 km. NNE. At any rate the historical Agmat seems to answer to the place which is still called Agmat. There is still an old madrasa; large enough and numerous tombs are found there. Perhaps it is there where we must look for the tomb of the unfortunate al-Mu'tamid, the last emir of Seville and of Cordova, whom Vysof b. Tâghîn exiled to Agmat and whom he kept there as a prisoner. Al-Marrakush made a touching account of his captivity. This tomb existed still in the 15th century, but we do not know what has become of it; now, the access to this madrasa being strictly forbidden to Christians and Jews. Around the madrasa there are found vestiges of old brick buildings, of a stone bridge and of old earth cunnovellations. In the time of Leo Africanus, Agmat was already in utter decay; still pilgrims are yet made to the saints of Agmat. The region remained celebrated on account of its fresh water, its shady trees and various fruits which supply the market of Marrakush.

AGHRIDAGH or EGHIRIDAH. [See AGRABAT.]

AGRA, capital of the district of the same name in British India, situated on the right bank of the Jumna River. In 1901 the city counted 93,500 inhab. (about a quarter of whose Mussalmans), the district (1945 square miles) 106,054 inhab. — Agra is renowned for its many magnificent buildings from the time of the Moghul dynasty. Several of them, as the Moti-Maajid (erected in 1654 by Shah Djiîhân), the Nâginâ-Maajid and the Mina-Maajid, the public and private audience halls (dowlâ-i umûs and dowlâ-i khâzir), the palaces known under the names of Shish-Mahall, Khânâg-Mahall, and Dâhângir-Mahall are within the spacious citadel. (21 km = 14 miles in circumference, built by Akbar) surrounded by a moat and a wall 72 ft. high; access to that citadel may be gained by two gates, while a third gate on the side of the river is closed. On the opposite side of the river is the tomb of İmâm al-Dawla [q.v.]; the most famous monument of Agra is the Tâj-Mahall [q.v.]. For the rest the area of the present city is only about the half of what it was in the flourishing time of the Moghul dynasty.

History. — Agra has been known since the Lodî [q.v.] dynasty ruled India, and yet Akbar only made it his residence, in which he also died (1605); his tomb ornamented by a monument, however, is not in Agra but in Sikandra [q.v.], which is at a distance of 3 km. (about 5 miles). The name Akbarâbâd given to the city in his honour fell later into oblivion. His successors resided only now and then in Agra, and Awarâbâd removed his residence to Delhi. In 1770 the city was taken by the Marres, who occupied it with a short interruption till 1803, when Lord Lake subjected the city to the English rule (battle of the 17th October 1803).


A'HAD (A.), pl. of ahd [see next art.], meaning unit in arithmetic. In the science of tradition it is used as an abridged pl. of khâlid, which are, as contrasted with wâlid [q.v.], health communications which come not from a larger number of trustworthy companions (a'hd), but from a single person. By means of liifid, i.e. further extension by different liifid ways, the a'hd tradition was raised to the rank of mukaddim. The discussion of the question: to what extent the a'hd contain positive science and may serve as a criterion for the practice, forms one of the most conspicuous chapters of the whole science.

AHAD — AHIH — DHIMMA.

From a Shi'ite point of view: Djamal al-Din al-Amili, Mubarak al-nil (Lahouc, n. d.), p. 107.

AHAD (a.), a numeral "one"; also surname of God (see WAHID). Ya'qub al-ahad, the first day of the 'waxing.'

AHADI, the cavalry guard corps in the army of the Great Moghul.


AHADITH (a.), traditions. (See HADITH.)

AHADIYAH (a.) = unity, technical term in philosophy denoting simply the indivisibility of God's unity, which in the teaching of the Sufis constitutes the highest degree (marbathah) of the divine Being. Comp. the definitions in the Dictionary of the Technical Terms (ed. Leen), p. 1469.

AHAD, pl. of "ahdd, command, covenant, alliance; hence wa'l-ahad = successor to the throne by virtue of a decree of the reigning prince; ah-allah, the people of the covenant." (See AHADITH.) Those, who have made a covenant with the Musulmans, namely the Christians and the Jews (see ABAD), are considered as "people of the ground." Further, "had" means the document itself which contains the regulations of the alliance; hence al-ahad-ahad, the "Old Testament" and Ahl-al-Djrayd, "the New Testament." (See AHADITH.)


Bibliography: Brockelmann, Gesch. d. arab. Literatur, ii. 255; Kay, Yemen, its early medieval history, pp. xviii et seq.

AHADATH (a.), pl. of hadath (q. v.).

AHIH, Turkish poet, whose real name seems to have been Beili Hasan (Hasan with the mole). His father Sidi Khoudja was a merchant in Tetuan (not far from Casablanca). After the latter's death Ahi left school, became an inconstant and chosen for him an occupation of a scholar, but he did not for a long time advance any further than the degree of a candidate (milâbân), because he declined the position of Muderer in Bayyad Pasha's Medresse in Brusa. Finally he obtained a similar position less important position in Ksar-Ferya (Herboron), where he died in 1252 (1857). He left two unfinished poetic works, of which the titles are: Khawar m-Shirku and Hüm u-did. The latter work is an allegorical poem written in prose interpersed with verse, and is an imitation of Fattat's [q. v.] work of the same title. Gibb has epitomised its contents in A History of Ottoman poetry, p. 296, et seq.


AHKHAF (a.), = the sand dawns. The Arabs particularly apply this appellation to the large sandy desert south of the Arabian Peninsula, an entirely unknown region, visited by no traveller. — It is also the title of the 469th Sura.

AHKAM (a.), pl. of ahkam [q. v.]

AHL (a.), originally meaning "those who occupy with one and the same (Habse, Ahd), thus family, inmates." Therefore al-ahd means "the household of the Prophet, his descendants." When the ahb (pl. ahbâf) of a town or a country is spoken of, it denotes its inhabitants, sometimes, as in Medina (according to Burton), especially those who were born there and own houses. But this word is often connected with other notions, and then its meaning is still more subtle, so that it may mean so much as "sharing in a thing, belonging to it," or "owner of the same," etc. Some of the compounds with ahb mean in the following:

AHL AL-AHWA' (a.), sing. kaum, "predilection, inclination of the soul;" comp. Kur'an vi. 151) is according to the view of the orthodox theologians the appellation of the followers of Islah, whose religious sects in certain details deviate from the general ordinances of the Sunna; comp. Zaitser, d. Deutsche, Monatsh. Gelehrten, iii. 359. As examples there are mentioned: Dailiurî, Khadiïri, Rawadî, Khwârizmi, anthropomorphists, Mâfisîsî. From the above definition it may be inferred that in the sense of Musulman theology it is not proper either to designate these tendencies as sects.

AHL AL-BAIT (a.) = "the people of the house, of the family." With reference to the Korân, xxxii. 33, the Shi'ite and in general the Muhammadians friendly to 'Ali attribute to "Ali, Fatima, their sons and their consecrated, to whom alone they restrict this appellation, the greatest social and spiritual merits as well as the greatest influence on the political rule and religious guidance of Islam. These idea comes to the surface in a more or less exaggerated form with regard to the 'Alids according to the views of those spheres [see above]. In a notice by Ibn Sa'd (iv, 59 verso) the appellation Ahi al-bait is contrasted with Mahdîs and Ameen, and referred to the Prophet's family. In Sunnite exposition, the notion of Ahl al-bait is in several ways extended to the branches of the Banu Hâshim including their Marwî (see Mawla), who in the sense of the law must not be admitted to the partaking of the qadda; see the codes, e. g. Kadiri, Muhammad (Kazan, 1850), p. 233; Nawawi, Nâzîya (ed. Van den Berg), p. 345; Ibn Rasûl al-Ghazzî, Fatâh al-akhârî (ed. Van den Berg), p. 425. The Sunnite interpretation accepted for the most part, does not restrict the ascertainment of the term to Hâshimides descended in a narrower or wider sense, but numbers among the Ahl al-bait all the wives and children of the Prophet, and also Ali, his son-in-law, who prevents the specially "Ahdib interpretation [comp. also Al.] See the commentaries to Korân, xxxii 33 and 34 to Abu-Dahshîr, Bayâtî al-mâfisî, Nâhî, 30 (al-Kasâbanî, vi. 151). An exhaustive treatise in mini-Siûtes spirit on the compass of the idea of Ahl al-bait is to be found in Ibn Hâşîjs, al-Hasanî, al-ahdîn al-mukhabîrî (Cairo, 1372), pp. 37 et seq. (Golzheier.)

AHL AL-BIDA' (a.) = the people of innovation, i.e. sectarians.

AHL AL-BUYÛTAT (a.), originally denoted those that belong to Persian families of the highest nobility (Noldeke, Gesch. d. Perser, ii, Araber zur Zeit der Sassaniden, p. 71), then, the nobles in general. Other meanings are given by Dusky, op. cit., p. 131.

AHL AL-DAR (a.), = the people of the house, in the Almohad hierarchy the 6th order.

AHL AL-DHIMMA (a.), the Jews and Christians, between whom and the faithful there is according to Musulman law a certain legal relation (see DJIMMA).
AHL AL-DJEBEL (אִילָה אל-דַּזְבֶּל) are "mountaineers", particularly in Palestine the Bedouins of Hawrán.

AHL AL-FARID (אִילָה אל-פָּרִיד), the legal heirs of the first disciples according to Muhammadan right of succession. [See FARID].

AHL AL-HADITH, also تاریک EL-HADITH (אִילָה אל-הָדִיחֵת), the people of official traditions. [See Hadith], as contrasted with the people of their own judgment (ra‘itî) and with the sectarianists in general. In India the Wakhêhah [q. v.] call themselves so.

Ahl-ỉ Haqq (אִילָה אל-הָאָק), "the people of the truth". [See IHSAN].

AHL AL-HAWA (אִילָה אל-הָוָא), "libertines".

AHL AL-KABALA (אִילָה אל-קבָּלָה), a synonym of ahl al-Dhimma [See Kabala].

AHL AL-KIBLA (אִילָה אל-קִבָּלה) is "the people of the Book", a vocabulary of the Prophet (Muhammad himself, Alli, Fatima, Hassan and Hâlin). For the origin of the vocabulary see the tradition quoted above under AHl AL-MAYT.

AHL AL-KITAB (אִילָה אל-כִּתָּב) is the "people of the Book", Muhammad calls to the Jews and Christians, in distinction from the heathen, on account of their possessing divine books of revelation (Tevrîr = Korâh; Zolânk = Sûlêlit; Sâîdî = Gospel), which, it is true, they transmit in a falsified form, but the recognition of which secures for them a privileged position for the heterodox. In contradiction to the heathen, Muhammad granted them (Korân, ix. 20) after their submission free public worship against payment of a poll-tax (gîyâz, q. v.). The pious observance of the special conditions laid upon them ensures them implicitly the protection of the Mussulman authorities (as moskîlam or ahl ad-Dhimma = protèges in accordance with an agreement). Violation of this defensive alliance with the Ahi al-Kitâb is considered a heinous perfidy. Of course the proceedings of the Prophet with regard to the Bani Nadir and Bani Kursâia cannot be taken as a model. In spite of all fanatical sentiment expressed in odious terms the following principle in the form of Muhammad's saying has been set up: "He who wrongs a Jew or a Christian will have himself (the Prophet) as his inditer on the day of judgment." (Delphort, p. 162). Likewise in the ancient instructions for the generals setting out on expeditions of conquest as well as for administrators of the provinces stress is always laid upon the clause that the subjects of Ahl al-Kitâb must not be disturbed in their public worship and must be treated with humanity. To be sure after the death of the Prophet, who had begun himself with the expulsion of the Jews, permanent stay in Arabia itself was interdicted to them. The Mussulmans based themselves on a saying supposedly uttered by the Prophet in his last hour, the purport of which is "two religions may not dwell together" on the Arabian Peninsula. (Muhammad, iv. 71) comp. Rashîd's commentary as to the geographical limits, a principle which is pretended to have been applied already by Abû Bekr in his message to the Christian inhabitants of Najîrân (Tabari, i. 1887; 11). The restrictive, special conditions, which became always more oppressive in proportion to the increase of spirit of intolerance, are codified in their oldest form in a document which passes for the "Akhā Omayr, the treaty of Oumar" (with the Christians of Jerusalem), but which is certainly a production of a later epoch (de Goeje, Mémoires sur la conquête de la Syrie, 2nd ed., 1840 et seq.). This document is the basis of the interconfessional legislation in Islam, and it has been further developed in the codifications according to the ruling opinions of their respective authors. With the right of free public worship the following question remained as the leading one: To what extent may the Ahl al-Kitâb erect new prayer houses or restore old ones? It always gave rise to renewed negotiations. One may conceive that in different law schools in spite of the maintenance of the principles differences with regard to the treatment of the Ahl al-Kitâb from the point of view of religious right became manifest. The principal differences appear in the questions of the Lâhâhāt. Ahl al-Kitâb (if the Mussulman may partake of what they slaughter) and of the Munšâkahāt Ahl al-Kitâb (to what extent a Mussulman is allowed to marry a wife of them). The assumption that the books which the Ahl al-Kitâb possess are falsified and that they concealed their true contents (Korân, ii. 73; iii. 64; v. 15; vi. 91), as well as the belief that Muhammad, his mission and the victory of the Arabs and Islam are foretold in the Holy Scriptures of the Jews and Christians and that the Ahl al-Kitâb rendered obscure these prophecies by false interpretation called forth an extensive polemical literature, the materials for which the Mussulman theologians received in the first place from converts. With regard to the Jews a particular subject of polemics took rise on the formation of the makhâ al-sharî'ah, i.e. the abrogation of the divine laws affirmed by the Mussulmans and denied by the Jews.

Islam extended very early the sphere of the Ahl al-Kitâb beyond its original limits. Supported by the statement that Muhammad adopted the gîyâz from the Persis in Haßân (Bahrain), the Mussulmans included the Mâllûs too in that class. The time of Caliph Mâmûn (815 = 890) the heathen of Haßân succeeded in suggesting to the Mussulmans that they were the Saûhîn mentioned frequently enough in the Korân among the believing nations, and that they possessed books of revelation brought to them by ancient prophets (Chwolson, Die Schneller, i. 141). In the 14th century s. Musliman prince in India allowed the Chinese, against payment of a gîyâz, to keep up a pagoda on Mussulman territory (âh. Bâna, iv. 2). The state of interior affairs in India brought it so far that verifiable holocausts were considered Ahi al-Dhimmas (îsh, pp. 29, 223). Such extensions could be made only by concession of religious toleration. The two questions alluded to above (the laws of food and marriage) were never taken into consideration beyond the sphere of the Ahl al-Kitâb.


Polemics: Steinmüller, Poles. and apologists. Literature in Arab. Sprache (Abh. für die Kunde
AHM AL-KITAB — AHMED I

AHL AL-KIYAS (A.), those who consider the conclusion by analogy (aflat) justified in inferring the legal decisions.

AHL AL-NAZAR (A.), the philosophers.

AHL AL-SUFFA, more rarely AML AL-SUFFA, isolated form: AML AL-ZULLA (A.), the people (or owners) of the (mosque) vestibule. Among the believing Mekkans, who had accompanied the Prophet in his flight to Medina and among those who emigrated to Medins from other places there were some without means from home, others having left their sphere of action in their native country became poor and suffered from want of food, clothes and a home. Even the far extending charity of the Medinian co-religionists was unable to remove entirely the misery that prevailed in those districts. In the meantime a vessel with parched barley, bought with the money of the community, was set up for the poor in Medina near the fountain in the yard of Muhammad's house. The homeless persons encamped under the sufqa, i.e. the northern part of the mosque covered only with a roof but with open sides. They were on account of this also called the guests of Islam. Still on the other hand even very poor immigrants are said to have never entered there. Their number is differently rated (10, 30, 70, 92, 93, 400 persons), as in fact it fluctuated from instance to instance in the earlier time it was certainly greater than later. Sufqa people, who were with regard to their tribe strangers in Medina, were for instance the Ghafritte Abi Tharr, the Yemenite Abi Sa'd, the 'Abisite Hudaifa, the Leithite Wasla etc., further the slaves Abi Muwawa, Abil Ammar, Bilal (an Abyssinian), Khabab, Sulaiman (a Persian), Sulahab (a Greek). Among the persons that were connected with the Prophet Abi Harara is at best to be mentioned the most near the heart of Abi Waqas, one of the ten men (namely the ten most intimate friends of Muhammad), there was one there.

The construction put by many Muhammedan theologians on Korin. Il. 273, 274; vi. 52; xviii. 277 xili. 26, as referring to the Afl al-Suffa gives way for many reasons, one of which is the fact that these passages were partly revealed in Mecca. In later times the Afl al-Suffa were very highly respected, and placed even above the ten (see above), perhaps because, owing to a foolish etymology, they were considered as the founders of Sufism, whereas others emphasized and substantiated by Koran's passages the tenet that all are equal in Islam and that it depends simply on the degree of piety. Legend tells of them among other things that they heard the conversation which Allah had with Muhammad during the midnight travel (which, however, as everybody knows is supposed to have occurred in Mecca) instead of Nezem al-Khakhtai (d. in 430 = 1038) treated of them in his Kitab al-ayyam al-masbi. Taqi al-Dtn al-Sukhit (d. in 756 = 1355) wrote a book entitled Tafsir al-fi'afuli with al-ajal al-suffa, Abul 'Abd al-Rahman al-Sulami wrote Tafsir al-ajal al-suffa. Later on al-ajal al-suffa became the designation for (homeless) jugglers.

AHM AL-SUNNA (A.), the Sunnite, the orthodox people [see SUNNA].

AHM AF (A.), pl. of alif (q. v.)

AL-AMMAR (A.), the red one; also a person's name: the Massaalian princes of Granada were called Haumdl-Al-Ammar. These are a sect.

AHMED, one of Muhammad's names according to Korin, Is. 6, Comp: Spenoner; Das Leben und die Lehre des Mohammed, i. 156 et seq.

AHMED I, fourteenth Ottoman sultan, eldest son of Muhammad III, born in 998 (1590), succeeded his father at the age of 14. Derogating the custom established by Bayazid I Vildrian he had not assassinated his brother: Mufta when ascending the throne. He removed his grandmother, Sultana Saffia (the Venetian Basha), who had ruled over the empire under Murad III and Muhammad III, as well as her confidants. He entrusted the Kapudan-pasha Cicala with the chief command over the troops led against the Persians, who had just conquered Erivan, Akkale Kaas and Kar, but the renegade suffered a defeat at the hands of Shah Abbas I, and died of grief (1604 = 1668). The grand vizier Mustafa Pasha received his order to relieve Buda, in which he succeeded, but on the other hand was forced by bad weather and by the cowardice of the Agas of the Janissaries to abandon the siege of Pest and Gra. A little later he conquered the latter city after which he concluded with Austria the Peace of Sitterok (11th November 1660) and renewed the agreements with France, England and Venice. — About that time the passion for tobacco was spread in Turkey. — Ahmed's grand vizier Murad Pasha, surnamed Qadjja Kuydilja (the old well digger), defeated at Urdugu-Osmans the Kurds Ali Djinubal (3d Radjab 1076 = 28th October 1667), who had rebelled in Aleppo, routed Kalendar Oghlu and Kana Salat at Gokoln-Yalla (8th July 1668), made away with the other insurgent chiefs by assassination and treachery and in this way he re-established peace in Asia Minor. At sea Khatlil of Kushtaria defeated ten Maltese galleys in the waters of Cyprus in the so-called Kana Dijhansun Battle (after the name which the Turks gave the red galleon commanded by Femandet, and which they seized); but his fleet suffered great loss then, especially in a battle against Ottavio of Aragon near Cape Corvo, not far from Chio (1613), while the Ottoman admiral ravaged the country of Malta and chastised the dog of Tripoli of Berberia and the rebellious Maimoses; Spinou was devastated by an incursion of Cossacks. He made peace with Persia, on the renunciation of the tribute of 200 bales of silk paid by the Safawides and of the countries conquered since Salim I and later lost again. Iskandar Pasha reconquered the rebellious Moldavia and on the 26th Ramusul 1026 (7th September 1617) concluded with the Cossacks the Peace of Burzom. Ahmed I died in the same year (23th Dhu-l-Ka'da = 22th November) at the age of 28 after a reign of 14 years.

In spite of the energy he had shown in the beginning of his reign he was weak and undecided and cruel besides, his grand vizier Nasib Pasha, whose arrogance had put him out of humour, was strangled by his order (1023 = 1614). He had the regulations of the emirates of the empire anew and codified them under the title El-Fatwa nebe. The erection of the Ahmediya Mosque on the
AHMED I — AHMED.

AHMED II, Ottoman sultan, born on the 5th Djamād I 1052 (1st August 1642), brother of Sultan Suleyman II, whom he succeeded on his death at Adrianople (26th Ramadān 1102 = 23rd June 1691) and was enthroned in the old mosque of that town. He confirmed Mustafa Koprulu in the office of grand vizier; the latter lost the battle of Shakanen (19th August 1691) against the Imperial and persian on the battlefield. Hâdji Allâh of Merzifon, who took his place, succeeded in having the siege of Belgrade raised (15th Muharram 1104 = 29th Sept. 1692), but a third minister, Sarmelî Ali of Dimetâla, was compelled to abandon the siege of Peterwardein (1106 = 1694). The Ottoman army was more fortunate in Dalmatia than in Poland; Châu, besieged by the Venetians, capitulated. Ahmed II deserted from duty (23th Djamâd I 1106 = 27th July 1695). The tax collector was a melancholy disposition and very insensible; he was fond of hunting, but was addicted to drinking.

Bibliography: Hammer-Purgstall, Gesch. des osman. Reiches, see index; Râghid, Turcîl, iii. 202; Guhlîni ma'âlaflî, ii. 503—1014; Mustafa Efendi, Nâsâli es-senâmî, ii. 8—11.

AHMED III, Ottoman sultan, succeeded his deceased brother Mustafa II and was enthroned on the 10th Rabî' II 1115 (23rd August 1730) at Adrianople. He immolated the persons of the revolted Janizaries denounced, but as soon as he entered Constantinople he dismissed the Bûndanjî corps and replaced it by a levy (the last of that kind) of 1000 Christian boys. He had several Janizary chiefs executed or sent them into exile, and depopulated the inaccessible Bûndanjî Muhammed, who was, however, reinstated. The Muharram 1118 = 3rd May 1756. The Mustafa ravaged the country around Asia Minor and defeated the Turkish troops in 1121 (1709), Charles XII of Sweden, who took to flight after the battle of Pollawa, sought shelter on Turkish soil; that king, called by the Turks denem bâkî (iron head), seems to have undertaken his last campaign on the vein assurances of the grand vizier that the Khan of Crimea would send his Tartars to his aid. The emir, uttering the Bajrîl to the affairs of the State was the signal for war with Russia (1123 = 1711). At the very beginning of the campaign Peter I, humbled in his retreatments of Horiste near Kish between the Pruth and the swamps, would have been compelled to surrender had not Catherine I been ingenious enough to sacrifice all the jewelry she could procure, sending it as a present to the grand vizier, by which means she obtained Ahmed II's signature of a truce and the dismantling of several towns. Still the treaty was not carried out in its totality, modifications having been introduced into it the following year. War broke out with Venice on account of the Montenegro refugees in Cavaro; the sultan himself took the command of the troops; Tunis and Corfu capitulated; Argos, Nauplia (Napoli di Romania) were taken as well as the rest of Morea and the last Venetian possessions in the Archipelago. In the war with Austria, the Turks were defeated under the walls of Peterwardein (5th August 1716) by Prince Eugene. Ahmed II detached Ali Pasha from his garrison to attack a fleet having perforated his headfore. Tenemur surrendered to the Imperial and also Belgrade in consequence of an unsuccessful battle lost under its walls (16th August 1717). Dâmid Bârîm Pasha brought the war to an end by the treaty of Passarowitz (21st July 1718). The Turks, turning to their advantage the advance of the Afghan into Persia and that of the Russians into Shirwan, occupied Geneza, including Tiflis (1123 = 1723), and seized Kâbi in Persia (1136 = 1734). A partition-treaty with Russia (24th June 1724) was brought about, but in order that the clauses favorable to Turkey should be observed it was necessary to continue the war with Persia: Hasan Pasha seized Hamam-lûn (Huart, Hist. de Bagdad, p. 145); Erivan capitulated; Tiflis was besieged without success, but was taken the following year (1137 = 1724); the campaign ended with the defeat of the Turkish army, commanded by Ahmed Pasha, in the plain of Andranok (27th July 1725). The Turks brought about an honourable peace. Under the reign of Ahmed III, the first three-deckers, built in Turkey, were launched at the Golden Horn; a porcelain factory was established in the ruins of Hebdoumon (Takah fûr Serail); five new boats or reservoirs were constructed to supply the capital with water; the Hungarian renegade Bichth founded a second Turkish printing house. The first successes won by Tahmasp Kûl Khan (Nafr Shah), general of Shah Tahmâsp, induced the Janizaries to rebel, and the execution of the grand vizier and two other persons of note (13th Rabî' I 1143 = 1st October 1730) did not satisfy them. — Ahmed III abdicated and his nephew Mahmd II was put on the throne; he died, as supposed, by poison, on the 20th Safar 1149 (30th June 1736). He was of a frivolous character, very fond of birds and tulips, and spent his time in diverting the Îmam-ul-Mulif, who retained the influence. He nevertheless was clever enough in choosing treacherous ministers who rendered his reign illusory.

Bibliography: Hammer-Purgstall, Gesch. des osman. Reiches, see index; Guhlîni ma'âlaflî, ii. 1050—1251; 1288; Râghid, Turcîl, iii. 3—390; Mustafa Efendi, Nâsâli es-senâmî, ii. 21—36.

AHMED (Abû 'Ali) b. ÂBî BEKKE MUAHMED b. AL-MUGAFFAR b. MUQTADî, of the dynasty of the Shâhînâyî princes, was安装 to Khorasân as governor in the place of his father, fought successfully with the Bûrûzids and Zïyûrîds and conquered Râïf (conclusion of peace in Djamâd I 331 = Febr.-March 943). Having been deprived by the Sûmânid, Nîbî b. Nâpî in consequence of the complaint of the population (333 = 945), he undertook in the beginning of 335 (August 946) a rising in the name of Prince Ibrîhim b. Ahmed, the viceroy of Khorasân, crossed the Amîl, camed Nîbî to flee to Samâkand and had the prince received in Buchhâr in the name of Ibrîhim (Djamâd I 335 = December 946—January 947). Shortly afterwards he
had to leave the town on account of the hostile attitude of the people towards him, and retired to his mother-country, Şuğlaşyan (Ramadan 335 = Febr.-March 947); the princes (two other brothers of Nūjī besides Ḫūthānī are mentioned) allied themselves with Nūjī and surrounded him. After his entry into Biğahat (Ramadan 335 = March-April 947), Nūjī broke his promise and had all three princes blinded. Ahmed gathered on the upper course of the Amīn against Nūjī a coalition of all the vassal princes; beaten in the open field, he successfully held his own in his mountains. Peace was concluded in Zjumādā 11137 (December 948); Ahmed remained prince of Şuğlaşyan; his son Abī-Ḥajī Ṣaʿīd went as a hostage to Biğahat, where he was received with great honours. Towards the end of 940 (May 952) he was again appointed governor of Khorāsān; he then brought order in his province and renewed the war with the Biğaid, which, however, was soon afterwards brought to an end by a treaty of peace. This treaty was rejected by Nūjī and Ahmed was deposed; supported by the Biğaid Ahmed rebelled again, made an attempt to recite in his name and that of Caliph al-Mu'tāfī (whither not acknowledged in Khorāsān), but already under 'Abd al-Malik I (q.v.), on the advance of his successor Bektār b. Malik, he was compelled to leave his province; he died in the end of Randall 344 (November 955), shortly after the conclusion of peace between the Śimāsides and the Biğaid; his remains were brought to Şuğlaşyan.

The accounts of Ahmed by Ibn al-Abīrī and Gāhdī (Zain al-abdīr; extracts by Barthold, Turchiustin in the time of the Mongol invasion, i. 8–10) seem to be borrowed from a common source, probably from the Tūrāīa remāk Khorāsān of al-Sallānī (comp. about this work, Barthold, loc. cit., ii. 11 and Orient. Stud. Th. Nūdhez gurami, i. 174), a contemporary of Ahmed. Comp. also Ibn Ḥuwaqī (ed. de Goeje, p. 350) for Ahmed's great qualities as governor.

AHMED b. ABB ASH HUWAI, a vizier. He began his political career as a secretary and shortly after the accession of al-Ma'mūn was made vizier. He exercised soon great influence over the caliph; it was he that urged to confer the governorship of Khorāsān in 825 (841) upon his brother Abī-Ḥajī b. al-Ḥusain, then governor of Bagdad. Al-Ma'mūn had already appointed Ghasānī b. 'Abd governor of that province, but when Ahmed pointed out to him that Ghasānī was unequal to such a difficult task and stood security for Ẓahir's loyalty, the caliph let himself be persuaded to put Ẓahir in place of Ghasānī. In the meantime the shrewd Ahmed is said to have made Ẓahir a present of a census, whom he ordered to poison his master in case he would manifest rebellious leanings. Thus when Ẓahir omitted the caliph's name in the 207 (822), and by that actually refused obedience to the 'Abbasid government, al-Ma'mūn ordered his vizier to depart immediately to Khorāsān and call the rebel to account. Ahmed could with great difficulty obtain a delay of twenty-four hours, but still before the expiration of this delay, the welcome news of the sudden death of the rebellious governor arrived at the capital. Just as Ahmed had interceded in favour of Ẓahir, he recommended now his son Ṣa'īd. The latter was thus entrusted with the administration of the province in question, but at the same time al-Ma'mūn sent Ahmed to Khorāsān, to support Ṣa'īd or rather to keep his eye upon him. The vizier pushed forward till Transoxiana and conquered Ẓihrān. The pardon obtained by al-Ma'mūn's uncle, Ẓabrūr b. al-Mahdi, who had come forth as a pretender to the throne and gone around disguised till he fell into the hands of the caliph's police, is also ascribed to Ahmed's influence. — Ahmed is said to have died in 826 (825–826).


AHMED b. ABB ASH HUWAI. [See Ibn Abb ASH HUWAI.]}
the State, Ibn Hansal's trials ceased; he was on several occasions distinguished by the caliph and invited to the Court, even a pension was without his knowledge allowed his family. The renown of his learning, piety and unswerving faithfulness to tradition gathered a host of disciples and admirers around him. He died at Baghdad on the 13th of Safar 210 (July 855).

Ibn Hansal is the subject of fabulous description by biographers. His tomb, around which marvelous stories are woven (comp. Goldziher, *Muhammad*, Stud. v. 257), in the Bagdadian cemetery of martyrs (*ma'āris al-shaabān*) in the Harblya quarter, was for a long time venerated as that of a saint. After it had been transferred towards the end of the 17th (13th) century by the foundations of the Tigris, the veneration was transferred to the tomb of his son 'Abd Allah in the Kortash cemetery near the Sunna Gate, which Tirmid had restored in 694 (1296-1298). After that time the tomb of the son was confounded with that of the father, and the cult of the latter was transferred to the former (G. le Strange, *Bagdad during the Abbassid Caliphate*, p. 166).

Among Ibn Hansal's works, the great encyclopedia of traditions, *Musnad* [*q.v.*], compiled by his son 'Abd Allah, his history, *Musnad*, amplified by supplements (*lanādīf*), containing 28400 traditions, acquired great renown (printed in Cairo, 1311, 6 vol.). Comp. Goldziher, in the Zeitschr. d. Deutsch. Morgenl. Gesellschaft, L. 465-506; M. Hartmann, *Die Traktaten unter Schicht im Musnad des Ahmad Ibn Hanbal* (in the Mitteil. des Seminar für orient. Sprachen zu Berlin, year 9, part 2, Berlin, 1906). The son also supplemented his *Kitāb al-asbāb* (*the book of asceticism*). The *Musnad*, around which a considerable series of secondary works and adaptations was grouped, has continually been the subject of pious reading. From the 12th (18th) century we have the statement that a pious society read this work to the end in 56 sittings at the Prophet's tomb in Medina (Murādī, *Sīh al-Āwar* [*q.v.*]); besides the *Musnad* there has been published Ibn Hansal's *Kitāb al-qalam wa'lam fī al-iḥsān, on the discipline at prayer* (lithographed in Bombay, n. d., and printed in Cairo, 1823). Ibn Hansal, written in prison, is frequently quoted in works of Hanbalite dogmatists: al-Radd 'alā Jawālibi al-Kurān (in *al-Qāfik al-mīl* and in his *al-Nayl* [195-207=810-215]). His religious tone of mind was in creed and law unlawfully determined by the old traditional views. He had the opportunity to exemplify them, when under the caliphs al-Mu'āwīya, al-Mu'āwīya al-Saghrî and al-Wâhîb (212-234 = 833-849) the *Mu'tazila* definition of the dogma was raised to a *confessio fidelis* prescribed by the State and painful proceedings were introduced against acknowledged theologians who would not without reserve profess the doctrine of the *mawṣul* al-Kurān. Ibn Hansal too was summoned to the *al-Qāfik* (the *al-Qāfik*). Being led to *al-Qāfik* in chains, he remained on his way the news of the caliph's death. Under the latter's successor he patiently submitted to corporal punishment and imprisonment, without, even showing any moderation in the stubborn traditional form of confession. Only when under al-Mutawakkil return to orthodoxy was required by
tions put to him by his son Salih and his decisions with regard to them) and answers to the questions of his pupil Harb ( Ibn Kayim al-Luwiya, al-Turab al-kilaniya fi istiyan al-ksany); Cairo, 1317, pp. 251, 259 et seq.). His Fatawa, accessible still to the author just mentioned, amounted to about 15 books (cf. comp. Hift al-abdiyya, Cairo, 1323, p. 221). Still in his lifetime some of his disciples systematized his legal teaching, namely Abu Ya‘qub Ishak al-Kawanshi, who in doubtful cases applied to Ibn Hanbal for oral instruction (Ubahad, Tazhkirat al huwa’iy, ii. 105), and a little later Abu Bekr al-Khaliﬁ, who died in Baghdad in 311 = 923-924 (Ma’sallif Ibn Ahmed b. Hanbal wa-gamii’ wa-wasmiati-buhu; ibid., iii. 17). The latter’s work is still quoted by Ibn Kayim al-Luwiya (d. 751 = 1350), in his al-Manawir fi al-mawjuda (see the appendix to al-Tahara’s al-Mu‘jam al-aghib, p. 271), but certainly not from autobiography. The course of teaching developed under the guidance of Ibn Hanbal’s idea was recognized by the ideology of the orthodox Sunnites as one of the four authoritative mawjudat [q. v.]; it is that of the Hanbalites. Ibn Hanbal, as an adherent of the Abu’l-Hasan school, was the only one of those traditions that was urged by sheer necessity and where possible every law was derived from traditional sources. It compels him to be very indulgent to the hadith and sometimes to admit very feeble traditions as the basis of his decisions. In none of the recognized rites has the prohibition of the hide’ [q. v.] been pushed to such extremes as in the mawjudat named after Ibn Hanbal. Hence a far extending rigorism resulted in all ritual correctness and a more fanatical interpretation than in the general orthodoxy. In dogmatic theology his school clings to the pre-Ahmaditic orthodoxy, even al-Ash’ari himself was compelled, in order to gain a footing in the general conception of the Mussalman, to make several concessions in the deﬁnitive form of his dogmatics, may even to declare expressly that he was in harmony with the teaching of Ibn Hanbal and that he avoided that teaching that was in contradistinction to it (Ibn Anakir; Sitta, Zur Gesch. al-Ash’ari, p. 133). The totality of Ibn Hanbal’s dogmatism may be found in the most concise manner in ‘Abd al-Karim al-Djashy al-Dajawi fi al-ahdab wa al-kalil (Mecca, 1314), i. 48-66.

The Hanbalites, who represent now the most scarce Islamic mawjudat, were in the 8th (14th) century much more widely spread in the countries of Islam. Mukaddas ﬁnds them in Persia: in Jundhan, Ras, Shahrzad and other places, where their religious course seems to have been characterized by extravagances of various kinds. First of all they displayed in those places a particular predilection for the memory of Caliph Mu’awiyah (ed. de Goeje, pp. 365, i. 384, i. 399, v. 407, i. 3). This attachment to the memory of the Umayyads may of course not be intended for his merits as a pious man, but for the caliph recognized by the orthodox in contrast to the favourable feeling for Yazid, in general spread among the Hanbalites, is to be interpreted from the same point of view (illustrations for which in Zeitischer. d. Deutsch. Morgenl. Gelehr., iii. 666, note). In Syria and Palestine, where the Hanbalite mawjudat was introduced in the 9th (14th) century by ‘Abd al-Wahid al-Shibli (Kift al-ins al-dajali, p. 265), it was repre-
(d. 1051 = 1641-1642) and his pupil Muhammed al-Rumlati (d. 1088 = 1677-1678); both lived and taught in Cairo. In the Anwar Mosque the Naif al-Muxtari (a commentary on the Dalil al-filb of Muhammad ibn Yazid, otherwise known as al-Muxtar) was printed in 1228 — i.e. taken as task of Hanbalite instruction.

Abul-Faraqi 'Abd al-Rahman b. Rashid (d. in 706 = 1303-1309) wrote Jamali al-Hamshabi, which is extant in manuscript (see Vollers, Kat. Leipz., No. 706). The literature of Hanbalite law is most copiously registered in the catalogues of the Cairo manuscripts, e.g. 393—301. Comp. further W. M. Paton, 'Abd al-Rahman b. Rashid and the Mihlan (Leiden, 1897) and in connection with it: Goldziher, in the Zeitschr. d. Deutsch. Morgenl. Gesellschaft, ill. 155 et seq.; idem, Zur Gesch. des hamshabi. Bevorgangen (ibid., Liti); Brockelman, Gesch. d. arab. Litteratur, i. 181 et seq.

(GOLDZIEHER)

AHMED b. MUHAMMED TAFAN, the 36th direct descendant of Haun, the son of All, was born at Baouli on the 12th of Spetember 1231 (24th October 1776). He was first educated at Lucknow, then he went to Delhi, where he became in 1222 (1807) a disciple of the famous devotee Sahl 'Abd al-Aziz, the eldest son of Shah Wali Allah. The latter is said to have inspired him with the peculiar religious views for which he became celebrated. After some years of instruction he started on a missionary tour as a religious teacher and reformer. His tenets were somewhat identical with those of the Arbabians Wahihi's in the adoption of a pure and simple form of worship from all superstitious innovations, or veneration for prophets and apostles. His chief disciples, and constant companions in his chequered career, were two relations of 'Abd al-Aziz: Mawlawi Muhammed Ismail, his nephew (author of the Nabi al-mustafidin, an important Hinduist work on the tenets held by the followers of Sadiq Ahmed), and Mawlawi 'Abd al-Hadi, his sometime law. His reputation spread far and wide, thousands of Muslims adopted his religious views, and he was everywhere hailed as the true Khadifa or al-Madhi. One of his biographers, Mawlawi 'Abd al-Ahmid, asserts that more than 40000 Hindus and infidels became converts to Islaam through his preaching.

In 1232 (1821) Sadiq Ahmed set out from his native city on a pilgrimage to Mecca and Medina, staying a few months at Calcutta on the way. On his return to India two years afterwards in 1823 he made active preparations for a gibilal, or religious war, in the Pandhaj, in order to rescue the Muhammadans of that province from the alleged tyranny of the Sikhs. Having enlisted the sympathy and promised aid of his co-religionists at Kabul and Kandahar, he started on his expedition in 1824 (1840) with an army of ten or twelve thousand enthusiastic实实在在, and attacked the Peshawar frontier. After several years of constant warfare, with varied success, a decisive battle was fought at Bhalok in 1245 (1831), in which he was killed, and the remnant of his army took to flight. (BLUSIARDY)

AHMED b. SAIIH. b. HAJJAN, of the aristocratic Dihkhan family Kawakhtyaan (who had settled near Mez, which boasted of Satian descent, governor of Khorasan. In order to avenge the death of his brother, fallen in a fight between Persians and Arabs (in Marw), he had under 'Abd al-Latif stirred up a rising of the people. He was taken prisoner and brought to Satian, whence he escaped by means of an adventurous flight, and after a new attempt of a rising in Marw he fled for refuge to the Kinston b. Ishaq b. Ahmad in Bukhara. Ahmad took an active part in the battles of Khorasan and Raus under Ismail and in the conquest of Satian under Ahmad b. Ismail. Having been sent under the command of Nasr b. Ahmad against the rebellious governor of Khorasan, Haman b. Ali al-Merwyati, he defeated his antagonist in Rab' b. 506 (Aug.-Sept. 918). But shortly afterwards he rebelled himself against the Simniders, was vanquished on the Marghbat by the commandante-in-chief Hamyla b. Ali and sent to Bukhara, where he died in prison in Dhu'l-Hijja 307 (May-June 909).

Comp. Ibn al-Asif (ed. Torb., vol. viii. 26 et seq.) and the same information in a somewhat more circumstantial wording in Gardizi, Zain al-khairan (extracts in Barthold, Turkindan in the time of the Mongol invasion, i. 6-7); evidently there is a common source, probably al-Sallami's Tarikh al-maliki Khorasani (Berlin).

AHMED b. SAIIH, founder of the dynasty which is still reigning in Muzaffar, died in 1775, according to others in 1783. Ahmed descended from an Aslan family which had a long time lived in 'Oman (At li-Sa'd), and during the occupation of that country by the then Sultan 5th b. Sultan he was governor of Sohar. There he managed to stand his ground against the Persians, and afterwards made with them a treaty, which entitled them to Muscat alone, and which obliged them to evacuate the country. Finally he took away from them that town also, whereupon he was elected Imam by the Ibadiite population, but he had his residence in Kasab. In 1750 he undertook a military expedition against Fars and put the Persians to flight; after that the Ottoman Sultan paid him a fixed sum annually. He is said to have also made a treaty with the Great Mogul of Delhi.


AHMED b. TULUN, founder of the dynasty of the Tulkiders [q. v.], the first governor of Egypt and Syria who was only nominally dependent upon the caliph. The career of this Turk is typical — the founders of all the smaller states on the ruins of the Caliphate, crumbled to pieces, acted in the same way. — His father Tulun was brought in 909 (815-816) as a slave to the Court of Bagdad, but rose soon to an important position. Ahmed is supposed to have been born on the 23rd of Ramadhan 220 (20th September 835), but perhaps a little later, and he received a thorough military and theological education — theology he partly studied in Tarsus. He had early the opportunity to distinguish himself, and acquired the favour of Caliph al-Musta'sham, by whom he had later to watch as a prisoner. He did not share in the caliph's assassination, on the contrary he gave him a peaceful burial and then
he returned to his Turkish countrymen in Samarrâ. Shortly afterwards his stepfather Nâyâkhâkî, having been invested with the governorship of Egypt, appointed him his lieutenant, and Ahmed entered Fustâṭ on the 230th Ramadân 554 (15th September 668).

Ahmed's first endeavor was to take to his bands the administration of the finances in addition to the military command. But Ibn Mudâblîr, a clever and skilled financial director, notorious for his introduction of new imposts, endeavored to thwart him. Both struggled for years for the administration, in Egypt personally, and in Samarrâ through their respective nominees. Ahmed showed himself as strong as the caliph through his connections, and yet he had to struggle for four years before he succeeded in removing Ibn Mudâblîr from Egypt. Thereupon he obtained the administration of the finances with it the entire disposal of the Budget by introducing a regulated payment of tribute. Before that already a formidable hazard had enabled him to constitute an army in good fighting trim in order to subdue a Súfí rebel — later another person who had estranged him. From that time on, the caliph had authorized him to make a gigantic purchase of slaves. These troops laid the foundation of his power. He managed to bring their number up to 10,000.

Thanks to his elaborate spying system he discovered in due time the intrigues plotted against him in Egypt and in the Court, and made them ineffectual by means of unscrupulous bribery and violent intervention. Thus when the districts on the Syrian-Egyptian frontier were transferred to him, his power became towards the end of 258 (871-872) a factor, which had to be taken into account in Samarrâ.

About the same time the central government became strong again, when Caliph al-Mu'tamid named his brother al-Mawâfîk vice-regent of the empire. It is true that al-Mawâfîk officially had only the eastern half of the empire under his control, while the western half, in which was Egypt, was under the rule of the caliph's son al-Mufâwâjîr; but when hard pressed by the Zanj war al-Mawâfîk endeavored to mobilize also the finances of Egypt for his purpose. Ahmed refused to pay, and an attempt to compel him to it failed, on account of the pernicious exhaustion of the central government. Not long after, the governor of Syria died in 258 (871-872). Ahmed occupied the latter country without that the people dared to oppose him. Ramla, Damascus, Hâleem (Emessa), Hamâs, Halab (Aleppo), opened their gates before him, only An'tiok required a siege necessary. The victor's joy was troubled by the news of the revolt of his son Abbâs, whom he had left in Egypt as his lieutenant. Ahmed hastily returned to the Nile valley, where he soon became master of the revolt. Thus he became ruler of Syria and Egypt, and he appears as such on the coins from the year 266 (879-880).

The latent conflict with the vice-regent al-Mawâfîk was brought to a critical point by the defection of Lutb, a general of the Tulfânides, who, having been left in Syria, went over to al-Mawâfîk. In order to counteract this Ahmed insisted upon the caliph Mu'tamid, who was kept likely, by his brother al-Mawâfîk, to flee for refuge to him in Egypt. He himself hurried to Syria, where, however, his union with the caliph was at the last moment hindered by the vice-regent. Ahmed then assumed the title of defender of the imamate and raised himself in Damascus to the deposition of al-Mawâfîk. This he carried out by a collective farâ'îd obtained from the jurists who adhered to him. Yet he did not think of freeing the caliph by force of arms; rather he availed himself of the occurrence to remove the last remainder of submission to the central government. Al-Mawâfîk in his turn appointed a new governor of Syria and Egypt, who remained only "in paralaxa". Neither did al-Mawâfîk dare to apply to arms for a decision. Both jointly reformulated themselves with cursing each other from the pulpit in their respective countries. A few years later al-Mawâfîk made overtures of peace by officially recognizing the status quo. The negotiations were still in their beginning when Ahmed, who had fallen sick in an expedition to North Syria, suddenly died (Tijû'î, Kâtib 270 = May 584).

Ahmed owed his career to his ability, his luck and his connections. In order to maintain his personal authority, the only thing he had in the beginning, he gave his State a rigid military organization. Turks and Negroes were his main support. To keep these troops in permanent employment was possible only by the increase of financial resources; therefore he chiefly cared for the administration and economy. The withdrawal of the money to Baghdad having ceased, he could freely spend the surplus of the imposts on his own country, and particularly on buildings and what was very natural, he was able to make a display of splendor in his Court. Fustâṭ became a large and magnificent town, a new quarter, al-Kâţîbî, grew up, the Tulfânînî Mosque and other splendid public buildings were erected. It is in this way that Ahmed prepared the soil upon which the dynasty of the Tulfânînîs finished despite the eminence of the central government. This dynasty shows in all its expressions a manifest imitation of the forms that grew up in Bagdad and in Samarrâ under Persian influence. With it a new period of culture began in Egypt (see EGYPT AND TULFÂNÎNÎS).


**Ahmed b. Zaini Dâjjîlar.** [See Dâjjîlar.]

**Ahmed Bâbâ-l-Tulûânî, 1.** Grapher belonging to a family of scholars that produced many kâtîibs. Abûl-'Abbas Ahmed Bâbâ-l-Tulûânî Ahmed b. Ahmed b. Omar b. Muhammad Abî b. Omar b. Ali b. Yahyâ l-Tûûânî, a grandson of Timbûlûkh, was born in the village of Arâwân in the night between Saturday and Sunday the 21st...
Ahmed Baha — Ahmed al-Badawi

Thulthul-Hilidja 960 (28th November 1553), or according to Muhibbi and Wafsiyat, 963 (26th October 1556) — but the former date was a Tuesday and the latter a Monday. — He studied Masulman science under his father, grandfather and several eminent members of his family, and his co-religionists considered him a great Masulite jurist and usulist.

Having refused the offer of Timmuktu by the Moroccans, he was by order of General Mahmuad Zarku put with his family in chains and conveyed to Marrakush, where he arrived on the 1st Ramadun 1002 (21st May 1594). He lost on that occasion more than 1600 volumes, and on the way he fell down from his camel and broke his leg. Sunday the 21st Ramadun 1004 (19th May 1596) he was set free on the condition that he would henceforth live in the capital of Morocco. There he devoted himself to teaching in the Djami al-Sharif and his lessons were attended by a great number of people, among whom were al-Raddadji, the Muffit of Fez, the Qadi Abu'l-Kasim b. Abul-Nu'man al-Ghasabat, Abu'l-Abbas Ahmed b. al-Khut, the author of the Iltumam al-Khunjia, etc. He was several times smuggled with the fatwa, which he held in abeyance.

On the accession of Muliti Zaideh, he received in 1014 (1605-1606) for himself and his relatives which were still alive the permission to return to Timbuktu. He stayed there for the rest of his life devoting himself entirely to teaching law particularly.

"He was strictly just even towards the most humble, and never was afraid to speak out what was right not even before emirs and sultans." He died Thursday the 6th Shaban 1036 (23rd April 1627), or according to Muhibbi, 1032 (6th June 1623), a date which seems to be erroneous. He was the author of more than forty works, of which only the following are known: 1. Nadi al-khidrasi fi-nafsia al-khidrasi (Fez, 1317). 2. Kifayat al-muhammad bi-nafsia man lafi snia (Marrakush), a recast and abridged edition of the preceding work. 3. Two commentaries on Kaliih b. Iskandar's Masulis from the chapter on the nakib till the middle of the chapter on marriage. 4. Glosses upon several passages of the above-mentioned Muhibbi. 5. Hashibta minna al-rafah al-dabili fi makinnittak tahaf Khallal. 6. Fawaid al-muhammad bi-nafsia snia al-shafi'i (Muhibbi of Marrakush, chapter on omia, p. 69, s. 5. of the Paris edition of 1883). 8. Tarbi al-isal al-muzdi al-Wansurthi (unfinished). 9. al-Nukat al-muhsina bi-nafsia al-shafi'i al-muhamdi (unpublished). 10. al-Nukat al-naqib ish-shafi'i al-muhamdi (unpublished). 11. Ghayat al-ajara fi musawat al-fil al-hamuda fi sharh al-filah. 12. al-Nukat al-mustadziyda fi musawathmih al-fil al-filad, al-fil, new edition of the preceding work. 13. Nadi al-amazi fi raffal al-amazi, al-a'mazi. 14. Sharat al-ajara al-Santil. 15. Muhibbi, a treatise against slavery, written in Marrakush. 20. al-Dar al-majid. 21. Hamdi al-arifa. 22. Najat al-arifa; the latter three works are collections of prayers for the

Prophet. 23. A great number of questions about different subjects, three of which are found in the Bibliothèque Nationale d'Alger (Fagon, Catalogue, NV. 538, 22, 180).


(MOHAMED BEN CHIFFOUR.)

Ahmed al-Badawi Safi, one who has for centuries been considered the greatest saint in Egypt; said to have been a descendant of All. His forefathers are said to have emigrated to Egypt about the year 73 (697) in consequence of the troubles in Arabia. Ahmed was born at Fes in the Zaib al-Hasan, probably in the year 959 (1599-1600), and he seems to have been the youngest of seven or eight children. His mother was called Fatima; the father of the holy physician is not mentioned. His full name was Ahmed b. Ali b. Ibrahim and his genealogy was traced up to Ali, a saint even to Ma 'mad and 'Abdun. His name and surnames of which some are explained in the sources and some are not. He was said to have been a saint from the age of seven, and like the Bedouins he wore the face-veil (fihid) for the double 'Abdun see n. v.). Further in Mecca he was called al-Attah, the "intrepid horsemans" (some sources did not understand this Maghreb expression); the same meaning underlies as it seems his name Abu 'Abdun, although the sources do not say it. In Mecca he was also called al-Khadib, the "furious, raging one"; further Abu 'Abdun, which might come from Abu-l-Fiyad by the rub'is (miswriting). In his position a Sufi he was called al-Kudat, al-Khut ("the pole") and the silent, and in more recent times Abu-Farrad ("liberator") named of prisoners.

When still a child he set out with his family on a pilgrimage to Mecca, where they arrived after four years travelling. This is placed in the years 653-607 (1206-1211). Even his imposing reception by the Bedouins seems spoken of, but Egypt is not mentioned. In Mecca his family died and was buried near the Bat al-Malat. Having grown up a youth Ahmed is said to have distinguished himself in Mecca as a daring horseman and a merry wild fellow, whence his above surnames al-Attah and Abu-l-Fiyad. Then about 627 (1230) he must have undergone an internal transformation. He read the Koran according to all the seven ahmas (readings) and studied a little Shafiite law. He gave himself up to devotion (tasbih) and declined the offer of a marriage in the Berlin MS. NV. 15014 (p. IV) there is said about it as follows: "I have resolved not to marry any other woman than one of the maid of Paradise (nis as-har al-firz; Kor; lvi. 22). He retired from men, became taciturn, made himself
understood by signs only, and often fell into trances (waqiah). According to some authorities the journey to Mecca was undertaken after a vision, but others mention here three consecutive visions, which summoned Ahmed (Shawan 83-86. June-July 1236) to Bariat (Tanta), where Ahmed al-Ridhi’s (d. 570 = 1174-1175) and ’Abd al-Kaddir al-Gilani (d. 561 = 1165-1166) had been worshiped as the greatest saints for two generations. Ahmed migrated thither in the company of his eldest brother Hassan. From that time onward the reports become very fabulous and vague. The brother visited, besides the tombs of the two “saints” mentioned above, a great many other saints, amongst them being al-Hallal (d. 309 = 922-923) and ’Abd b. Mustafâ al-Hekfeti. Abu l-Farajî (d. 538 = 1142-1143). Under the impression of these visits Ahmed’s religious conscience entered on a new phase. Al-Ridhi and al-Gilani, the “owners of the keys of the countries,” offered him a partnership in this possession. But Ahmed refused the offer saying that he would accept the “keys of the countries” from none but God. In his bid he subordinated afterwards the independence of his mission and his previous non-committal and unswear by any man, and refused her offer to marry him. In the Zaynalibâd and elsewhere this incident has been turned into a highly romantic story. A year later (634 = 1236-1237) Ahmed had another vision which induced him to visit Tâdit in Egypt, where he stayed till his death. His brother Hassan returned from Tripoli to Mecca. In Tâdit Ahmed entered on the last and most important period of his life. His mode of life is described in the following way: “He climbed in Tâdit on to the roof of a private house, stood there motionless and looked up into the sun so that his eyes went red and sore and looked like two fiery candles. Sometimes he would maintain a prolonged silence, at other times he would indulge in continuous screaming. He went without food or drink for about forty days”. Trials of this and similar nature have evidently been borrowed from the lives of Indian ascetics (yogi). In Tâdit and its neighbourhood he met both with friends and adversaries. In his search of a cure for his sore eyes he came across ’Abd al-Karîm, who at that time was still a boy and afterwards became his son-in-law and Kâsîf (successor). He worked miracles and tokens (sânâ’iyya) which many of them described at some length in the authorities. Those saints, who were still worshiped at the time of his arrival in Tâdit, found themselves eclipsed. Hassan al-thama does not acknowledge him and leaves the place; Sâlim al-Maghribi submits to him and is for that reason allowed to remain in Tâdit. Wadh al-Kamar is earnestly desired by Ahmed and his aides in desertion and falls to ruin. His contemporary al-Mallik, al-Zâhin al-Bâkî, is paid to have worshipped him and had to kiss his feet. His disciples were called Sa‘îdhîyya or Aish al-Sâfî from the habit of living on the roof. His appearance at this period is described as follows: He was tall, strong, and bony; his complexion zamâl (the usual colour of the Northern Egyptian, whereas the Moroccan is of a darker hue as a rule); he had a squinting nose (asbân), three protruding holes under his eyes and the scar of a knife-cut between them. He wore a mantle (tâshal al-’rbel, which, along with his turban (Zamâl), worn to rage without once being washed, was handed on to his Kâsîf as the insignia of his succession. His path was 634-5. Kâsîf al-ma‘âr ‘alî al-Majliy al-‘Arûsî. He always seemed to have felt conscious at the end of his life that he had subjected Egypt. That way I explain his words (Shawârî. l. 427, 428; 429): “My pilgrimage revolve on the wide oceans; if the water of all the saddle-wheels in the world became used up, mine would still not be used up.” In the night he used to read the Korân in his prayers he was joined by two imams. Concerning his state of mind it is said: “He was never silent in his recitations; he was like a lamb in his recitations in his recitations in a trance.” After he had lived and worked in this way at Tâdit during nearly 41 years, he died on the 14th of Kâbî 1 673 (24 Aug. 1276), that is on the anniversary of the Prophet’s death.

Judged by his conduct Ahmed al-Badawi is a representative of the inferior, yogi-like type of the dervishes, and his intellectual and moral personality is of equally small importance. The following have been devoted down to us as the productions of his mind:

1. A prayer (zârî‘). Berlin Cat. ill. 411, 3581.
2. Selâtî, on which a commentary was written by the celebrated Sultân of the 12th (or 13th) century ’Abd al-Rahîm b. Muzaffar al-Ashriti. (1133-1192 = 1722-1778). Under the title of Faith al-Rahîm (Cairo Cat. vii. 88).
3. His spiritual testament (wawṣrî‘), addressed particularly to his first Kâsîf as ‘Abd al-Ali. The sayings and admonitions it contains are of such a general nature, are so little individual and so exactly identical with the fundamental ideas of the Islamic asceticism of all times, and part of them even similar to those of the non-Islamic asceticism and mysticism, that it is doubtful whether they can be considered as the spiritual production of Ahmed al-Badawi, and whether they may be ascribed to his moral personality. First comes the advice to adhere to the Korân and the Sunna. Nightly devotion is highly praised. Every single sala by night is worth a thousand by day. The merit of the dâhir is very strongly commended; the heart must take part in it, else the dâhir would be nothing but mere bowing (shukhâf). The ultimate fruit of the dâhir is the wooden, the lowest stage of the spiritual development, enters the heart of the devotee while at his meditations on the unity of God, making his shudder all over. Then the longing for the Loved one (God) is born in him, and he clings to him firmly. Faith is of the highest value; he whose belief is strongest (tarnîy) is the most excellent (piyûs). His ethics or that of his followers may be gathered from the same tradition: “Our way (nurâ) is built upon the Korân and the Sunna; on piety, purity, truth, faith, endurance of injury and faithful observance of engagements once made.” At another passage: “Do not indulge in crool enjoyment, do not slander, do not inflict any harm on your neighbour, return him good for evil”. The following words sound quite evangelical: “Woe to him who eats the flesh of the horse, eat the flesh of the horse, feed the hungry, pay dâ’ûmome to the stranger and the guest, and perhaps God will have delight in them”. Also: “love of the world spoils a pious conduct, like vinegar spoils honey”. The following words contain an allusion to the hierarchy of the

13
It is probable that the dates of the nawâlât are founded on those on which the old Arabian annual and national festivals were celebrated. It is hardly possible to confute this supposition by arguing that the application mawâlî al-ra'îfât must be explained as a derivation from the name of an obscure shaikh, Râshid, and that the middle mawâlî originates in a definite historical occurrence ('All Mubârak 50, 47 ff. et seq.). The small and the middle mawâlî are essentially big feasts, whereas the principal mawâlî, apart from its commercial importance, is a political-religious celebration in the grandest style with offerings, prayers, vows, dikârîs and sermons; it ends with the râhab (or the ruhâb) al-kâbîfâ, i.e. the solemn procession of the Kâbîfah with its retinue through the town of Yâmâ. The followers of al-Badawî are called Ahwâlî and are found all over Egypt and beyond. Their badge is the red turban. The Bâyâmîs, the Shîhimâs, the Aswânîs and the Shubâ'îs are looked upon as branches (fâjûr) of this order. For a long time Ahmed has ranked as a jâhî, in Egypt together with 'Abd al-Kâdir al-Gûlanî, Ahmed al-Bâli'î and Ibrahim al-Însâlî, in what is called the four rulers of the people.

One of his greatest worshippers is 'Abd al-Wâhhab al-Sha'rawî (d. 977 = 1565), whose family, like Ahmed al-Badawî, came from the Maghrib, but had settled down in Egypt. Al-Sha'rawî called himself Alâmed after him (Voleuès Cours. Légitémo No. 353); he often went on a pilgrimage to his tomb, counted himself amongst the greatest Sâfîs and conversed with him in visions. In the course of one of these apparitions al-Sha'rawî was called by Ahmed the "only light of the Sâfîs," which was not yet extinct, designating him thereby as the most genuine holder of his doctrines; cp. Revue Africaine (1870), 229. It is one of those mysteries of religious life that a man like al-Sha'rawî could be caught in the spell of al-Badawî, who was both intellectually and morally everywhere his inferior (cp. below).

It is altogether impossible to account for the historical importance of Ahmed al-Badawî by his individuality; it can only be explained by supposing that, both as a Sâfî and as a saint, he had become the point of crystallisation of many wants and tendencies of his own time and of those which came before and after him. In more than one point he has been transferred into mystical regions. I have already mentioned the probability of the dates of Ahmed's mawâlât being a remnant of the old Arabian festivals. For the present I feel inclined to believe that the above-mentioned combat of Ahmed with Fatima bint Burt, which has not yet been explained, signifies something more than the mere taming of a Bedouin Amaranze. It has already been noticed by Maspero, Ebers and Goldscheider, that old Egyptian elements have got mixed with the cult of Ahmed. In addition to the immoral features of his cult, which have been narrated by Goldscheider, may be mentioned what al-Sha'rawî relates of his pilgrimage to the tomb of al-Badawî. Being one day at the tomb of the saint in the company of his newly married wife Fatima, whom he had not yet approached, he was summoned by the (dead) Ahmed to deliver her before him at his tomb. The summons to this act and its ensuing execution are just as much in keeping with the cult...
and the spirit of Ahmed, as they are opposed to the character of al-Shafii, whose feelings were very delicate in matters of sex. I feel inclined to recognize a mythical trait of a solar nature in the tale of Ahmed's double veil, which is related by al-Shafii and others. Being one day asked by 'Abd al-Majid, the disciple and afterwards the Khudafa of Ahmed, to lift his veil and show his face to him, Ahmed warned him saying "Tell me now, what do you want?" = each look costs a man's life!" As 'Abd al-Majid insisted, the upper veil only was pulled aside by Ahmed and the other sunk immediately to the ground as if struck by lightning. Compare herewith what is told about Ibn Taymiyya of which form and meaning were already obscure to the old Arab; Tabari ii. 864, 866, or Kamil (ed. Wright), ii. 125, 126, Ibn Vadsah, p. 73, 197; Ibn Battuta, i. 399, 401; Archd. J. Religionswissenschaft. ix. (1906), p. 177, 183.

All over Egypt prayers are addressed to Ahmed, and not only in Tunis; feasts are celebrated to honour him, often in Cairo for instance by the Ahmediya, and even in small villages, e.g. Balshad ("Ali Mubarak, i. 37, 38). It is more difficult to ascertain, whether the tombe and chapel which bear the name of al-Badawi have anything to do with the man Ahmed. A still more obscure case is the "Salih ibn al-Salih ibn al-Husayn ibn al-Munif" which is mentioned in the Journal des Orientalistes xiv. 153, 154. The traditions concerning Ahmed are quite reliable, though tinged with a legendary colouring. All the oldest authorities refer to an account of Ahmed's brother Harram, who still lived with him in Mecca and parted from him after the journey in Iraq. Ahmed's importance in the 9th (15th) century can be concluded from the fact, that al-Masri and Ibn Hajar al-Asqalani devoted biographical articles to him (ep. Berlin, Cit. iii. 271, 3360; x. 483, 1010); also al-Suyuti (Hist. al-Maghrib, Cairo 1299, i. 293 et seq.). The account which al-Suyuti gives of him in his Tuhfat was written with fervent piety (Ishiqi. Cairo 1322, i. 245-257).

In 1028 (1619) a certain 'Abd al-Samad Zain al-Din, employed at the masjid of the saint, wrote his Al-Qawm al-ru'ayatu (containing?) al-tawwārīd wa-l-nābda al-ahmadiyya, in which he brought together everything on the subject which was worth knowing (Men. in Gotha, Leipzig, Paris etc.; printed and illustrated at Cairo 1305 etc.). He drew not only from the above mentioned sources, but from unknown authorities besides, e.g. Abu 'l-Sa'id al-Waajiz, Siyajj al-Din al-Hanbali, Muhammad al-Hanafi and the "genealogy" (male) of 'Yunus (elsewhere 'Usuf); b. 'Abd Allah, called Ebeek al-Sifti. The anonymous Nasab of al-Badawi (137 fol.), mentioned in the Cairo Catalogue v. 167, may be the work of this Ebeek. And a still greater given account of Ahmed's life and states his authorities; next comes a description of the ornaments of the monaxe and of the Khudafa; at the mention of Ahmed's death the elegies of his brothers and sisters are given; then he writes of the ahmadiyya, his miracles, his magyār, and adds numerous biographies on him, arranged alphabetically, by Bishāli al-Akīmī, Shams al-Bakrī, 'Abd al-Azīz al-

Dīrāt (d. c. 690 = 1351), 'Abd al-Kadir al-Danāshī, and others; finally he treats of his followers and of the eight words of his first years after which he became qaimāt (actuarium). Much less important is the work of 'Ali al-Halabi (d. 1044 = 1634-1635) al-Nāfiṣa al-ahmadiyya fi ba'yān baṣrī wa-tarīk bittin al-ahmadiyya (Berlin, Cit. ix. 428, 1010). The author's principal aim is to praise sectarism and the fatāwa of Ahmed. A London MS. (Brit. Mus. Suppl. N. 659) contains notorious manuscripts of Ahmed (27 fol.); cp. also Berlin, Cit. ix. 466, 10064, 4 (3 fol.).

The latest publication concerning Ahmed is the one by Hasan Rashid al-Maghāth al-Khashabī: al-Nāfiṣa al-ahmadiyya wa-l-qawwālīn al-mušādātīn (Cairo 1321; 4to, 316 p.). Ahmed is often treated of along with the other abāb, for instance by Muhammad b. Hasan al-Ajlunī (f. 839 = 1439), cp. Berlin, Cit. ix. 60, 165; and by Ahmed b. Yusuf ibn al-Sharafī (f. 950 = 1343), cp. ibidem iii. 226, 3371. A short poem on Ahmed is found ibidem v. 29, 5432; vii. 197, 5115, 3 (of the year 1175). Later accounts, such as 'Ali Mubarak xi. 48-51, borrow mostly from al-Sinā'ī and 'Abd al-Samad. Cp. also E. W. Lane, Modern Egyptians; Brockelmann, Gesch. d. arab. Litter, i. 450.

AHMED BEY, bey of Tunis (1837-1853), succeeded his father Mina, the ninth sovereign of the dynasty of the Husaynids. His government was notable for a persistent effort to destroy Tunis with western institutions and to bring about the permutation of the country by the modern spirit. He therefore in 1841 prohibited the exportation of negroes and set free the slaves belonging to his own household. In 1846, at the instigation of France and England, he formally abolished slavery in the Regency and closed the Sikk al-Barks where slaves were offered for sale. He showed his toleration by repealing the exceptional laws for the Jews. He also did his best to aid the development of education by allowing French men to open a school for girls at Tunis (1843) and by permitting a priest of the same nationality to start an educational institution for boys. French engineers were commissioned from 1841 till 1848 to make a map of the Regency.

But Ahmed Bey was especially concerned about the organisation of military forces among the European fashion. At the very outset of his reign he decided on the formation of a regular army. Barracks were built, ten regiments of infantry, one of cavalry and four of artillery were recruited and drilled by French instructors. A polytechnic school was founded for the training of officers. But these attempts were not very successful. The soldiers, recruited from amongst the populace of the towns or the settled peasantry lacked military spirit and despot, the officers were almost entirely ignorant; the equipment was so much neglected that during the Crimean war the Tunisian contingent had to be prevented from using their arms lest accidents should constantly be happening. Ahmed also wanted a navy. An arsenal was built, a harbour: dug at Porto Furfax and a fleet of twelve ships was bought abroad; they even undertook to build a frigate in 1840. The efforts however were so deficient, that this unique specimen of Tunisian naval architecture was not launched until 1853 and proved incapable of putting to sea. As for the harbour, it became un-
Tunis in an awkward position. His indisputable good qualities were joined with the worst faults of Oriental despotism. His generosity bordered upon prodigality, his taste for pomp and ostentation drove him into expenses out of all proportion to the resources of the country. For instance, he had sacrificed millions to the building of the Muhammedan palace, a compensation of gigantic measures, at a distance of eleven miles from Tunis on the banks of the Sebkho Sejelid, which were never completed and now are left in a dilapidated state. No less disastrous to the finances was his bounty to his favourites, Count Raffo, an adventurer from Genoa who had become his minister of foreign affairs, and especially Musaffi Kharandik, formerly a slave, who from 1837 till 1842 was the actual sovereign of Tunis. The expenditures of the government were such that the people revolted several times. An insurrection, which broke out in the Kabs of Tunis in 1840, was only quelled with great difficulty. Another rebellion took place in 1842 in Goletta. The full weight of the fiscal charges was laid upon the populace of the towns and on the settled tribes, for it was considered safe to exact either taxes or conscription from the mountain tribes. In 1842, under the brilliant show the symptoms of a decadence were already visible, which became more prominent under the successors of Ahmed Bey. In many ways this prince is responsible for the fall of the Regency.

Bibliography: d'Estournelle de Constant, La politique française en Tunisie (Paris, 1891); N. Faucon, La Tunisia avant et depuis l'occupation française (Paris 1893); A. M. Brodley, The last Tunisian war, Tunisian notes and sketches (London 1880).

AHMED BIDJAN. [See BIDJAN AHMED.]

AHMED DJALAI, the fourth sovereign of the dynasty of the Djalalides (784-813 = 1382-1410) was the fourth son of Sultan Uwaia. During the reign of his elder brother Musim he became governor of Bous in 776 (1374-1375). In 784 (1383) he raised the banner of insurrection, took possession of the capital, Tunis, and had his brother executed. He was not however recognized as sovereign in all parts of the realm until after severe combats with his other brothers (786 = 1384). During the course of the following years he lost a considerable part of his territory to his enemies abroad; his capital, Tibirts, was ravaged cruelly in Dhi'il-ba'da 787 (Dec. 1385-January 1386) by Tugzamash, and again by Timfir in the following year. After Timfir's departure it was occupied by the Turbozamans under Karim Muhammad in 789 (1387). In 795 (1393) the next important town, Baghdad, was also taken by Timfir. His wife and his son 'Ali al-Dawla remained in the power of the conqueror; Ahmed himself had to fly to Egypt, where he met with a friendly reception from Sultan Barakat (Safar 796 = Dec. 1393-Jan. 1394). With Egyptian help he succeeded in that same year in returning to Baghdad, where he stood his ground for three years against both Timfir's generals and his own rebellious subjects, partly with the support of Karim Yusef, prince of the Turbozamans. Not until the end of 803 (July 1401) was Baghdad conquered again by Timfir. Ahmed had already left the town and gone first to Syria, afterwards to Asia Minor, accompanied by Karim Yusef. During the war between Timfir and
obtained the certificate which enabled him to take a profession in one of the mosques in the capital. The completion of the commentary to the Ausco’s Misir produced him an appointment as a member of the school-board at the Education Department and the post of director of the seminary for public middle schools.

Along with his patron Fu’ad, he took part in the famous mission to Bucarest (1848) and after his return he wrote to Brussa, in collaboration with Fu’ad, the Ottoman Rules, the fundamental grammar of the Turkish language (German translation by Khelzheu, Halsingfors 1845). After that he went, in the company of Fu’ad, for a short time to Egypt. In 1850 (1853-54), at the time of the Crimean war, he got a commission from Sultan 'Abd al-Majid to write a popular history of Turkey from the peace of Käfik Kaimarjie till the destruction of the Janissaries (1774–1826), and already in the following year he was able to present to his sovereign the three first volumes, brilliant with youthful freshness. He was regarded as being appointed Historian to the Empire. As a result of his work on the practice of the Muslim law (Mudhalal), which two years later appeared under the title of ‘The fixed text and was received with loud approbation, the government appointed him a member of the learned council, which at that time was engaged in codifying the civil law, and also made him president of the committee for the reorganization of the state administration. In the course of his splendid career he quickly attained by degrees to higher posts, amongst which may be especially mentioned the office of Visiir, for which he gave up his title of Historian to the Empire (1281 = 1864–65), and in 1284 the presidency of the committee for the revision of the civil law code, which committee set to work with great energy, as soon became evident. He was consecutively Vizier of Aleppo, Brussa, Mars, and Janina, and afterwards twice Vizier of Syria. Three times he was Minister of Education, twice Minister of Justice, once Minister of the Interior and of Trade, and also Vice-president of the Privy Council. He was at his best as Minister of Education; he instilled a more modern spirit into the public schools.

After his retirement from office he spent his long evening of life in the full enjoyment of physical vigour, devoting his time with unabated passion to his reading. His modesty never forsaken him. He is shown to have been of devoted father by the literary productions of his sons and daughters. He passed away, after a short illness, in the night between the 24th and 25th of May 1895, at his country-seat at Berek on the Bosphorus.

Besides his Ottoman Rules which continued to be published in constantly improved editions, both in their original form and epitomized, are two other philological works of his deserving of praise: Mi’yar-i sadde and ‘Adab-i sadde, introductions to literary style. He read and spoke Arabic and Persian like his mother tongue; he had also mastered Yemeni and Bulgarian. Not many of his poems are extant. They are simple and, though without faults, are more a display of skill than an outpouring of poetical inspiration.

The great jurist and writer of his epoch: the civil law code of Turkey, was completed during his second term of office of Minister of Justice (1293-1294 = 1876-1877) and appeared in print.

Ahmed Djewdet was greatest as an historian.
At the time, when his praise was in everybody's mouth, about the close of 'Abd al-'Aziz's reign, he delighted the Turkish nation with one of the most wonderful of Oriental literature, the book of 

Peoples' Tales and Caghlî stories, which continue as far as the assassination of Othman, Muhammad's son-in-law. Anyone who nowadays, even in the remotest districts, ventures into the domain of national literature, is sure to start from this book. But the work, which ensures to his name a lasting place in the literature of the world, is the Turkish History (Wâfi'î or wâsilê-itâfî, from 1188 till 1774) written in twelve volumes. The first edition was printed in Constantinople 1771–1774, which was followed by several others, the latest of which appeared in a politically revised form. Ahmed Djewdet did not draw his material exclusively from the archives, but often also from his predecessors in the office of Historian to the Empire; first of all Wâsi, next such as Esvert, Edik, Nür, Piyet, 'Asım, Şahîrûdî and Esalî; but he also had access sometimes on the great Arabian historian Djâwâd, a fact that, though writing of an epoch, in which France ruled over half Europe, never once consulted any of the famous French authorities, with the sole exception of Napoleon's reminiscences written at St. Helena. He has remodelled the works of his predecessors in such an independent spirit, that the narrative, which bears the stamp of genius, is the entire product of his mind. During the life of 'Abd al-Madjid and 'Abd al-'Aziz he also descended into the vaults of the state-archives, but evidently not for the three last volumes. The concatenation of the events is chronological as a rule, though wars and domestic occurrences are with proper tact not thrown into a pell-mell for the sake of chronological order. His style, though not florid, resembles in the first five volumes the manner of the ancient historians with its splendour of rhetorical expression; but at the beginning of his work he suddenly abandons it and passes on to the simpler mode of speech which meantime had come into fashion. On the whole he is certainly reliable. A rapid survey over the past centuries mentions is made of unimportant events as though they were brilliant conquests and decisive victories, whereas the crushing defeats which brought about the loss of the whole of Hungary are passed by in silence; but such cases of silence are rare, and may moreover be excused with a reference to the example of Tacitus.

Ahmed Djewdet was fully convinced of the educational value of historical study. He warns his countrymen continually against the gaiwan of Oriental administration; he gives his attention to every slightest semblance of progress and in splendid apostrophes summons all to collaborate towards the renaissance of their native country. Especially the first five volumes abound in grand reflections. Nothing annoys him more than the sudden stoppage from sheer laziness to the working of a mine, which had been conducted successfully for centuries. Victories of science cannot be praised with greater enthusiasm than they are by him. With patriotic paths he comments conquests of civilization, made by his own country, such as the subjugation of civil and military authority, which was carried through in the 15th century, centralisation of administration, and the regulation of the coinage by the state. In foreign politics nothing affected him so deeply as an alliance with Austria against Russia, Turkey, and Austria (both half-Slavonic countries) would only be able to oppose the torrent of the pan-Slavic idea, which came from Russia, if they were united.

Besides the above-mentioned works of Djewdet Paşa are also noteworthy:

Bayân al-mawzûh, Mîllîn-î nûhâ, Ta'limât al-nûh, the conclusion of the Turkish translation of Ibn Khaldun's History.

Bibliography: Lhâmi al-Daw and Ahmed Djewdet, Othmaînî wâsilê ma-awrârâtâli (Constantinople 1341), 'Abîl 'Azîz, Turkish anthologies of the 19th century, Constantinople 1308, 3rd number; Dûrdî Zâhidî, Maqâmât-âbârî li, 155 et seq. (K. Seiheîm).

AHMED FARîS AL-SHîvâkî. [See Fâris al-SHîvâkî.]

AHMÉD HIJKMET is one of the modern Turkish novelists. He is also called Muftiattu after his grandfather who was Mufti in Tripoli at the time when this city was the capital of the Ottoman Empire. He was born in 1870. After he had left the Lyceum of Galata, which he entered in Constantinople, he started on a journalistic career, became later Vice-consul in the Piraeus and in the Caucasus, and is at present Professor of Literature at the above-mentioned Lyceum and the head of the Consulate department at the Foreign Office. A collection of his best-sketches and novels, which originally appeared in periodicals, especially in the İlahi and the Thawrât-i ûmûr, was published under the title of Ḳiṣâyah ma-wâlîl-i 'Arabî (Thorn-garden and Rose-garden) Istanbul 1312 (1899-1900). Three of these tales have been translated into German by Fr. Schröder, and published under the title of "Türkische Frauen" in the Türkische-Bibliothek edited by Fr. Jacob (vol. vii Berlin 1907). Ahmed Hijkmet is one of the most important representatives of the modern movement, which advocates the idea, that the regeneration of Turkey is only possible on a national basis and cannot be brought about by a blind imitation of Western civilisation. His writings, which are often seasoned with a fine humour, prove him to be an excellent observer and a skillful stylist.


(From)
by the most refined works of fiction of Western European literature accessible to Oriental circles, which had been hitherto scarcely accustomed either to any kind of reading or to the Western conception of life. The translations were made by Ahmed Ismail, a Gujerati merchant about fifty, amongst them 45 works by Jules Verne alone.

With the intention of giving his countrymen a modern and illustrated magazine instead of the old-fashioned periodicals which had appeared until then, he founded in 1897 (1901) the  "Charminar Fanum and immediately afterwards went on a tour through Europe, for which he had been longing since his childhood, in order to better understand the management of European reviews and their printing-offices. In three months, crammed with work, he travelled through the whole of continental Europe, with the exception of Spain, Scandinavia and Russia. His experiences were described in an exceptionally charming manner in a big illustrated volume, which went through a second edition in the same year 1897, and was very soon out of print.

The young reviewer profited indeed by his travels; its first year may be favourably compared with any European family-magazine. Striking pictures of the great men of the day such as Gladstone, Renan, Crispi appear on its pages. The Ottoman affairs occupy only a modest, almost too modest place; one feels in the midst of universal activity. The magazine became a centre of the Turkish intellectual movement and is indispensable for the study of the somewhat peculiar development of modern Turkish literature. All the younger talents appear amongst his collaborators: Ekrem Bey ("P auction in the Carriage"), Khalil Djik ("Forbidden Love, Blue and Black"), Ahmed Kesim and particularly Nâzif Zade Nişân (d. 1896), who made the most brilliant hit with his Sin of Neglect. The Chicago international exhibition of 1893 brought Ahmed Ismail's civilising activity into prominence, and the Turkish Government followed this praiseworthy example. But soon afterwards another tendency gained the upper hand in Constantinople, which caused a fatal change of collaborators. Tawfiq Fikret however joined the staff, a genius possessing a noble flight of thought, which seemed capable of sustaining the highest summits; and also Lâzâr Shihâb al-Dîn, a poet with a graceful and bright imagination, such as presentation could be proud of. But in 1906 the police interfered, because of an alleged revolutionary article. After the case had been on trial for seven weeks, the prosecution was withdrawn; the existence of the review was safe, but the staff resigned, and Ahmed had to trust to his own powers. This is the third stage in the existence of the periodical.

Ismail's original literary production is less important than might be expected of his talent. He complains repeatedly of certain national circumstances. They form the main topic of two short but well sustained novels: "Kâörü ("Charmed Fanum 1908) and "Ufmat (1908). The rest of his writings are mostly sketches: "Tragedy and Crime (1908, both originally written for the stage), "Women and Secrets (1908), "Potam (1908), and a European subject: "The Wages (1908). Outside the dominion of literature lies his "New System of Photography (1908) and his clear and able "National Economy (1909). (K. SUSHEMAR.

Ahmed Khan, the son of Saiyid Muhammad Mutlaq Khan, was born at Delhi, the 17th October, 1817. His ancestors came from Abyssia to Herat, and afterwards to the reign of Afnûn Shâh. When Saiyid Ahmed was 29 years of age, his father died, and the year following (1837) he entered the service of the British Government as record-keeper in the Criminal Department at Delhi. In 1841 he was appointed Munsif, or Subordinate Judge, at Fatehpur Sikr in the District of Agra. During the mutiny of 1857 he was Munsif at Jâhâna, and saved the lives of the European residents by sending them safely to Meerut. For his loyalty to the British Government, and his conspicuous courage, he was rewarded by the grant of a pension, and subsequently by the title of a Companion of the Star of India. When 52 years of age (1869) he visited England, taking his two sons with him in order to give them the advantages of a Western education. He took the greatest interest in the welfare and education of his coterritorials, and on his return to India, he founded a college at Ghâzipur. Subsequently, on his transfer to Allâghar, he founded a Literary and Scientific Society, and finally succeeded in inaugurating the Muhammedan Anglo-Oriental College at Allâghar, despite much opposition from many who regarded the introduction of a system of Western education as being subversive of the orthodox faith of Islam. The college was opened in May 1857, and the foundation-stone of the present college building was laid by Lord Lytton in January 1857. An account of this institution is given by the late Theodore Beck, formerly principal of the college, in an appendix to Lieut.-Colonel G. Graham's "Life and Work of Sayd Ahmed Khan" (London, 1855). He retired from service in 1876, became a Member of the Legislative Council from 1878 to 1882, and was made a Knight Commander of the Star of India in 1888. The rest of his life, till his death in 1898, was devoted to literary pursuits, and to the advancement of the interests of the college.

Saiyid Ahmed's most important work is the "Akhûr al-mawdûd, an archaeological history of Delhi, written in 1847 (2nd ed. 1854), which has been translated into French by Garcia de Tavera (Paris, 1861). He has also written "Hindustani prose on the conquests of the Indian revolt, which was translated into English in 1873; also commentaries on the Bible, and on the Korâan, and a great many essays and lectures on social, religious, educational, and political topics, including a series of essays on the life of Muhammad. His letters written during his journey to Europe were published in the "Aligarh Institute Gazette, a translation from which is given in Graham's biography of this notable Muhammedan reformer.

Ahmed Köprüoğlu. [See Köprüoğlu.]  
Ahmed Midhat is the most important author of modern Turkey. He was born in 1841 of humble origin. He received a good education, but as a young man he came in touch with the young Turks, and, at about the same time, Köprüoğlu, who was his elder by four years, he was banished, a rather common punishment under the reign of Abd al-Asa. His travelling-years in Europe became a very important time of apprenticeship for Ahmed; he learnt to discern that
young Turkish party was completely wrong in mingling literary and political tendencies; and that the emancipation of Turkey would only be possible, if the national education was raised and the present Government was left intact. After Abd al-Hamid's accession to the throne he was pardoned, allowed to return and admitted into the civil service. Owing to his good knowledge of French and his untiring activity he was quickly promoted. His literary merits brought him into personal contact with the sultan, who soon learnt to appreciate this loyal and sagacious ruisser of the Ottoman national spirit. Ahmed Midhat became an enthusiastic champion of the policy of Abd al-Hamid, which he supported in the papers İlahîd (Unlawfulness) and Tarâjunnakâtije (Interpretation of Truth), both founded by him, and the sultan was not deficient in acknowledging his merits as a journalist and an author.

In 1895 he was appointed President of the international Board of Health, and honoured with the title of Excellency and with the Grand Cross of the Order of the Ottoman Empire. In addition to his state-duty the sultan has awarded him an exceptional poet's pension. Ahmed lives in domestic happiness, and he is the idol of the younger Turkish writers, whom he befriends and advises like a father. One of the most famous among them, Mahmud Ahmed Méjdi, who died in 1895, was his son-in-law.

Ahmed Midhat's literary programmes is twofold. First of all he advocates the preservation of the pure Ottoman character of the written language, like Sinansız had done before him; but in the second place it is his aim, remote though it may be, to secure for his countrymen the means of acquiring a general education. That is the reason why, besides his purely literary work, Ahmed Midhat has written on any subject which seemed worth knowing in every branch of knowledge, history, science etc. These treatises, extracts and compilations were mostly taken from French sources, but always with great skill and in a clear and popular manner. As a journalist he has treated of social, philosophical and economic problems, often with surprising ingenuity, and always in a considerate and omniscient way. All along he has been striving for the adaptation of European knowledge to the Islamic frame of mind, withholding every element which is incompatible with pure Mohammedan feelings. If at the present day one can speak of an Ottoman civilisation, Ahmed Midhat's Haremian task must be premintently thanked for it.

His main importance however is founded on his work in the domain of literature. Here also he has developed the same immense fertility, the same astonishing ease of production; he invents and shapes with equal rapidity. Amongst European authors Honoré de Balzac is the only one who in this respect can be compared to him. Ahmed Midhat has hit on the extremely fortunate idea of introducing the colloquial speech of the Mevaths (the public narrators) into higher literature by using it in his novels. The apostrophe to the audience is the form of questions for instance, which is so common with them, as a means of enhancing the attention, is also very often found in Ahmed Midhat's works. Many of the younger writers have tried to imitate this attractive chatty style, but with little success.

A list of his novels and tales alone would fill a good-sized catalogue. Only a few of the most important need be mentioned here: İlahîd (The sailor Uzun), an imitation of Dumas' 'Conte de Monte Cristo,' which was followed by its companion-epic İlahîd-fevîlîk (The peasant Hussain); Ye şıkkıdce malak (An angel on earth), a book which at first gave offence by its unusually free ideas.

Ahmed Midhat's charming gifts as a narrator show all the better advantage in his short tales. He has collected them in a considerable row of volumes under the general title of İlahîd-fevîlîk (Entertaining stories). His work in the Geschicht der Türkischen Moderne has given him an extract of the contents of the 25 first volumes, and E. Stadel has published an excellent translation of three of them (The Glimpse; Marriage; Youth) under the title of Türkisches High Life (Leipzig 1898).

Ahmed Midhat's activity has also extended to the drama, but here he has little to show compared with the results of his other works. He has written both tragedies and comedies, and especially the latter, amongst them Ayet-kêlî (Breadhead) and Conci (The dancer), and achieved great success. He himself has also written the music to Conci and a few others.

As a teacher and guide of the younger Turkish generation Ahmed Midhat is partly responsible for the fact, that the intellectual life of modern Turkey, with its tendencies towards European civilisation, has sought its nourishment exclusively in France and French literature. But the simple and straightforward Ottoman has nothing whatever in common with the character of the French nation, and one day this unnatural mingling of the Ottoman and French spirit will avenge itself. Only by adhering to what is national can the Ottoman literature be endowed with lasting life, and it remains the principal merit of Ahmed Midhat that he has pointed out that right and only way.

Bibliography: Charles d'Agoult, La littérature turque contemporaine, in the Revue encyclopédiste Lorraine (Paris, September 1881); Paul Horn, Geschichte der türkischen Moderne (Leipzig 1902).

AHMED PASHA, son of the kăbî of the village of the Adams, Ottoman poet of the time of Sultan Muhammad II, was at first professor at the madrasa of Sultan Murad II in Brusa, kăbî of Adrianople, afterwards tutor of the princes, and Vizier. He composed 33 gazels, imitated from those of Mr. Alî Şâh Newâyî. He died in 1496 (1496) and was buried at Brusa, near the mosque which he had founded and whence he had been banished because of an immoral adventure. Sultan Bayazid II had commissioned him with the administration of that sanâbat. He was the first Ottoman lyrical poet; his works introduce the period of the elegant style of compositions; he is the veritable creator of the poetical language of Ottoman Turkish.

Bibliography: Humann-Purtigall, Gesch. des Osman. Reiches, s. ind.; the same, Gesch. d. Osman. Dichtkunst 1. 198; Gibb, Hist. of Ottoman poetry ii. 41 of rev.; Soûd-d-Din, Thäfâr-i-lâyîhî fi. 531. (Cl. Heart).
AHMED PASHA — AHMED-SHÄH.

8 July 1521), commanded a division of the army which was charged with the siege of Rhodes, was afterwards appointed commander-in-chief, reduced the besieged to ultimate extremity and obliged them to capitulate (2 Safar 929 = 21 Dec. 1522).

But he was young and ambitious character he had hoped to be made Grand Vicier. But when then he did not get this post he asked for the Government of Egypt, which was granted to him. He aspired to becoming an independent monarch, gained the Mamelukes for his cause, subdued the Janizaries, espoused the cause of the Sultan, and caused the sultans to be said and money coined in his name (January 1524). But he was betrayed by his constant Muhammed Beg, who in the Sultan’s name caused the Shah还不 Khaṭīb of the Banū Bahr to give Ahmed Pasha up to him. His head was sent to Constantinople.


AHMED PASHA, second Vizier of Sultan Suleiman, of Albanian origin, was appointed in 959 (1552) commander-in-chief of the expedition into Hungary, instead of Muhammed Sokollu. He forced Temesvar to surrender, took Szebenich, and besieged Erzur (Eger), but without success. He was appointed Grand Vizier during the Persian campaign; but during the Sultan’s absence on 12 Dhu’l-Ka‘da 962 (= 28 Sept. 1555) his head was cut off, on the pretext of his intrigues in connivance with the administration of Egypt; but really because the Grand Vizier wished to see her son-in-law Rostem Pasha called to the post that Ahmed Pasha occupied. He left several charitable institutions, among them a mosque near Topkapı.

Bibliography: Hammer-Purgstall, Gesch. der Osman. Reiches, cp. Index; Joannis and van Gaver, Turquie, pp. 145-146; Gulshani ma’dārif i. 556; Pecatori l. 24, 274, 281, 334, 346 et sqq. (CL. HUART.)

AHMED PASHA, nicknamed Gedik, Gedik (Gap-tooth), Ottoman politician and general, rose from a common Janissary to the post of Beierbel and Vizier. He was commissioned by Sultan Mahomed II to subject ‘Alā‘, which was still ruled by the last surviving descendant of the Seljukids of Kān, called Khālid Arslân. He obtained the surrender of the place (975 = 1470); after the defeat of Ulun Hasun at Trench (16 Kāb, 1. 877 = 21 August 1728) he subjected Karmania and Cilicia; after a fruitless attempt to make Pr Ahmed his captive by treason, he drove him to committing suicide. After the death of prince Müsaf, and the execution of the Grand Vizier Mahomed Pasha, he became the latter’s successor, and in that quality conducted the Crimean war, which caused the Gencce the loss of Kaffa (4 June 1475) and Anzow. Because he opposed the Albanian campaign, he was dismissed and imprisoned at Khamil Hissar; but the intervention of Mir ‘Alī Husein-tâle brought him again into favour, and he was entrusted with the command of the fleet of 29 galleys, which occupied Se ‘Maure and Zante. He landed on the Italian coast and ravaged Otrante (11 August 1456). After the success of Bayezid II he went to join him shortly before the battle of Yendi-Sheikh (15 June 1480). He was commanded to persecute the fugitive prince Djam, but out of favour and was only saved by the Grand Vizier Isâh Pasha, who procured him the order to persecute Kâsin Beg in Karmania. He was assassinated at the command of the Sultan, who had not forgotten the reproaches which he had been obliged to endure in the midst of a great festivity (6 Shawwal 887 = 18 Nov. 1482) on account of the bad conduct of his troops. Being of a proud and inflexible character, Ahmed Pasha had openly disapproved of various political measures which Bayezid had taken, such as the peace with Venice and the negotiations with the knighthood of Rhodes concerning Prince Djam.


(CL. HUART.)

AHMED PASHA. [See Bonniel.]

AHMED PASHA c. HABAN PASHA, the named the conqueror of Hamadan, succeeded his father in the government of the provinces of Bagdad, Russie, and Mârûah; he recaptured Kūmandhātū and Arslūn (1724, 1725, 1727) from the Persians. Taking advantage of the Turkish victory at Kortjian, he concluded a treaty, according to which the Araxes should be the frontier between the two realms, but Tihriz was restored to the Persians. He defended Bagdad against the attempts of Nâdir Shâh (1145 = 1733), was commissioned to continue the negotiations of peace with the conqueror, not without incurring the suspicion of tampering with Nâdir, and was appointed Seraskier (1157 = 1744). He died in 1160 (1747) during a campaign against the Curds, after he had twice governed Bagdad, first for a period of eleven and the second time for twelve years.

Bibliography: Cl. Huart, Histoire de Bagdad, pp. 145-146; Hammer-Purgstall, Gesch. der Osman. Reiches, cp. Index; Sahl al-Dîn, Shâh Shâh and Sulayh, s.v. 27 et sqq.; Niebuhr, Voyages, ii. 254-256; Gulshani ma’dārif, i. 1311 et sqq.

(CL. HUART.)

AHMED RASIM. [See Kîshî.]

AHMED RASIM. [See Kîshî.]

AHMED SHÂH is the name of various Muhammedan monarchs in India. The most notable are:

1. Ahmed Shâh Bahâdur Muhammed Al-Dîn Anû Naub, son and successor of Muhammad Shâh, Grand Mogul of Delhi. He was born in 1138 (1735) and came to the throne in 1161 (1748). The actual ruler during his reign was Sa’dar Djinj, Nawab of Oudh, who also appointed Vizier of the new Emperor. In order to check the Kolhâs he called upon the Mahrâjâs for help, which resulted in their plundering the provinces of his realm, while the Afghâns devastated the Punjab. Ahmed Shâh himself was quite an incapable ruler and lived for pleasure. So after the disbanding of the Vizier Sa’dar Djinj his reign soon came to an end, another Vizier, Imâm al-Mulk Ghâzi (7-Dîn Khân caused him to be declared unworthy to govern, had him put into prison and his eyes put out (1167 = 1754). Ahmed Shâh died in 1189 (1775).

2. Ahmed Shâh I b. Dawod Shâh, a Bakhtunide,
reigned from 825 till 838 (1422-1435) in Dehkan and removed his residence to Bihisht (cf. v. 3. of BAHAMANID). 3. AHMED SHAH II, son and successor of the preceding, reigned from 836 till 862 (1435-1457). In the list of the Bahmanides he is often mentioned by his surname 'Ala' al-Din. He subjected the Khorasan and conducted successful wars against the Princes of Khorasan and Gandjar (cf. BAHAMANIDES). 4. AHMED SHAH III, the MAHMUD SHAH II, who reigned in the same only from 924 till 937 (1518-1521). (cf. BAHAMANIDES). 5. AHMED SHAH I, MUSAHMED SHAH I, 856-844 (1431-1442) (cf. KHALJI KANS). 6. AHMED SHAH I, TATAR KHAN, succeeded his grandfather Mu'azzar Shah 814 (1411) on the throne of Gandjar, and reigned till 846 (1445). He removed his residence to the town of Ahmadshah, which he had founded. 7. AHMED SHAH II, also Prince of Gandjar, reigned from 901 till 909 (1553-1561). 8. AHMED SHAH, or, as he is generally called, Ahmad Niyari-Shah, founded the dynasty of the Naqiri-Shahis. He was the son of Naqiri al-Mulk Bahri, the Vizier of the Bahmanides Mahabat Shah. After the assassination of his father he usurped the title and dignity, put to flight the troops, which the Bahmanides had despatched against him (895 = 1490) and founded an independent reign in the new-built town of Ahmadshah. Ahmad Niyari Shah died in 914 (1568) (cf. NIYARI-SHAH). AHMED SHAH DURRANI, founder of an Afghan dynasty, Ahmed Khan (he was so called previously, the title Shah he took later only) was son of Muhammad Zamam Khan, Saddouli, a chief of the Abdalis who had settled in the neighborhood of Herat in the time of Shah Abbas I. The family was recognised as the leading one in the Pahlevi clan of the Abdali tribe, and had been banished to Multan. About 1716 they were found at Herat, and a feud broke out between two branches of the family, which ended in the deposition and perhaps the murder of 'Abd Allak Khan, the Chief, by Zamam Khan, who became the leading man in the tribe and increased their power. This spread over Khorasan and in 1722 went so far as to besiege Mazarshahr. Ahmed Khan was born about this time. Allahshahi Khan son of 'Abd Allah Khan returned from banishment to Herat, and succeeded in turning out Zamam Khan. When Nadir Shah invaded Khurasan in 1728, Allahshahi submitted, but the sons of Zamam Khan, Durr-i-Fikhr Khan and Ahmed Khan broke out again. In 1731 Nadir Shah took Herat and took the Abdali power. Many of the leading men were banished to Multan. Durr-i-Fikhr Khan and Ahmed Khan fell into the hands of the Ghulatis of Kandahar, and when Nadir Shah took that town in 1737, they released them and took them into favor. He enlisted the Abdalis in large numbers in his army and settled them on their ancient territory near Kandahar which had been seized by the Ghulatis.

Ahmed Khan was appointed Governor of Mazawarar and became a principal viceroy in Nadir Shah's army. After Nadir Shah's invasion of India he gradually became suspicious of the Shiah elements in his army, the Persian and Khilishti, and showed favor to the Ozbeks and Afghans, especially the Abdalis. This led to the conspiracy in which he was killed (1160 = 1746). Ahmed Khan who was near-by with a body of Abdalis attacked a Persian convoy, and seized upon a large treasure, and then went off with his followers towards Afghanistan.

Kandahar fell into his possession without difficulty, and he was elected king by all the principal Abdali Malik's on the advice of a dervish named Sahir Shah. Besides the Abdalis the chiefs of the Baluchis, the Hazaras and the Khilsiti took part in his election, and the Ghulatis seem to have been treated as conquered enemies. Ahmad Khan, now about twenty-five years of age, took the title of Shah and called himself Durr-i Durrani, "Pearl of Pearls" (not Durr-i Dauran, "Pearl of the Age" as is sometimes stated), and the Abdali tribe also from this time on were known as Durrani. After his coronation he marched to Kuth, but Kandahar remained the capital during his reign. He built a new town to replace the Naulinhad founded by Nadir Shah, and gave it the title of Ashraf al-Abdal ("most illustrious of cities"). Kandahar was occupied with but slight resistance, he reduced Ghazni, subdued the Ghulatis and appointed Durrani governors over them, and then immediately proceeded towards India. It must be remembered that he regarded himself as heir to all Nadir Shah's Eastern Dominions which included all the west country of the Indus ceded by Muhammad Shah. But Ahmad Shah aimed at rivalling his predecessor's exploits, and was by no means satisfied with this limited Indian province. The empire of Delhi was no longer formidable. Nadir Shah's invasion had shaken it to the core, the Sikhs were rising to power in the Panjab, the Mahals in central India, and there was every prospect of success for a bold invader. But Ahmed Shah's first invasion (1161 = 1748) failed. He took Lahore but was defeated at Sirhind (March 1748) by the viceroy Kamal al-Din, and his brave son Mir Manu, but the viceroy was killed in the action. The Emperor Muhammad Shah died soon after, which led Ahmed Shah to renew the attack (1162 = 1749), and Mir Manu, now governor of the Panjab, receiving no support from Dehli, submitted to Ahmed Shah, and placed the provinces of Lahore and Multan under him. Ahmed Shah returned to Kuch, passing on the way through the Derais, Multan, Sialkpur and the Bolta Pass.

During the next four years he was occupied with the affairs of Khorasan. He took Herat and advanced on Meshhad, which he occupied. Shahrukh, the grandson of Nadir Shah, was left by him in possession there, and he succeeded in 1163 (1750) in taking Nishapur which still till then held him. The next year Shahrukh was seized and blinded by Mir Alam Khan of Kuch, but Ahmed Shah restored him to his throne and defeated and slew Mir Alam Khan. The same year he came into collision with the rising Kajjar power, but was repulsed at Astarabad, and was never advanced further in the west. A coin of Ahmed Shah struck at Meshhad in the fifth year of his reign may be referred to this period.

In 1169 (1755) Mir Manu died, and his widow Mughalsat Begum usurped the power in the Panjab, and ruled with her favorite Adin Beg. The viceroy Ghulat Dinn, who was in possession of Dehli, seized on the opportunity of recovering
the province for the empire. He married the daughter of Mahâfizâl-Îârî and carried her and her brother to Dehî, and seized upon Lahore. 

Ahmed Shah immediately marched to Lahore (1770 = 1756) and expelled Adina Beg, who had been left in charge there. He then advanced to Dehî. Ghâzî I-Dtin and the helpless Emperor 'Alâmgu'r II could offer no real resistance. Nadîjî al-Dawla Rohâta joined Ahmed Shah, and he entered Dehî victoriously with the Emperor and the victor in his train. He spent only forty days in Dehî and it was thoroughly plundered by his followers. Gold and silver coins dated 1790 H. were struck in memory of this occupation. Mahârîn was plundered, and Ahmed Shah, before he returned to Afghanistan, plundered Nadîjî al-Dawla in power. He had already made his son Timûr Nâqin of Lahore and Multân, and arranged a marriage for him with the daughter of 'Alâmgu'r II. He himself married a daughter of the late emperor Muhammad Shah. Timûr was left to deal with the escaped governor Adina Beg, who was in revolt and had stirred up the Sikhs, now numerous and powerful. He was also assisted by the Mahrâtâs, who began to spread over the Parnâbjâ. Adina Beg took Lahore in 1773 (1759), the Sikhs took Amritsar and sacked Sarhind, and the Mahrâtâs reached Multân and the banks of the Indus at Atûk. These events brought Ahmed Shah into India a fourth time (1774 = 1760). The emperor 'Alâmgu'r II was murdered by Ghâzî-I-Dtin on his approach, and the young prince 'Ali Djiwân, afterwards Shah 'Alem II, fled to the English for protection. Ahmed Shah came by the Bolan Pass and marched northwards through the Derândij to Paghâwin, and thence followed the ordinary route to Dehî through Lahore. The Mahrâtâs fell back before him, and he occupied Dehî, but a great Mahrâtâ army approached from the south, forced him to collect his forces and retire upon Pûnpûj. This great force included all the leading Mahrâtâ chiefs under the command of Sadbâg Bhâko, and a body of Íjâ'í under Sîrîdij Mal. This combination of the most warlike races among the Hindus, while the Munúlman's rallied under Ahmed Shah's banner, gave the war the aspect of a religious struggle. 

The Mahrâtâ army had a nucleus of European drill in the European fashion, with a numerous cavalry and powerful artillery. The strength of Ahmed Shah's army was in his Afghan horse. 

The battle which followed had been preceded by numerous smaller engagements. It ended in the complete defeat of the Mahrâtâs, and with it ended their hopes of an empire in Northern India. Ahmed Shah, however, probably wisely, did not attempt to take their place. Lahore and Multân were difficult to retain, and he recognized the impossibility of holding a more extended empire. This campaign is illustrated numismatically by coins struck at Dehî, Bârî, Murâdshâd Aûgâ, and Sarhind (for Sarhind). He returned to Kâthum, and the Sikhs broke out almost immediately. They laid siege to Djiwântûla near Amritsar. 

It was against these Sikhs that Ahmed Shah's fifth expedition (1775 = 1762) was directed. It was related in the Wâ'dâ&t Dicâû. He might have been one night suddenly picked a body of horsemen, and rode off into India, and that when he reached Djiwântûla he had but ten or twelve followers, yet such was the terror inspired by his name that the Sikh army fled. He collected his army and pursued them, and defeated them near Gûjarâwâl, south of Ludhînna, with enormous slaughter. This fight is known to the Sikhs as the "Gâhilgâh" or "great overthrow." 

Ahmed Shah returned through Lahore, and left a governor in Sarhind, who was shortly afterwards defeated by the Sikhs. The town of Sarhind was destroyed (1776 = 1763) and in still a ruin. These events brought Ahmed Shah into India a sixth time (1777 = 1764). He traversed the Panjâb and marched back again without effecting much; and three years later he entered the country again (1780 = 1777; his last invasion of India) and now tried to conciliate the Sikhs, and to form a party among them. Sarhind was made over to the Phâtânian, the ruler of the Patãla State, and the Mahârâtâs of that State were the Sikhs and the name on their coins. Ahmed Shah's troops were, however, discontented, and a large body deserted him; his own energy was now failing, and he was harassed by the Sikhs in his retreat. The Sikhs soon after took the powerful fort of Rohâta near Djiwântûla which had been built by Shîr Shâh. 

During the intervals of his Indian campaigns Ahmed Shah had occasional outbreaks to deal with in his country. The Gâhilnâs rebelled about 1747 (1744), but they were easily subdued. Nasr Shân the Bârâh chief of Kûl, who had been a vassal to Ahmed Shah declared himself independent in 1771 (1758) and Ahmed Shah laid siege to Kûl, but his army suffered greatly, and he at last accepted the terms offered by Nasr Shân. The Khân of Kûl were from this time on independent in all but name. Many Barâhs, however, continued to serve in Ahmed Shah's armies, and he also employed many Írûbûgâs, 

as well as his own Durrâtis and other Afghans. His mixed army suffered much from the heat on his return from his fifth invasion of India in 1776 (1763), when he had to march rapidly to represent rising among the Aïmûk near Herât. After his last invasion of India he also had to return suddenly in a similar manner, to deal with the affairs of Khorât. Nasr Allah, son of Shâhreza rose in rebellion and the combined Persian force opposed Ahmed Shah's army which was commanded by his son Timûr assisted by Nasr Shân the Bârâh chief. The Persians were defeated, but were sheltered by Shâhrukh himself in the sacred city of Mûshâh. It was finally taken after a long blockade. Shâhrukh was still treated with consideration by Ahmed Shah, who never forgot his obligations to Nasr Shân. He was left in possession of Mûshâh, but promised Ahmed Shah the services of a body of troops and gave his daughter in marriage to Timûr. Ahmed Shah's health had been very bad for some time, and he appears to have suffered from cancer. He retired to Mûshâh in the Toba hills in the Aïmûk country and died there in 1184 (1775) in the fifteenth year of his age after a reign of twenty-three years. 

Ahmed Shah was by nature a bold soldier and leader of men, but he failed to found an enduring empire beyond the limits of Afghanistan. He was very popular with his own tribe, the Durrâtis, even with the rival Bârâh clan, whose enmity proved fatal to his successors. He was able also to establish Durrât control firmly over
the other Afghan tribes, and the Tajik, Hazara, and Khudz of Afghanistan, and that control remains firmly established to the present day. His success was due to his personal qualities and conciliation being both brought into play; and the revenues derived from his Indian expeditions enabled him to dispense with heavy taxation. He knew his own limitations, and did not attempt to extend his Indian rule beyond Lahore and Multan. He undoubtedly perceived the impossibility of maintaining distant conquests with the uncertain means at his disposal, and his later dealings with the Sikhs show that he contemplated the rise of a dependant Sikh power. He could hardly foresee how that power would grow at the expense of his weak and divided dependants and of the moribund empire of Dahr. Lahore indeed was practically a Sikh possession at the time of his death, but Peshawar, Multan, the Dera, and Kutchmir remained attached to the Durrani kingdom for nearly forty years longer. He had already recognized the practical independence of Balochistan, and Khorasan was evidently destined soon to become a Persian possession with the exception of Herat which is essential to the independence of Afghanistan. It is clear then that Ahmed Shah, though he did not found a great empire entailed to the credit of founding the State of Afghanistan much as it exists at present. As a military commander he takes a high rank. His overthrow of the Mahrattas at Panipat was a victory of the first order, one of those battles which affect the whole course of history; although its importance did not affect his own dominions except in so far as it strengthened the Sikhs by removing the Mahratma menace. Ahmed Shah must be considered as the most important man that the Afghan race has produced. His only rival was Sher Shah Sur, but his exploits were confined to India while those of Ahmed Shah were intimately bound up with the fortunes of his own race and country.


AHMED TAIB OTHMAN NADIR [See OTHMAN NADIR.]

AHMED TEKUJER [See TEKUJER.]

AHMED WASEIF [See WASEIF.]

AHMED WEPIK PASHA. Turkish statesman and famous man-of-letters, was born at Constantinople in 1233 (1810-1820) and began his diplomatic career as first secretary of the Turkish Embassy in Paris under the reign of Louis Philippe. He next fulfilled the same office at Petersburg and after that lived a long time in Tiflis as a plenipotentiary, whence he was sent to Paris as Ambassador. Later on he was appointed Amin of Minister in Constantinople. Here he occupied successively various high posts, became Grand Vizier and Wali of Hoodowedlar (Brossa), was six times out of favour with the Sultan, and spent the rest of his life in studious leisure at his country-seat in Kamili Hills on the Baibars, where in March 1507 (1820) he died and was buried.

As an historian, a philologist and a transactor he has made good use of his pen, in presenting modern ideas, and in many ways has done good service in improving the modern written language. The most important of his works is the Laajah-i 'Alamgiri, first ed. 1293; second ed. 1306, in two volumes. The first volume contains the Turkish, the second the Arabic and Persian elements of the Ottoman-Turkish vocabulary. The second volume was first published as an addition to the second, edition (cf. the review by Barbier de Meynard in the Journal Asiatique 7e s. v. 275: 8e s. v. 370). He also deserves to be mentioned as the first translator of Moliere. He seems to have rendered the whole of Moliere, and according to the Grande Encyclopédie "les principales œuvres de Schiller et Shakespeare" as well. But nothing has appeared in print of the last-mentioned works, and very little of his translations of Moliere. I only know Verseau d'Amour and Zorabé pahol, Zor-nishki, which appeared in 1286 and are both in my possession. Belin also mentions only these two. They are not literal translations, but independent adaptations, skillfully arranged to suit Turkish conditions. He had these plays translated by Armenians in his own theatre at Brusa. He also translated Fersen's 'Illegam (7. Legam in Sirjaghezi) (1298) and Voltaire's 'Mara'uj (published in 1298 as an appendix to a collection of Ottoman works). Other works of his are: 1. Fedeli-Ci-tëkht-i 'Alamgiri, an epitome of the Ottoman history until the reign of Sultan 'Abd al-Aziz, especially intended for schools, which has passed through several editions (1st ed. 1284). 2. An edition of 'Awliyâ (1286). 3. An edition of a translation of Lucian's Paraphrasis, which had been prepared by Wasiyat Efendi (1286). 4. An edition of the Makhtal al-bulân by Dr. 'Ali Shâr Nawâl, in collaboration with Belin (1289). He had planned the publication of an extensive Capatai dictionary, but neither this nor any other of his East-Turkish collections has ever been printed.

Bibliography: The necrology of Ahmed Wepi Pasha is in the Thaurati Fânus 1st year 94, 95, 78, which was partly founded on the article in the Grande Encyclopédie, and Journal Asiat., 6th s., xx. 288, 7th s., xx. 284, and 8th s., xx. 344 (F. Gires).

AHMED YESEWLI, one of the oldest and most famous East-Turkish Shaiks and mystics, was born in Yasi (the present town of Turkestan), and died there in 562 (1166). The year of his birth is not known, but in his Diwan it is stated that he was 63 years old when he died. When he was seven he became a disciple of a certain Baba Arslan, concerning whom no further information has been found. After his death Ahmed went to Bukhara, where he became an adherent of the celebrated Shahîk Yusuf Haskhânî. Afterwards he returned to Yasi, where he remained until his death. In 600 (1204) Timur caused a mausoleum to be erected on his tomb in Turkestan, which is at present being examined by Prof. Veiselovskij by order of the Russian committee.
for the exploration of Central and Eastern Asia. The Mogul legend represents the popular Turkish hero Ildige-i as a descendant of Ahmed Yesewi. Ahmed is considered to be the chief of Turkish Central Asiatic mystics and the founder of a whole school of mystics, and is so much highly revered. Hakim Ata belongs amongst others to the fourth generation of this School. Ahmed's mystic poems (hidāyat or manâtíq) are much read. His Dwân has often been published in Kānân under the title of Dwân-i hidâyat-i faqrâh sulâh al-mâtîr khâddî. Ahmed etc. This Dwân has not yet been examined in detail. But it is sufficiently evident from its contents, that not all the poems can be the work of Ahmed himself. Unfortunately not a single old manuscript of the Dwân has been found. Four later ones are in the Asiatic Museum at St. Petersburg: nos. 292, 293, 294 and 295. Ahmed's language in the manuscripts that are extant and in the printed edition has doubled to a great extent been modernised by later scribes.


Ahmedabad is the capital of the district of that same name in India (Presidency of Bombay), on the river Siharmat. In 1901 the town numbered 158,589 inhabitants, of which about 66 were Mohammedi alls, the district (3816 square miles = 9883 square kilometres) containing 795,967 inhabitants. Ahmedabad is one of the most beautiful and most fertile towns in India and is famous for the manufacture of gold and silver brocade, of silk, cotton and satin (sâhâhuk) materials. It is equally noted for its brise and bronze works, and for the manufacture of mother of pearl ornaments, of Japanese goods and wood carving (botal-boxes i., pâhluh). There are also a great many monuments of ancient Moslem art, amongst others mosques and mausoleums of the XVth and XVIth century.

Ahmedabad was founded in 1413 by Ahmed Shah I, [q. v.] Sultan of Gujarat (the same who made the old Hindu town of Avasal his capital), and he enriched it with countless buildings. In the first century of the Gujarat dynasty it rapidly attained prosperity. But after that it fell into decline, enjoyed another period of prosperity under the reigne of the Mogul emperors, until in the XVIIIth century it again deteriorated. In 1818 the English took possession of the town.

Bibliography: Imperator Gazette, 1901, p. 492; Bombay Gazette, iv-B (1904); Muhammadan Architecture of Ahmedabad A.D. 1413-1520 (1900); Th. Hope, Ahmedabad; Ferguson, Indian Architecture; Schlagintweit, Handel und Gewerbe in Ahmedabad (Ottawa, Monatschr, für den Orient, 1854, p. 160 et seq.).

Ahmed, with his full name Tâj- al-Din Ahmed b. Ibrahim al-Ahmedî, was one of the most celebrated West-Turkish Ottoman poets of the 16th (1430-1440) century. If we may believe Tâhkûrî Zâle he was born before 675 (1334-335) in Germân, at that time an independent principality, but now part of the wilayet of Brusa. According to Lâyîf and the historian 'Alî (from Gallipoli) however, he was born in Sîâs. He equalised his brother the poet Mawlawî Hâmûrî in remarkable talents and ambition. After he had studied the sciences at home he went to Cairo, where he came into close contact with his countryman Hâdîddî Pâsha, who afterwards became a famous physician, and Mawlawî Shams al-Um Muhammad al-Fânîr. After his return home he entered the service of the ruler of Germân as khatîf. There it seems to have devoted his leisure hours to composing his iskender nâmâ. His master however, Mir Sulâmî, to whom the work, according to statement before 792 (1390), was dedicated, is said to have been but little edified by it. After that we find him at his new seat Amâsia in the company of Timîr. Their meeting evidently took place after the battle of Angora and the death of Bayzâd I, about the time when the powerful conqueror, with a view of peopling Caïta again, the native country of the tribes of the Kâm-Tatars, caused these tribes to be removed thither from the country of Tôkât, Amâsia and Kâsârya, where they had peacefully lived for 150 years (1405). The proud monarch, who had subjected the whole of central and anterior Asia, is said to have honoured Ahmed with his conversation on that occasion. Be that as it may, after the temporal prosperity of the poet had reached the peak, the survival of their continuous feud, Ahmed is in order to escape from the utter unsafety which prevailed in Anatolia, fled to Bayzâd's eldest son Sulâmîn, who beyond the Bosphorus kept a splendid court in Adrianople (1409-1410), at which he gathered men of culture and talent from all the Ottoman provinces. The poet wrote a great number of hasâlas and ghalas for the prince, which he afterwards collected into a Dwân (Turk. Col. Cairo p. 113; Peters, Versuch, d. türk., etc., etc., Berlin Nö. 366). But Sulâmîn's fortune began to waver — in 1410 he was killed on his flight to the Greek Emperor in Constantinople — so Ahmed left Rumelia and returned to Amâsia, his adopted country. There he died in 1442.

The poet's merit consists in having introduced profane subjects into West-Turkish literature. But his iskender nâmâ is also the first Turkish example of an epic describing the exploits of Alexander the Great, which shook the whole of the East. The campaigns of the great king (eastward as far as Japan, west as far as Morocco) are described in 8250 couplets, and at the same time as a mass of encyclopedic knowledge it is didactic fashion, put into the mouth of brilliant and learned and unlearned.
AHMED (March 1390). But some copies continue the thread of the narrative till the death of Hayazid I, and mention Sultan Ismail as the sultan reigning by right. In other copies Sultan Ahmad’s defeat of Tahir (816 = 1408-1411) is the concluding episode. To the list of manuscripts given by Reis (Cat. of the Turk. Mus. in the Brit. Mus., 1888, p. 703) must be added Handskriftlicher Kat. der Kgl. Biblioth. zu Berlin, chth. 28, Teil. II, Nr. 356.

Ahmed’s first biographer Sahib (d. 1548-1549) also ascribes to him a romantic poem Djamshid wa-Kakhshid. He is also said to have translated most of the khads of the Persian poet Salim of Siwah into Turkish verse.

Bibliography: Gibb, History of the Ottoman Poetry, 260 et seq.; Hamburger-Purgatz, Geschichte der osmanischen Dichtkunst, 89 et seq. (K. Stenersen.)

AHMED is a gold dinar called after Ahmad b. Talut [q. v.]

AHMEDYYA is the name of the adherents of Mirza Qamal Ahmad Kadkhid (of Kadhán, district of Gardaspur, in the Panjab). In 1900 they were with their own approval entered under that name on the official census lists of the Indian Government, as a separate modern Mohammedan sect. The Ahmedyya are especially numerous in the Punjab, but are also found in the provinces of the Presidency of Bombay and elsewhere in India. They are found besides in other Mohammedan countries such as Afghanistan, Persia, Arabia, Egypt etc. Their number is gradually increasing in consequence of zealous propaganda. Their principal organ is the Review of Religions, written in English, which since 1895 has been published regularly once a month at Kadkhid. But they also make use of various other papers in Indian languages, weeklies, mouthlies and quarterlies. They have also separate extensive writings, amongst which Barahin-i Ahmedyya (The Arguments of the Ahmedyya), written by the founder Mirza Ahmad, is the most important. The first volume of this work appeared in 1850, and in it the author claimed the divinity of a Mahdi, though not till March 4th, 1859 did he demand the homage of his adherents.

The doctrines of the Ahmedyya agree on the whole, with those generally taught by the Islam. The most striking differences concern only the Chritology, the vocation of the Mahdi and the jihâd (the holy war). As to the first mentioned doctrines, they assume that Jesus did not die on the cross, but after his apparent death resurrection migrated to India, strictly speaking to Kashmir, in order to preach the gospel in that country. There he is said to have died at the age of 120 years; his tomb at Srinagar is still known, but is mistaken for that of a prophet called Yuz Asaf (which according to the Ahmedyya must not be explained as a corruption of Bodhanatwa!). At the instigation of a certain Mawla, Muhammad Husein a fitna against Mirza Ahmad was published in India, purporting that this doctrine was a return to the Koran and therefore had to be looked upon as heretical. Regarding the vocation of the Mahdi and the jihâd the Ahmedyya teach, that the task of the former is one of peace, and that the jihâd against the unfaithful must be conducted with peaceful means instead of instruments of war. Under all circumstances sincere obedience must be given to the British Government. The Mahdi himself must be considered an incarnation both of Jesus and Muhammad. To believe in him is a article of faith, because first of all his coming early in the 14th century of the Hijra was predicted by Muhammad, and secondly because he proved his divine vocation by his prophetic gifts. On various occasions this gift has manifested itself; not only the terrible destructions caused by pestilence and earthquake during the last decades, but also the death of certain people are said to have been prophesied by him. When one of his last-mentioned predictions came true through the murder of an inhabitant of Lahore, Mirza Ahmad was accused of the crime by three Christian missionaries, but acquitted in court.

Since the Mahdi (who died in 1908) resigned his leadership because of old age, the affairs of the Ahmedyya have been conducted by the Saheb Anqâm-soon-i-Ahmedyya.


(4. Th. Houtma.)

AHMADNAGAR is the capital of the district of the same name in India (Presidency of Bombay) on the river Siva. In 1901 the town numbered 42,000 inhabitants, the district (6536 square miles = 17,056 square kilometres) 827,095 inhabitants. The town was built in 1499 by Ahmed Nâsim-Shâh, the founder of the dynasty of the Nâsim-Shâhs [q. v.], who reigned for about a century in Ahmednagar, until, after a brave defence by Omâr Bâbûr, the place was taken by Akbar’s troops and annexed to the Mogul empire. After the death of Awrangzib, Ahmednagar became subject to the Mahrâshas, and in 1803 Nawâl Râo Sindhiya was obliged to surrender the town to the Duke of Wellington.


AHMEDU SHAHEED B. AL-HASÂN ‘OMAR, the founder of the Tahjât empire in Western Soudan, was in 1862 left in charge of Segu by his father, before the latter had effected the conquest of the Macina, and he maintained his authority there, in spite of the opposition of his brothers, under the death of al-Hâshî ‘Omar in 1865. In 1857 he took the title of Amir al-Muwini, and while keeping the district of Segu under his immediate authority, divided the provinces of Upper-Senegal, Kaarta, Lingaier etc. amongst his brothers, who became practically independent rulers. But while the French troops were on the march to occupy the country, Ahmed succeeded in reestablishing the empire of his father for a short time, by poisoning Tahjât, emir of Bandjâgara. Vainquished by Colonel Archbould, who took Segu in 1860 and Sniro in 1891, Ahmed made friends with Samory. But Archbould took Djenné and Bandjâgara (1893), and Ahmed on his flight eastward crossed the Niger and sought refuge in Sokoto. Cp. Le Chatelard, L’Islam dans l’Afrique occidentale (Paris, 1890).

(6. Demontminville.)

AL-AHNâF is the nickname of Shéhir b. Kais (his pedigree is given L. 4 by Ibn Khaldûn, Asr-al-Mu‘jirim p. 276, 30 Tâhâr III, 4292, 427). Sometimes he is also referred to by the name of
to get their consent to the designation of his
son Yazid to the succession. Al-Ahnaf
on that occasion spoke the well-known sentence:
"I fear God, if I lie, and you: if I speak the
truth". But he expressed his aversion to the plan
in unmistakable though respectful words, which
however remained without effect. — In Bâṣra he
exerted his influence over his Tammites to
persuade them to remain for the present reserved
towards the Avides, who especially at that period
migrated to Bâṣra in large numbers. The Avides
consequently accepted the help which was offered
them by the Râfibâtes. So Al-Ahnaf lived to see,
that in the fatal antagonism between the Madâr
(to which the Tammun belonged), and the Râfât,
the Avides adhered to the Râfât, in consequence
of his own policy. During the disorders after the
dearth of caliph, Yazid I, the governor of Irân,
'Ubayd Allah b. Ziyâd wanted to murmur the dignity
of caliph. Part of the Tammites, who had done
him hommage, went over to his opponent 'Abî
Allah b. Zubair, and Al-Ahnaf tried in vain to
bring them to reason, which he had assured
the governor that he would be able to do. The
consequence was that 'Ubayd Allah sought an alliance
with the Avides, and they were supported by
him in a battle with the Tammites, the Tammites
being surprised in their quarters. Especially under the latter's command
was Al-Ahnaf, at the head of the van-guard, one
of the most active and energetic generals. He con-
quered the country of Khabistan, the town of Hezêt,
Merv, Merewerd and Balkh and other important
places. Long afterwards a castle near Merewerd was
still called by the name of Qasr al-Ahnaf in honour
of him, and a place: in that same neighbourhood,
Kûstak al-Ahnaf. He even led his troops into the
dangerous country of Taykhiristan. He did not
succeed, it is true, in preventing the escape of the
Persian King Fazraddin III, who retreated gradually
towards Central Asia; neither was he
successful in his campaign from Balkh against
Khwrâzm. Nevertheless it was predominantly his
duty, which hindered the Persian king from
going: a firm footing anywhere: he also baffled
the latter's endeavours to turn the Persian tribes
against the Mohammedans, and he prevented the
outbreak of serious difficulties with the Trans-
oxanian Turks in the far East. He had moreover
to guard a long and constantly endangered mil-
itary route. He was also for some time deputy-
governor of part of Khwarzâm. In the conflict be-
tween caliph 'Alî and the party of Al-Ahn founded in
he was personally a declared partisan of 'Alî's; but he
was not able, it seems, to guarantee any actual
interference on 'Alî's behalf by the Tammites.
Still insofar did Al-Ahnaf contribute to Al-Ahnaf's
success as to induce the Tammite contingent of the
population of Bâṣra (which numbered 6000
men) to remain neutral during the battle of the
camel" (s. 856). After the battle had been
decided in Al-Ahnaf's favour, Al-Ahnaf is said to have
been the first of the Bâṣra people to do him
hommage. Also in the battle of Siffin (31st s. 637)
we find him on 'Alî's side. He was at that
time advanced against Abd Mâsid being
appointed sentinel. The Umayyad government
afterwards considered him a man of great influence
with his tribe; as evident from the fact, that
he was one of the leading men, whom Musâ'îm
summoned to Damascus in 56 (675-676) in order
the latter is usually understood to designate the entire district, which since 1875 has been a subdivision of the vilayet Bagdad, under the misleading name of Nejd.

Bibliography: Bibl. geogr. arbul. (ed. de Goede); Röcker, Vahdun, s. v.; Ch. Schuher, Seifer-Namh (Paris, 1881), p. 223 et seq. Further references will be found s. v. Nejd.

AHSÁ, whose real name was Ahmed, was a well-known Shi'ite theologian and the founder of the sect of the Shâhīks. His father was the Shâhîk Zain-al-Din of al-Ahsá, in the Arabian province of Bagdad. Ahmed was born in 1107 (1744). At an early age he left his native country, and went to Persia, where he stayed in Yezd and in Isfahánd. Afterwards he seems to have lived in Kerbelâ and in Kâzím. He died in 1242 (1827-28) on a pilgrimage to Mecca. Al-Ahsá was looked upon as a saint and a scholar, and was the author of various writings. The titles of his works are enumerated by Browne (A traveller's narrative, p. 224 et seq.), who derived his information from Mirzâ Muhammad b. Sulaimân-Tanâkhîn, Kiyâr al-Sulami (Tehran, 1304 = 1886). The doctrine, expounded in these writings, is not sufficiently known. To judge from what Browne says, it belonged to the pantheistic Shî'ites and worshippers of Ahriman, and its philosophical arguments were based on the opinions of the famous philosopher Mâlaq Sadrî (q. v.). Al-Ahsá's disciple Hâjî Sâyî'd Khân of Râdî (d. 1325 = 1843-44) continued in the spirit of his Master, but after his death the opinions of the Shâhîs diverged. Part of them went over to the Bâbîs (q. v.), others on the contrary opposed the claims of the Báb. The literature on the subject is given by Browne, ibid., p. 242.

AHSÁ is the name of a province of the realm of the 'Abbásidâns. It was bounded by the 'Iraq on the West side, by the province of Fârs (Fârîs), the ancient Persis, on the East and South, and on the North by that part of the province of Tâbûl which is nowadays called Lâr-rû'sh of Al-Ahsá, more generally speaking, about the same extent as the province of Susiana or Elymais described by the Greeks; the country of Elam known from the Old Testament; as Elamtu found in the cuneiform inscriptions; and as Khûzistan of the present day. The name Al-Ahsá is the Arabic plural of the singular Hûs (for Khûzûs) and corresponds with Syriac Hûsā, and he classic Greek Οῆζα which originally designated one separate tribe of that country. But the Persians coined it, in the form Susiana, as a name for the old country of Elam. Cf. comp. the name: 'Idhâdik in the Nacho, d. Kg. Geistlich, d. Wissen., u. Göttingen, 1874, p. 138 et seq.; Kierpert, Lôbôr, d. wirt. Geogr. p. 139; Marquart, Kühnreich u. d. Geogr. d. Persien Mosc.-Orient. (Berlin, 1901) = Akbând, d. Kg. Geistlich, d. Wissen., u. Göttingen, N. F., 1877, vol. iii. p. 2, p. 37; comp. the capital of Al-Ahsá esp. A. v. Kerner, Culturland, d. Orient unter d. Chalifen, l. 290-205; G. le Strange, The land of the eastern Celts (Cambridge, 1905) p. 232-247; Barbier de Meynard, Diction. géogr., hist. H litter., de la Persîa (Paris, 1861), p. 57-61; Witenfeld, in the Zeitschr. d. Deutsch. Morgenl. Gesell., xvii. p. 425; K. Ritter, Erdkunde, l. xvi. p. 228 et seq.

The capital of the province of Al-Ahsá was called Sük-âl-Ahsá (market of Al-Ahsá), and hence often simply Al-Ahsá. It is situated on Id-庄. 31° 19' N. and Long. 48° 46' E. (Greenwich) on the river Khûzû, below its confluence with the Dîrâfî, after which the lower part of the Khûzû is called Alâb Al-Ahsá (river of Al-Ahsá). For a time during the course of the Khûzû the river ceases to be navigable in consequence of rapids. In spite of this Sük-âl-Ahsá possesses strategically and commercially an important situation, that predisposed it to be the capital, which it was even before the period of the 'Abbásids. Reference has been made to it as the residence of King Nâcîr, grandson of the ancient Kings of Elam, who was afterwards robbed of his domination by Abâr-âd. The latter took Sük-âl-Ahsá and built a new town beside it, which he called after himself Hormûz-âdârsh (afterwards through contraction Hormûzârsh). The Arabs called it also Sük-âl Al-Ahsá, cp. Nûdarâne, Gâshâ, d. Perser w. Ûnder ele Zeit d. Sassaniden (Leiden, 1624), p. 19; 19; A. v. Gutsmind, Geogr. Iran. (Tübingen, 1858), p. 160 et seq. The official appellation Hormûz-âdârsh of the Sassanid period is also found in the Tâbûl and in the Syriac writing Alâb Al-Ahsá, cp. Nûdarâne, ibid., p. 19, note 5. At one time Hormûz-âdârsh also served as the residence of a Nestorian bishop; cp. Guilâl, in the Zeitschr. d. Deutsch. Morgenl. Gesell., 1883, 410. Sük-âl Al-Ahsá retained its importance in the Arabo period, especially as an emporium of commerce. Both its industry and trade were principally concerned with sugar. The province of Al-Ahsá at the time of the caliphate of the 'Abbásids had attained worldwide renown for its sugar refineries plantations and its sugar manufacture. In the X 0th (XIth) century the place began to decline. Al-Ahsá of the present day is a poor little place of about 3000 inhabitants, which occupies but a small area of the old town. Extensive ruins are still visible. Concerning Al-Ahsá in the middle ages, cp. Witenfeld, ibid., xviii. 424 et seq.; G. le Strange, ibid., p. 233 et seq. Concerning Alâb Al-Ahsá of the present day, cp. K. Ritter, Erdkunde, l. xi. 239-250; Rostain, Nouv. géogr. univers. l. 297 et seq. (with a map); J. Debeney, La Persie, La Chalde et la Susiane (Paris, 1887) p. 694 et seq.; J. de Morgan, Mission scientifique en Perse ii. (Royaude geography), p. 275 et seq. — Sük-âl Al-Ahsá is often belived to be identical with Aayret mentioned by Strabo, but this is almost certainly a mistake, cp. Andrea in Pauly-Wissowa's Realencyclo, des altert. Alterthums- wiss. l. col. 812. — The second capital of Al-Ahsá was Tustar, nowadays Shâster (q. v.). Particularly concerning the geographical conditions of the province of Al-Ahsá will be given in the future. Special reference must be made to K. Ritter, Erdkunde, l. xvi. 152 et seq.; Morgenl. Gesell., ibid., l. xi. 249-252; Bütteler, Susa (Leipzig, 1893) p. 2-23. The most important cartographic material concerning Khûzistan is given by Hantsch, Routen im Orient in den Jahren 1876-1879, revised by H. Künper (Berlin, 1882), and by J. de Morgan, ibid., l. xi. (with maps) and the Atlas der sarmat belonging to it. (Streek.)

AHSÁ (a.), Plur. of Al-Ahsá (q. v.); in the title of the 33rd Sînâ.

AI (r. ), Moon, Month: often used in compound proper names (cp. Radhëf, Veresch von Wörterb., l. 5).

ÀIBEG (Arab. pl. Aibâk), properly called Ibr al-Din Abu-l-Manghr Albeg al-Ma'âmmûn,
was a man of the Ayyubid al-Malik al-Mu'izz of Shiraz al-Din 'Uthm, who was governor of Damascus from 597 till 615 (1200–1218), and afterwards, from 615 till 624 (1219–1227) head of the court of his father al-Malik al-'Adil. In 608 (1211–1212) the town of Saffhad in the Hanwa and the surrounding district were given to him in fee. He was also appointed Majordomo (Ustâd-Dar). In the year 624 (1227), when al-Malik al-Nâsiq al-Dâwi had succeeded his father to the throne of Damascus, Albag was even raised to the dignity of regent of Damascus and thus held the entire political authority in the hands. At least, however, Damascus was conquered by Dâwi's uncle al-Malik al-Aghfar. Albag was dismissed from the Regency, but he was allowed to keep his freeholds in the Hanwa. In 636 (1238) he is still called "Lord of Saffhad and Zarra." But after that he became suspected of treacherous designs and lost his political position. He died in 646 (1248–1249) at Cairo. His remains were removed to Damascus, and interred in the mausoleum specially built for him. Albag has done considerable service to the countries which he governed by the erection of various works of architecture. In Damascus he founded three Hanâa'ite academies, and a fourth one in Jerusalem. As Majordomo he had to be especially concerned about the building of Meâlah. As Governor of Saffhad he tried to promote the traffic along the commercial route from the Northern Arablands and Babylonia to Damascus, as far as it ran through his dominion. He erected the desert castle of Kafr al-Asrâq, had the large water-reservoir (Meqâla, otherwise Berka) in 'Ainark repaired, and built a large Khân in Sâla. His rage for building communicated itself to his subalterns, especially to his manumolâ Alam al-Din Kafrânî. The following amongst his buildings in his fief deserve special mention: a Khân in Saffhad (617 = 1220–1221); arcades and a tower (minaret) in the mosque of Saffhad (630 = 1232–1233); a castle in Kafr al-Asrâq (634 = 1236–1237); a Khân in Zarra (636 = 1238); a reservoir in 'Ainark (636–637 = 1238–1240); and a mosque in al-Ayn (635 = 1240–1241). About the year 630 (1232-1233) the mosque and Khân in Saffhad are also known. The exact date is not known, the inscriptions having been preserved in a fragmentary state.

— Both Shiraz al-Din 'Uthm and his manumolâ Albag are well known from the time of the crusades.

Bibliography: Ibn Khallikân, s. v. al-Mu'azzam 'Uthm; van Berchem, in the Zeitschr. d. Deutschen Palastina-Vereins xv. 54 et seq.; Littmann, Some Inscriptions, part ii. et seq.; Dusam-Macler, Musée dans les régions historiques de la Syrie Moderne p. 320 et seq.; 336 et seq. (Littmann.)

AÎBÊG KUTB AL-DIN was the first ruler of the so-called slave dynasty, which after the death of the Ghürîe Shah Shihâb al-Din (Mu'izz al-Din Muhammed [q.v.]) came into power in Delhi. Albag was a native of Turkistan and had come to India as a slave of the above-mentioned Muhammed Ghûrî. Afterwards he arrived in Ghurâz as a slave of the above-mentioned Muhammed Ghûrî. The latter soon noticed the eminent talents of his slave. After Albag had vanquished the Kulpûta in a great battle near Nâsirîn, and had conquered Adumut and other places in India, Muhammed Ghûrî appointed him his commander-in-chief (Sipah-Salâk) in India, and entrusted to him the complete submission of the country. After that Albag conquered Mirât and Delhi, took a prominent part in the conquest of Râmâra (1194) and in the war of the Ghûrîe against the Râjâi of Gâvâlîr, gained a big battle against the prince of Aânhâwara, took the fortress of Kândjâr (599 = 1202), in short, the whole of Hindustan north of the Wêmandiya was annexed to the dominion of the Ghûrîe mainly by his strategy. Meantime Albag had chosen Delhi for his residence, and after Muhammed's death (602 = 1205) he was recognized by his successor Ghûrîyâb al-Din Muhammed as an independent sultan. Then Albag began a war against another former slave of the Ghûrîe, called Voldarâ, who had risen to princely dignity in the same way as he had done. For forty days he occupied Ghurâz, the capital of Voldarâ. Not long after his return to India he died in 607 (1210), in consequence of a fall which had been incurred while playing the Persian polo game. His son Arân Shâh being unable to assert his authority, Albag's dominion passed into the hands of his slave Bûntâsh [q.v.] who had served him in the same way as Albag in his time had served Muhammed Ghûrî. Albag was not only an eminent warrior, he also gained great fame by his liberality, his justice and his love of art. The Kutb Minar, which is still seen at the principal mosque not far from Delhi, has been called after him. The inscriptions which it contains have been published by Thomas in his work The Pathan Kings of Delhi. Cp. also Arcot, Reports i. and iv.


AL-AIDARUSI, ABD AL-RÂMÎD AS MALÂZÂ, born in 1135 (1722), was a mystic belonging to a South Arabian family of dervishes, which had been famous for ages. In his youth he accompanied his father to India. But a couple of years later he returned to his native country and after a few more journeys he settled down in al-Târî. In 1714 (1670) he removed to Cairo, which he had already visited three times. Thence he undertook several journeys through Syria. He also went to Sumhâl. A year after his visit there he died in 1725 (1778).

He wrote various works on mystical doctrines according to the ideas of the Naqshbandiyya order. He was also the author of a collection of poetry Tawûk al-sarfî, which was printed in Cairo (1857) along with two supplements: Tawûk al-sarfî (concerning his experiments in Kâppî) and Ghûrî al-tawûkî (containing letters from Egypt).

Bibliography: Mîrî, Shik al-jâurs (Be-lâk, 1291–1301) ii. 328; theo, Al'âdâb al-šshârî (Cairo 1297) ii. 27–34; 'Ali Mubârak, al-Khârij al-fâluda v. 11–14; Breckelmann, Gesch. d. arab. Litteratur, ii. 352.

(Breckelmann.)
'AIDHAB is a port on the African coast of the Red Sea. In the Middle Ages 'Aidhab was a well-known harbour for the Mecca pilgrims, and an import-market for goods from Central Africa and for those from India which were shipped via 'Aqien. The Arabian geographers describe its situation as having been just opposite Djidla, at a distance of 13 days' march by caravan from Assuan and 17 from Kh. It must not be identified with one of the well-known Ptolemaic ports, but almost certainly with the 'bourough' of Aidip, which is found on modern maps further down south, a little below Lat. 21° N. — Between 450 and 770 (1058–1356) 'Aidhab–Aidip was at the height of its prosperity, though in the earlier centuries of the Islâm the place was already much frequented by pilgrims and merchants. The caravan route between 'Aidhab and the Nile ran to three different terminals: Assuan, Edfu, and Kh. Assuan was the oldest station of these three, but afterwards Kh. attracted most of the traffic. 'Aidhab was an unpromising town of about 500 collewges made of reeds. The inhabitants were Boghish, with whom Arabic tribes had intermarried. They had an administration of their own, under the supervision of the Egyptian Government. All means of subsistence, even water, had to be imported. The populace earned a livelihood by fishing and pearl-diving, and especially by conveying goods and pilgrims by sea and land. When at the close of the VIII (XIV) century the Indian trade reverted to the north of the Red Sea, 'Aidhab began to decline and sank into oblivion.


AIDIN GÜZEL HİAR (the beautiful fortress of Aïdin), the ancient Tralles, is a town of Asia Minor, on the river Deûlûtik (Telabak-Cay) (the ancient Euxon), a tributary river of the Maeander. It has 36,250 inhabitants, amongst whom there are 26,000 Musulmans, 8,500 orthodox Greeks and 1,400 Latins. It is situated on the slope of the Djumà-dagh (the ancient Messogis), below the plateau which supports the ruins of Tralles, and surrounded by green fields and gardens. It contains two stone bridges, fourteen mosques, four churches, one synagogue, extensive and much frequented bazaars, tanneries, factories of leather belts for the Zeibeks to carry their weapons in, a promenade called Banaraka, and a railway-station on the line from Smyrna to Dimar (Geziye). It was occupied by the Seljûq Turks in the Middle Ages, and became afterwards the capital of the principality founded by Emir Aïdin, who gave his name to the place. His grandson Emir Isà surrendered it to Sultan Bayçàr I. and after the death of Emir Bayçàr it was finally conquered by Sultan Murûd II (830 = 1426). The family of the Ksar-ôltûm-ôgûlîs possessed the hereditary government of the province for several centuries, until Sultan Mahmdî at last deprived them of it (1:249 = 1353). After that the town became the capital of the province (çalli, vilayet) of Smyrna.

At the present day, however, it is only the capital of a sandjak of that province, officially known as Aïdin. This sandjak embraces six kazas (Aïdin, Segrè, Çuna, Bozdaghîn, Nazîlî, Karçà 6), eight nîñîye and 440 villages.

Bibliography: V. Guerin, Le Turc d'Afrique libérale, p. 797; E. Reclus, Nouv. géogr. univ. x. 634; Turçîîh Caçûmîgîn-Bâlîgîh III. 53; W. J. Hamilton, Researches in Asia Minor I. 535; Selîmâne (1325) p. 303–305. (CL. Huart.)

AÏLA is a seaport town in the north-east corner of the bay of 'Akaba (Lat. 29° 30' N., Long. 35° 5' E. [Greenwhich]). It is situated north of a rather steep lateral spur of the Djebel Umûn Nûhî. The Arabic name Aïla (Waila) corresponds with Hebrew El-Pâ'nîm, Elitén, Elûn, Elûnâ, Greek Aïléa, Aïléa, Aïléa, Kómbak, Aïléa, Aïléa, Aïléa, Aïléa, Aïléa, Hâla, Lûnîn, Lûnîn, Aïléa, Aïléa, Aïléa, Lûnîn, Aïléa, Hâla. In antiquity and partly also in the Middle Ages Aïla was of the greatest importance both for the shipping and caravan trades, for there, at the northermost bay of the Red Sea, were the routes from Egypt to Central Arabia and from the Phenician-Philistine harbours southwards crossed each other. Therefore to possess it became the main aim of the Israélites, when striving after the expansion of their dominion; and David, who subjected the whole of Edom, succeeded in conquering it. Though Solomon lost the eastern part of Edom to Hâdad, the western part remained in his power as a province of Judah. With Phenician help he built a mercurial marine at Aïla (1 Kings 9, 14; II Chron. 8, 16), of which however no further mention is made after his death. Aïla remained for some time in the power of Judah. Uzias had it fortified (II Kings 14, 18; II Chron. 26, 3), but soon afterwards it fell into the hands of the Edomites and still later was captured by the Nabatæans. In 105 A. D. it was annexed to the Roman province of Arabia, and early in the 4th century it is referred to as a part of the province of Palæstina Tertia; and in the seat of the Legio Decima, which accounts for its being connected with Syria and Palestine by military roads. Christianity took root here at an early period: amongst the signatures on the acts of the council of Nicæa there is one of a Bishop Peter of Aïla. The decline of the Byzantine power in the border districts proved dispositions to the commerce in Aïla, which, together with the surrounding country, was subject to the sphere of influence of the Ghassânîde princes.

In Tabâk 9 (650) 'Uzûnân b. Rûfû, Lord (acc. to Macêthi) Bishop of Aïla, offered to pay a yearly tribute of 300 dinars to Mu'mar. In exchange for that no harm was done to the town by the Moslem armies, and it revived to new prosperity. As the harbour became unnavigable, it was removed further down south, and the town was laid out towards that side. The ancient Aïla was abandoned as early as the 9th century and the new town of Wail (diminutive of Aïla) was at the period of 300 dinars to Mu'tam. In exchange for that no harm was done to the town by the Moslem armies, and it revived to new prosperity. As the harbour became unnavigable, it was removed further down south, and the town was laid out towards that side. The ancient Aïla was abandoned as early as the 9th century and the new town of Wail (diminutive of Aïla) was at the period of 300 dinars to Mu'mar.
AIMAK is an East-Turkish and Mongolic word, almost synonymous with the more usual *tribe* of Turkish dialects. The original sense of both words is *tribe*, but they are also used to denote larger tribal unions as political units. Northern Mongolics (*Khalkha*) is divided into four aimaks on the basis of the four *khans* (*Tusheet Khan*, *Tusheet Khan*, *Sain Noyun Khan* and *Tamshi Khan*). In Afghanistan four nomadic tribes (*Ulaghli*, *Nazar Khan*, *Firkol Khan*, *Morek Khan*) are called by the comprehensive appellation of *Citi* (*Zhik* Aimak (four aimaks).

AIN (v.) = Law, institution. Famous are the *institutions* of Emperor Akbar, collected by his Vizier Usul-i-Fadil [q. v.] in the third volume of *Akbar Name*, under the title of *Ain-i Akbari*.

AIN (a.) = Eye, also spring, substance etc. In the sense of 'eye' the word is sometimes used in compound proper names (*Lakhah*), such as 'Ala al-Dawla (Eye of the government), and 'Ain al-Mulk (Eye of the realm). In the sense of 'spring' it occurs in various geographical names, the best-known of which will be given below. — Concerning 'Ain as the name of an Arabic letter see the next article.

'Ain is the name of the 18th letter of the Arabic alphabet, which in modern Arabic writing is denoted 70. The original symbol in the North-Semitic inscriptions was a little circle like our 0, whence, as it resembled an eye, the name was derived. It is the voiced (maghāra) glottis, the throat-sound with the deepest possible articulation (C. W. Litt. in *Ain* iv. 349; xxv. 216, b, *Ain* 34); the nearest sound is *h*, to which it is consequently assimilated (Zamakhshari, *Muqafi* p. 194; xxv. 26, *et seq.); it shifts its articulation place towards that of the *th* where it is followed by a pause (*Mufr. p. 190, et seq.*). Al-Khali has also considered the *ain* to be the deepest throat-sound, and for that reason he started his lexicon with that letter. Later writers on the contrary (amongst others al-Zamakhshari, who follows Ibnu Sawaih) *Mufr.* p. 183, *et seq.* are mistaken in giving precedence to the *ain*. To the Arab minders springs up from innumerable sources close, by the sea is salty and spreads fever. The inhabitants earn a livelihood mostly by trade, and in a few cases by agriculture; they also cultivate palms. About 3500 date-palms in the neighbourhood of al-Akhah are the property of the chieftains of various Bedouin tribes, who pay about one half, two thirds or three quarters of their profits to the villages for cultivating them. There is no fishing. In 1858 not one boat could be found in the whole village. Little is left of the ruins of Al-Akhah (its according to the modern pronunciation), which are to be found at a distance of 1½ miles towards the north. But at the present day, southeast of these ruins a seyel-āl (seyelī-girmānī) is still worshipped because of its sanctity (it is inhabited by a spirit); a circumstantial account is of notice, as the ancient town of Elath (*sāhār* tree) seems to have owed its name to it.


AIN DILFE is a spring in the north of Syria which is of some importance on account of its situation on the road between Antioch and Aleppo, somewhat west of the large ruins of the monastery of Kabir al-Banūt. Its source is on the northern slope of the Diebelfavādī and it runs through a narrow channel cut out in the rock into a pump-room (*kūblī*). According to a yet unpublished inscription, this pump-room was built in 677 (447-4472) by a man named to high-sounding village, the name of Māltān b. Abu. It is highly probable that on account of the...
AIN DILAFT, "spring of Goliath," owes its name to the tradition that it was the place where David slew Goliath. It is situated close by the bank of the small river DJILFT, east of Zerqa. The crusaders called it Tutanza. At this place the Mongols were beaten by the Egyptians under Kajus on 26. Ramadam 658 (3. Sept. 1260). C. Weil, Gesch. d. Chalifen, IV 16.

AIN DRAHAM is a locality in the north of Tunis, at an elevation of 2644 feet, on the very pass between the Djebel Fersig (2968 feet) and the Djebel Bir (3343 feet), through which the road runs, which leads from the valley of the Medjerda (Souk al-Abia) to the Mediterranean (Taharka). Consequently Ain Draham is the most important strategic point of Khâmilia, commanding the whole of that mountainous region. During the French occupation of 1881, it was occupied by the troops of General belebecque. Since then a permanent camp has been established there. A European market-place has developed itself close to the military station, numbering at present 500 inhabitants, who find their principal livelihood in exploiting the cork-tree forests.

References: A. Winkler, Les principaux points stratégiques de la Khâmilia (Revue tunisienne 1899); J. Vidal; La Tunisie du Nord (Tunis 1906).

AIN MUSÄ (Moses' spring) is situated east of Petra in Edom. Islamic tradition connects it with Sûra 2, 97; cp. Brutman and Domaszewski, Die Pro vinz Arabia 431; Musli, Arabia Petraea 31; Edmon, 1907; 42; and the Arabic Aráb. - Other Moslem spring are: 1. Those at the foot of the Naba mountain in Shoab (cp. Survey of Eastern Palestine p. 89); 2. the spring near Al-Kaf on the western side of the Hâwrán mountains (see the map of the Djebel Hâwrán in the Zeitschr. d. Deutsch. Palästina, xlii, 123; 3. those on the east coast of the bay of Suez, south-east of Suez. The so-called "AIN MUSÄ near Cetous" is not actually a spring.

References: (F. BuHm.)

AIN SHAMS is a town in Egypt. Ain Shams is the Arabic name of the ancient Egyptian town of On, which the Greeks called Heliopolis because of its famous sun-temple. A recollection of this cult is contained in the Arabic name (sun + spring = eye), which seems to owe its form to popular etymology of an old name. In the early Arabian era Ain Shams was, according to some authorities, an important town, and the capital of a separate district (lihara); but other assert that at that period the place had already fallen to decay and was used as a public quarry. The Fatimids "Ala built a few castles on the spot, but afterwards the destruction became complete. The extensive ruins, especially the two obelisks (mirabilis) in front of the temple, stirred the imagination of the Arabs. One of them has been preserved until the present day, the other collapsed in 1525. It is said to have contained over a hundred of ore. Still at the time of the Arabs a statue of a beast or a woman with a man on its back stood between the two.

The other curiosity of Ain Shams was its balasen-garden, which was cultivated under the supervision of the government. During the Middle Ages the balasen-tree is said to have grown only here, though formerly it had also been a native plant in Syria. According to Coptic tradition accepted by the Moslems, the Mother of Jesus had washed the body of child in the spring there on her way back to Palestine after her flight to Egypt. Since that time the water had been salubrious, and only on those fields, which were watered by it, the balasen-tree was able to yield its product, which the Middle Ages held in such high esteem.

References: (C. H. Becker.)

AIN AL-TAMS (date-spring) was a locality west of the Euphrates, not far from a probably north-west of the latter place. As it was situated on the very border of the Syrian-Arabian desert, Ain al-Tams was primarily important as a provision-market for caravans.

References: (G. Ver.)

AIN TEMUSHENT (Ain Temouchent) according to the official French spelling) is a town in Algiers (district of Oran), situated at the confines of the Wad Temouchent and the Wad Semaan, at a distance of 45 miles south-east from Oran, and 36 miles north-west from Flora. There are 7000 inhabitants, 4000 of whom are Europeans. Ain Temouchent occupies the situation of the Roman town of Abulca. At the time of al-Bekr there was in that neighbourhood a locality called Karh Ibn Suan. It was found at a distance of a day's march east from the Berber town of Ales, and also at a day's march west from Dje rawa Lazrî, a marketplace established by Ubar dân b. Siman al-Andalusi, the ruins of which can still be seen at the spot called Mediat Aluan on the left bank of the Rio Salado. The French occupied 'AIN TEMUSHENT and fortified it with a redoubt, in which, in 1845, 79 men withstood the attack of 1500 soldiers of Abd al-Kadir. In 1851 the place was raised to the rank of a commune. At the present day it is a flourishing centre of colonisation.

References: (G. Ver.)

AIN AL-WARDA is a locality, which according to Yâkî is identical with Ra'a 'AIN [q.v.]. It owes its fame to the big battle of 24 Djamda 1:65 (6 Jam. 688), in which the Shîites
of Kafr were slaughtered by the Syrians. Cyp., Well, Gesch. d. Chalifen 350 et seq.; Müller, Der Islam auf Morgen- und Abendland, p. 374.

Ain Zarba is a town in the county of Minor, north of Mersin (the ancient Mersinica); to be more exact: situated in the plain formed by the Djilqan, the Tyanaus of the ancients, and its tributary the Sambat. The town existed already in antiquity and was then called Anazarba; cp. Hirschfeld in Pauly-Wissowa, Realencyclop., der Blatt. Alterthumskunde, 1, sol. 3101. The Arabs connected the first element of the name, Am, with zoom 3 spring; cp. Sauer on the oasis in his native town, Sahl. Caliph Harun al-Rashid caused 'Ain Zarba to be strongly fortified in 180 (796). The town became an important centre in the 10th century, when it was supplied with new fortifications by the Buyid ruler Saif al-Dawla. It was nevertheless captured several times by the Byzantines, notably in 952 (cp. Freytag in the Zeitschr. d. Deutsch. Morgenl. Gesellschaft, 21, 98; Well, Gesch. d. Chalifen, p. 171). The inhabitants of the town, who called it Anazarba, destroyed it. Afterwards 'Ain Zarba belonged to the little-Armenian realm, which was founded in Cilicia in the 11th century. The name of the town was corrupted to Nawarz in the 12th century. At the present day the place is a complete ruin known by the name of Anawara. — Cz, especially O. le Strange, The land of the eastern Caliphate (Cambridge 1905) p. 129; K. Ritter, Erdkunde xix. 36. For further authorities cp. Hirschfeld in Pauly-Wissowa, ibid. (Streck.)

Aini (Hasan), renowned Mumayyid-i ShusCro (corrector of the poets), was born at 'Ainshah (1170 = 1756), studied with a view of entering the civil service, but afterwards abandoned the idea and got an appointment as professor of Arabic and Persian at the Chancery of the Superior Pontiff. He died in Safar 1554 (May 1838) and was buried in the monastery of the Mesiwli devotees of Galata to whom he belonged. The best of his poetical works is the Suhita-nma, a summary of his philosophical reflections on human life. A prothomous work is a collection of ghazals and walticks (chronograms). His panegyric of the Prophet were collected under the title of Nezari Bawwadik (Cambridge 1884) by Hammam-Farghali, Gesch. des vicum, Dichtknst ii. 302; Gibb, Hist. of ottoman poetry iv. 336 et seq. (Cl. Huxley).}

Al-Aini (Abu Muhammad Majmud b. Ahmid b. Musa Badil-din), historian and faqi, was born on 17 Ramdaan 762 (22 July 1360) at 'Ainshah, a locality between Aleppo and Antioch. He belonged to a cultured family (his father was a kahfi) and commenced his studies at an early age in his native town, afterwards in Aleppo. At the age of twenty-nine he visited Damascus, Jerusalem, and Cairo. Having been initiated at Cairo into the mystical doctrines of Shisun, he entered for some time the Bajgudiya monastery of derelics, which had been newly founded. After several journeys to Damascus and his native town, he settled finally at Cairo and was there appointed mawashi. In 821 (1420-1421), under the reign of Sultan Malik al-Zahir, he was repeatedly dismissed, re-appointed, and finally succeeded in 825 in obtaining the enviable post of inspector of the pious foundations. At the accession of Sultan al-Malik al-

Mu'ayyad Shah, (815 = 1412) he fell into disgrace; but soon after was received again into great favour; later he was depopulated of his office. His knowledge of the Turkish language was of assistance in ingratiating him with the sultans; Mu'ayyad, Malik Zahir Tahrir and Malik Ashraf Rashid. For Tathj he translated the treatise on law by al-Kadi into Turkish. In the course of his long and frequent conversations with Sultan al-Malik al-Ashraf he read aloud to him his Arabi chronic, translating it at sight into Turkish. This fortunate gift enabled him to become a perfect courtier, and composed, besides his other works, panegyrics in honour of his masters (a life of Mu'ayyad, a eulogy of al-Malik al-Ashraf). Having obtained the post of supreme kahfi of the Hannafis in 829 (1425-1426), he occupied it for twelve consecutive years. In 846 (1442-1443), at the age of eighty-three, he was even exalted in complaining the charge of munishim, inspector of the pious foundations, and supreme kahfi of the Hannafis, a unique case according to his biographers. He was also professor at the Madrassa Mu'ayyadiya. In 853 (1449-1450) he was disgraced, and two years later he died (4 Dhu'-Al-Hijjah 855 = 28 December 1451). He was buried in the Madrassa Al'amiya, which he had founded, and where, at a later period, another commentator of al-Bukhari, al-Kastallani, was also to find a sepulchre.

The life of al-Aini affords highly interesting information concerning the conceptions of the literary men with the Mamluk sultans. He took an active part in the intellectual movement of his century, and had connections — had thought they were — with two of the most eminent Moslem scholars of that epoch, al-Maqrizi and the Shahi Al-Jilani. The Hadj Aga al-Musallam. He resided in the office of munishim, and consequently incurred his hatred; against the latter he conducted a very animated controversy: a propos of his commentary on the Sahih of al-Bukhari.

Al-Aini's works are very numerous. Some were written in Turkish, the majority in Arabic. The three which are best known are as follows:

1. His General History entitled Fed al-maghani 20 tariikh wa itqan (an extract in Roumi de l'idiome des croisés, Hist. or. 1054; 2. His commentary on the poetical examples quoted in four commentaries of the Alifia of Ibn Malik, with the title of al-Makhfa al-maghalaya fi sharh al'asho'ib, sharh al-nufas (printed in the margin of the Kanzul al-musulim al-Bagdhadi, Biblia 1299, 4 volumes); 3. His extensive commentary on the Saint of al-Bukhari. Practically (published at Cairo in 1508, at Constantinople in 1508-1510, in eleven volumes). In this last work al-Aini evinces a certain method, which contrasts with the usual pell-mell of the Moslem exponents. In studying the separate hadiths he observes the following order: the connection between the hadith and the superscription of the chapter: an examination of the tawal of its peculities and of its authorities; an enumeration of the other works or of the other chapters of the Sahih where the hadith occurs again; an examination of the literal meaning, and finally of the juridical or ethical rules which can be deduced from the hadith.
AIR (or ARAB) is a mountainous district of the Sahara between Lat. 25° and 16° N. Air is 280 miles in length from north to south, and 60 in. breadth from east to west in its central part. Its area may be estimated at 8800 square miles, the population at a number varying between 60,000 and 100,000 inhabitants. This country is at present one of the least known regions of Africa. Barth explored it in 1850, and it was afterwards visited by E. de Bary, who was prevented by the hostility of the natives from advancing beyond Adjir. In 1869 the Sahara mission of Fourcroy-Lamy went as far as Jerwan and Agades, from whence they reached Damergi. They ascended the Traray and Chudeau (1865-1866). The information gathered by the Sahara mission rectifies and completes the statements of Barth concerning the geology, the climatology, and the topography of Air. But still, the work of the German explorers remains the principal authority upon everything that concerns the ethnography and the history of the country, as a long journey had enabled him to collect a great deal of information amongst the natives.

Air is divided into three distinct regions (Fourcroy):

1. Northern Air, being the transition from the Sahara-Hammad to Air proper. Plateaux and plains constitute its general aspect, the rising of the ground nowhere exceeding 3200 ft.

2. Central Air, stretching from the massif of the Mokhtel in the north to that of the Awdar in the south. It is 186 miles in length and forms a compact and homogeneous whole over a surface of about 110 miles. Prominent are the massifs of the Taghzai (3600 ft.), the Ighaghelt, the Timging, the Bandit, the Sersse, the Aggila, the Baghman, the Agzahna (the Agata of Barth; 3900 ft.), the Digbelt (4250 ft.) — the latter two separated by the mass of Kabneh (12250 ft.) — the Bila (4600 ft.) and the Awdars, all of them rising above a foundation of granite and sandstone. All these elevations, with their abrupt flanks resembling

inaccessible walls, end in sharp points or in isolated and isolated crests. The decompositions resulting from the evolutions has formed a flight of two terraces, surmounted by a "balustrade" of accumulated blocks. Deep, isolated ravines penetrate the heart of the mountains. In spite of this disturbed relief Air does not deserve the name of "Alpenland" which Barth assigned to it. Indeed, not one single massif seems to have an altitude above 3250 ft., nor rise above the level of the valleys any higher than 2200-2600 ft.

3. Southern Air, being a succession of rocky plateaux, sloping down towards the Soudan. A single summit, the Tilabak, attains a height of 3300 ft.

Though Air belongs to the area of the Sahara, it is much more watered than the desert proper. There is a moist season from the end of June till the end of August. But the rains are not so regular in Air as in the tropical zone. They only strike certain parts of the massif, and come down precipitously in violent but short-lasting showers, turning the discolored rocks of the "cloud" (wadya) into impetuous but intermittent torrents. They are principally useful in supplying the ghiand and in sustaining the subterranean water reservoirs. Their frequence and abundance moreover vary greatly from year to year. So far instance the year in which Barth visited Air, seems to have been exceptionally moist, but the year of the Sahara mission unusually dry. Fourcroy insists that currents are very rare. The rivers, according to his statement, are not "living," except at rare and short intervals. As for the hydrographical system, it is still very little known. On emerging from the mountains the valleys expand and the "wei" become lost in the desert. But in all probability the waters descending from the southern massifs flow towards the west, those of central Air towards the west and north-west, and those of southern Air towards the south and south-west, though to exact information concerning the principal basins in which they are received, we have yet been gainst.

The comparatively moist climate of Air supplies it with a vegetation much richer than that of the Sahara, though less xerogic than that of the Soudan. Most of the plants are of the gumtree order. The fauna is represented by the lion, the wild boar, the jackal, the gazelle, the wabon etc. In spite of the fertility of some of its valleys Air does not deserve the name of "Sahara paradise." Agriculture is but little developed. Damergha and the Soudan supply the millet which constitutes the chief food of the population of Air. If they were reduced to relying on their own resources, they would run the risk of starving, as was stated by Fourcroy, de Bary and Barth. Air owes its place of importance in the economical life of the Sahara first of all to the situation it occupies at the meeting of the caravan routes between Sokoto and the Niger, the regions on the one side and Touat, Ghent, Chelabers and the salines of Blima on the other. Consequently various African tribes have disputed the possession of Air amongst themselves, though it lends itself but little to the establishment of a powerful state.

The name of Air is mentioned for the first time in the 14th century by Leo Africanus (l. 6). The original appellation however seems to have
Air, which is still called amongst the black population. The earliest occupants of Askan were the Giderawa, a branch of the Hausa tribe. According to Mahammed Bullo they had come from the north-east and were perhaps related to the Coptic. Towards the close of the 16th century the Berbers in Hethem settled down in that country. On the road while at the present day connects Awilwara with Agades at about 30 miles north of the latter, they built the town of Tchamara or Askanara, which became the capital of a flourishing state and attained a certain degree of intellectual culture. It is now a ruin. But the political aspect of the country was thoroughly changed by the arrival and subsequent settlement of fresh Berber conquerors, the Kel-Ouft, about the year 1790 according to Barth. From the information supplied to him it appears that the Kel-Ouft came from the north-west, and that their most powerful families belonged to the confederacy of the Awarllok, whose language is still spoken by their descendants. The Kel-Ouft, on the contrary, are said to have come from the Alaskoko country, between Zinder and Kuka, a statement which was gathered by Coray but does not seem to be well founded. Be that as it may, the Kel-Ouft slaughtered part of the population of Air and enslaved the rest, with this restriction however, that neither these captives nor their children could be sold out of the country. They themselves took possession of the land, but however much they were to preserve some of its customs (e.g. their peculiar rules regarding succession to power), they could not long escape the influence of the Hausa element. Consequently the chief-lords acquired the habit of marrying negroes instead of Berber women. That accounts for the Kel-Ouft being much more a mixed race than the Touaregs in the north. Few individuals amongst them had a fair complexion (except in the Mamour tribe of the Ighdalalai). For that reason the northern Berbers despise them as "Htalin" or slaves. Their language became prevailingly by a great number of Hausa expressions. Still worse, this language, the Awarllok, soon ceased to be used in daily intercourse, and was reserved for the palavers and diplomacy. To the number of these tribes the Songhali of the Niger must finally be added, who as early as the Middle Ages had founded a few settlements in the region of Agades. They immigrated in great numbers during the 16th century and conquered the conquests of Mahammed Askan, Sultan of the Songhali. Hence round about Agades and in the town itself the Songhali language is still spoken at the present day by the Ighdalalai, a race springing from the union of Berbers and Songhali.

The population of Air can accordingly be divided into two principal elements: the black and the Touaregs. The Touaregs of Air constitute two groups: the Kel-Ouft in the north, the Kel-Geres and the Ilisan in the south. The Kel-Ouft comprise a great many subdivisions, the most important (according to Barth) being the Ighblang, the Kel-Ferwa (Tintellian), the Kel-Assareu (on the Bina road), the Ikasenu, the Kel-Taisen, the Kel-Tais, the Kel-Fes, the Kel-Padu etc. They can muster 10,000 men (Barth).

The Kel-Geres and the Ilisan have probably been established for a long time round about the massif of the Mahdun, but they were expelled by the Kel-Ouft and settled south and west of Agades. They seem to have preserved the physical characteristics of the Berbers much better than the Kel-Ouft. Their numbers amount to about 5,000. They are excellent riders, whereas the Kel-Ouft make exclusive use of the camel.

These Touaregs of Air differ in several respects from those in the north. They are half-settled and only move if compelled by the change of pasture-grounds. The groups into which they are divided are more important than those of the northern Touaregs, but still too insignificant and disconnected to constitute veritable peoples. Their political organization is rudimentary. Being excessively fond of their independence, they are incapable of putting a stop to their quarrels and have perpetual feuds amongst themselves. The chief-lords or "zamorok" of the various confederacies have but a small authority. The most important amongst them, the zamorok of Agades, who is often regarded as the sovereign of Air, has only a semblance of power, isolated from the rest of the country, he is at the mercy of the Kel-Ferwani. His resources are limited to the tribute which he levies on travelers who come from the north. Most of the localities of Air are only villages of hovels, or even simple encampments. Their names are: Ferwani, Timbilat, Taiselt and Assali. The last one numbered formerly 1000 houses and seven mosques, but only 50 dwellings have remained. The only congregation deserving to be called a town is Agades (or Egedesh). Barth asserts that it was founded in the middle of the 15th century by the five large Berber tribes that had divided Air between themselves. It became the capital of a prosperous realm, and a commercial centre for the merchants from the north and the Songhali tribes. It attained the height of its prosperity towards 1510, when it was captured by Mahammed Askan, Sultan of the Songhali. Part of the Berber populace emigrated, the rest submitted and became mixed in course of time with their conquerors. Agades retained some importance until the close of the 18th century, though it never recovered its former prosperity. But the development was accelerated by the decay of Gorgon on the Niger, the starting point for the caravans, which stopped at Agades before entering the Sahara, and by the emigration of the populace at the establishment of the Fulani caliphate. In 1850 the town contained only 6,000 houses, whereas in the 19th century, according to Barth, it could hold 50,000 inhabitants. Foussay estimates the present population at 5000 inhabitants, wretched people exposed almost to starvation during the rainy season.

The population of Air are Musulmans. Near every monastery stands a mosque consisting as a rule of a roof supported by poles or small stone walls. Agades alone possesses a mosque to which a minaret in the shape of a pyramid lends an almost monumental aspect. At various spots one finds in addition certain places of prayer (nasila), rectangular enclosures of varying size, bounded by walls running from north-east to south-west, and having a semicircular projection facing south-east. The most celebrated of these places of prayer is the one which is called Mahdm al-Shabak-Si
'Abd al-Karim (Makam Cheikh-el-Baghdadi, according to Fourcault), at the end of the narrow pass that leads towards Awarad. It was erected in commemoration of a Muslim missionary, who converted the Harra to Islam. In their dealings with foreign visitors they like to boast that as ṣafar, the people of Aisha affect great religious rigour. But de Bury and Fourcault agree in stating that their religion has been adulterated by the admixture of superstitions and fatalistic practices. Islam has none the less energetic and indefatigable propagandists in these regions. The most devoted auxiliaries of the patriarchs of the north, and the most fervid adepts of the fraternities amongst the natives are the smiths, who, in Aish, just as in the Soudan, enjoy very special consideration. The Tidjaniya have indeed a good number of Ṣaḥibis; but they cannot compare in importance with the Sufis, whose doctrines and influence are propagated by secret or avowed emissaries from Tripoli or Tunis. Although Islam has conquered the country, the Arabic language has spread but little. It is taught in the Koran schools (the one in Agades numbers 300 pupils at the time of Bards’s visit), but it is only understood by the learned.

Bibliography: Barth, Reisen und Entdeckungen in Nord- und Central-Africa (Gotha 1855); E. de Bury, Journal de route (Zürich, 1850); Journal de voyage d’Erwin de Bury, translated and annotated by Schirmer (Paris, 1895); On the ethnography of Air (Scott, geogr. Mag., xv., 1899, p. 535–540); E. Fourcault, D’Algérie au Congo par le Tchad (Paris 1902); the same, Documents Scientifiques de la Mission Saharienne (Paris 1905).

AIRAN (Air) is a beverage made of fermented cow’s milk. According to Vamdey (Das Turkmenen, p. 208) it is sometimes or even usually prepared from the milk of sheep and camels. The Altai people and other Turkish tribes concoct a kind of milk-beverage of airin and kumus. Cp. Radloff, Aus Sibirien I. 297 et seq.

ʾAISHA RENT ABD BEKIR, the favourite wife of the Prophet, was born at Mecca 8 or 9 years before the Hijra (613-614). Her mother was called Umme Riuma bint Umair b. ʾAmir, and her own ʾAmur was Umme ʾAbd Allah, after the name of her nephew ʾAbd Allah b. al-Zubair. After the death of Khadija Muhammad was incogent. One day Khawla bint Ḥakiim, the wife of Othman b. Maʿṣum, suggested to him the idea of marrying either ʿAisha, who was still a child, or Sawda bint Zainab, a widow of mature age. Muhammad proposed for ʿAisha to Abd Bekir. At first the latter made some objections but finally complied with his wishes. Muhammad however had to wait until ʾAisha was disengaged from her betrothal to Ṣulṭar b. Maʿṣum, after which he married her, two or three years before the Hijra, when she was only six or seven years old. But the marriage was consummated only six months after Muhammad’s departure to Medina (April-June 623). Muhammad’s morning gift amounted to 50 dinars, in order to give ʿAisha the mehndi (cf. Abū Ṭalāʾ, 1100) 400 dirhems. She brought her toys with her to the home of her elderly husband, and soon succeeded in winning the affection of Muhammad, who sometimes joined in her games. But an unfortunate accident afterward endangered ʾAisha’s power over her husband. It happened when Muhammad was on his way back from his expedition against the Bani Mughit in the year 6 (628). The historians do not agree in regard to certain details, although all found their accounts in ʾAisha’s own statement. The majority of them assert that ʾAisha was her husband’s sole companion in that campaign; she having been appointed by drawing lot according to the custom of Muhammad (ep. however Müller, Der Islam im Morgen- und Abendland. I. 173. ʿAisha. She travelled in a litter carried by a camel. As long as she was inside the chair, the curtains remained drawn but when there was a halt she dismounted and left them open. During one of these stops, not far from Medina, ʾAisha withdrew from the camp in order to perform her ablutions. When she came back to her litter she discovered that she had forgotten her necklace of Yemen shells, and went back to fetch it, leaving the curtains of the chair closed. In her absence Muhammad gave the signal for the departure, and ʾAisha’s retinue, seeing the curtains closed, concluded that she was in the chair. They loaded the litter on the camel and stabled on their journey. (She herself declares that her weight was next to nothing, as the food supplied to the women had been very scanty.) ʾAisha found on her return that she had been left behind, sat down on the ground and waited until some one should come to fetch her. Then Ṣafwân b. al-Muʿaṭṭa happened to find her there. He mounted her on his camel and led the animal by the rein. The sight of ʾAisha arriving alone in the company of a young man gave rise to grave accusations. The principal accuser was ʾAbd Allah b. Ubaiy (q.v.), to whom the following remark is ascribed: ʾṢafwân being handsome and young, it is no wonder that ʾAisha prefers him to Muhammad! Other persons of note were equally vehement in their charges, amongst others the poet Ḥusayn b. Thabit, Muṣṭafā b. Uthâma and Imām b. Dibâbah — the last one having a grudge against ʾAisha because the latter had opposed the marriage of Muhammad with her sister Zainah. Muhammad gave evidence that he had often brought ʾAisha by the company of Ṣafwân. ʾAisha became ill with vexation (or perhaps feigned some malady), and the Prophet excommunicated her by means of a revelation (Korâ 24. 51 et seq). saying that no charge of adultery is valid, unless it is supported by four witnesses, and adding that those who accuse but cannot bring forward four witnesses must be punished with thrashing. In spite of that the suspicion does not seem to have lost hold on Muhammad’s heart, and on his later expeditions he preferred to carry with him ʾUmar b. Salama. According to Spranger however (Zur Geschichte und Lehre des Mohammed [iii. 73]), who quotes from Bekhârî and Ibn Sa’d, ʾAisha accompanied him once more and again lost her necklace. But on this occasion she sent some Muslems to fetch it. The time of prayer overturned them when they were far away from the camp and without water for their ablutions. This circumstance induced the
Prophet to prescribe that where water was lacking fine sand might be used.

At the time of the Prophet's death 'Aisha was 18 years old. She has always remained a sacred personage to the majority of the Moslems. She often interposed in politics, and almost every in- triumgue was inspired by her. She opposed 'Uth- mane and declared that he had to do penance or resign, and she doubtless had a hand in the insurrection against that Caliph. But when 'Uthman was besieged in his palace ("the day of the house"), 'Aisha was not at Medina but had prudently gone "on a pilgrimage to Mecca". When afterwards 'Ali, her mortal enemy, was elected Caliph, she did her utmost to raise the Muslims against him, under the pretext of want- ing only to avenge the murder of 'Uthman. She joined Talha and al-Zubair, who assembled a great army and preparations and started for Mecca. The Tannamiya Y'sh b. Muna, who contributed largely to this expedition, bought 'Aisha a thoro- rough-bred camel, called 'Askar, for which he gave 200 dinars. The armies of 'Ali and Talha and al-Zubair met in battle on the Dumlukii 36 (4. 16). Victory was on the side of Talha and al-Zubair. 'Aisha, on her camel was in the thick of the fight; seventy men of the Banu Dhaba, wanting to defend her, fell one after the other, until the camel was killed (hence the name of "Battle of the camel" originated). 'Ali gave order to conduct 'Aisha to the home of 'Ubayt b. al-Harith b. Talha al-Abdi, and supplied her subse- quently with everything she wanted for her return to Medina. Seeing how much stronger 'Ali's party was, 'Aisha suggested to him that she should stay with him and be his companion on subsequent expeditions against his enemies. But 'Ali declined this offer and intimated that she had to depart. Once again she appeared on the scene at the death of al-Hamza b. 'Ali. It was suggested that she should be buried at the side of the Prophet, but 'Aisha opposed this plan, arguing that the tomb was her property. That day she was again mounted on a camel; the people of Medina began to murmur against her, but finally gave way to her wishes. The date of her death is generally assumed to be 17 Ramadhan (or 9 Ramadhan) 58, but the years 56 and 57 are also given. But as the day of the week is stated to have been Tuesday, only the first mentioned date (17 Ramadhan 58 = 13 July 678) is proved to be exact. Her last wish was to be buried that same night, as she was interred in al-Baqi' (the cemetery of Medina).

'Aisha occupies a prominent place amongst the most distinguished traditionists. 1210 traditions are recorded as having been reported by her direct from the mouth of the Prophet. She was often consulted on theological and juridical sub- jects. She is praised for her genius. She had heard, read, and knew several poems by heart. Some writers assert, that she possessed a special copy of the Kor'an.


416-417; iii. 62 et seq.; Muir, The life of Muhammed, A. Müller, Der Islam im Morgen- und Abendland. 1. 133; 312 et seq.; Wissew. (M. Selimow.)

'AISHA BINT 'ALI b. 'UMAYR ALLAH b. 'Abu Bakr was a celebrated Arabian woman. She possessed a high degree of all those qualities, which amongst the Arabs were valued most in the sex. She combined a rare beauty with noble descent and a lofty, proud spirit, such as the Arabs liked in their wives. Her father was one of the most distinguished companions of Muhammed, her mother 'Umm Khalifa was a daughter of Caliph 'Abi Bakr, and the Prophet's favourite wife 'Aisha was her aunt. No wonder that the beautiful Arabian became one of the most celebrated women of her time. A governor is even said to have lost his post for her sake. Once staying in the holy city for the performance of her religious duties, he sent a message to the governor of the place, al-Harith b. Khalid, who was appointed master of ceremonies of the pilgrimage, asking him to defer the general service until she had completed the last of the seven prescribed pro- cessions round the Ka'aba. The governor indulged her in this request; his ill-timed gallantry aroused such indignation, that Caliph 'Abd al-Malik b. Mar- wan felt obliged to dismiss him. 'Aisha was married three times, first to her cousin 'Abd Allah b. 'Abd al-Rahman b. 'Abi Bakr, then to 'Uqba b. al-Zubair and finally to Omar b. Uqba. Allah b. Ma'mar.

AISHA HINT YUSUF b. AHMED b. NAIF b. KHALIL b. AL-BUKAYHA WAS a younger sister of Muhammed b. Yusuf al-Hanafi (p. v.). She lived in 922 (1516) in Aleppo, but afterwards from 1523 in Cairo, and died in Damascus. Her poetical talent appears from a few ayats (Ahl- ward, Vern. d. arab. Haus. d. Kgl. Bibl. zu Berlin no. 7933, 1-3) and a bay'afa, a poem containing model examples of the figures of rhetoric, entitled al-Farid al-mu'akkil bi-ma'sh al-anwa (Ibid. 2.7326; Rioi, Supplement to the Catalogue of Arabs, Arabic Manuscripts in the British Mus. no. 985 v. 597; Moutoua, Catal. des ms. du Mus. de Navawi, 1349 et seq.). The manuscript of the Al-Farid of Nawawi is in the university library at Leipzig, no. 194 (Vollers, Leipzig Catal. ii. p. 54) is in her handwriting. Her biography is found in the anonymous Safina, ibid. p. 654. (Brockmann.)

AISSAOUIA is the French spelling of 'l'a- wilia (p. v.).

AIT (other names: Aith, Ait, Ait) is a Berber word signifying "sons of", used exclusively in compounded proper names, like Bani and Awali in Arabic. It is only used however by three groups of Berber tribes: in Algiers by the Kabyles of the Djurdjura (e.g. Aith Yenni, Aith Taret); in Morocco by the Berbers of the Central Atlas (Ait Atta, Ait Ayash); and by those of the Sild and the Wd Dra (Ait Bu Amran). Elsewhere (in the western Sahara) the words Ait (Atha) or Kit (Touareg), or also the Arabic words Had (see Banah) or Unad (see Awali) are in use. (B. Basset.)

AIWALIK ("quince country"), in Greek Ky- donia, is a town of Asia Minor in the province
of Khadāvērdēngē (Bruna). It has 20,974 inhabitants, for the greater part Greek Orthodox. The place was raced to the ground in the Greek war of independence (1826 = 1823), but has since recovered its prosperity, which is continually on the increase. There are 24 Greek schools, amongst which is a grammar-school recognised by the government of Athens. The people of Aiának cultivate the vine, olive, and maïz; they export olive-oil, soap, leather and tanned skins, nouis, wines and brandy, and common glass ware. The kara has no nābēya's and comprises besides the town of Aiának only one village called Kuthē.

AIWAN, or to be more exact, Aïwan, plural. Aïwans, is an Arabian mansion from Persia (Iran) (connected by Salemann with the div. pers. zīyā means house, e.g. Grundr. d. iran. Palast. i. 179). The latter signified a presence-chamber of the Sámadîs, being an immense, rectangular hall enclosed by walls on three sides and open on the fourth. Part of the aïwan belonging to the palace of Ctesiphon is still standing on a desolate spot south of Baghdad, and is known by the name of Aïwan-i-Kârî = "Hall of Chosroes." From the definite form of aïwan, which is derivable from the Pers. Aïwān, the appellation applied to a room in Arabian houses in Egypt and Syria, which is of similar character, open on one side (Lane, Modern Egyptian i. 18—20; Cuche, Dict. arab. p. 614. A. von Kersaus, Topographie von Damascur p. 10). This word already occurs in the Arabian Nights' Entertainments (Doré, Supplément ii. 563).

AIWAH (Aïwah) is the name of the servant (usually an Armenian) in a komak, who carries the food from the kitchen into the dining-room.

AIYAN (A.) = days, plural of ayyun (see above).

AIYAN AL-ARAB = "Days of the Arab" is the name which the Arabian legend is applied to those combats (e.g. Lišān, s. v., ayyun xvi. 139, according to the al-Sīkkit), which the Arab tribes fought amongst themselves in the pre-Islamic (sometimes also early Islamic) era. The particular days are called for example Yawm Bāḥū = "Day of Bāḥū," or Yawm Dhi Kār = "Day of Dhi Kār." Their number is considerable, but many of our subversive are not commemorative of proper battles like the "Day of Dhi Kār," but only of insignificant skirmishes or fray's, in which instead of the whole tribes, only a few families or individuals opposed one another. The Arabs themselves have sometimes noticed this fact. Al-Zuhair b. Bukkār for example, when speaking of the combats between the Aws and Khārizm says: "We have heard, the day of Bāḥū a proper battle had been fought, and that on the remaining days the fight had been limited to throwing of stones and beating with sticks. (Aghīnī ii. 162.)"; this passage was evidently derived from Zubayr's account of the combats between the Aws and Khārizm, which is mentioned in the Fihrist i. 146). The number of these combats, handed down by tradition, has moreover increased by the fact, that a great many were called by different names after the settlement, the well-springs, hills etc., near which they took place. Consequently one and the same occurrence has been recorded in various places under different names.

The course of events on each individual day is somewhat after the same pattern. What in this respect is said by Wellhausen (Skizzen und Vorarbeiten i. 25 et seq.) of the particular combats between the Aws and Khārizm, applied to the Aïyan in general. At first only a few men used to come to blows with one another, perhaps in consequence of a border dispute, or at some insult offered to the proteges of a man of influence. Thus the quarrel of a few grows into the hostility of whole races or even of entire tribes. They meet in battle, Bloodshed is generally followed by the intervention of some neutral family, Peace is soon restored. The strife, which has henceforth become an adversary the price of blood for the surplus of dead bodies.

The accounts of the Aïyan, written in good old prose, together with the ancient poems supply excellent information concerning conditions previous to Islam: They especially afford an insight into the chivalrous spirit, by which the old Arabian warriors were inspired. Popular memory kept the recollection of these heroes alive for centuries. So similar subject-matter to that found in the Aïyan often recurs in later popular romances, drawn out, it is true, in legendary fashion. One example may suffice: Zīr, a hero of the Siyâr ibn Hīdāl is none other than Muhāhīl, brother to Kâlahī Wīs, who sets a landing party in the Basa war between the Bakrī and Tughrīli tribes (Muhāhīl is already called al-Zīr = "the visitor of women" in Aghīnī iv. 145. et seq.).

Tradition affirms (e.g. Ibn 'Abd Rabhībī, Tādī, Cairo 1302, iii. 61 towards the end), that Mūhamma'd's companions already discussed the events of the Qāhēlīya in their assemblies (mawlahānī). Consequently the Aïyan al-Árab afforded at an early period a favourite subject of study to the Muhāhīlīyūn, i. e. traditionalists, who were engaged on the Aghīnī al-Árī, the most important history of the Aïyan, amongst which the Aïyan are included. In the Fihrist (maḥāla i. fons 1) several of these authors are mentioned as having written narratives of particular battle-days or of all of them. The original of such a work on the Aïyan has not come down to us; but considerable extracts by subsequent writers are extant. Most of these have borrowed from Aḥī 'Ubāda (a. 210 = 825). Of his work we have only the title (in the Fihrist G. 53 et seq.) mentioned in the Fihrist (G. 53 et seq.). Something more concerning him is reported by Ibn Khallīkān (ed. Wāṣāmsf. n. 734, who is followed by Ḥaḍīth Kāfirāt 1. 499 n. 1513 = s. v. Aḥī 'Ubāda al-Árāb). According to these authorities Aḥī 'Ubāda wrote two books on the Aïyan, a shorter one describing 73 days, and a more extensive one covering the beat of events of 1200.

The information concerning the Aïyan which later writers have preserved, is partly given in scattered bits, and partly in entire chapters in proper connection. Instances of the former are found in al-Tūrītī's Tadhīl commentary, in the Nīqāl al-arābī, where they are inserted by way
of explanation of events alluded to in the ancient verses, in the collections of proverbs, and in the works on geography (al-Bahri, Yākūt). Examples of the latter are contained in the "Bake al-farah" of Ibn 'Abd Rabbih (iii. 61 et seq.), in al-Nawawi's encyclopaedia Nihayat al-awal fi wasma al-adil (famn wūr, waqīr, bi'rīh v.), and in Ibn al-Athir's historical work al-Kamil fi l-tārikh (i. 367-517).

The account in the "Ifrīd was probably based on an oral work of Abu 'Ubaida. It is very concise, often purporting much more at some slight expense of detail, and obliterating the meaning, so that it can only be ascertained by comparison with more detailed accounts by other writers. Al-Nawawi has — apart from details — copied the whole chapter on the Ayyām from the "Ifrīd. Ibn al-Athir has tried to arrange the separate "Days" in chronological order, in accordance with the character of his History. His account goes much more into details than that of the "Ifrīd. A great deal of it must doubtless be traced back, either directly or indirectly, to the larger version of Abu 'Ubaida's work; much also to other sources all of which cannot be retraced.

It must finally be observed, that also al-Majdūdī treats of the Ayyām al-Arāb in the 29th chapter of his Madkūl fi l-maqāmāt. His narrative is extremely concise, but very useful for quick orientation. He restricts himself as a rule to giving the pronouncement of the name, explaining its meaning and enumerating the tribes which engaged in the battle. In this way 132 pre-Islamic days are dealt with by al-Majdūdī. In addition to these, 85 Islamic days are moreover enumerated in a second section of that chapter. See further bibliography in E. Mittwoch, Preislamic Arabian Chronology (Ajamun al-arab) gomnads litteis tendia sint (Diss.) Berlin 1889; C. L. Hyll, Ibn al-Kadhī's account of the First Day of al-Kalbū, in Orientalische Studien (Nördcke-Festschrift) pp. 127-154.

E. MITTWOCH

AIYĀR. [See IYĀR.]

AL-A'AYISHI ABD SALIM 'ABD ALLĀH b. MUHMMAD, AFI BERR, a Maghārib name of letters, lawyer and learned šūlā, was born on one of the last days of Ṣāḥba 107 (April-May 1628) amongst the Berber tribe of the Afit al-'Ayyāshī between the high and middle Atlas, not far from the sources of the Māla. He studied first under the guidance of his father, and at Dar's under the tutelage of Abū 'Abd Allah Muhammad b. Nājir al-Darī, and subsequently visited the principal towns of Morocco. His travels during that period were al-Attār, Māla, Azīz, Abū Kāf and especially Abu Muhammad 'Abd al-Kadhīl al-Šalībī who gave him an iṣāba.

He twice made the pilgrimage, in 1059 (1649) and 1664 (1653-1654). He made a sojourn of some duration at Mecca and Medina, where he delivered a course of lectures on the Muḥākamāt of Sūdī Khālid, the Shāhāme of Tirmidhūl, the Muḥākama of untoc. The Muṣāf of Shūrī, the Muṣāf of al-Muḥākama and the Muṣāf of Ibn Malik. After that he went to Jerusalem, where he only stayed a few days.

In coming through Cairo he attended the lectures of 'Ali al-Uṣūlī, Shiḥab al-Dīn Maḥmūd al-Khāṣṣab, and Abū al-Kadhīl al-Maḥallī. His principal teachers in Mecca and Medina were Abu Maḥdī 'Umar al-Dīn al-Shālīfī from Algiers, and the great šūlā Abu Iyāsh Malik Dāhīn b. Iyāshū al-Kūtānī al-Shāshūrī.

He died of the plague on the morning of the 19th of Dhul-Qa'da 1090 (13 Dec. 1679).

Al-A'ayishi wrote the following works: 1. A treatise in verse on "safīr", on which he afterwards wrote a commentary; 2. A study on the conditional particle bn; 3. Al-A'ayishi al-Maṣūmī and al-Maṣūmī, being a study on the tōmār discourse; 4. Ibn al-'Abīnī's "Māla" and "Malā"; 5. Ibn al-'Abīnī on "li ǧāḥib" li "mār wašā" (the Zana); 6. "Sūfī al-Maṣūmī al-Maṣūmī"; 7. Ibn al-'Abīnī's "Malā" al-Maṣūmī; 8. "Malā" al-Maṣūmī, a collection of biographies; 9. "Malā" al-Maṣūmī on "malā" al-Maṣūmī" containing biographies of his teachers (to judge from the titles evidently one and the same work with 6); 10. "Maṣūmī" al-Maṣūmī, known by the title of Rūḥa or "Narrative of a journey"; two large volumes printed at Fez 1306. It is an important work of information upon the way followed by the caravans travelling from the Maghārib to Mecca. Though his special concern is to give detailed information about the various stages, he manages to sketch with a single stroke the manners of the inhabitants of the countries through which he travels, to write the biographies of the scholars he meets, etc. The style of the Rūḥa is quite simple, except where he speaks of Sūfīs.

BIBLIOGRAPHY: E. Walfahrt, Sufismus westafrikan. p. 191; al-A'ayishi, Kihla; al-Kadhīl, Nuhr al-muḥākama li. 45; al-Yānī, MS Khālid, pp. 15, 74; Djābourī, "Ashīṣ al-Kihla" (Rillai, 1207) i. 65 (Cairo edition 1322, i. 68); Ibn Zakīr al-Fāṣid, Nuhr akīr al-muḥākama (Algers 1902) p. 60; Berbregger, Exploration scientifique de l'Algérie (Paris 1903); Faguen, Catalogue des man. de la Biblioth. Nat. d'Algier, no. 165 and 1902; C. Haazī, Little known Arabic (Paris 1902) pp. 184; Motyliński, TRIENEXIENՍЕТЕпреFÉgüEхьrСЕSEКhīlα (extr. from the Kihla; Algers 1900); Brossnahan, Gesch. d. arabisch. Litter. li. 262.

MOHAMMED BEN CHENDO

AIYIL (A.; cp. Hebr. ayil) is an antelope mammal, described by Damūrī (Cairo 1274-1275 L. 165-1677) as follows: Its horns are massive, and begin to grow when it has passed its second year. During the third year they shoot into branches, and this ramification continues until they form a tree-like antler. This is afterwards thrown off every year, but always grows again. The number of the "nodes" (antlers) corresponds with the number of the animal's years. The ayil is a good leaper; when chased it precipitates itself from the summit of a mountain (?). The hunter has first its attention diverted by whistling and singing, and then suddenly catches it unaware.

An exact determination on the ground of Damūrī's statements is not possible. But the description of the antlers as being like a tree gives reason to suppose, that some animal related to our common stag is meant, rather than the fallow-deer.

Damūrī also knows fabulous tales concerning the ayil's mode of living: it is fond of eating snakes, is on friendly terms with fishes etc. The antler, burnt, pulverised and mixed with honey
Aiyûb, the Job of the Bible, is mentioned in the Korân amongst the other just men. He is called there "the servant of God," and represented as the patient man. It is told briefly in the Korân that God had put Job to the test, that he had lost his wealth and possessions, and sent a disease of the skin, but that he was restored to his former state and that God returned to him all his family and possessions (Korân xxi. 83-84; xxxviii. 40 et seq.). The Moûlãn writers however have made a great number of stories about Job, which they derived mainly from the Book of Job and the Jewish haggadah. Job is generally represented as a Rûch, a descendent of Eem (see Testament of Job, ed. James, 1). He was the son of Amos (Korân), the spelling, however, is not quite fixed), and of a daughter of Lot. But according to one author, quoted by Tabari, he was the son of "him who believed in Abraham." The majority of the Muslim writers call the wife of Job Râma, daughter of Ephraim, son of Joseph. But one isolated authority states her name to have been Râmânah, daughter of Makhir (Makin), daughter of Manoah (Mâhî), whose son was mistaken for a daughter. Finally his wife is also referred to by the name of Zéhân (Zethân), daughter of Jacob (cp. Biçâlî in the Korân, i. 2). This last statement was evidently occasioned by a confusion of the names of Lech, the wife of Jacob, and of Zînâ, his daughter, who in the haggadah is said to be the wife of Job (Boûh Botûr, p. 19; Biçâlî Rabba, xxii; Targum of Jerusalem on Job ii. 9), and also in the Testament of Job (i. c.). The traditionists, amongst others Kâb al-Abhâr, have even described Job's appearance as a tall man with a big head, crisp hair, beautiful eyes, short neck and long limbs. His riches are described according to the Book of Job, with some exaggeration of course. A certain portion of this description is twelve sons and twelve daughters. Job was very plain and very generous; he was a kind guardian to orphans and a protector of widows. He was a prophet and God had sent him to preach monotheism to the people of his country, which, according to some, was the Hârâni, and according to others Israiliâni. Every evening all those who believed in his word assembled in his mosque and recited with him the same prayers (cp. Boûh Botûr, i. c.; Sûrû Oûlam Râbba, xxii.-Biçâlî Rabba, xxii. 9; Aûbûr K. Nâzârân, ed. Schechter, pp. 33-34, 164). The Moûlân traditionists have reproduced almost literally that part of the Book of Job (i. 6-8, 7), where it is narrated how Job was put to the test, and they add that Iblis was driven by envy to strike Job. When finally God had given him full power over the body of Job (except over his tongue, his heart and his intellect), Iblis blew into the nostrils of the latter, causing thereby an inflammation of the body and filling it with vermin. His body began to smell so horribly that he was forced to leave the town and make his lair on a dung-hill (cp. Aûbûr K. Nâzârân, p. 164; Testament of Job v.). The wife of Job had to seek work wherever she could find for herself and her unfortunate husband. Although Iblis saw that in striking Job he had missed his aim, he never ceased to devise new and artful means of torturing him still more. He appeared under different forms, one day to the inhabitants of the place, advising them not to give any work to the wife of Job, another time to the latter herself, trying to persuade her to believe in him, who could make an end of her husband's sufferings. All these means having failed, Iblis declared himself vanquished. The majority of the Muslim authors are of the opinion that Iblis was suddenly stricken when he was stricken by Job (see Biçâlî Rabba, xxiii. 3; ibid. 45; Testament of Job xii. 3; cp. however Biçâlî on the Korân xxxi. 83). The duration of his affliction is differently estimated by various authors: by some at 7 years (cp. Testament of Job, xxii. 36), by others for 7 months and 7 hours; also at 3, 13 or 18 years. The Korân (xxviii. 41) contains a short account of Job making a well spring up from the ground by stamping on it at God's command, after which he bathed himself and drank from the water. The Muslim legend however connects the angel Gabriel with this incident in the following manner: After Job had addressed to God the prayer which is mentioned in the Korân (I. c.), he was enveloped in a cloud, through which lightning flashed and thunder rolled, and Gabriel, whose voice sounded round about it, came to him, the cloud's head was far from the place where Job was, and as he was too weak to walk, Gabriel carried him on his wings. After his bath Job became again fresh and vigorous; the worms which had eaten his body were changed into little worms and honey-flies. The obscure passage in the Korân (xxviii. 43): "Take a birth, beat it with a rod, and do not forget when they have become a hundred times a hundred;" as referring to Job's wife, when he was commanded by God to beat, because he had sworn to give her a hundred blows. The reason for this oath has not been sufficiently ascertained; some are inclined to think that she incurred his anger by having been one day absent for too long a time, others assert that she had desired it by suggesting to Job that he should pray to Iblis. The same expounders add that it must have been a birch consisting of a hundred twigs, or perhaps a branch with a hundred leaves, so that he could scourge himself of his oath by a single blow. The narrators do not agree in their statements regarding the children which were born to Job after his re-establishment. According to some they were the same children which had perished and had been raised up to the earth; according to others that his wife had become young again and borne him other children, their number varying up to 26. God let it rain golden locusts on him, and he began to gather them, when he heard a voice saying to him: "Hast thou not enough?" and he answered: "Who can say "enough" to thy mercy?" He had two threshing-floors, one for corn, the other for barley; God made two clouds descend.
which filled the latter floor with gold, the other with silver. Some authors fix the age of Job at 93 years, asserting that he lived 20 years after his recovery; but others affirm that he lived the same length of time after as before his affliction. Macalister thickens the monstrous of Job, together with the purgation in which he bathed himself, were still celebrated in his time, and that they were to be found at a short distance from Nawi in the province of Urannah (op. Yâkub, Malghum ii. 645 s. v. Dair Ayibi). Still at the present day one is shown there the Shumâm Ayûb ("bath of Job") and in its neighbourhood the famous stone of Job (pâkâr Ayûb) must also be mentioned. It is actually an Egyptian monument of Ramesses II, as is sufficiently well known. It is interesting to know that Env-roqel, mentioned in the Bible (Joshua xvii. 7 et al.) is now called Ayûb Ayûb ("the well of Job"); see Mâdâr al-Din, Hist. de Jérusalem, publ. in the Führer durch den Orient ii. 130.

Bibliography: Tabari i. 304—305; the same, the Persian version, transl. by Zedelberg, l. 257 et seq.; Thabit al-Arâzî pp. 134 et seq.; Kâtib al-ombânî (Paris ms.); Mâsîdî, Murîdî (Paris) l. 91 et seq.; Safe, Koran ii. 138; Grünbaum, Neue Beiträge zur orientalischen Gelegenheiten pp. 262 et seq. (M. Sellendorf)

AIYYUB KHAN is the fourth son of the Emir Shâh al-Abbâs of Iraq. He was the whole brother of the Emir Yâkub who succeeded Shâh al-Abbâs in 1270, their mother being a daughter of the Khan of Ilyrâs. Aiyûb Khan was intimately associated with his brother in the principal events of his life, and when Yâkub was disgraced and imprisoned by his father he took refuge at Mecca and died in Persia 1301 (1874), and was there for the next five years. When Yâkub became Emir he appointed Aiyûb Governor of Herat, and on Yâkub's fall he began to gather troops and strengthen himself in his government until the reconquest of Abul-Rahman as Emir by the Indian Government. On this Aiyûb Khan, who was a popular favourite throughout Afghanistân, advanced on Kandahâr. He was met at Malwând by a small British Indian force under Gen. Burrows which he overwhoreled in July 1880. He then unawgily laid siege to Kandahâr, instead of advancing and raising the country from Kandahâr to Kâbul, where he had many supporters and abandoned his siege of Kandahâr rendered his failure inevitable. Gen. Roberts with a force of 10,000 men marched rapidly from Kâbul to Kandahâr while Gen. Stewart after making over charge of Kâbul to 'Abd al-Rahmân retired to India by Djâlalâbûd and the Khâbar Pass. Aiyûb was attacked and defeated by Roberts in Sept. 1880, Kandahâr was relieved, and the scheme of a separate Government there having been abandoned, was made over by the English to 'Abd al-Rahmân, Aiyûb who had fallen back on Herat renewed his attack the next year, in 1299 (1881) he defeated 'Abd al-Rahmân's troops at Gobulâk and took Kandahâr. 'Abd al-Rahmân assembled his forces and also had recourse to bribery to detach Aiyûb's supporters, and finally defeated him in September, but this time Aiyûb lost all hold on Afghanistan, and fled again into Persia. During the Qâbalai outbreak in 1305 (1887) he intrigued with the mutinous Ghilzai troops at Herat; and attempted to make his way into Afghanistan, but without success, as 'Abd al-Rahmân was now too strong. Aiyûb now saw that his cause was hopeless and made up his mind to accept the terms offered by the Indian Government. He surrendered to Gen. MacDowall the Coreen General at Mehestan, and went to India. He has since lived at Rawalpindi and Meerut, and receives a pension from the Indian Government, which has accepted the responsibility of preventing him from entering Afghanistan. Aiyûb Khan was once a popular prince, but fate has been against him. The murder of Liet. MacDowall who was a prisoner in his camp at the battle of Kandahar in Sept. 1880 would if committed with his knowledge be a blot on his character, but his conscience has never been proved, and such an act is contrary to his previous reputation.

Bibliography: see under Abul-Rahman.

ALYUBIDES is the name of a dynasty in Egypt, Syria and Yemen, one of the most powerful of the mediæval east, so called after Aiyûb b. Shâhî, the father of Saladin (Salâh al-Dîn). The latter was its actual founder, but after his death the realm was divided into various isolated principalities, which were only temporarily reunited into a vast dominion. The separate branches of the race flourished in Egypt till 650 (1253), in Damascus and Hâlab (Aleppo) till 628 (1260), in Mecopotamia till 643 (1245), in Harran till 748 (1341) and in south Arabia till 625-626 (1228). The descendants of Shûkhîb, a brother of the eponym Aiyûb, who from 574 (1178) till 661 (1262) were in power in Harrâ (Emsa) are usually reckoned amongst their number.

Shâdî (or Shâdul), Aiyûb's father, was a Kurd and a native of Dîwîn (Tovin), a town of Armenia. Nothing is known about his ancestors; the court genealogists of the later Aiyûbides have nevertheless devised for him a descent from a noble Arabian stock. Shâdî, together with both his sons Naudâm al-Dîn Aiyûb and Asad al-Dîn Shûkhîb, migrated to Bagdad, and was appointed commander of the forces of Tikrit on the Tigris, owing to the influence of a friend at the Baghdad court. Shâdî died in Tikrit, and Aiyûb became his successor; according to other authorities he, and not his father, had all along actually held that post. When in 526 (1132) the Aunâb Zengî of Masûl (Mosul) was defeated in the neighbourhood of Tikrit by the troops of the Seljuk of Bagdad, he was left in his escape by Aiyûb, the vassal of Zengî's enemy. This conduct was of course resented at Bagdad; and when, on the top of that, a few years later Shûkhîb, the brother of Aiyûb, slew a distinguished officer in a sudden outbreak of chivalrous passion, it had become impossible for them to stay any longer. In the night preceding their departure or shortly before, at any rate still at Tikrit and in the year 532 (1137-1138), Saladin, who was born of Aiyûb and Shûkhîb, went to Zengî, who had not forgotten Shûkhîb, and his rescuers and gladly welcomed the brave warriors. They remained for some time at his court in Mosul, and took part in Zengî's campaigns. They aided him for example in capturing Ni'âkh and Aiyûb was entrusted with the command of that place (early in 533 = towards the end of 1139). After Zengî's death the Bûrides at
tempted to reconquer Bébeck, and Ayûb, not being able to hold the town, went over to them of his own free will (541 = 1145-1147). He became a distinguished general, and finally even commander-in-chief, Shirkhâb in the meantime had remained in the service of Nûr al-Dîn Mahmund b. Zengi, who had inherited Aleppo from his father, Nûr al-Dîn aspired after the possession of Damascus, and Shirkhâb was commissioned to capture it from his own brother. But the two brothers made an agreement together, and Shirkhâb entered Damascus without a blow (545 = 1151). Ayûb received great honours from Nûr al-Dîn and was appointed commander of Damascus, whereas Shirkhâb obtained Hîm, which afterwards became the hereditary possession of his descendants.

When afterwards Nûr al-Dîn decided to interfere in the political affairs of Egypt, Shirkhâb was sent thither as his representative, and Saladin was ordered to accompany him. After difficult combats, both military and diplomatic, with the Egyptians and the king of Jerusalem, Shirkhâb finally succeeded in mastering the situation and in securing his brother Fâtimâ Idhâbîl Calîph Âfîd. At his sudden death Saladin was rallied to the post. No sooner had the latter secured his position, than, at the instance of Nûr al-Dîn, he declared the dying Caliph deposed and commanded the re-insertion in the âqâifa of the name of the 'Abbasîd Caliph Fâtimâ. Previous to that he had summoned his father and family to Egypt. Ayûb served him as a friend and counsellor, until 568 (1172), when he died in consequence of a fall from his horse. In the meantime the relations between Saladin and Nûr al-Dîn had deteriorated, owing to an evident aspiration after independence on Saladin's part. At the very moment when hostilities seemed no longer avoidable Nûr al-Dîn died. Saladin had previously made himself sure of a place of refuge to fall back upon in case of emergency, for instance in Nubia and also in Venetia, which had been taken for him by his brother Türkshâh. But after Nûr al-Dîn's death he had nothing more to fear. He occupied Syria without much difficulty and extended his dominion also over Mesopotamia as far as the Euphrates. Then the time arrived for him to attack the crusaders with his whole power. The battle of Hattin destroyed the forces of the Christians of Jerusalem (583 = 1187), and a few months later the holy city itself surrendered. Its fall became the signal for the third crusade, which did not bring about much change in the mutual relation of the two opposing powers. Soon afterwards Saladin died (586 = 1193).

Before his death he had divided his dominion amongst his sons and his brother Alâdîn. The latter obtained the Mesopotamian possession, Alâfîd Damascus, al-Arîz Egypt, al-Zâhir Aleppo. Venan remained in the power of Saladin's brother Tughâtînâ, who had already during Saladin's lifetime succeeded Tharnâbîh there.

No sooner had Saladin closed his eyes, than his sons began to quarrel. Alâdîn took advantage of these discontents and gradually supplanted Saladin's sons, until he had united almost the entire realm of his brother under his sway. He repeated Saladin's proceeding, dividing his dominion amongst his sons during his lifetime; Alâkâbul became his representative in Egypt, al-Ma'nîm in Damascus, and in Mesopotamia al-Fâ'dîn, who was succeeded by al-Ashraf until 607 (1210), when he was in his turn followed by al-Ashraf. Aleppo alone remained in the power of Saladin's descendants. Alâzâr was succeeded thereby by his son al-Azîz in the year 613 (1216).

Less important lateral branches ruled in smaller districts, but were all of them subordinated to that of Alâdîn. The latter died just about the time when the expedition against Damietta was started, which intervened between the fourth and fifth crusades (615 = 1218). His son and successor in Egypt, al-Kâmil, was compelled to retreat in consequence of insubordination in his camp. Damietta was taken, but the united efforts of all the Ayyûbides prevented the crusaders from further companies and retaken from them later on the only one they had made. Alâkâbul, fearing the intrigues of his brother al-Ma'nîm of Damascus, began to negotiate with Emperor Frederick II. But the latter had not yet started on his crusade (the fifth), when al-Ma'nîm died. Alâkâbul decided that his son al-Nâşir should be appointed by al-Kâmil's brother al-Ashraf, as the latter also governed the possession of Mesopotamia and was believed by al-Kâmil to be reliable. Frederick succeeded nevertheless, thanks to his diplomatic skill, in persuading al-Kâmil to yield Jerusalem to him, along with a narrow stretch of land connecting it with the sea. In return for that he promised al-Kâmil to aid him against all enemies, and to prevent the reinforcement of the states of northern Syria. This famous treaty, equally condemned by both Christians and Moslems, was concluded in 626 (1229).

Alâkâbul showed great skill in putting a stop to the constant little jealousies of the minor Ayyûbides by leading them to battle against a common enemy abroad. But his successes, gained over the Seljûqs of Iconium, aroused their envy again. An alliance was formed against him, which was joined by al-Ashraf of Damascus. But the latter was no longer alive at the time when al-Kâmil appeared before Damascus, and his brother al-Sâîb Ismâ'il had to surrender the town. Immediately afterwards al-Kâmil also died. That was the beginning of the end, for then began a fight of all against all. Alâdîn b. al-Kâmil, who had been proclaimed al-Kâmil's successor in Egypt, was soon supplanted by his elder brother al-Sâîb Ayûb. In Syria Damascus was recovered by al-Sâîb Ismâ'il, who concluded an alliance with other minor states against the Egyptians. Once more the Manûlûke troops of the Egyptian ruler succeeded by dint of a barbarous warfare, in restoring the bulk of the former dominion of the Ayyûbides, but it was only an outward show of power; they never had lost its inherent strength. When al-Sâîb Ayûb was made king of Egypt by the Abbasîd, St. Louis with the chevaliers of the sixth crusade appeared before Damietta. The town surrendered, but in an attempt to penetrate still further the entire French army was destroyed. In the meantime al-Sâîb had died. His wife Shoftar al-Durr, an energetic, daring woman, kept her husband's seat, and Tharnâbîh, his successor to the throne, had returned from his absense, but the latter failed to make himself agreeable to the Manûlûke of his father, and was murdered in 648 (1250). Shoftar al-Durr was proclaimed Sal-
in his stead, and after her the Mameluke Aïbeg. The latter was the actual ruler, although the immense grand-ducal of al-Kâmil, al-Azhâr Musâ, was mentioned in the Extracts until 622 (1225). Aïbeg was the first of the dynasty of the Bahritic Mameluke sultans.

In Aïbeg, al-Nâzîr Yâsîn had succeeded his father al-Arîs, in the year 634 (1236). He conquered the city of Damascus after the death of al-Sûlîf of Egypt. His claims to the supremacy of Syria led to hostilities with the Egyptian Mamelukes, which lasted uninterruptedly, until the Mongol invasion put a stop to them. The Mesoopotamian realm, where al-Munafîr Khâtîr had been the latest ruler, succumbed in 643 (1245). Aïpeg and Damascus were taken in 658 (1260). The Aïbieshes of Hamât, an insignificant沙龙 branch, descended from Saladin’s brother Shahânhî and founded by the latter’s son al-Munafîr, submitted voluntarily to the Mongols. Like the descendants of Sîrkhâ in Hims they were deprived of their independence by the Mamelukes. They retained only a semblance of power as governors under the rule of Egyptian Mamelukes until 742 (1341), except for one long interruption, whereas the Aïbieshes in Hims already died out in 661 (1263). More than 100 years before, in 645 or 646 (1246-1247), Aïbieshes in Yemen had also been supplanted by the Rashîdes.

The many heads within the dynasty and its separate families must not blind us to the fact, that the Aïbieshes as a whole were an important phenomenon. They reunited the scattered remains of the Fâtîmid realm and the states of the Syrian Arabîs into a concentrated power which was able to oppose the crusaders. The dynasty has also produced such a number of powerful characters as is seldom seen; not only Saladin, also al-Azhâr and al-Kâmil were excellent rulers. They equaled, if not surpassed, the crusaders in chivalrous virtues, and many an Aïbieshe prince was even dubbed a knight. Literary functionaries of that period have left us interesting information about their administrative activity. They were personally concerned about agriculture and the irrigation system, which is so closely connected with it. They also showed a lively interest in commerce. Several commercial treaties with European countries were concluded during their time, some of which have been preserved. The military power of the realm was based upon the slaveguards and the feudal system, which, in contrast to that of Europe, consisted in an inveigle with state revenues. The growing predominance of the slaves, which were bought for military purposes, the so-called Mamelukes, in the long run made the weaker princes especially the sport of their Praxitors.

The epoch of the Aïbieshes is also remarkable for a new phase of culture. In Egypt they were the representatives of the religious reaction, brought about by the Seljûqs, and of the constantly on-eroding Peripatetic system. The Aïbieshes, in a new artistic style (mudejar architecture), in an alteration of court manners and titles, and in the development of the specifically Turkish form of the feudal system. This culture is of such great importance, as it has exerted its influence on western Europe through the intermediates of the crusades. Many a rule and custom of European chivalry can be traced back to Aïbieshian practices, e.g. the heraldic system. The Mamelukes, who as a rule deliberately followed the traditions of the Aïbieshes (even in their titles), also continued at first the culture of their predecessors without any modifications.

Bibliography: Recueil des Historiens des Croisades; Abu ’l-Fahâr, Mukhtâres; Makki, Kâmil; the same, translated by H. de Rochechouart, in the Revue de l’Orient Latin 8, 301; Ibn al-Abîr (ed. Tawﬁq), 5, 319; Ibn Khallîlîh (ed. Wüstenfeld), Nr. 366, 356 (transl. by de Salis, l. c. 479) and elsewhere; Abu Shamsî, Kitâb al-nasâ’il; Ibn Khallîlîh, Don iv, 1; Kamil al-Dîn, Histoire d’Orga (transl. by de Rochechouart); Ibn Shaddâl, al-Nasâ’il al-mufibûn; Isâîd al-Dîn, al-Fâqîh al-râzî; Usâma b. Munafîr (ed. Duvânegîrî), H. Duvânegîrî, Oumâna al-Yemen; St. Luke Poole, History of Egypt; the same, Saladin; the same, The Mohammedan Dynasties; A. Müller, Der Islam im Moreyen- und Afghanistân; Amârî, Dânîhî al-Asbûkîc; Marcel, Histoire de l’Egypte; cp. also the articles: Sûlu, Saladin, Al-Ashîr, etc. C. H. Becker.

Aïk (I’s) = white. This word often occurs in Turkish proper names; the following instances are the best known:

AÏK DÎN (I’s Dîn) = White Sea is the Turkish appellation for the Mediterranean (in Persian as a rule Bâbi-ye soﬁl or Derya-ye soﬁl). The name can certainly not be traced back to ancient Greek, in which it was simply called Sakkos, nor to the idiom of the Byzantines, from whom the Turks might have borrowed it along with so many other words. For in spite of some modern Greeks, who adhere to the latter explanation, not a single passage can be quoted to support it. There is more reason to believe that the phrase â Armen Sakkos (â Maçykos is less colloquial and restricted to the written language), which was brought into currency by the Byzantine populace of Turkey, was borrowed from the official Turkish language; which is more easily recognizable, as formerly a great many Ottoman nobles were recruited from among the Greeks. Since the diminution of the Ottoman power the name Aïk Dîn on the coasts of Konmeria and Anatolia has been restricted to the Aryan Sea. Even the papers in Constantinople, when referring to the Mediterrenean, resort to circumlocution, mentioning the coast to which this sea is meant, as for example "the sea opposite Italy", etc.

Pir Kâhsî b. al-Hâkîbî Melmed (his own name being Melmed, according to Hâkim Khâlîfâ, d. 962 = 1554-1553) presentee about 930 (1532-1534) to Sultan Sulaymân an atić (of which several copies are extant in Europe), containing 30 maps of the coasts of the Black Sea, the Aryan Sea and the Mediterranean; as far as Crete and Creta. The work belongs to the most important productions of cartography (Further particulars are given by Petrusch, Verzeichn. d. Türk. Hs. als Kritis. w. 184). Ewêlyâ Celâbi (d. about 1590 = 1679-1680), who assisted at the siege of Crete (1654 = 1655), wrote an ample description of his voyage thither across the archipelago, which is included in the second of the two volumes of his extensive book of travels. In modern times, apart from insignificant compendiums, only one book has been published: Sulâman Nûtî Elżâlî's
Aşk Deniz — Aşk Hisar.

...illustrated Afşarî hârîyes’-ê vêhemîye, which can contribute but very little to our knowledge.

The province of the islands of the White Sea (Qadîrîh Bahî, keşiş Wilîyetî), which, with the exception of Crete and Samos, comprised the parts of the archipelago, which have remained in the possession of the Turks, is divided into four sandjakhs of Rhodes, Chios, Mytilene and Lemnos, with an aggregate population in 1890 of 335,000 souls, of which 73,000 belonged to Rhodes, 100,000 to Chios, 187,000 to Mytilene and 45,000 to Lemnos. Only 27,000 profess Islam, whereas there are over ten times as many Greek orthodox. But the former manifest much more zeal to extend their cultivation.

About 50 of the 284 schools belong to them. In spite of the rocky character of the entirely deforested soil, and the competition of the western powers with their large capitals investing on all sides, the populace in the 19th century has since the Greek rising made gradual progress, which remained uninterrupted by military convulsions. The principal products of the soil are grapes, olives and figs, which are also primarily important for the export trade. An agrarian bank, which was founded several decades ago, is especially credited with promoting the general welfare. In 1890 little Tenedos alone had an export of two millions, Mytilene of 19 millions of kilograms. The navigation in that year amounted to 27,000 vessels with an aggregate tonnage of 1,900,000. The revenues drawn from the islands by the Turkish government were estimated at 300,000 Turkish pounds, whereas the administration of the national debt raised an additional 60,000 by its own officials. C.p. Cunet, La Turquie d’Asie i. 349 et seq. (K. Völckerm.)

Aşk Hisar (v. = White Castle). There are four places of this name:

1. The one best known is the town in the Anatolian province of Axios, situated in a large plain near the left bank of the river Göztlik. In Antiquity and in the Byzantine era it was called Thateira; it owes its Turkish name to a fortress on a neighbouring hill. Three quarters of the 12,000 inhabitants are Moslems. With the exception of the six mosques, the churches, the Government school and the bazaar, all the buildings are of wood, making the place look more like a big, prosperous village than a town. Aşk Hisar is connected by railway with Soma (the ancient Sardes) in the north, and with Magnesia and Smyrna in the south, and owing to these modern means of communication has grown into a considerable market place. It is the centre of a cada’ of 32,000 inhabitants, which produces an excellent white poppy and a large quantity of cotton (c.p. V. Cunet, La Turquie d’Asie iii, 548 et seq.). Aşk Hisar is said to have been annexed to the Ottoman realm for the first time in 1382. During the disorders, following Timur’s invasion, it was lost again by the Turks. The emperor Bayezid, who had conquered that district, was defeated by Kâzîl Yahyâlu Bey in 829 (1425-1426) and taken prisoner at the surrender of the fortress (c.p. Hisâddî Hâfallî, Ta’âvisî, 11-105). According to a statement of Cunet, however, it is not supported by any authority, the Prince of Karmania penetrated in 1444 as far as Aşk Hisar and plundered the town. As the Ottoman rule brought peace to the province, the fortress lost its importance as a strategical centre.

Three men from Aşk Hisar, who lived in the most flourishing epoch of the Turkish realm, are well known:

a. Izmîr Iâs b. Mâdîd el-Dîn. When the Ottomans had reached the summit of their power (965 = 1557-1558) he ventured to write a book of prophecies (Nâzîrî-î rûmî-û cüswî), which foretells the duration of the Ottoman realm, without hardly any calamitous interruptions, until the end of the world, and from the numerical value of the letters of the proper names predicts the circumstances of the nation up to the year 2032 of the Hijra (Persisch, Fersisch, d. türk. He. 110... in Berlin, ne. 45; 9. Krafft, Vienna Acad. Catal. n. 301; Flügel, Vienna Catal. i. p. 581).

b. Al-Mawlid Muhammad b. Badr el-Dîn, the best known of the three. Amongst the Turks nowadays he is usually called Munezîl Aşkîzarî, formerly also sometimes by his surname Mahîyal-Dîn or, after the government district, al-Sarîkhanî, still more rarely al-Ruqî and al-Moaddûf. It was he, who persuaded Süleyman to write his famous Hâdîq commentary. In 981 (1573-1574) he began his esteemed and valuable commentary on the Korâni (Nâzîrî-î tâ-ânî) which he dedicated to the sultan. He was rewarded by his appointment as Shâhîr el-âhmar of Median. Afterwards (998 = 1589-1590) in Damascus he wrote an Arabic commentary on the Bûrda of Shams el-Dîn Muhammad al-Adîîsî (Ahxvî, Bûrda Cat. no. 7792). He died in Mecca towards the close of the year 1000 (1592 according to Aşkî’s supplement to Tashkîrî’s el-âhmar al-nsîmâwî, Hâdîdzî Khalîfâ ii. p. 380; Ta’âvisî, i. 65. printed in 1047, p. 40. In the face of these authorities no trust can be put in Hâdîdzî Khalîfâ vi. p. 339 and Khâfîzî al-âhmar, where 1001 is given as the year of his death.

c. Mawla Nûbî Nasîfî (d. 1003 = 1604-1605), the translator of Ghâzîî’s famous Kâmûlî el-âhmar. In 990 (1582) he was appointed tutor of the future Sultan Mehmâd III. In this capacity he wrote a Fersîhâmâmî, in which the duties of a ruler are displayed in the example of Alexander the Great (Rûm. Cat. of Turk. Ms. in the Brit. Mus. p. 117).

2. The capital of a cada’ of the same name in the government district of Iznik, situated on the left bank of the Sâkarya. It is a station on the Anatolian railway and numbers 15,000 inhabitants. The fortress, unguarded at the present day, commands the vast plain. Already before its early conquest by the Ottomans in 708 (1308-1309) it must have been a flourishing place, as is shown by the remains of a great many ancient columns and other buildings, both in the town itself and its neighbourhood. Its ancient name however is not known. The cada’ Aşk Hisar, famous for its agriculture, numbers 22,000 inhabitants. C.p. Cunet, ibid. iv. 397.

3. Aşk Hisar in Albania, at the present day called Aşkêjhîs (Albanian: Kâtya, Croja = west-spring), a town in the sandjak Shkodra, which has revived new prosperity in the course of the last decades. It has a wealth of gardens, and covers a large surface, inhabited by about 10,000 people, all of them confessors of Islam. The place is mentioned in the chronicle of Akrôpolites (13th cent.) by the name of Kroua. In 1345 it was a
Akkerman (1735–1744; Pazi, Bibl. Nat., fonds turc, n° 168).

(Re. T. Süsser.)

AK MESCID (v. = "white mosque") is:

1. The name of a town in the Crimea (1765 dwellings). It was destroyed by fire in 1756, but in 1758 rebuilt under the name of St. Michael the Archangel Church.

2. The name of a fortress on the Sir-Dary, which on August 9 (28 July) 1853 was stormed by the Russians and rebuilt in the same year under the name of Fort-Petrovskoy.

It is now the district-town of Voronizh in the province of Sir-Dary, with about 5000 inhabitants. The other fortresses which the ruler of Khosrow had ordered to be erected on the lower Sir were also subject to the command of Ak Mescid. The tributes (zakat) of the nomads and the toll revenues of the caravan road between Orenburg and Kakhkhor were collected from Ak Mescid. The troops of Khosrow, under the command of Ya'qub Beg (1759–1763), the future ruler of Khosrow, entered in March 1852 a raid against the Karakhs, who were Russian subjects, and captured about 5000 souls (villagers). In June of the same year an attack attempted by the Russian colonists Blanenburg was repelled by Ya'qub's successor Bihisht-Bahadur General (afterwards Count) Petrovskoy, who conducted the campaign of the following year, proceeded with exaggerated prudence and precaution, which caused the unnecessary loss of many victims. The garrison of Ak Mescid consisted only of 500 men with three guns. Its commander Muhammad Ali (acc. to the Tevk-i Sekerdem ja. p. 98, acc. to Russian authorities his name was Muhammad Walli or Abdal-Wall) and the greater part of the garrison fell in the defense of the fortress, and the Russians only made 74 captives, most of whom were wounded. An army under the Mir Bashir Kazim-Beg, which was despatched from Kakhkhor to recapture Ak Mescid, was repelled with heavy losses. The capture of Ak Mescid by the Russians was an event of decisive importance for the history of Central Asia, as it was their first acquisition on the lower Sir; in military history it is chronicled as an example of tactics which is quite unobservable in Central Asia.

(W. Barthold.)
ATH SARAI (т. е. "white palace") is a frequent appellation in Turkish of towns, palaces and castles. The best known are the following:

1. Αξ Σαράι (Αγκαρα) at the time of the Seljuqs; in Antiquity Arcadiia), the capital of a kaza of the Sandjak Nigde (prov. of Konika), comprising 160 villages. Of its 2500 inhabitants one fifth are Armenians. Its principal buildings are the mosque of Karman Oghlu (14th century), a madrasa of the same time, which has fallen to ruins, and the mosque Nakitgah-djami. At the time of Sultan Muhammed II it had conquered Constantinople, the inhabitants of Ἀξ Σαράι, along with those of Trebizond and Sinope, were summoned to repeople the almost uninhabited capital, where they established themselves in a quarter, which is still called Ἀξ Σαράι. It was formerly known for its manufacture of rugs of sheep's wool, which were exported as far as India and China (Ion Capuș. ii. 256). This industry is still in operation.

Bibliography: Fr. Sarre, Reise in Klein-Asien pp. 93—95; Ch. Texter, Asia Minor pp. 509, s. 566 v.; Alsworthy, Travels and Researches in Asia Minor i. 1977; E. Reclus, Nos, géogr. anin. ix. 571; Hamilton, Researches ii. 222; Guliyan'-i mar'ift in. 524, no. 524; "Abl al-Dawla, Memapol-i şeyhâtinâ in and isl. wulah-ñef'ni, 1274, p. 21 (Ch. Husayn).

2. Aξ Σαράι in the town of Mahri Saha, in 781 (1379-1380) erected for Timur by architects whom he had carried away from Khwarizm. The remains of this palace, one of the most beautiful buildings of that period, have been preserved up to the present day. The name was possibly taken from a similar one in Khwarizm.

3. Aξ Σαράι near Urgench, which is still mentioned in the Šāh-nāma" (ed. Vamšlętę. p. 392). (W. Baethold.)

AΣ SHAMS AL-DIN MUHAMMED b. HAMZA, a shiṣqui, who accompanied Sultan Muhammed ii. on his expeditions, was born in 792 (1390) at Damascus. He was a pupil of the Shiṣqui Bārām of Osmanīji and the Shiṣqui Zakī al-Din. Seven times he performed the pilgrimages to Mecca and was invested at Gūrak. He made himself known by his discovery of the tomb of Abū Alyūh (q. v.) during the siege of Constantinople, and by his interpretation of the Sultan's dream before the battle of Tergjan (878 = 1473), in which Urūj Hasan was defeated. He is the author of a treatise on the processions and dances of the Sufis, entitled Kādē fi 'jamāt al-qāsid min-dawāhin (Hajīlī Khalīf, ed. Flugel, iii. 397). He descended from Muhammad b. Shīhīb al-Din al-Saḥrawardi and was the father of the poet Ḥanīf.

Bibliography: Hammer-Pargasse, Geist der neun. Reitex, sees Index; Joumaud and van Geever, Travées p. 77; Feidt-Deyn, Membre, i. 28; Ser al-Din, Tā'ī al-tawārīkh in. 450, 534 (which does not refer to him as an interpreter of the dream); Gish, Hist. of Otto- man poetry ii. 138 et seq. (Ch. Husayn).

AΣ SHEHR (Αξ Σερίς, "the white town"), the ancient Philochemum) is the capital of a kaza of the province and sandjak of Konya, which comprises 2 nābihis (Dogha Ηες, Ηες, 2500) and 90 villages with an aggregate population of 39,511 inhabitants. This little town (1000 inhabitants) extends itself at the foot of the Sultān-tagh; its most interesting sights are a mosque of Sultan İlyanat I; relics of the of the Seljuqs; Tugh-Metrens which were during the reign of Jīz al-Din Kay-Kāhwā in 1216; and inscription on an ancient monument of derishes, built during the reign of Kay-Kāhwā in 759 (1552) and the tomb of Sāyiyl Mahommed Khażrat, surrounded by a rectangular pyramid (621 = 1244). The mosque contains a modern tomb of Nav al-Din Khūr (with the falafal date 326 = 906).

Bibliography: V. Cunet, La Turquie d'Asie, x. 865, 878; Ch. Husayn, la ville de derches, temenner (Paris 1887) pp. 109—117; Epiographes arabo-mongolens (extm from the Recueil Scimmigii) p. 184; Fr. Sarre, Reise in Klein-Aserien p. 21 et seq.; Ch. Texter, Asia Minor p. 435; Alsworthy, Travels and Researches in Asia Minor ii. 67; Hamilton, Researches ii. 251; Al Dawlat, Memapol-i şeyhâtinâ in and isl. wulah-ñef'ni, 1274, p. 21 (Ch. Husayn).

AΣ SONKOR AL-ƏMEDURELI, a Kouridk Emir, who after the death of his father Almüfred (510 = 1116) succeeded him as lord of Mağرغ (q. v.), Almüfred's grandfather Wohūd b. Muhammad al-Kawwâd, Lord of Aḏharbâjjan, had submitted himself in 446 (1054) to the Seljuqs prince Tughrâl. AΣ Sonkor played an important part during the reign of Sultan Mahommed (531 = 1136—1141) who appointed him atabeg to his son Dâwûd. As Mağرغ appointed Dâwûd his successor, AΣ Sonkor occupied later on the most important place in the realm of the Seljuqs. The oldest and mightiest Seljuqs princes Sandjàk, however, declared himself in favour of Tughrâl, and when the latter in the year 526 (1132) encountered the troops of his opponent, in the neighbourhood of Hamâdjan, Dâwûd, whose troops had muti- mized, took flight with his atabeg AΣ Sonkor. Afterwards, however, when Dâwûd met Mağرغ in Baghad, these two Seljuqs princes became allies and, supported by the Caliph, marched to Mağرغ, where AΣ Sonkor guaranteed them further aid, so that they could soon clear the province of Aḏharbâjjan of enemies, and march against Tughrâl, who had drawn up his troops at Hamâdjan. This time Tughrâl was no match for them and was obliged to withdraw to Râs. But when Mağرغ had the town of Hamâdjan in his power, AΣ Sonkor was murdered by some Bârîns (527 = 1133) as his father had been before. —About his son, whom Wau and others erroneously also call AΣ Sonkor, compare the article Məşq Meshk.


AΣ SONKOR AL-Burâşkî (with his full name Abû Sa'id Šafî al-Din, Kâsim al-Dawâm AΣ Sonkor al-Burâškî), general and governor of the Seljuqs, sultana Mağرغ and Mağرغ. He was a mameleke of the Seljuqs Emir Barâşkî (q. v.) and therefore by the Western historians of the crusades he is always called by his nick, under one of the corrupted forms Burqulun, Boraqhum, Boraqgûn and Boraqus. He was a faithful companion of the Seljuqs prince Mağرغ (1105—1118), who therefore appointed him police-prefect of Baghdad and the whole of Mesopotamia. While he held this office he sought several battles with the Arab chief of Hilla, Šâdaqa b. Dâlah, with the
Emir Cawli, who was then reigning over al-Mawilul, etc. and after the death of Mawilul [q.v.], 560 (1114) even claimed the preference of al-Mawilul. At the same time he was charged with the conduct of the wars against the crusaders. He marched up to al-Rahib' (Edessa) and besieged it for more than two months, without success however. He had better luck in Maragh, where the widow of the Armenian prince Kegh Wasil, who had recently died, submitted to him. After an unfortunate battle with the Ortuklid Lighat, however, the preference of al-Mawilul was taken from him, already in the year 560 (1115), and until Muhammad's death, he lived retired in al-Rahib. Muhammad's successor Malikshid instantly appointed him prefect of Bagdad again. During the wars about the succession between this prince and his brother Masud, he again lost his office, but in 515 (1121) he got back the preference of al-Mawilul, to which after a year the preference of Bagdad was added, as also the dominion of the town of Wasi. This led to a new war with Duhals, the son and successor of Sadaka. When after this the latter allied himself with the crusaders and supported Baldwin at the siege of Halaib (Aleppo), Ak Sonkor marched up to relieve the town (518 = 1125). After he had succeeded in this, he left Halaib to his son Masud. The next year (519 = 1125) he took Kafarjah, but at the siege of Asa he suffered a heavy defeat, which compelled him to return to al-Mawilul. There he was soon after (8 Dhul Qa'ad 520 = November 2660 1126) murdered in the mosque by some assassins, who according to the Recueil de textes relat. a l'histoire des Seljoukides (ed. Houssay) ii. 144 et seq. were paid for that by the sultan's Vizir al-Dergerzini.

Bibliography: Ibn al-Athir (ed. Torch) ii. 307 et seq.; Recueil de textes relat. a l'histoire des Seljoukides (ed. Houssay) i. 144; Recueil des historiens des Crusades, Hist. v. i. 100 mond. ii. 36-58; iii. 496 et seq.; Ibn Khallikán (ed. Wustenf.) n° 993; Wilken, Gesch. der Kreuzkrieger ii. 382 et seq.; 521 et seq.

Well, Gesch. der Chalifen i. 155 et seq.

AK SONKOR (the name of Zenji, q.v.) a Turkish Emir in the time of Malikshah. The latter, whose name he had married, gave him in 480 (1087) the government of Halaib (Aleppo) and the title of honoram Kasim al-Dawla. In 485 (1092), shortly before his death, the sultan contemplated great plans; among other things the Fai'um of Egypt was to be brought to subjection; and Ak Sonkor and also Burzah, the governor of al-Ruhu' (Edessa) received the command to join Tutush, to whom the conduct of this war was to be entrusted, with their troops. However, when the three generals got to Tripoli, they fell out; it is said and because of the governor of this town, Ibn 'Amur (q.v.), had bribed Ak Sonkor, and his viceroy Zerrus Kamur. However Ak Sonkor withdrew, and that compelled Tutush also to abandon the expedition. A short time after this Malikshah died, Tutush made use of the occasion to claim the khilafship for himself, and with this end in view he at once marched up to Halaib. Ak Sonkor, not understanding his hatred against Tutush, did not think it advisable to oppose him, and followed against his will, which Butsh did also. Wus, however, the troops had marched on so far, that a battle with Barkiyurik, the right

ful heir of Malikshah, must soon take place, they both deserted Tutush and joined the side of Bar-kiyurik. Tutush was forced to withdraw to Syria but did not give up his ambitious plans and in 487 (1094) he once more appeared with his troops before Halaib. Near the village of Raykan a battle ensued. Ak Sonkor's men took flight and the himself was led before Tutush, who killed him on the spot.


AK ŚU (?), "white water", is very often used as the name of a river in the countries where Turkish is spoken. When a canal is made to branch off from a river, that part of the water which flows along the original bed is as a rule called Āk Śu or Āk Daryâ, and the artificial canal is called Karā Śu or Karā Daryâ (black stream); but still many single streams and brooks bear the name of Āk Śu. The name has often been extended from rivers to towns and villages; especially well-known is Āk Śu in East-Turkistan on the river Āk Śu, a tributary of the river Yarkand-Daryâ or Tarim. The Turkish name is not found until the 8th century; therefore the identification with the town of Āk Śu in Persia is supposed, pretty generally accepted since it will have to be rejected. In Chinese sources the town (already mentioned in the History of the elder Han, 1st. cent. after Christ) is called Wen-on (still to the present day), Ta-ku or Ye-shu (written by the Persians Bān-šabī and pronunciation uncertain) in the anonymous Qundāl-al-ḍawla, 4th (10th century), and by Gari, 5th (11th) cent., the text in Barthold's Oitt & poocu in Sredoruyu Asya p. 917, comp. J. Marquart, Osteuropäische und orientalische Strelf, preface p. 20. — In Timur's time Chinese merchants are already spoken of in Āk Śu (in the Zafar nāme) from which the importance of the town may be concluded. In the 15th century the river Āk Śu is described as one of the chief towns of East-Turkistan. Later on Āk Śu, compared to Yarkand, Kābbahar and Tarāk seems to have been of only secondary importance; by modern travellers Āk Śu is described as a small town (about 2 kilometers in circumference). From 1867 until 1877 the town was in the hands of Alūğ-Beg (q.v.) after whose death the Chinese have re-established their power in Āk Śu and in the whole of East-Turkistan. No buildings belonging to past ages have been preserved in Āk Śu.

W. BARTHOLD.

'Akaba (A.) = a long, steep promontory, with a path leading to the top. There are numerous places bearing this name, the best-known of which are the following: 1.

1. By al-'Akaba, without any further indications, is meant the hill between Mink and Mecca. This blank and weird spot was certainly already consecrated before Muhammad, especially the spot where the Ljamo si al-'Akaba now stands. This is a stone-column, at which stones are thrown by the faithful at the Ḥajj. In accordance with this, tradition has it that in olden times a Hâfit lived here. Except this, all memory of the meaning of the place in pagan times is lost. But the part which it has played in the biographies of the prophet and in the history of the origin
of Islam is all the better-known. For it was here that Muhammad had some secret meetings with some men from Medina after his teaching had failed with the people of Mecca. After six of them had first embraced the Islam there, twelve more did homage to him, without however binding themselves to give real protection to the prophet. The biographers call this the homage of the women (bayt al-nis bi) or the first ‘Akaba’ to distinguish it from the second ‘Akaba’ in the next year, when 70 men from Medina promised to protect Muhammad, if necessary with the sword (bayt al-har). Afterwards a mosque was built in the neighbourhood of the above-mentioned stone-column, which in memory of the world-historical event which took place here, is called the mosque of the homage. Comp. the art. DAMIKA.


4. ‘Akaba of the women, a spot on the Euphrates border of Baghdad in Syria, where one of the wives of Maslama b. Abd al-Malik was killed in an accident. Comp. Belkhirih, (ed. de Goeje) p. 167; Yükt, Maqdat ill. 692. (FR. RUHL.)

‘AKABA (See ‘Akabma’).

‘AKA’ (or ‘AKA’, KASA’; an onomatopoetic word) = magpie. — As this bird inhabits copses, gardens and the margins of woods and spreads over Europe and Northern Asia, the Arabs probably got more intimately acquainted with it in the countries in which they designed it. It is hardly mentioned in pre-Islamic literature; but in the middle ages its characteristics are very well known, it is known to be fond of building its nest in the foliage of a dolev-palm and of stealing glittering objects, and to exchange its nest and its young for those of other birds, i.e. that it steals other birds’ nests; that is why it was proverbially called treacherous, faithless and stupid. Its cry was considered a sign of ill omen to travellers; its body was ascribed medicinal power, also in Europe; (German: Blasenkrinzel): — swallowing the blood and brains of a magpie was supposed to make one eloquent; the same substances were also supposed to extract alien bodics from the body and the yolk of a magpie-egg was used as a cure for inflammation of the cornea (eyebow).

Bibliography: Dumitri l. 176; Kästner (ed. Wesenst.) l. 419; Joch, Studien in arabischen Geographien ill. 109-110. (HILL.)

‘AKAL or ‘AKAL (A.), a band made out of a horse’s hair, generally black, with going twice round the head, fastens the keffiyeh (kaffiyo, q.v.) and is generally worn by the Bedouins. According to Dozy, Supplement ii. 154 the classical spelling is khal, but the modern pronunciation is as indicated above.

Bibliography: Dozy, L. c.; Oppenheim, Von Mittelmassien zu persischen Golf l. 122.

AKARIB (Sung. ‘Akabbi; according to Spengler, Die alle Geographie Arabiens p. 80, identical with the Aramitic tribe in the neighbourhood of ‘Adun. Their territory, which is very small (only about 2-3 square miles), is crossed by the lower part of the river of Lajjul [lajjul], which here is nearly dry. As rain is also lacking, the soil is barren and yields but little fruit. The chief town is Biat-‘Amid, with a few hundred inhabitants and the castle of the Sultan, who resides there. The castle of the Sultan resides there. The Sultan resides there. In the year 1668 the ‘Akariy sold their coasts, together with the volcanic Djebel Ḥaṣan (with the donkey’s ears), two rocky peaks. The English now also protect the ‘Akariy against their Arab enmies the ‘Abdill of Lajjul, with whom they fought for the last time in the year 1853. Comp. especially Malzahn, Reise nach Süd-Arabien (Brünswieck, 1873) p. 314—325. (J. SCHRIEFER.)

AKARKUF (Sometimes pronounced and written ‘Akarkuf) is the name of a not unimportant group of ruins which lies 2½ hours to the West of Budair. The spot is often mentioned by Arabian geographers. References to it may be found in: G. le Strange, The lands of the western Caliphate (Cambridge, 1905) p. 67; comp. further: Well, Gesch. d. Chalifen ii. 197; Clodewig, Die Sultanen (Breslau, 1763) ii. 643; Blum, in the Zeitung für Deutsch. Morgenland Gesch. xxvii. 333. According to a Moslem legend already found in Arabian writings the inhabitantsof the Meneh the stage into which the market of Najd threw Abraham is said to have been at ‘Akarkuf. That is why ‘Akarkuf has also been called Tell-Najd (Najd’s Hill) until the present day. However, the site of ‘Akarkuf was also connected with other places, i.e. with the ‘Aqabah of Tell-Malik (to the south of Budair). The hills covered with ruins of ‘Akarkuf have already been mentioned by European travellers since the 16th and 17th centuries; comp. the reports of earlier travellers in Ritter, Erdkunde xi. 847—852 and Tschech, Die Naim umge (Leipzig, 1845) p. 46. 2. H. Raffa, found in ‘Akarkuf bricks with the stamp of the town of Dūr-Kurigalzu (wall of Kurigalzu’) on them. Hence ‘Akarkuf has been identified with that town, often mentioned in the cuneiform inscriptions, which was called after its founder (or reconstructor), one of the two Kassite kings of Babylonian who were called Kurigalzu (between 1500 and 1000 before Christ) and Kurigalzu comp. Fr. Delitzsch, Weg d. Paradies (Leipzig, 1861) p. 207 et sqq. and the same, Die Sprache der Košū (Leipzig, 1854) p. 9 and Fr. Hommel, Grundriss der Geschichte und Geist. der alt. Orienta (2nd edition; Munich, 1864) P. 345.

AKBAR (Arab. Fath ‘Abdallah al-Din Muhammad, third Timuride Emperor of Hindustan, was born at Amurkot in Sind on the 15th October 1542, was crowned at Kalant in the Pandjgur, on the 14th Febur. 1556 and died in Agra on the 16th October 1605 leaving his throne to his son Salim (Djaghating). He traced his descent from Amur Timur Barlas (1336-1405) he was Bibar’s grandson and the son of Humayun and Humala Bibar a daughter of a Persian scholar in the service of Hind, Bibar’s youngest surviving son. Akbar was born in exile in one of the greatest
centuries of history, and in it he was the greatest
ruler. Not Europe only was in mental ferment;
a leaf was worked also in Hindustan, as indications
of the presence of which there may be named the
Kabir Panthi, the Rauhaals and the Sifmat of
which Shahih Mubarak Naqvi was the exponent in
closest touch with Akbar.
In the greatness of his accomplished kingly task,
Akbar had no equal; second to him ranks the
Englishwoman who was his contemporary.
It is a well-attested statement that through his
long life of intellectual activity he did not master
the arts of reading and writing. This is in him
the more singular that he came of a family of
traditional culture and that he lived not only
amongst men of education but was closely asso-
ciated with at least two women accomplished in
letters, his wife, Salima Saljma, and his aunt, Gili-
badan. His lack of instruction in childhood may
well have been owing to his father's unsettled
position and profligating character, but in adult
life, only his own deliberate choice will explain
it. A keen observer, avid of knowledge, a student
of at least one branch of knowledge, Religion, his
dependence on the ear is a fact of great interest
which falls into place only when one recalls his
blindness from youth and then significance.
It seems as though Akbar learnt best by the living
word.
The long story of his military success does not
lend itself to summary and it will suffice here
to set in opposition his territory at accession and
at death. He had gone with his father to Hindustan
in January 1555 from Kauk and had been pre-
sent at the decisive battle of Sihrih on 22nd June
1555, which gave Ajin and Delhi again to the
Timurides. When his father died (24th January
1556), he was with his beg-
atka, Bairam Khurr Bahadur, pursuing Sikandar in
the Pandjahl. On that day the only land he
owned was a small part of the Pandjahl; Ajin had
been taken by Hemu, Delhi had been evacuated
by his general; Harun Begam and Salimun
Badakhshi had seized Kauk. He was then fourteen
years old. When in 1605 he laid aside the cares
of State and ceded to Salim a stabilised kingdom
of the whole of Upper India, Kauk, Khardar,
Bibr, Bengal, Oria and a great part of the
Dekkan.
Great as he was as a soldier, it is as an adminis-
trator that he has gained highest fame. His revenue
reforms with which the Hindu, Todar Mall, is
closely associated were pushed through all oppo-
sition and pursued unflinchingly; so too was the
safe-guarding of lowly people; he had the genius
of taking pains and the open-mindedness which is
symbolised by his favourite motto, "Peace with
all." Changing personnel Muhammadan practice
in Hindustan, he ruled for the Hindu majority of
his subjects, and set them free from insulting and
oppressive enactments. In return they provided
him splendid and faithful servants.
Perhaps what rivets attention to Akbar more
than his genius as a sovereign, is his own pursuit
of truth. It is well-known that he broke away from
orthodox Islam and promulgated an eclectic
Tus-
Mati lac, a Divine Faith. This appears to have
been pure Thesan, the common element of all the
creeds he sought into. If men craved for a symbol,
as in truth his own researches must have con-
vinced him they did crave, he recommended for
this the Sun or its earthly counterpart, fire. He
allowed of no priesthood and sanctified purity
and plainness of living.
What adherence the Tus-Mati lac obtained
outside the inner Court circle cannot now be said;
eighteen names are recorded as those of members
of the Faith. Most of those inscribed are literary
men, poets; one great name only is there, "Arts
Kuna, whom, extoration in Mecca had driven from
orthodoxy. There are men to whose gift belongs
Akbar's conversion from Islam was sanctified, Shahih
Mubarak Naqvi and his sons. Akbar's closest
interest was with the sects within Islam itself and
he became disgusted by the rancour of orthodox
disputants; he married a Raudjihani, the mother
of Salim, and he studied Zulfiqarism from learned
priests and through Hindt Scriptures which he
had translated for himself; stiff free-thinking was
strong round him and Persians were of his home
circle; he acquired special sympathy for the Sun-
worship of the Parsi, a sympathy not likely to be
less that Raudjihani's claim to be the children
of that luminary. To none of the Eastern creeds,
however, did he give such close and admiring
attention as to Roman Catholic Christianity. Shahih
Nir al-Hakj3 who writes without the bias of either
Abul-Fadil or Abd al-Kadir Badhur, states that
the Emperor tried to reconcile different creeds from
differing opinions and this with one sole object, the
ascertaininig of truth. What he finally accepted was
but the besat fact of all creeds, man's first temet, and
to this he added a plain rule of conduct.
Abul-Fadil 'Allamand, Akbar-nama; Abd al-Kadir
Badhur, Muntasab al-taravatik, Shahih Nir al-
Hakji, Zahabat al-tamavatik; Dakhliin al-madhab-
hij; Shahid al-Ulama' Mawlawi Muhammad (Husain,
Dakhliin akbar) (Lahore, 1898); Blochmann,
Ab-ib akbar; Count von Nuer, Kaiser Akbar (Leip-
sig), French and (revised) English translations;
Elphinstone, History of Indi'a; Father Goldie,
Mission to the Great Mogul (Dublin, 1897); H.
Beveridge, Notes on General Malimst's papers
(Journ. of the Ass. Soc. Bengal, 1896); Mallesen,
Akbar (Rulers of India Series), Tennyson, Akbar's
Dreams.
AJKCA (-) = whitish; as noun, silver coin,
copper-piece, especially small coins, f.i. in Russian
countries = kopecks or half-kopecks. In Tur-
key a coin of this name was used worth one third
of a paras = one asper (comp. the anl'Alac' al-
BUN Fajia). In the same way faren and
gul (q. v.) are used in Arabian and Persian
countries.
AKD (A.) = agreement, contract, treaty, oc-
curs in many compounds, f.i. akd al-nihaj, mar-
riage-contract, akd al-nihjma, treaty of protection
etc.
AKDARIYA is the name of a well-known dif-
cult law-mentioned about inheritance which be-
longs to the malal wuljabha (i.e. questions
'called by special names'). When a woman leaves
behind as her heir: 1. her husband, 2. her mother,
3. her grandfather, and 4. her sister
(whether she be her jibabah (i.e. her real sister,
or her abab al-labab, i.e. her half-sister on the
father's side), then her husband gets 1/2, the
mother 1/3 (comp. Korân iv, 12-13), so that there
would only remain 1/6 of the inheritance for
the grandfather and the sister. The latter are
generally considered, when they inherit together,
"sagülük, that is the sister inheriting half of the
grandfather's part, and together they get every-

thing that remains when the ağašt al-furqādât (the heirs to whom the Körân grants a definite part of the inheritance) have been satisfied. Now the grandfather can, according to the current interpretation of the Körân (v. 13), in any case lay claim to the sixth part of the whole inheritance. But then the sister would not get anything. This is actually the way the Hanafites look at it. They say: the grandfather here excludes the sister from the inheritance. But the other schools are of opinion that in this case the grandfather and the sister are not to be regarded as ağaštâl, but that in the same way as the husband and the mother, they get the parts to which the Körân entitles them. Then the division is as follows:

the husband inherits =
  mother =
  grand-father =
  sister =

By means of and (q.v.) these nine sixths are reduced to nine ninths. Then the husband receives:

the mother =
  the grand-father =
  the sister =

But as the sister can after all only lay claim to half the grandfather's part, the right proportion between these two parts has again to be re-established. Together they inherit \(\frac{1}{2}\), but the grandfather receives \(\frac{1}{3}\) of this and the sister \(\frac{1}{6}\).

About the meaning of the name Akhbariya the Arabian scholars hold different opinions. Some e.g. say that the question is to be settled, obscure as it has ever proved subject to great difference of opinion, or because the otherwise generally accepted principles are "trash" in this case: others are more inclined to think Akbar the name of a man, to whose decision Abd al-Malik b. Marwan submitted this question. Besides these there are still many more such explanations of the name Akhbariya.

(H. W. JUVENROLL.)

AKH (a.) = brother.

AKHALČIKH, Russian Akhalkalik, Turkish Aksis or Akhischa, nowadays the capital of a district of the government of Tiflis, was originally a Georgian fortress (the name means in Georgian "new fortress") in the year 1045 (1635). It was taken by the Ottomans after a siege of 23 days and is later on mentioned as the chief town of a separate Wilâyet. After having been taken by the Russians in 1828, the fortress had to be yielded to Russia at the peace of Kăzim-nâpole (1829). About Akhalčik in Turkish government comp. Hüfûd-i Kâhilî (Zähkân-nâme) p. 291, (W. BARTHOLOM.).

AKHÁL TEKKE is a region of Russian Turkestan. Under the name Akhál (which only appears in modern times) are gathered together the cossacks on the Northern slope of the mountain-ranges Kopet-Dagh and Kūtre-Dagh, between the present railway-stations Kâšîl-Arkat and Gjaur. The second part of the name is taken from the present inhabitants of this region, the Tekke, a tribe of Turkmans. Abâ'ı (Ishak already mentions the Tekke in the 15th (16th) century as inhabitants of the region between the Balğit-Özayan mountains and the town of Därîn (near the present railway-station Baharden). In the year 1838 Akhál Tekke was taken by the Russians and since 1882 it has formed a separate district (wond) of the Trans-Caspian territories (oblast); until the year 1830 the name of Ağašt Tekke was kept for this district; now it is called after the metropolis Aşkhabad (really Aşkhabad, q.v.). The geographers of the Middle Ages have no special name for this region; it is described as forming part of Köfân together with the town of Naxâ (already an important town under the Parthians; now only two heaps of ruins near the Aul Bagir, about 5 miles to the west of Aşkhabad) and the border fortresses Fartawa or Aškerâ (near the present Kâšîl-Arkat) and Shahrisâzâ (about 15 km. to the north of Naxâ, on the border of the desert). The country has often been in the possession of the lords of Khâzâr, even at the time of the rule of the Ozbeks in the 10th and 11th (16th-17th) centuries; to distinguish it from the real Khâzâr province on the same side (on the north side) Ağašt Tekke together with the Atek (q.v.) was formerly called Tagh-Buyuk (mountainside); at that time the town of Naxâ seems to have existed still; in the west the town of Därîn (v. a.) is still mentioned. At the time of the Russian conquest the country had no towns; Aşkhabad and Kâšîl-Arkat have only become towns under Russian rule.

AKHÁR MADJMU'A; "collected stories" is the title of an anonymous historical work of the 11th cent. of the Christian era, which gives length about the conquest of Spain by Tarik, the time of the first governors and the civil wars, as also about the reign of Abd al-Rahmân I, whereas the time of Highân until that of Abd al-Rahmân III it only contains anecdotes, letters and poems. The full title is: Aḥkār madjmu'ā y hikāya al-Anfal wa-takhrír man mad'hûbân min al-nâma'ī ilâ dârâb il-'āmil Abd al-Rahmân b. Madâwiyâ wa-šahrâtul hisâb il-hâmar wa-muqaddesâh fakhr al-mubâhâr bi-wâṣl al-kâlima f sâlihihain shinân. Comp. Ibn Abârî, al-Bayyân al-muqaddâr (transl. W. BARTHOLOM.).

AKHÁR MADJMU'A, "collected stories" is the title of a anonymous historical work of the 11th cent. of the Christian era, which gives length about the conquest of Spain by Tarik, the time of the first governors and the civil wars, as also about the reign of Abd al-Rahmân I, whereas the time of Highân until that of Abd al-Rahmân III it only contains anecdotes, letters and poems. The full title is: Aḥkār madjmu'ā y hikāya al-Anfal wa-takhrír man mad'hûbân min al-nâma'ī ilâ dârâb il-'āmil Abd al-Rahmân b. Madâwiyâ wa-šahrâtul hisâb il-hâmar wa-muqaddesâh fakhr al-mubâhâr bi-wâṣl al-kâlima f sâlihihain shinân. Comp. Ibn Abârî, al-Bayyân al-muqaddâr (transl. W. BARTHOLOM.).

Akbâr Nâma'ân, Colecção de tradiciones, cronica sular, del siglo XI, dados a luz por primera vez, traducida y annotada por Don Emile Lefebvre y Alkanny (＝ Collection de obras arábigas de historia y geografía que publica la Real Academia de la Historia, Tomo I; Madrid 1867).

AKHALTEKARI — AL-AKHÉDAR.
one and call it Ḍharmavādī dīrī, i.e. the Wednesday of the last blast of the trumpet (on Doomsday). Sweet raksas are asked for this day, over which the Ḍhātuṣ is many times spoken in the name of the Prophet. Another custom is the drinking of the ḍīrī at tāmūn, that is of the seven Ṛās-verbs Ṛāsī, Ṛāsī, Ṛāsī, 105, Ṛāsī, 120, Ṛāsī. These verses are written on a banana- or mango-leaf on one piece of paper, and while the writing is still wet, they are washed off. Whoever drinks the water used for this purpose may be certain of future peace and happiness. Comp. Herle, On the customs of the Mohammedans in India p. 329 et seq.; Sell, The faith of Islam (2nd ed.) p. 313; García de Tasso, El islamismo d’après le Coran (3rd ed.) p. 334 et seq.

AKHIRA (a.), the fem. of the preceding word, is a term already used in the Korān for the life to come, according to the commentators properly Akhīr al-akhirā (the last dwelling), as opposed to al-dunya, the nearer (dwelling place), that is the present world.

AKHĪL (a.), pl. of Khul ("character"). The ḍhātuṣ are the traits of man’s moral character, and the science of the ḍhātuṣ (ilm al-ḍhātuṣ) is moral philosophy when presented in a didactic form. Passages concerning morality are found in many diverse branches of literature; they are found in the poems, in the religio-poetical and in the legal; naturally they are found in the Korān and its commentaries, and in the collections of traditions; also in the writings of lawyers, to whom morality chiefly appears in the form of casuistry, then in the historians and compilers of anecdotes, who are occasionally moralists. But the science of moral philosophy differs from all this; it has an existence of its own; it is not an extract from different literary works, it is a science which is in fact connected with the tradition of Greek philosophy, whether it be with the oral traditions transmitted by the schools and convents of Egypt, Syria and Persia, or with the written traditions handed down and restored by the work of the translators.

Hāḏīl Khālīf has defined the science of the ḍhātuṣ as: “a part of practical philosophy” (ed. Flügel, I. 206 et seq.). This definition presupposes a distinction between practical philosophy and speculative philosophy, which is always found in Plato, but which the Arabs chiefly knew through the tradition of the schools. Hāḏīl Khālīf, adds, quoting Ibn Sadr al-Dīn al-Shirwānī (died 1056 = 1626-1627), ḍīl, comp. of the vīnas Negāḥ, and the author of al-Fanūrī al-ḥikmatīs ("useful things for the Khālīf"): This is the science of virtues and the way to acquire them, of vices and the way to guard against them. The rāṣṣars and acquired virtues, which are joined with the reasonable soul, are its data. — So this definition limits moral philosophy to the methodical study of virtues and vices (al-faṣūl al-kafrī l-rāṣṣarī), thus represented, the doctrine of the ḍhātuṣ is nothing but the ethics of the peripatetic philosophy.

A preliminary objection may be raised against the very possibility of a part of that science: as it is a man’s character which constitutes his personality, his individuality, it seems that character is an inherent part of the very nature of man, and cannot therefore be changed. So there may
exist a science the object of which is to describe different characters, but there can be no art that can possibly alter them. Ḥāfiz al-Ḳāfī reports this objection, raised by Ibn Ṣadr al-Dīn; it is also found in many other moralists, for instance in Yahyā b. Ṣadī, Ghanīl al-Naqṣ al-Dīn al-Ṭīsī. Ibn Ṣadr al-Dīn even defends this objection with words such as: "moralities correspond with the physical body and cannot be modified." His answer is that some traits of character are natural and others acquired by habit; that if those that are natural are fixed, those that are the consequence of habit may be changed; and that way of looking at it, which is in accordance with Greek tradition, is corroborated by a ḍāfatī of the prophet saying: "I have been sent to bring good morals (wulūm al-aḫlāq) to perfection." —

The objection and the answer are about the same in Gharāḍī; but he develops them at greater length and more brilltantly.

Moral philosophy thus defined should not be confounded with what the Arabs call adab, good education, refinement of spirit and deportment, "ḥinnétēta" in the sense this word had in France in the 17th century. Adab is something less deep than moral philosophy, and of wider compass, as the term indicates; all literature, philosophy, science, education, which are hardly numbered among the virtues, at least not among the principal ones. With moral philosophy are connected the maṣlaḥa, admonition or counsel, and the wulūma, recommendation or testament; under these two heads Arabic literature possesses pieces, attributed to important persons, which contain moral precepts, but they do not treat of moral philosophy in a methodical way; therefore these essays have to be classed among the proverbs, apothegms and maxims. Let us only mention, by way of example, the recommendations of the dying Saḥīḥ to his four children, as told by al-Aṣma'(Mağṣūma l-adaab, Beyrouth, 1896, i. 53). — Moral philosophy is primarily concerned with man in general; yet there are some treatises on morals (the ḍāfatī), which apply to certain particular categories of individuals. The most important ones are those concerning the meanings of the words. These treat of particularities, which, in the eyes of the Arabs as in those of the ancient philosophers, are a branch of moral philosophy; it is true, but a branch important enough to be studied apart. There are also treatises on the morals of pious men, but these works do not really treat of moral philosophy, for morality, taken by itself, must be distinguished from mysticism and piety.

We are not perfectly sure which Greek works about moral philosophy were known to the Arabs. The Nicomachean Ethics are said to have been translated by Ḥūmaīn b. ʾIbšāk, in 12 books, under the title Kitāb al-ṭabāḥ, but the Nicomachean Ethics only consist of ten books; have we to suppose that to this Kitāb al-ṭabāḥ the Nicomachean Ethics are joined? Do we have to join the two books of the Magna moralia? Or is this only a variant of another piece of information with which we are furnished elsewhere, namely that which ʾIbšāk the son of Ḥūmaīn, and not Ḥūmaīn himself, is said to have translated the commentary of Porphyry on the Ethics of Aristotle in 12 books, where the number of 12 books has also been obtained by annexing the Magna moralia? We know that ʾIbšāk the son of Ḥūmaīn translated the commentaries of Themistius into Syriac and perhaps also into Arabic. Al-Fārābī knew the Nicomachean Ethics, the Magna moralia and the Moral Philosophy of Eudemon; he himself wrote a commentary on part of these treatises, Symposion afterwards published the Nicomachean Moral Philosophy. A certain Ibn al-Khaṣīnī translated a book on ethics which Wernich thinks must have been the Ethics of Aristotle. We do not possess in our libraries the Arabic translation of the Nicomachean Ethics. The physicians Ḥusayn b. Ṣaṣāri, Abū Ḥāriṯah b. ʾAbd Allāh b. Ṣabī', died 435 = 1043, is said to have written a commentary on the Ethics; we possess a translation from the Syriac into Arabic by him of Aristotle's ethnēkoita, ʿr ʾyīsṭāk. The moral writings of Plato are of politics rather than of moral philosophy properly so-called; let us only remember that his treatise about the Laws was studied by Ḥūmaīn the son of ʾIbšāk and by Yahyā the son of ʿAdī. Of Plutarch there was known a Kitāb al-ṭabāḥ, a book on moral exercise, on virtue, translated by Kosta the son of Līḥāj. A treatise on the "education of children" (Adab al-ṣawā'ib), translated by Abū ʿAmr Yaḥyān, the son of Yaḥyā, was also attributed to Plato. Wernich proposed, without very strong reason however, to change the name of Plato into that of Plutarch here.

Of the Pythagorean school the Arabs have known the golden verses (carmena aurea) which must be classed among the maxims, and also the maxims of the philosopher Secundus. Ibn Masʿawīhī has preserved an interesting moral treatise, entitled the Tahāba Cēkēs which seems to be a work of the stoical school (edited by Eichhorn, Leyden, 1640, and by Randi Besseg, Aligina 1685). Another method of moral treatises, especially representing the Platonic doctrines, is that which bears the title Maʾṣūma l-adab, the restoration of the soul; this treatise, edited by Bardenhewer (Hermetico-trismogetici qui apud Arabos fertur de castigatione animus iudicium; Bonn, 1873), is attributed sometimes to Hermēs Trismegistus, sometimes, by Ibn ʿAbd al-ʿAlī, to So-crates and to Plato, and sometimes, in a manuscript at the Bodleian, under the title Ṣafār al-ṣafārī, to Aristotle. Ibn ʿAbd al-ʿAlī, as Bardenhewer thinks it is the work of a Mussulman and compares it to the writings of the Brothers of Purity; Steinschneider (Die arabischen Übersetzungen aus dem Griechischen, p. 23) prefers to see in it a Greek work of an oriental Christian.

Passing by several "testamenta" (maṣlaḥa) and the "book of the apple" (Kitāb al-tawāsak), an apocryphal dialogue between the dying Aristotle and his pupil, written in imitation of Phyllon, we must still mention: a treatise on Economics written by a Christian, which is at the Escorial; a work by Abū Ḥāriṯah (died in 453 = 1061 or 460 = 1065), a kind of autobiography into which the author has inserted a passage about morality and politics, which was afterwards attributed to Aristotle and translated into Hebrew; and a lesson in morals (Jaʾīsā) supposed to have been written by Aristotle for Alexander, preserved in the British Museum (p. 203 of the catalogue).

About all these translations, authentic or apocryphal, see: Wernich, De auctorum Graecorum vernaeus et commentatoris, Leipzig, 1842; M. Steinschneider, Die arabischen Übersetzungen aus
Philosophical order. A large number of small facts
which are in a way the cumulus of history.

There are some features which all these moral philosophers have, in common. The admiration specially accorded to certain virtues such as re-

signation, contentment with one's fate, command over one's tongue, patience, is a disposition which
one finds in all these different authors and which is

specially islamic. The idea of considering the vice as maladies of the soul and moral phil-

osophy as a kind of medical science is adopted by

them all, and the mystics the composition is

completed by comparing the spiritual

directors to the doctor. Thus moral philosophy is

the art to cure diseases and to keep in health.

This aim is the attaining of felicity; this aim is

taught by Aristotle and by Plato. One also

notices in all these authors a certain rather scholastic

wish to effect a methodical division of the

virtues; that division is founded on the analysis of the

caractistics of the soul, each faculty having its

virtue and its vice, and sometimes the virtue is

conceived as the opposite of the vice and sometimes

the moralist admits two vices the one the

result of excess, the other of want, lying on either

side of a middle state, where the virtue resides;

this is the well-known idea of the golden mean.

The virtues which are often spoken of in Mus-

liman ethics are, besides those we have already

mentioned: the delight of the soul, exaltedness

of thought, liberality, gratitude, indulgence, goodness,

charity; often bitterness, jealousy, envy, anger,

insensibility, pride. Special chapters are

often devoted to friendship, sociability and to

the duties of the different classes.

Bibliography: Haidji Kalifa, under

Akhlaq. Among printed works we may mention:

Ibn abâ l-Râbi', Kitâb al-mîslîk fi tadâr al-mamâlîk (Cairo, 1286); Ibn Mâkalî,

Ft tâhîd al-qâbîhî (Cairo, 1298-1299);

al-Mawardi, Adâb al-dimmî wa l-dhîn (Cousins,

Cairo, 1299); Cairo, 1300-1110); al-Ghazâlî,

Kitâb âtyûb l-mamâlîk (Kitâb al-Kindî. Die berühmte

ethische Abhandlung, Gansch, a. d. deutsch

von Himmelsburg, Vienna, 1836); the

same, Kitâb al-adâb (pers. publ. at Calcutta, Lucknow, Bombay; English translation

by Haines, Albany N. Y.; 1871), the

same, Mâsînî al-salâm, Hebrew translation

Mekâm ha-hakîk (ed. Goldenthal, 1839); Nâsir al-Dîn Thuâbî,

Akhlaq l-Nâşirî (publ. at Bombay, Calcutta,

Lucknow, Lahore, etc.); Djâlî al-Dîn al-Darâwîsî,

Akhlaq al-ainî (or Lâzîmî adâlîhî); Husain

Wâîdî Khâlîfî, Akhlaq al-shâhîdî (pers. publ.

many times in the east); Ali b. Amin

Allâh Khâlîfî, Akhlaq l-âlî (turkish ed. Bâkî, 1848). — Concern the Persian works about

the akhlaq comp. Geiger and Kuhn, Grundr. der

trans. Philol. u. 348-349, and index ii, 722 s. v.

Akhlaq (CARA DE VAUX).

AKHÎLĀT, in Khaîrî, Better than Khâliq; comp.

I. L. Marzâîâ, ed. Juybîlî, p. 360) is a town on the

western shore of lake Van, in the Middle

Agia one of the largest towns of Armenia, very

populous and strongly fortified. Comp. Ritter,

Erdkunde x. 324-328; G. E. Strange, The lands of

the eastern Caliphate (Cambridge, 1905) p. 185; C. Schefler, Soseh-Namer (Paris,

1881) p. 21. Of. reg. In the 9th century after Christ Akhrî was taken by the Arabs, but in the year 928 it

was again taken from them by the Byzantines.
comp. Well, Gerck. d. Chalifen ii. 638. Later on Aghlab came again under the rule of native princes. In the year 1000 the family of the Seljuk Sultan al-Mukhtal took the town from the Medine wānides, thus its lords, and established his own rule. Comp. Tomasech, Satan (zu Sitzungsbereichte der phil.-hist. Classe der kais. Akademie d. Wissensch., vol. 133, 8. iv. p. 31 et seq.). About later sieges and conquests see Saint-Martin, Muisser sur l'Arménie, 1. p. 103 et seq., and Stanley Lane-Fox, The Mohammedan Dynasties p. 110. In the year 1232 and 1244, Aghlab was taken by the Mongol; cf. Tomasech, Satan, 1. p. 34 et seq.; Quatremère, Hist. des Mongols de la Perse, Paris, 1836 i. 320, 344. The Byzantine writers call the town Ḥalūr or Ḥalūr; the Armenian authorities Chelî (Cheleë); according to the latter the town belonged to the canton Bennizik of the province of Tutajurban; cf. Hülschmann, in Indigenismenische Forschungen xii. (1904) 228. The place still exists to this day and possesses very interesting remains; e.g., the Roman bath, seu civ.; Reclus, New. geogr. univers. ix. 376. (STECK.)

Akhnim is a town in upper Egypt. Akhnim is the old-Egyptian Eps or Khent-Min, hence Copiotic Shenin, Arabic Ahelmin or Ikhnim; the Greeks called it Chemnis or Ptenopolis. It lies on the eastern bank of the Nile 26° 33′ N. Lat. and 30° 6′ East long. There were 20,000 inhabitants. In the early Arabian time it was the metropolis of a separate canton (íaða), from the end of the time of the Ptolemies until the time of the Mamelukes it was the capital of the province of Ikhnentya. To-day it belongs to the district Sofág in the province of Girga. In the Middle Ages Akhnim was a flourishing town, surrounded by arable land, sugar-cane plantations, vineyards and date palms. It possessed two mosques and several Christian churches. Also weaving was practised on a moderate scale, as it had already been done in Strabo's time and is still to-day; linen and probably also cotton materials were manufactured there for the inhabitants of the neighbourhood. As in all industrial towns of Egypt the Christian element predominated at Akhnim; today 6,000 Copts are still living there. They still hold to the old magic art. All sorts of superstitions and legends are connected with the templarium, called Birsia or Birka, which were still preserved in the Middle Ages, and the sculpture of which (human beings, animals, starn etc.) has given occasion to all sorts of fancies. According to Ibn Duhair one of these temples covered a surface of 220 × 160 metres, and numbered 40 pillars. His description of the temple has special interest for Egyptologists.


AKHNUKH, Arabic form of the name Henoch (see note 35.)

Akhtr (v. pahl. Aχχωρ, sna B-bhâra, corresponding to mus-khâr-mas; Vajpa l. 455

*stabile* (Darmesteter); = "stabile"; passed into Turkish and thence into the Arabic of Syria (Cocius, Dictum. arabico-franciz. s. v.). — Aḥḥār is "man from the stable"; about his founda-

Bibliography: J. Darmesteter, Études iraniennes i. 114; ii. 170; Hübschmann, Pers. Stud. p. 5. (CH. HUET.)

Al-Akhras is a tribe of the Qahtân, an Arabian poet, who was born about the year 1320 (1855) in al-Mawil and died about 1390 (1845) in al-Bayrak. His father, Akhras (the dumb one) he owed to an impediment in his speech. One of his patrons, the sâlih of Baghdad, sent him to India, in order that he might undergo an operation. As this could not be done without endangering his life however, the operation never took place. In his poems, which were very popular in his native country Iraq, he follows the example of his predecessors. He wrote many章程s on Nomagah, akhr, but did not take the trouble to correct them into a diwan. This was done after his death by Ahmed Izzat-Pasha el-Fârâbi, who in 1394 (1860/1861) had the collection printed at Constantinople under the title of al-Târîkh el-anfas fi el-adzhab. Bibliography: Djârid Zaidan, Maâvi, al-Asswâl el-mi. 200 et seq.: C. H. Huert, Littérature arabe p. 426.

Al-Aksâm (r.) = "evening," one of the five ritual-times with the Persians and the Turks.

Al-Aksâkath was in the 4th (10th) century the capital of Farghânah; under Bâhir it was the second of the large towns and was then called Aksî; still in the 11th (17th) century the present capital Namangan is spoken of in the Bahâ al-âzâr (Tâhir, India Office n. 875, p. 108) as one of the less important cities (ílamât) of Aksî. According to Bâsil, Aksâkath was situated on the right bank of the river Sir, near the place where the Kisan-Sn joins it. At present there still exist (near the villages Aksî and Shânnd) the ruins of the old citadel (Iki Aksî, 1000 steps from west to east, 600 steps from north to south, about 150 feet above the level of the water of the Sir; explored in the year 1855 by professor Veselovsky from St. Peterborough). Information concerning the state of the ruins may be found in the Svedenskiâk Wostotnî (rus.) Tashkent, July 1896. (W. BARTHOLOM.)

Al-Akhtal, an Arabic Christian poet, born about the year 640 of the Christian era at al-Ilâb (Akhalt y. 170) or in the Syrian desert not far from Kosaja, where his clan camped; comp. the Zohra al-Akhtal, ed. 1890 (hereafter referred to as D), p. 82, and Agzîr at 55 et seq. His real name was Gîlahy b. Shalt b. Tarka. He belonged to the taghibih clan of the Qâdsam b. Berk (comp. D. pp. 176, 178; Agzîr vi. 195; Mackenzie, 1904 (hereafter referred to as M), at the bottom of p. 479), one of the most illustrious clans of Arabia. His mother Lâlî belonged to the Chir tribe of Yalid. As he himself adopted the surname Akhtal, I cannot have reminded him of anything disagreeable; his uncle was called Dawbah (*fîg, wull*) (D. p. 1). From his eldest son he took the ta'na Abl Mâlik. Being descended from the Christian Taghibihes, he lived
and died a Christian; if necessary the satires of Djibril would prove it. His diwan shows few traces of his Christianity, which was, moreover, superficial as all religious faith among the Bedouins; mention need not be made of this, or of his dedication to the customs of Christians, or of his occasional oaths; to these may be opposed Islamic expressions — comp. D. pp. 78, 119, 184, 204; diwán, ed. of 1905 (hereafter referred to as D.), p. 173, 5 — current expressions which prove the influence of his surroundings (comp. Al-Mushaikhu viii. 173). He appeared in public with a golden cross round his neck, according to the custom of the Arabians Christians, turned to the east when praying, received communion and had distinctly in the public presence that his confessor imposed on him. He proudly replied the Caliph’s offer, inviting him to change his religion (D. p. 154) and reproached his adversaries that “hunger and not conviction” had led them to Islam (D. p. 315, ii). The way he practised evangelical morality is more unpleasant: he was divorced and married again a divorced woman, a common practice among Arabian Christians, but he told to those a slave-wife whom a son of Ziyad had given to him (D. p. 315, i); Margoliouth (Mohammed p. 40) states it but does not prove it. Al-Akhṭal was a great drunkard. But apart from the influence of the ancients, whom he knew and imitated, drinking was to the Christians a proof of their independence from Islam. Personally Al-Akhṭal, together with several fellow-Muslims (Al-Mushaikhu viii. 15; ib. 76; vii. 39) saw in it a source of inspiration. He was seen in public houses in the company of Hashimides and a son of “Othman (D. p. 47, i; B. p. 174). In his whole conduct it seems more difficult to confuse his intercourse with female singers of very loose morals, than his neath, a kind of platonic love (M. p. 479: “Bu ḫāʾr al-żāhir faham”) which became a common place subject of poetry. His diwan is chaste, some very realistic passages (comp. B. pp. 105, 106, 109-110, 165, et seq.) excepted, as is easily explicable considering the obscene character of Arabian satire. Let us only think of Djibril, Faruḍāya and a great lady of the Anṣār, Hamida (Al-Mushaikhu viii. 139-140). Like all the Taghlibites, Al-Akhṭal belonged to the monophosphate confession; this, however, did not hinder him from being the friend of the very influential Melkite family of Ibn Said, who adhered to orthodoxy.

When Ka‘b b. Ijūrār, the poet of the Umayyads, was invited by Yazīd, the son of Mu‘awiya, to attack the Anṣār, he let the young Al-Akhṭal, who belonged to the same tribe as he, take his place. But the success of this virulent ḥijāż (D. p. 314) would have cost him his life, if Yazīd had not intervened. From that time he shared his table and accompanied him to Mecca. At this period his panegyrics on the Umayyads began: Yazīd ‘Abd Allāh b. Mu‘awiya (according to commentators in D. p. 167-176) (comp. B. pp. 63-72; however the battle of Marjī Rihāt, which took place after Yazīd’s reign, is mentioned); Khālid b. Yazīd; on their lieutenants: Ziyād and his sons, al-Hajijādī (see). Having been appointed official poet of the dynasty (Al-Mushaikhu vii. 172, 176) by ‘Abd al-Malik, he sings the praise of the Caliph, his relations such as ‘Omar b. ‘Abd al-Azīz, his sons al-Walad, Sulaimān, exalts the memory of Othman (D. pp. 39, 172, 174), tacks to his enemies: ‘Abd al-Hakkūn, Al-Azrāq, (D. pp. 58-64, 73-76, 93-94, 204, 277-278, 289 et seq.) the Khālid, hostile to the Murūjids since Marjī Rihāt; a real political poet, petted by those in power and feared by the opposition! That part of his the martyrdom of the Umayyads is the most important: in it one finds the old gḥālibīyya still surviving, the echo of contemporary passions, and in the proud and independent attitude of Al-Akhṭal (M. p. 478-482) the tolerance of the Umayyads, who are still Arabs rather than Muslimans. The influence exercised by this Christian is not one of the least instructive aspects of that period of transition. According to B. p. 170-171, ‘Abd Allāh b. Ijūrār al-Dajjāl (and not Dajjāl as B. has it) had definitely allied himself with the Umayyads. The rivalry of al-Akhṭal and Dajjāl has remained famous in literary history; as a rule the former had the advantage of his rival, who was less biting and more trivial; their nāṣī七 are a favourite theme. Al-Akhṭal, Dajjāl and Faruḍāya together form the first class (al-ḥabbā al-makhtūb), a group of three standing apart, with which Arabians critiqued poetry, and were in a position to compare since Islam. But critics do not always agree about their respective value, a subject which has raised incommensurable discussions among the ‘Abhāsīs grammarians (Balḥākhī, Mūḥāsin p. 458). If al-Akhṭal had not been the Christian author of malicious verses against Islam, they would have accorded to the palm to him. His style being usually more chastened, he reminded one more of the ancient models. In satire, in the ḥāṣār, he is undoubtedly the first. In panegyrics his inspiration carries him to much higher flights than his rival, who are much more vulgar. Notwithstanding his “Weitere Ausschau” which is frankly that of a Bedouin, we see the courtier in this Taghlibite, who, moreover, loves a roaming life and hates the life at Damascus (D. p. 121, o). The Christian betrays himself, we believe, not so much by professions of faith as by the rarity of obscene passages, which his rivals indulged in. In that respect al-Akhṭal could say like Nūsib (Al-Mushaikhu i. 145) that a young girl might read his diwan. As in the case of Shamsukh and Ḥujāfa (Al-Mushaikhu vii. 102) one might find fault with some of his ḥāṣār in that they are too artificial, do not run smoothly and are all of them difficult; he was not a maṣřīī poet and did not care to produce theology on the Umayyads (D. p. 98-118) is considered his masterpiece, where may be read the verse which immortalizes the ḥijāż of those caliphs: “Terrible are their wrath, when they are resisted, they are the most merciful men, notwithstanding their power” (D. p. 104, 8). Although it is true that al-Akhṭal imitated his predecessor and botched their verses, yet he has never committed plagiarism with such honest-faced cynicism as Faruḍāya. One part of his diwan (D. p. 166, 129, 133, 298-299; B. pp. 167, 169; comp. Khātul, pieces 3, 9, 10, 13) sings the vicissitudes of the wars of his tribe with the Kūfa (which had first been their allies against Kābi; having fought in those wars, in which he lost his son, he assures us that he showed great courage (D. p. 97); exaggerated praise! Al-Akhṭal had no warlike temperament; from the butchery of Bahr (Kūfān, 23, et seq.), which his poetic viceroy escaped by flight. Allowing to the commiseration of ‘Abd al-Malik he died out before him: “If
intemperance (Ağhabî xi. 59-60) had provoked, the Kornilâtes in their power refuse justice to those we can have done with all the same" (B. p. 141).— a revolutionary verse which comes close to that in which he declares the obscure ' Abd Allah b. Sa'id b. al-'Àzî, the descendant of a Taghlibite (B. p. 117-118) and the brother of the one who had all but overcome ' Abd al-Malik, "worthy to command". These audacious utterances did not deprive him of the favour of the Caliph, Walid I—his poet was called ' Abd b. al-Riây (Ağhabût viii. 19) — showed no very warm admiration for al-Akhî. This Caliph, not a very cultured man, paraded a Mussalman fervour (Ağhabût vii. 69, 9). The Hakirî, for a long time the enemies of the Taghlibites (comp. B. p. 161-162), chose him as an arbitrator and al-Akhî pronounced judgment in the mosque. He must have died before the end of the reign of Walid I. Ibn ' Abd Rabîhî (Ib. i. 155, ill. 70) prolongs his life until the reign of ' Omar II, doubtless deceived by some verses (B. p. 277-278) recited in the possession of that Caliph. If we have been right in giving ± 640 as the year of his birth, al-Akhî attained his seventieth year and in that case his poetic career lasted about forty years. No descendants of his are mentioned.

Bibliography: Salîhîn, Dâwân al-Akhî (D.), i.-iv. (Beyron 1891-1894); the same, Dâwân al-Akhî, photolithographic reproduction of the Ms. of Bagdad (B.), pref. p. 1-12; text pp. 1-189 (Beyron 1905); the same, in Machroûq 1904 (M.) p. 475 et seq.; Aghabîn, passim, especially vîli. 169-188; Ibn Kottâlîn, Kitâb al-'Ish'î (ed. of Goethe) p. 286; Suyûtî, Mushkîr ii. 217; Ibn ' Abd Rabîhî, Ibd. ii. 53; H. Lammens, Le Chante des Omidas; notte biographique et litteraire sur le poete arabe chrétien Aghabî (Paris, 1895) pp. 1-208 (extract from the Javern. Ar. 1895); the same, Un poete royal a la cour des Omida de Damas p. 1-63 (extract of the Revue de l'orient chrétien 1904); the same, Etudes sur le regime du calife 'Abd al-Malik ibn 'Abdu'llâh (pp. 397-404); W. Ascher-Zettler, S. & K. des Moghulandes v. 160 et seq.; x. 1 et seq. (H. Lammens.)

Akhîr (r.) = star.

Akhîrî is the ta'libûl-Ahîn of Musaîn-al-Dîn Mu'afîd b. Shams al-Dîn al-Kâhinî (d. 968 = 1561). He wrote an Arabic-Turkish Dictionary (952-1545), known by the name of Aghabîn kahîr (there are also concord recensions), and printed at Constantinople (1422, 1356, 1392). C. Fügel, Diet arab., p. 1197. He was w. i. 119-120.

Akhûnd, also Akmân (Castelli; Skâpokov. Polak, Pertiwi i. 269) and Akkmân (Sakapevan, Richardson, Vallers) = "schoolmaster"; East Turkish akhûnd, akhûn (Vambery, Cugatseh Sprachstudien p. 205; Sulamán-Efendi, Lodgoi Cugatseh p. 6); Akmân and Akmânul = office of schoolmaster (Quatremer, Hist. des Sultans ottomans, 69). The original meaning of the word is "under-master", "substitute", from a + kimân (kîman), contraction of kîmanûf, which occurs in the compound names of Mûkâmî and Khamîn-Emîr. According to Quatremer (ibid. 1, 65; note 96), it is not found in use until after Timur's invasion. — Akkmân-Sülûk is the name of a poet of Shiraz (Perrich, Cat. Hei. Berlin p. 63); Justi, Iran. Namenbuch p. 139). Akmânul = the schoolmaster's son" is the surname of Mîrîn Faîl 'All (q.r.), a playwright, who wrote comedies in Assê Türkîse (see KHAMRAEZÎ, (C. H. Lensen).)

AKÎD (a., plur. akîdid) is a word which signifies the article of faith, the proposition, to which the faith is strongly attached, as it is illustrated by the concrete term âkida "belief". The writer of the Târifat gives the following definition of the akîdid: "that in which the soul itself is kept in possession." They are indeed formulas, in more or less concrete phrasing, serving to express the principles of religion, the akîdât; the latter, according to the definition of the Târifat, are the truths, "the reason of which consists in themselves, and on which the others are based". There is a science of the akîdât; the akîdid do not properly constitute a science; they are only sayings. They can be considered as a preface to the akîdât; the akîdid of Târifat bear the double title of "akîdid of the people of the Sunna, or surface (muhaddîsin) to the principles of religion".

In Islam as a matter of course an official redaction of the dogma of faith has never existed, the Islamic theory of the revelation precluding the appearance of personalities like the apostles of Christianity, composing a creed with help from above. But many doctors, mystics and even philosophers, have tried to give substantial expression to their faith; and several of these texts have since been adopted, taught and commented upon by the theologians in the Islamic schools.

This kind of writings seems to go back as far as at least the 5th century of the Hijra. The one that has enjoyed the greatest vogue is that of Nâdir al-Dîn 'Omar al-Nasafi (d. 537 = 1143). On it various commentaries have been written, notably by Sa'îd al-Dîn Mas'ûdî al-Tâhânî (d. 791 or 792 = 1392-1390). To this commentary glosses were afterwards added by Mullâ Ahmad b. Mînî, commonly called Khayyûl (d. 860 = 1456); by Mullâ Kâṡûfî (d. 901 = 1495-1496); by Mullâ Salîh al-Dîn, tutor of Sultan Bayzâz, and by still another, Hâdidî Khâsis, who has a long article on this subject, even quotes glosses on the glosses of Khayyûl. It is on the treatise of Nasafi that Al-Mubarak founded his exposition of the Masullûn doctrine.

When one studies theology at the universities from a series of works like those mentioned, the student, during the first four years, may only read the original treatises (mawâ'id) and its commentary (akhûnd); only during the ensuing years he may study the glosses and the paraphrases (naqâsîh and nafsîh); see F. Arminjon, L'institution, la doctrine et la vie des universités musulmanes d'Egypte (Paris 1907).

Besides Nasafi, the oldest scholars who have written akîdid are al-Tâhirî (d. 341 = 953) and al-Samârî (d. 342 = 954); and the most celebrated are: the Imam 'Abd al-Hamamîn, the tuteur of Gâdîdî (d. 478 = 1085-1086); Gâdîdî himself, who wrote a book under the title of wa akîdid as part of his great work Ibnîn al-Dîn al-Ijâl, the author of the Mengârî (d. 756 = 1355); the mystics and founders of orders 'Sâlîhî al-Dîn 'Omar al-Suhrawardi, 'Abd al-Kadir Gilânî and 'Abd Mâdîyûn; the voluminous
principle (qiyas). For example the principles in the section on "the essence and the unity of God" are: the existence of God, his eternity, that he is not in a place, that he knows neither accidents nor directions, that he is "established on his throne", as the Koran says, that he will be seen in the other life, that he has no associate. The rational proof of the existence of God is: that every product needs a cause to produce it; that consequently the world, being a product, needs a cause which is God. In other sections of the same book, Ghazali treats of the qualities of God, of his works, and a knowledge of his works, of the problem of free will in man. One section is especially devoted to the traditional beliefs relating to the resurrection, the judgment, the perfect caliber and the insistance. In the course of his exposition Ghazali introduces very interesting speculations on faith, its nature, its degrees, the means to produce it, to defend it and make it grow; sometimes he calls it "attachment" (qabiliyat), sometimes "satisfaction" (itma), he distinguishes faith from Ilim, faith being the belief in proposed dogmas, whereas Ilm is the abandonment not of the spirit only, but of the heart and of the whole being to the will of God. Ghazali also discusses in which degree speculation is useful to the establishment and the defence of faith. This book of the 'Adl id is preceded by another one on science, which forms the preamble to it, just as Nasafi places a definition of what science really is at the head of his 'Adl id.

To the mystic 'Abd al-Kadir Gilani 'Adl id in rhythmical prose are attributed, which are both poetical and very philosophical. In this short treatise one observes moreover a painstaking care to preserve the purity of faith against the various heretical sects. Here is no theorising about knowledge; it is the theodicy which appears at the very beginning: "Glory to God who is the mode of the mode, and is himself free of modality; who is the place of the place, and cannot himself be localised; who is to be found in everything, but is too holy to be adorned by anything; who abides in every place, but is above every abode...." This very abstract expression of the dogmas of the theodicy is followed by protestations of faith on such and such a point, made by the sects: "We believe, contrary to the Habisites", the author says, "that God leads the infidels (kuffar) astray; that the Moslem sinners (jussakib) are better than the Jews, the Christians, and the Magi, which is denied by the Djuwarites; that God sees himself, and that he sees and hears everything, both of which beliefs are opposed by the Kabitites; that he has created man in the most beautiful state, and that he will make him return to his former state, a theory rejected by the Djuwarites; and we maintain against the Mu'tazilites that the friends of God will see him on the last day."

Then follow exhortations; the scholar addresses the soul in a more poetical than dogmatic manner; he praises the benefactions of God and the beauties of Paradise.

Bibliography: Haddad Khalifa (ed. Flügel) (1844); Nasafi, al-'Adl id (ed. Coreton, London 1843) transl. by D'Ossant in "Tableau de l'Empire ottoman" 1792; together with the
commentary of al-Taifuzai and the gloss of al-Kasti, Ottoman printing-office, 1515; Ghusal, *Akhīda* (ed. Pococke, in *Spicilegium hlst. arab.*), the same, *Iltuw* (Bild., 1289; Cairo, 1306); the same, *Al-Bīḥārī* (Hādīs; al-Tājīli, *Kullūd al-dhifni*); a work on *Abū al-Kālid* (Cairo, 1306); *Al-Akhī al-yūhī* (ed. Ph. Wolff with a German translation, Leipzig, 1848); translation into French by Luciani, Algiers 1896; *La philosophie du chérif Sénebri*, d'après son *Akhīda* es-cora, by G. Delphine in the *Jenien Asiat*, 9th series, x, 355-370. — A Malay interlinear translation has been published by Cabanat (Ind., 1904). On the *Akhīda* and that of al-Samarkandī which are very popular in the Indies: Van den Berg, in *Tijdschrift voor Ind. taal-, land- en volkenkunde*, xxi, 537 et seq. — Amongst the Turks the *Akhīda* of Birgwerf [q. v.] is much studied; it is the only one which Gesner de Tussi has based his *Exposition de la loi musulmane*. (Caesar de Vaux.)

**Aṣkīr**

**PAŠA** Muhamed was a Turkish statesman during the reign of Sultan Mahmūd II; he held the posts of Minister for Foreign Affairs and of Home-minister. He was the son of the *kādī* Alīnākī, Mahmoud, and was born at Yezhad on 15 Rabi' I 1203 (25 Dec. 1787). In 1228 (1813) he came to Constantinople, and entered the administration under the auspices of his uncle Muṣṭaṣ-ṣāfa-Mahmut, rais-emir, whom he succeeded afterwards; when in 1251 (1832) this function was abolished, he was appointed Prime Minister for Foreign Affairs of the reform (Tanjitsul), but was soon supplanted by his rival Pertev-pașa. In the beginning of the reign of *Abū al-Majjud*, Aškīr retired to private life (1255 = 1839) at Adrianople and at Brusa, undertook, for the second time the pilgrimage to Mecca (1263 = 1847), and died on his way back to Alexandria (1265 = 1848). Turkish owes first of all to him a reform of its written language. He tried as much as possible to exclude from the ordinary vocabulary of authors all the Arabic words excepting those which had been borrowed for scientific terms, and all those Persian words which were not indispensable to the rhetoric of the poets. He created a simpler and clearer style, and the old phraseology of the Ottoman authors. His poetry of which the most famous piece is the *Adam-ṣasādāt* (Ode of nothingness), is written in the ancient manner.

**Bibliography:** Cl. Huart, *Turquie*, in the *Grandes Encyclopédie* and in the *Journal As.*, xvii, 274; Gibb, *Hist. of the ottoman poetry*, iv, 343 et seq.; A. Atrio, *De diplomate ottomano* (1836; translation of the *Tabgha*), p. 1-49; *Aḥīdī-Efendī; Muṣṭaṣ-ṣāfa* (Constantinople, 1250 = 1839). (Cl. Huart.)

**Aṣīl** ([?]) *mumūn anzīyat*; *Aṣīl*, the name of the cornelian, which is found in Arabia in various colours and qualities; of which the red shade is especially in demand. The cornelian has of old been exported from Yemen (al-Siyahr) via Socotra to the ports of the Mediterranean. It was used for seals; for ladies’ ornaments and even costly mosaic, for example in the mihrāb of the great mosque of Damascus (according to M. Kadūnc). It was used as a medicine for the preservation of the teeth; superstitious belief ascribed to the cornelian the snaking of the power of soothing the heart — especially in a combat — and of stopping hemorrhage. Even Muhammad is said, according to some traditions, to have shared this belief, and to have confirmed the power of the seal to give happiness and to protect from poverty. Down to the present day the cornelian has retained its place as neck-ornament for women, and the name Aṣīl has been transferred to a kind of necklace which is of a red colour, whether made of glass or shells or other materials.


**Aṣīr** is the name of a valley. Two miles south-west of Medina its depression began, forming a valley of considerable width, in which the water of a wide-spred net of affluent was collected. Distinction was made between the greater and the lesser Aṣīr. The abundant moisture under-ground supplied the two principal wells with excellent drinking-water, to the use of which the people of Medina were supposed to owe their blood-tempered nature. Numerous springs watered the palm plantations and the baths, and all of which formed a constant to the surrounding volcanic aspect of the country. At one and same hill established a ṣūrah or large stud. In the shelter of the trees villages were country-houses of distinguished Mussulman families, such as the *dīn* of men such as ʿAbd al-Wās, ʿAbd al-Qādis, ʿAbd al-ʿAzm, ʿAbd al-Kālid (Belshdti, ed. de Goeje, pp. 6, 12, 13, 21, *Aṣīr* V, 144, xvi, 45; xvi, 165, 108; Ṣahih III, 82, 2350; Ibn al-Ṣūdāt, III, 104, 174, 204, 279-280; Ibn Jādīr, *Iltuw* ii, 163). They went there for the spring season, but the heat drove them away to ʿAṣīr. But the greatest attraction of the valley was afforded by the wādī Aṣīr itsef, as it was the only spot in the Ḥijāţa, which gave one the illusion of a river. If in winter rains were exceptionally frequent (Belshdti, pp. 53-54), the bottom of the valley was transformed into a stream of water, the water of the Euphrates, foaming and overflowing like the latter river. At the news that the Aṣīr was beginning to flow”, the whole town was astir at once (Ibn ʿAbd Rabbī, *Iltuw* ill. 214). In a moment the banks of the temporary river were covered with a motley crowd, anxious to bathe their feet and to enjoy the various pleasures of hydrotherapy. In short the valley of the Aṣīr was what might be called the "Boise de Boulogne" of Medina, or to borrow a phrase from the *Aṣīr al-maghāb* (IL, 173), "the pleasure-ground of Medina during the rainy season and spring", the place where elegant society met, the favourite promenades, the rendezvous of fashionable parties, a veritable other Ephesus, extension of the desert town, into which the Rome of Islam had been transformed. Among the very mixed crowd one might notice, besides illustrious poets such as ʿOmar b. Abī Ṭālib and al-Ālī, musicians, singers, and a special class of men known by the significant name of muşkamudn of the Aṣīr”. Wine was drunk there in public; parties were organised in the depth of night, which were visited not only by the "young ladies of Corsica (the Ḥāshimides, the descendants of Ali, of Ṭabānī, of Ḥāsinā; of Thabit and of ʿAbd al-Kaḥfīn b. ʿAwrī), but also by the woman of the first families such as the famous Sūlaiman,—
in Dutch East India cp. C. Smoorck Hargroote, De Afghansen l. 423 (= De Achœneus i. 213) van Hasselt, Meden-Samarra p. 269 et seq.; Matthes, Bijdragen tot de etnologie van Zuid-Celebes p. 67. (Th. W. Jutten.)

'AKIL (A.) = "in the full possession of one's mental faculties", in the Moslem law-books often combined with the adjective sâlih, l. e. *grown up*, *of age*. Such a person is capable of acting with a purpose in view and deliberately. That is why the jurists often briefly describe the sâlih as muhalaf, i. e. *some one who is obliged to fulfill the precepts of the law*, to whom the commandments and prohibitions of the religious law refer in general. (Th. W. Jutten.)

Amongst the Druses and a few other sects the name dâhil (plur. dâhilû) is used to denote some one, who is an adept in the doctrines of the sect, as contrasted with the lâkill (sing. lâkill), who forms the majority. See the art. Druses.

'AKIL b. AL TALIF was a brother of 'Ali for a long time he refused to believe in the message of Muhammed. In the battle of Bedr he fought on the Meccan side (according to accounts of later date he died on the side of himself, cp. Nawawi, ed. Wüstent, p. 427); he was taken prisoner, but was soon ransomed by al-Abbas (cp. the account of Tabari i. 115-116). He was married by tim Hâshim, Vâsâ'î, ed. Houtsma, p. 46). Later on, after the conquest of Mecca, — according to others already after the agreement of al-Hudâbiyya (cp. Ibn Hâjjar, Taba'î ii. 1175) — he embraced Islam and went to Medina. He accompanied his brother Dâ'îr in the unfortunate campaign to Mutâ. Illness prevented him from taking part in the succeeding expeditions: some authorities however assert that he fought in the battle of Hunain. When 'Ali was proclaimed Caliph, 'Abî said goodbye to him and went over to Mu'awiyah's side, with whom he fought in the battle of Siffin (cp. Belâqtîs, ed. de Goeje in the Zeitschr. d. Deutsch. Morgenl. Gelehr. xxvii. 391). A'âkîl died during the reign of Mu'awiyah (according to others in the beginning of Yazid's reign). He was famous for his knowledge of the old genealogies, and was consulted by 'Umar when the latter made the lists of the dhawâs.


(P. Bel.)

'AKILA (A.) is the name of a man's male relatives who according to the precepts of the religious law have to pay the penalty (the 'ajâfî) for him, when unintentionally he has caused the death of a Moslem. This decree was based on a verdict of the Prophet. One day in a quarrel between two women of the Hudâlî tribe one of them, who was called 'Ukâ, killed the other with a stone which hit her in the womb. When, soon after, the other woman also died, the Prophet decided, that her kin ('akila, or, according to a different reading, her 'ujâh, i. e. agnates), in accordance with an old custom, had to pay the penalty to the relatives of the woman who had been killed.

The original custom with the ancient Arabs
was that the whole tribe was obliged to pay the wergild. (Robertson Smith, Kinship and marriage in early Arabia p. 53; O. Prockasch, Über die Blutsstrafe bei den vorislamischen Arabern p. 36 et seq.) It made no difference whether the author of the deed had acted premeditatedly or not. According to the Moslem law however the penalty can only be claimed from the kinsmen in the same manner as the injury, because according to the generally accepted version of the above-mentioned tradition the Hashshaliy woman had also slain her adversary unintentionally. The majority of the jurisconsults agree that the author of the deed should not be obliged to pay the penalty. Only the Hanafites and a few Malikites scholarly maintain, that he should be treated in the same manner as the other members of the family, and therefore should contribute his share to the amount.

There are moreover various contradictory opinions regarding most of the special problems which refer to this matter. For example the majority of the Moslem scholars consider only the male relatives of the author of the deed as 'akla. But the Hanafites maintain that in consequence of the altered political and social conditions only the members of the family, but rather all persons who are obliged to help one another (such as the members of the guild to which the perpetrator belongs, his neighbours, or the inhabitants of the same part of the town etc.) should be compelled to share in the payment. They defend this theory with an appeal to the example given by the second Caliph. The latter had commanded that in the various districts, late (divans) of Moslem brothers-in-arms should be drawn up. The persons whose names were contained in those divans owed one another mutual assistance and had to contribute to the payment of the penalty for manslaughter committed by one of their community.

The kinsmen (the 'akla) have to pay the money within three years' time. The full amount, precisely fixed by the law, is a so-called 'light' penalty (cp. the article övva). The question as to the amount of the share which each separate person has to contribute, is solved in different ways. According to the Hanafites no-one may give more than three or, at the highest, four dirhams, i.e. only one (two) dirham a year. According to the Shafiites only 6 dirhams may be claimed from well-to-do people, and according to the Malikites and Hanbalites each person is liable to pay as much as he is able. Moslem tradition makes the Prophet proclaim emphatically, that neither will the children have to atoms for the sins of their fathers, nor the fathers to answer for the sins of their children. This statement implies, according to many jurisconsults, that neither ascendants nor descendants are obliged to pay the penalty. Consequently they consider it as bound to pay: first the brothers of the perpetrator, next the sons of these, then the uncles, then the uncle's sons etc. If the author of the deed has no kindred at all, the penalty must be paid out of public funds.


ÅKINDLI = 'skirmisher', 'scout' (from åke 'incursion', 'razzia', 'raid of cavalry' from the root å-k-m = 'flow', 'gush'). At the beginning of the Ottoman conquest the åkindli, in the van of the regular troops of the invading army, struck Oriental Europe with terror by the rapidity of their movements: they received neither loot nor pay, but lived on the booty they captured from the enemy. They appear for the last time in the early years of Othman's dominion, first in Asia Minor, notably in a campaign, which Er-Toghril gave to an army composed of Greeks and Tatars, in the plain of Bruss, towards the close of the 13th century. During the first siege of Vienna (935 = 1529), they advanced as far as Ratisbon, far beyond Linz which they passed on their way, devastating the whole country by fire and sword according to the account of the cultivated Italian, Giovanni. The family of Mikhail-Oghlan, which was descended from Köpe-Mihran and related to the Paleologues, boasting besides of a relationship on the mother's side to the Duke of Savoy and the King of France, possessed a long time the dignity of commander of this troop.

Bibliography: Hammer-Purgstall, Hist. de l'Empire Ottoman i. 59, 385; v. 118, 131, 132; Ahmed Djemal-Bej, Tarikh. sav. karī-i Osmanlıl. i. 4 = Etat militaire ottoman 1. 19; M. Asfendi, Natîrî al-afrîdî 1. 175. (Ch. Hoart.)

'ÅKKA is the name of an Arabian tribe. 'Åkk means 'excessive heat' and 'very hot'; consequently the same belonged originally to a mishāf (province), and was afterwards transferred to its inhabitants. As a curiosity we may mention here that the 'Åkkites are said to have founded Atre ('Åkha).

Their genealogy is given by Wustenfeld, Genes. Tabellen, A. There 'Åkk and 'Ånadd are mentioned as the sons of 'Adâm. Others consider the southern Arabic 'Utîn as their ancestor which has often caused mistakes in the text. They appear always as southern Arabs. The 'Åkkites shared the place al-Mahjūm with Khawalites, the place al-Kadr with 'Ash'ītes and the place al-Suq with Rabbites, Mahdīites, Farsaunites and Kainites. But in the main their province is inhabited by them and 'Ash'ītes, with whom they are closely connected; occasionally the origin of both tribes is traced back to the same ancestor. They often appear in joint action, for example for they have their governors in common. Also certain peculiarities of language are common to them both.

Habitations. Geographically their country belongs to southern Arabia; it is the Tihama (lowland, littoral) of Yemen. Their settlements extended north as far as the region of Djidda. Also according to its administration their country belonged to southern Amran; sometimes however it was under the government of Mecca.

The Mountains in the Shari'a, the mountains
country by which the Yhôma is bounded on the east side, were called: Djarabl, Hartz, KhOUNI, Kahana and al-Maghrib. The WATERS were: Dhu' al-Mawr (after which also a province is called, north of Sourd), Sahim (south of 15° N. Lat.) and Sourd (north of 15° N. Lat.).

More of less important places were: al-Athib (far away in the north), Balda (on the Wadl Mawr), al-Kadib (on the Wadl Sourd), the west of Himm, al-Lânî (a district in the mountaineer), al-Mahbajam (also called Sourd), al-Mawwull, al-Sanhâr (on the coast), al-Sanâ' (on the coast), al-Sanâ' (in the region of the Hamdûn). There were also Akkites in Khorasan, in Syria (on the Jordan), in Egypt and in the Magrib. In Kûth they shared one and the same quarter with northern Arabians.

History. Poëlemaeus tells them: "Aggyres (var. Aggyres etc.). Some genealogists state a close connection between the Akkites and the Assytes (through the medium of Ushtân, at supra); which seems in accordance with the story that the Assytes in the period of their persecution had lived for some time in the territory of the Akkites. The Akkites were amongst the first who after Mahammed's death abandoned the Mahammedan faith, but with the allies, the Assytes, they were defeated in the extreme north of their country. The better elements of the tribe, it is true, seem to have kept aloof from this hostile action against Islam. At the outbreak in Yemen of the insurrection against Alî Bekr's governor Fâris, the Akkites and Ushtân hastened to his assistance and forced a way for Fâris to escape to Sanû'at the very moment when he seemed irretrievably lost. Supported by these auxiliaries he acted on the offensive and defeated the rebels. The Akkites took a prominent part in the conquest of Egypt by 'Aizar. In 'Alî's wars with Ma'âwiyah they deserved the latter's thanks for venturing at his command into one of the most dangerous situations of the battle of Sûfian, when together with the Assytes they had to face the attack of al-Ahwar. In the battle on the Harrâ, Akkites fought on the side of the Muslims and during the succeeding siege of Mecca they took part in the burning of the Ka'hâ. In 207 (822-823) mention is made of an Akkite causing disturbance amongst the 'Ak, which was soon quelled however by al-Ma'ânûn.

(References.)

AKKAE. See the present name of the ancient 'Akko, called Poëlemaeus, a port on the west coast of Palestine. 'Akkâ was captured by the Arabs under Shurabîl b. Hamû, when they overcame the Byzantines. He also caused docks and to be built in A'kâ, which after-wards were removed to Tyré by Caliph Hâchîm. After a later period Ibn Tûlûn had the harbour surrounded by large stone embankments; Mahaddâst, whose grandfather was the architect, gives an interesting description of their construction. With the coming of a new epoch began the town. In 1164 king Baldwin I, after a previous abortive assault, succeeded in conquering the important sea-port town, which now became one of the principal possessions of the crusaders in the Holy Land.

To the 'Akkâ of this period the description refers, which is given of the town by Ibn 'Arnâ: it is there called a large, widely-extended place with many farms, a beautiful and safe harbour, and a mixed population.

After Saladin had won the great battle of Karân Hüttâ, 'Akkâ was surrendered to him in 1187. But to the Christians the possession of "Acre" (the French transformation of the name) was of vital importance. That is why they soon afterwards began a siege, which dragged on for a couple of years until the French and Richard Coeur-de-lion finally forced the scale and 'Akkâ was taken in 1191. From 1299 onwards 'Akkâ was the centre of the Christian power in Palestine and the seat of the great orders of knighthood, amongst others of the order of St. John, after which the town was called St. Jean d'Acre. In 1519 Sultan al-Malik al-Aghlûn put an end to the dominion of the Christians in Palestine by conquering 'Akkâ. The town was completely destroyed, and lay waste for a long time, a collection of grand ruins, only inhabited by a few living beings. About the middle of the 18th century it was called to new life by Shahâb-zâhir, the founder of a dominion in Gallûs, who chose 'Akkâ for his capital. The town was rebuilt and regained actual prosperity during the reign of terror of the cruel Ameel al-Djânânî (1775-1804). Napoleon I. was also interested in the town, which was protected by the English fleet. During the peaceful rule of al-Djânânî's successors 'Akkâ retained its prosperity; but in 1832 it was again raised to the ground after Dscheth Pacha had succeeded in conquering the town. It revived a second time, only to be shelled in 1840 by the Turkish fleet supported by the English and Austrian. Since that time it has recovered a little under Turkish government.


AKKERMANN. See A. KERMÀN, under 2.

AKKL. (n.) is a philosophical term employed in "Rationalism" (so for example Gerhart of Cremone) or "intellectus, "intelligentia." In neoplatonic speculation, which in many respects resembles the late-Hellenic doctrine of the Logos and also corresponds with Logos-Christology, "âkîl is the first, sometimes the second, entity, which emanates from the divinity as the first cause, or proceeds from it by means of intellectual creation, the "maâlî, the "nasîl etc. coming after the "âkîl in sequence. As first created entity the "âkîl is also called "the representative" or "the messenger" of God in this world, and various sects acknowledge incarnations of the "âkîl. As a cosmological, purely intellectual principle of motion it corresponds with the "ââlî of the Aristotelian metaphysical system and its expounders. The purest adherents of peripateticism in Islam call the divinity itself "âkîl, because they maintain that the definitions of the "âkîl to "maâlî and so on, ought not to derogate from the
essential unity of God. The αἰθή, thus defined, is followed by the 'αὐθή of the spheres, usually ten in number: the encompassing sphere, the spheres of the fixed stars and of the seven planets, finally the terrestrial or sublunary sphere. The spirit of the last-mentioned sphere is called 'αὐθή 'καθῆκτος, ò τίμιον, ἀγας in a more restricted sense, although the attribute 'καθήκτος is also due to the higher spirits and to God. In theological or harmonising exposition the two spirits of the spheres are identified with the angels who stand next to God; the 'αὐθή 'καθῆκτος is then called the angel Gabriel. — The speculation concerning the 'αὐθή has acquired the greatest development in psychological and ethical treatises, not only from philosophers and neortics, but also from orthodox Musulmans. Taking for their basis the commentaries on Aristotelie's De anima and especially the then-entered work of Alexander of Aphrodisias, they commented (as a rule according to the Pythagorean quaternary), and also explained the consecutive degrees of man's mental and active development, though preeminently of the former. They are mostly given in the following order:

1. The αἴθη 'καθήκτος (ό θεός έλεγχων, Μονα), the intellect trained in the rudiments or principles of knowledge.

2. The αἰθή λόγικα (ό νομός έλεγητός, Μονα), the intellect trained in the rudiments or principles of knowledge.

3. The αἴθη λόγικα (ό νομός έλεγητός, Μονα), the intellect trained in the rudiments or principles of knowledge.

4. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

5. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

6. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

7. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

8. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

9. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

10. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

11. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

12. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

13. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

14. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

15. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

16. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

17. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

18. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

19. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

20. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

21. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

22. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

23. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

24. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

25. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

26. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

27. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

28. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

29. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

30. The αἴθη τοῦ ἀνθρώπου (ό τάξις τοῦ ἄνθρωπος, Μονα), the intellect trained in the rudiments or principles of knowledge.

The following remedies may prevent this issue:

1. Take equal quantities of chalcolithiasis (cupper-bloom), of honey and of salt, and with their mixture rub the affected spot; that will hinder its development, making the putrid part drop off and protecting the contiguous flesh.

2. And when the process has passed the stages of inflammation and discharging, a more gentle treatment must be tried, setting it gradually or by a little washing.

3. And here follows another cure for the pustule:

Powder it with rolled hollow-root and gall-mut mixture in equal quantities until it becomes dry. Vitriol and yellow vitriol are equally effective, especially together with vinegar and nut-leaves, and also with the wild cucumber or its juice. And if part of the flesh is already corrupted, and it away or make it fall by means of some coccola pastilles; still stronger than this is embrocation. And after one layer has fallen off, get oil ready and put it on the sore spot; then the rest will come off and the sound flesh will appear. Red vitriol may be sprinkled on the wound to spare the skin. When the pus has become visible, it must not be cut away nor be removed by uncovering it, lest the taint should spread. And if the inflammation round the putrid part increases, barley water with hibiscus juice is recommended as a good expedient for stopping it. But I cannot approve of that, although I consider it indispensable for the treatment of the sound parts of the body to keep the disease away from them. When the rotten member has been cut away, the adjacent parts ought to be burnt with fire — which requires resolution and prayer or with caustic and burning remedies, especially in cases where such members are affected as soon as they touch any part of their own body and the contiguity of secretions, for example the penis and the anus.

The foregoing is what we wanted to say here; in our discussion on ulcerous useful matter may be found in addition to the present chapter".

(AKRA) ΑΚΡΑ is the name of the scorpion. The scorpions belong to the class of the arachnids. They are not found beyond 45° N. Lat. In Europe and the other countries on the Mediterranean their class (otherwise dangerous for its sting) is mostly represented by the harmless field-scorpion (buthus occitanus). But in Asia and Africa various varieties are found, which by their sting not only cause paralysis, fever, fainting fits and nausea, but sometimes even death. The scorpion is a very common insect in hot climates, where it often finds its way into people's houses and hides in warm clothes and footwear, by which habit it has stirred up of old the imagination of the oriental peoples. It was given a place amongst the stars as a constellation and as the eighth sign of the zodiac; it played a part in the interpretation of dreams; and to find one was considered a good omen. — It was gene-
rally believed to be more dangerous than it really was; magic spells (afterwards versed from the Koran) engraved in seal-rings were used as a safeguard against its sting, of which, according to tradition, even Muhammad did not despair. Modern investigation has proved to the Arabian scientists to have been right in observing that the spider escapes extreme heat and other evils by a prick with its own sting, in other words by committing suicide, and also that the mother carries her young on her back until she perishes under the weight. The spider, like most poisonous animals and insects, played an important part in mediaeval Arabian medicine: the best cure for the spider's sting was either to eat it, roasted or to lay it, pulverized or soaked in oil, on the wound; its ashes were considered a remedy for weak eyes and the gravel; another mixture extracted from the most poisonous of all spiders, the black spider (scorpio afer), was even said to be an efficacious remedy for leprosy. But especial healing power was attributed to the Arabs (who herein followed the Greeks) to the spider oil which was prepared in various ways; it was used for virulent sores, for back-ache and sciatica, and especially as an antidote against the bites of snakes. Concerning the use of scorpions in war cp. a remarkable communication in Elliot and Downes, Hist. of India, 550-555.

In Arabic literature the spider is often mentioned, and always as the embodiment of perfidious hostility (Husain, ed. Freytag, p. 156; verse 1, p. 156, verse 2; Khadzal, poem, no. 24, etc.; Mufaddal, ed. Thorbecke, no. 19, v. 11; Najib, ed. Alwand, no. 41, x); it is a symbol of caustic sarcasms (Urwa, no. 25, and of slander (Urwa, no. 5, ed. Faxadak, Deobor, no. 61, f.). It is used in like manner in the proverb: "More stinging than a spider's sting." Freytag, Proverbs, no. 902. The coldest winter days (the time of the new moon in November, December and January) were called the "three Scorpions" because of their "piercing" cold (already in Faxadak's Deobor no. 122, ; cp. Calendrier de Cordova, p. 105.)

AKRABA is the name of two localities:
1. A place on the frontier of Yemen, famous for the bloody battle in which Musulims and the Bani Hafsiss were defeated by Khaifah. In its neighbourhood was a grove (hadtha), surrounded by a wall and, before this battle, known by the name of "Rahman's garden"; later on it was called "garden of death." Bibliography: Tabari, i. 1197-1198; Belaabert (ed. de Goeje) p. 88; Yakut, Muqaddimah ii. 226; iii. 694.

2. A place of residence of the Qassimid princes in Qassim; it is probably identical with the present 'Akra'ba in the province of Qassim. Bibliography: Yakut, Muqaddimah iii. 693; Noldeke, in the Zeitschr. der Deutschen Morgenland. Gesellschaft, xix. 430; cp. in the Zeitschr. der Deutsch. Palastin. Vereins xii, the map of the Gebel Hawkûn A B 3. (F. Bin.)

*AKRASADHIN* (A. also Akrasadooph) pharmaeopoeia. The word is derived from Syriac ܩܪܡܐ ܕܚܝܐ, which in its turn was borrowed from the Greek (ἱερὰ ἁπάν — short triads). Lit. it "All defines us to make medicine and one should know for which the modern equivalent is pharmacopoeia.

The Slav. Krasivii, c. 309 contains the following comment on the subject: Not every disease can be cured by a simple drug, especially not those of a complicated character; if we did not know one we should prefer to use it. But we may perhaps find a composition, corresponding with the complicated nature of the disease; or we may find only such one as needs strengthening in one of its symptoms by an additional element. Is that case we have to add a simple drug which enhances its virtue, as is done with camomille; for in this way the dissolving power is stronger than the astringent power, so the latter must be increased by the admixture of a simple drug.

And sometimes we find a warming simple medicament; but supposing our need of warmth is less than the quantity of warmth it supplies, we have to add a cooling medicine. If on the other hand we require more heat, another warming medicine must be added.

And sometimes we need a warming medicine composed of four parts, and we only find one of three and one of five; in that case we mix the two to see whether the mixture will yield one of four parts.

And sometimes the medicine, which we want to apply, is efficacious in the case under consideration, but it is detrimental in another. In case of the latter we must mix it with such an element as neutralises the harm it might do.

And sometimes the medicine is bitter and the patient loathes it; the stomach is nauseated and sends it back: then we must add something to make it palatable.

Sometimes we want the medicine to work at a remote part of the body, but we are afraid that the first and the second digestion might diminish its strength; in such cases we wrap it up in a power, which prevents the two digestions from doing it any harm on its way to the member in question, as for example opium is mixed with theriacs.

Sometimes we want the medicine to disperse. For instance camphor pastilles contain a portion of camphor to enable them to reach the inner parts when they have reached it the dispersing faculty begins to operate; it expels the camphor, deprives it of its power, and makes the cooling and quenching elements affect the heart, in the same way as the separating power does, by separating the dissolving and astringent faculties. It is all the same whether the medicine be natural or artificial: it lets the dissolving element escape towards the affected member to dissolve the matter, and the dispersing element towards the canals of the matter to prevent its flow.

Sometimes we want a medicine, which slackens a little on its way, to the affected part, so that it can have a fine and thorough effect; but supposing the medicine is quick in passing through, we have to mix it with that which retards its passage. Such is the case with many aperients, for they are quick in passing through the liver. So if we require a retardation of the medicament in the liver, we add such medicines as tend towards a direction away from the liver — such as radish seed, which tends towards the opening of the
stomach. In that way the passage of the medicine is slackened to such an extent as to allow its useful element to reach the liver and to pervade it.

Sometimes the medicine which we employ serves two ends, whereas we aim at one only. Then we have recourse to an admixture of a drug which, according to the desired end, Spanish flies for example are put into diarrhoeic and purgative medicaments, in order to turn them away from the direction of the veins and towards that of the kidneys and the bladder.

Understand that a large majority of medicines have a place of operation and a place from whence they operate. Sometimes it is required that the medicine operates beyond the place where it stops. In that case something is needed which can prepare the way to it. Another time we want it to operate nearer the place where it stops, and then we require a medicine to arrest it.

Understand that the thing which has been tried is better than the thing which has not been tried, and that a few drugs are better than a great many for each individual case.

The reason why the thing which has been tried is better, lies in the fact that in each composition, both its component parts and their totality are operative. That which has not been tried can only be considered useful on the strength of our knowledge of its components, but we do not know what will be the effect of their mixture, whether it will yield something better than we expected, or not. For sometimes the result of the mixture is more efficacious than its component parts would seem to promise.

The compound medicines are arranged into eleven categories, which in their turn can be analysed into countless separate drugs, which are either called after the method of preparation or after physicians, countries etc.

The eleven categories are the following:

1. Āl-thārd, Greek ἀκράτης, universal antidote, was mixed with the flesh of vipers being preferred most; āhrān (pastilles), maṣūf (electuaries), combāt.
2. 'Iyārīt, Greek ἵππος, amongst which are especially famous the ḥaqq ṭaraq, the sacred bitter medicines.
3. Dzarnātikāt (Pers.), aperients and nonaperients.
4. Sāfāfār, powders, medicines which are taken dry.
5. Lhārāt, electuaries.
6. Aḥmattha and rušānīāt, the difference between them being, that the former are juices that work independently, and the latter are such as operate by the admixture of something sweet.
7. Nārda and sugared medicines.
8. Āhrān, pastilles.
10. Ointments.
11. Moṭāhim maṣ-homād, salves and dressings.

AKRĀD (a.) plur. of KUR (q.v.)

AKRĀS (a.) corresponds with what we call pastilles. The medicinal signification of the word does not seem to have been recorded in any original Arabic dictionary, not even by Ibn Sīrāj. Ibn Sīrāj, Kāmil fil, 382 (in the text erroneously 372) restricts himself to giving a collection of recipes of various sorts of pastilles after their titles, without any explanation concerning their meaning, as he is otherwise wont to do.

First it mentions the āhrān al-khānād, i.e. constellation pastilles, and says that they stood in the highest esteem with the ancient physicians, who for that reason gave them this name. After that he speaks about the effect of these pastilles: they act upon the weak stomach, counteracting the secretions which other members discharge into it, and they stop the bitter acidity. They are rubbed upon the forehead and soothe head-ache; they are useful in cases of erath and tooth-ache, and together with galbanum are applied to a corroded (probably cancerous) part of the body. They are good for ear-ache, for loss of blood, for a discharge from any part of the body, for chronic coughs and intermittent fevers when taken in pyritic water containing silver, and for poisons when taken in rue water.

Then follows the recipe:

Take myrrh, cassiureum, nard, cassia, sealed potters's clay and mandrake skins, 5 drahms of each; opium, saffron, bryony, root of earth (yābūl al-ṣaraf), anis, violet seeds, fluid starch, resin, and celery seed, 8 drahms of each. Pound all these drugs and knead them with gum which has been moistened first with flavoured wine, and divide the dough with pastilles of half a drahm each, which must be put to dry in the shade before use.

Then follow seven rose pastilles with their recipes:

1. Rose pastilles for the whole
2. 3 * 9 of Ašurīfīnīs
3. 3 * 9 of Sārāmīnīs
4. 3 * 9 of Zābūlīns
5. 3 * 9 called Dārūtuxpīna
6. 3 * 9 another recipe
7. 3 * 9 of Sāruul (fycarīns).

Then five cauφprom pastilles are enumerated, usually with the addition "cauφprom pastilles" (another recipe).

Then follow tābūlī forces pastilles.

Then pastilles of Emīl Baγh.

Then six more pastilles of other kinds, all of them with an account of their effect and a recipe.

(AKRāS) means in version, used in a pregnant sense (al'ah al-ṣarada) to designate a certain figure of rhetoric, which consists in the transposition of two parts of a clause, or of two clauses, with the result that what comes first in the former comes last in the latter, and what comes last in the former comes first in the latter. The Arabic philologists call this figure of rhetoric also tanbī, and look upon it as one of the most beautiful plays upon words, which at the same time define the meaning accurately (al-ṣarada al-maṣīra). They distinguish three different kinds: 1. In one nominal clause the transposition of the subject and the genitive which is dependent on it, e.g. 'al-ṣarada al-ṣarada al-ṣarada. 2. In two nominal clauses the transposition of the subject and a word dependent on the clause, e.g. (Sūra 12, 30) lā hāna jībiḥ la-ḥum, ulla ḥum yuβlīniṭ la-bīrūnīn. 3. In two verbal clauses the transposition of two words which are dependent on the verb, e.g. (Sūra 10, 21) nan yūḥyīrīn al-ṣarada yīn al-maṣīra nan yūḥyīrīn al-ṣarada yīn al-maṣīra.

Bibliography: Mehran, Shāhīd, p. 104;
AL, the article in Arabic, is the particle of determination, and as such called al-sif (or huruf) al-ta'rif. According to Al-Sirhawi and a vast majority of grammarians, the al-sif or huruf is only a prefix, whereas the taw is the actual vehicle of the determination. Al-Khallil on the other hand maintains that the al-sif has always formed part of the stem but was slurred down to an al-sif mutawwan in consequence of the frequent use of the word. He therefore calls the article al-sif wa-l-taw, the majority of the other grammarians simply taw al-ta'rif. The Arabic philologist take the taw to be a demonstrative (still preserved for example in dzhid, al-jid), just as the Hebrew article has demonstrative meaning (the primary form of the latter article seems to have been the demonstrative la, and not hal, which would correspond with Arabic). In such forms as al-in, al-yamin a trace is preserved of the original demonstrative sense of al, which afterwards has become a simple particle of definition. The article and the noun following are always written in one word; if the initial letter of the noun is a daffa, the taw is assimilated to it. (Zamakhshari, al-Mufasal p. 103, 23 et seq). Al is used to single out a certain special individual (taw al-yadi), or to define the species (taw al-daffa). It is occasionally used also as a relative pronoun. In the south of Arabia the dialectal pronunciation of the article is am (Mufasal p. 169, 9, 174, 23 et seq).


ALA (a.) = fats morgans, a kind of mirage, caused by the heightened temperature of the earth due to the heat of the sun, in consequence of which the ground looks like an expanse of water; cp. Jacobs, Alturab. Beobachtungen (2nd ed.) p. 9 et seq; Guyot, Zur Geographie des Sinai (Vienna 1809) p. 71; al-Hujaysa's n. 7, 15; al-Kutaybi, n. 7, 10 et seq. - A synonym of AL is sarah.

AL is also the name of a demon, who attacks women in childbed; to judge from the descriptions a personification of puerperal fever; cp. Zeitler, d. Deutsch. Moselt. Gesch. xxxvi. 85; Goldziher, Äh. zur arab. Philologie l. 116.

(A. Haffner.)

ALA (a.) = family, kindred, relations, in the widest sense of the word. According to accounts dating from Islamic times the pre-Islamic Ka'bah had called themselves AL (or ASLI) ALLAH (references are given by Margoliouth, Mohammad p. 19), because they were the keepers of the Ka'bah and the sacred treasures. In Islam the word obtained a wider sense in the combination AL-NABI, particularly through the medium of the prayer attributed to Muhammad: 'O God, pray for us, for Allah's sake'. SD. is one of the definitions of the idea shi al-Ra's (q. v.) the Shi'ite sects restrict also the expression AL-NABI to the family of the Prophet in the line descending from 'Ali and Fatima. This lineal succession is especially called al-'Gas.' Those who stand aloof from Shi'ite tendencies understand by AL-NABI the Bani Hashim in the most comprehensive sense of the word; others the wives of the Prophet or his kinsmen in general; the most explicit denial of the Shi'ite claims is contained in the interpretation, that the AL of the Prophet comprehends all votaries irrespective of relationship, or in a still wider sense all Mohammedians collectively, the entire Umma.

Ibn Khallaway (d. 514 = 920-21) wrote a treatise Kitab al-AL (quoted by Bahbahani, Manar al-kutub, Bombay 1320, p. 200), in which he divides the AL of the Prophet into 25 classes (Flügel, Die grammatischen Schulen der Araber p. 231). The pamphlet of the Shi'ite theologian al-Rayyan b. al-Salt of Kurnam, which contains the collected apophthegms of the Imams and concerns the difference between AL and UMMAT (Tat, Lit. of Sky's book, n. 294) was probably meant as a reaction against the Summert tendency to extend the reception of AL over the whole Umma. Concerning AL in the eulogies see Goldziher in the Zeit. d. Deutsch. Mosel. Gesch. l. 114-117. (Goldziher)

ALA-IMRAN (a.) in the title of the 3rd Surah.

ALA (a. plur. ULLAH) = instrument. In the classification of the sciences of such attainments as are acquired not for their own sake (as an end in itself), but as a means to something else, e. g. philological discipline and logic, which are a help in the study of religion: al-fira'un ar-Rahma along with al-ullah al-Ilahiya. Cp. the expression ULED al-wu'uduna = knowledge and capacities which are useful in social intercourse. Consequently that what is called AL differs only in so far from what is called AL in [3, 5, 7], as the former takes into account the attainments in their relation to the tim, cp. also ULDUN al-uddin (ed. Brockelmann) b. 4, 10, et seq. The appellation ULDUN corresponds exactly to the expression 'ulama in the classification of the philological branches of learning by Tyrannion of Amisos; see Ussen, Philologie und Geisteswissenschaft (Bonn, 1883) p. 23.

Bibliography: Graeser, Hebr., Kelt. al-luward, ch. ii. (Ulliath al-sowr, 249); Suonck Hargroigne, Memhri. ii. at the bottom of p. 206; Goldziher, in the Stammkunde-Poetikschrift p. 114 (where some more references are given). (Goldziher)

ALA (a.) = higher, highest, also used as a technical term [see HADJ]. ALA-IVIB is one of the titles of the 87th Surah. (G.H.)

ALA (a.) = spattered. This word is often found in geographical names (see the following articles).

ALA DACH ("the spotted mountain") is the name of two massifs to the west of mount Ararat on Russian and Turkish territory. The north-eastern continuation of the Bulgark Dagh (Tanur) also bears this name.

ALA-SHEHR (ALA-SHEHR. [y.]) = "the spotted town," the ancient Philistalchur) is the capital of a kast in the district of Sevhak (wilayet of Aina-Snyna), at the foot of the Blag-dagh (Tanur), 31 miles from the Keth-tai, at an elevation of 574 ft. It has 22,000 inhabitants, amongst whom there are 17,000 Musulmans and 4,326 Greek Orthodox. Ala-Shehr is the terminus of the railway Smyrna-Kastoria. There are cotton-mills, lignorice factories, spinning-mills and tanneries, and it is famous for its black cloth. The place was conquered by the Ottomans in 1591, though not until 1425.
a definitive occupation was carried out by Sultan Murad II. Near Alsh-Eshl in 607 (1210-1211), a battle was fought between Theodore Lascaris and Kaimkhan, the Seljukviz of Rüm, in which the latter was killed with a javelin by a Frankish soldier of the Greek Emperor.

Bibliography: V. Capelle, La Turquie d'Asie ii. 571 sqq.; F. Sarre, Nebei in Kleinasien pp. 4-56; Ch. texter, Asia Minor pp. 269-270; M. Th. Houtte, Recueil de textes relat. à l'histoire des Seljuques ii. 88; Ch. Haari, Epigraphique arabe d'Asie Mineure p. 63; E. Haar, Nerven, geist. u. nat. ii. 605; Hamilton, Researches ii. 375. (Cl. Haari.)

'ALA' (Αλα) = elevation. Hence the honorific surnames of 'ALA' al-Dawla = elevation of the dynasty, 'ALA' al-Din = elevation of religion.

'ALA' AL-DAWLA. [See DUSSENYANZIAN.]

'ALA' AL-DIN. [See Husain QAJARNE, KAI KÖKLÜ KAI KÖKLÜWAR. MUHAMMED KHAN BAHADUR, AL-BAHADIRAWI.

'ALA' AL-DIN MUHAMMED R. HARBAN was the last Grand-Master but one of the Assassins (q.v.). He was born in 609 (1210), and obtained the dignity of Grand-Master after his father's death in 618 (1220). Soon afterwards he is said to have lapsed into a state of melancholy and insanity in consequence of sexual excesses, for which reason some people wanted his son Kukan al-Din Khurshāh to take his place. Schirin within the order and massacres were the result, and last, in Dha'kh-Ka'da 655 (Dec. 1255) the Grand-Master himself was murdered.

Bibliography: Rashid al-Din, Djamal al-dowla, Neleh-i dawlat-i dawla; O'Scon, Histoire des Mongols iii. 174 et seq.; Browne, A literary history of Persia ii. 450 et seq.

'ALA' AL-DIN MUHAMMED KHALID, Prince of Delhi, nephew and son-in-law of Jalal al-Din Firuz, caused his uncle to be murdered treacherously in 605 (1206), had his uncle's son cast into prison and blinded, and himself ascended the throne. Before his accession he had made conquests in the Deccan; in the early years of his reign he repeatedly put to flight the Mongols, who often afflicted the Punjab with their predatory incursions; and after he had made himself master of India, he resumed his former conquests and commissioned his generals to subject Deogiri (the present Dvālshāhād) and Wannigāl. They were successful, and having advanced still further south, conquered Dwarka, destroyed a heathen temple in Mahār and brought home an enormous booty. 'ALA' al-Din proved a powerful and unscrupulous ruler. Although he possessed no culture whatever, poetry and sciences were zealously cultivated during his reign. He died towards the close of the year 715 (1316). Cf. the art. KHALID.

Bibliography: Barani (Barani), Tārikh-i Firuz; Firuzā; Tārikh-i 175 et seq.; Elliot and Dowson, History of India iii, Imperial Gazetteer ii. (1908) 301-362.

'ALA' AL-DIN FASHA was the first notable legislator of the Ottoman realm. He was a son of the founder of the realm 'Othman, the second according to the official Turkish historian Idris from Bitha (d. 930 = 1527-1528), who had the largest store of information at his disposal, the eldest according to Mehemet Kâbi Zâm, who wrote considerably later (d. 952 = 1574-1575) and for this epoch mainly relied on Neghri, a writer of the first half of the 16th century. Whose account however this question of the brothers' ages is passed over in silence. In spite of that, the latter statement has been promulgated with some zeal by later Turkish historians, for what reason it is not easy to see. In all descriptions 'ALA' al-Din appears as a rather impassionate, passive nature. That explains why his father, a few years before 708 (1308), when he settled down in the newly conquered towns of Yezli-Shesh, kept 'ALA' al-Din at his; this because the western Orkhan at this time already was sent in all directions to extend the empire. The second half of Orkhan's reign prides with the praises of Orkhan's victories, but of 'ALA' al-Din nothing is heard for a period of twenty years. No wonder then that 'Othman before his death, amongst other testamentary directions, consigned the succession to Orkhan, who had deserved so well of the empire as of Islam; this because of a strictly private character, as no mention is made of the presence of any witnesses. Not a single word in the long admonitions refers to 'ALA' al-Din. After 'Othman's death (726 = 1325-1326) the two brothers had first of all some amicable discussions together. 'ALA' al-Din 'Osman', who liked to take things easy, was so struck with consternation at discovering that their father, that move conquered, had left them no fortune, that he suggested to his brother that they should choose the more lucrative occupation of herders, but impulsive Orkhan declined this mode of life for himself, 'ALA' al-Din observed indifferently: 'well, our father during his lifetime indeed bequeathed the principality (keyhül) to Orkhan's charge', and submitted to the testamentary disposition. He paid his brother homage without delay, gaining thereby every one's praise for his conciliatory disposition. 'ALA' al-Din evidently having been initiated by his father into the state-affairs, Orkhan asked him for his help, which he granted without reserve (according to Idris), Nishri asserts that he refused the post of vizier, which was offered to him on that occasion, but according to a Turkish history in manuscript (E. G. Königl. Bibl. Berlin, acc. ms. 1894, 15. 177.), which is brought into relations with the year 917 of the Hijra, he accepted the offer. Although the latter statement is not made explicitly by Idris, who indeed rather too much in general expressions, we may conclude as much from his practice of referring henceforth to 'ALA' al-Din as Fasha. About this time 'ALA' al-Din asked his brother to give him the village of Pöd, which lay on the left-hand side of the main road from Bixra to Mihbig in the plain of Karia (written: Kitch) and he obtained it at once as his property. In the Tähme al-dawla, written more than three centuries later, the year 727 (1326-1327) is given as the date of the proclamation of Ottoman laws in compliance with the advice of 'ALA' al-Din Fasha, but to this isolated statement little importance can be attached. Perhaps it was the author's sole intention to imply, that in the year mentioned 'ALA' al-Din received the highest dignity, as shortly afterwards he again refers to the well-known laws of Orkhan's reign under a different date.

But 'ALA' al-Din's activity becomes especially noteworthy during the years (that follow, in 729 (1328-1329), on the occasion of a visit to his
brother, whom he had come to congratulate on the recent conquest of Iremh, the principal port on the sea of Marmara, he suggested three important innovations to Orkhan. They are the achievement of a race, which felt sensations of honor opened a new era, and dared look on all sides without fear. They proclaim their wish that all the Turkic nomads living under the rule of 'Othman's family, shall be united under the shield of a firm dominion able to enforce obedience on every side. The three innovations are the following: a monetary system, an official costume, and an organisation of the army.

It is almost certain that, after the collapse of the domination of the Seljuk's in 1325, 'Othman, as aforesaid, of the last Seljuk prince 'Ali al-Din Kar Kol Abd III, had the right to stamp coins in his own name; but according to a reliable authority he never made use of this sovereign's right. At 'Ali al-Din's suggestion the first coins were stamped in Orkhan's name in 729 (1328-1329). They show on one side the article of faith and on the other the name of the prince together with the optative formula 'Allahu 'Alaikum 'Abdun (may God succour his servant), under which was inscribed a bird: this mark, which has crept in, the spelling Orkhan in stead of Orkhan, is due to the Turkoman practice of slurring the 's. The name of Orkhan's father, the year and the place of coinage and also the prince's title are omitted. The characters are kufic. We only possess silver coins of Orkhan Bey, as gold pieces as a rule were not stamped in the Ottoman realm until the second half of the 15th century. The old Arabish basis of the monetary system was abolished by the Ottomans and supplanted by a standard of coinage which was first brought into practice by the last sultans of the Seljuk's ('Ali al-Din Kai Kol Abd III and his uncle Mansur II), and has remained the coinage of the Ottoman rulers ever since. Its basis is the asahi, which is a translation of Greek άσπρος, the name of a silver coin of the Byzantines, which had been current since the tenth century or even earlier. Owing to the want of contemporary authorities for the history of Asia Minor, the word is not found in the epoch of the first Ottoman rulers except, towards the close of the reign of the Mongol prince Ghazan Khan (d. 703 = 1304), amongst the Turcomans of Adharbayjân. The new coin was called asahi (from asahi, sung simply asahi in daily use). Its full weight amounted to six bismi (i.e.: a quarter of a dirhem as fixed with great precision in Muslim law), although it was allowed a latitude of 1⁄3 of the full weight. The actual amount of metal at that time was 51 1/4, exceeding by far the lowest limit (51 1/4) of the bismi. Consequently the asahi corresponded in weight to the present piastre, being bigger, as its circuit was 18 millimetres, but also thinner than the latter. Besides the simple asahi no other silver coin was stamped during Orkhan's reign. Of an explicit prohibition of the circulation of Seljuk money nothing is heard.

It is not very probable that the asahi of eight carats, which in 1334 was current in Rhodes (cp. P. Facanelli, De salute S. Johannis Baptitis, Rome 1755, p. 310), was identical with the Ottoman asahi. Also at Trebizond, in Caucasian Armenia, and the bordering countries of the Mongol Sultan 'Ali, soldi the asahi was current coin about 1334. (op. Poggetti, Della decima e delle altre girovane, vol. ii. ed. by Pagani, Liebou and Lacing, 1766, p. 9, 157) The second reform of 'Ali al-Din consisted in the choice of an official costume for the Ottomans, after the example of the Byzantines. Whereas the Greek costumes were conspicuous at a remote distance by their rich gold-embroidered head-dress, and even their servants wore a gold embroidered head-dress though of a simpler style, for the Ottomans a cuffless cap of white felt was prescribed, on the ground of the highly esteemed Arabish maxim: ‘the best one is the white one’. This head-dress however was only intended as a mark of distinction for civil and military servants of the Sultan, whereas the rest of his subjects evidently remained free in the choice of their clothes.

The third suggestion, the organisation of the army, was the most important of the three, not so much because of the motives, which brought 'Ali al-Din to its conception, but because of its result. For it met with a certain appreciation from the side of the warlike nomadic people, that in a short time the Ottoman nation underwent a complete metamorphosis and became what has been seen in Europe for centuries. What 'Ali al-Din desired was a division of the troops into subdivisions, and the appointment of officers over the latter. Hence we may evidently conclude that until then the Turks, as far as they had sworn allegiance to 'Othman's race, were free to hand together at random and to go marauding in hostile territory, which would account for the absence of an officially recognised supreme command. The right of warfare now became state privilege. Economical considerations seem to have had just as much weight with 'Ali al-Din as military motives. For details he referred to the "judge" Kara Khalil, a relative of their father 'Othman, who was far superior to 'Ali al-Din in knowledge and energy. Whereas the latter was more concerned about outward things and unable to realise the actual faults and deficiencies, the Sultan with his military experience and the judge with his commanding view of the entire domain of state-affairs went at once down to the core of the matter. They came to the conclusion that lack of infantry had made the Turks waste too much time on prolonged sieges, not the least on that of Brusa. The three men discussed the matter together, and the outcome was a decision to form an army of foot-soldiers, which should only be summoned in case of war. It should be formed of young men of Turkish nationality, and have divisions and sub-divisions of 1000, 100, and 10 men, an organisation which seems to be a near mental idea with all nations. The men during their service in time of war should receive a daily payment of one asahi each. This organisation, an army without drilling, had the germ of death already in itself, and was soon supplanted by the institution of the janizaries, which was the exclusive work of Kara Khalil. The name of 'Ali al-Din is not mentioned in connection with the formation of the latter corps; he certainly had an important share in it, but it consists in having referred his brother to the incomparable organising genius of Kara Khalil.

We have no means to ascertain whether 'Ali
al-Din at a later period played a prominent part once more, whether he held the post of vizier, or in the later authorities have it with great pretensions to exactitude, whether he lived the retired life of a pious private man. In the Kûshârî quarter at Bruss he built a divan monastery, and erected two mosques in the fortress which bears the approach to Kâthîja, near one of which he chose his abode.

He died at Bight in the year 732 (1331-32), or according to Choktonyâs, who wrote, it is true, after the conquest of Constantinople by the Turks and took great freedom in handling the historical facts, Orkhan had made away with him. He was interred at Bruss; his coffin is still shown there in the mausoleum of his brother who, more fortunate than he, had come to power.

Descendants of 'Alî al-Din were still at Bruss in the middle of the 16th century. The above account, which differs in details from those of Hammer and Ktschen, is mainly founded on Nîshârî's and Idrisi's histories of the Ottoman realm. Sa'd al-Din, having no further material at his disposal, was the first to draw a little on his imagination, which he was outdone again by Monrad's, d'Oslo's in his Tableau de l'Empire Ottoman (1788; vol. iii. of the Polos edition), Zinkwast's version is based on an analysis of the accounts by Sa'd al-Din and d'Oslo. Special articles on the monetary question are found in Bellini's Essai sur l'Histoire économique de la Turquie (Genoa. A. 15th. ser. vol. ii. p. 241 et seq.) and particularly in Larbi (Jâhâbî's Tawâhir-e mawzûhâhâh-e Jâhâbî), Constantinople, 1307; also in Mahmud Djebedi's Wâjs-e damâlitâ' i Nâsirî (1780), p. 301, and finally in Stanley Lane-Poole's The Turks in the British Museum (London 1898), of which only a discreet use should be made. (K. SCHÖNEM.)

ALACA (T.; originally a diminutive of ala 'q. v.) = spotted, variegated = chint with coloured stripes (ep. Yule and Burnell, Hobson-Jobson, s.v. Aljele, p. 8 and 756); it is also found in geographical names (see for example the next article).

ALACA DAGH is the name of a mountain, constituting a spur of the Kara Dagh in the territory of Kas. Near it the Russians gained their well-known victory over the Turks on October 16th 1877.

ALACTAGA (Mongolic; also Alaktaga, Alakdagon, Alakdâga) = Horde-jumper, a species of the family of sand-jumpers (Sciuridae) which is closely related to the jerboas (Arab. yarâbîq) q. v.). The "hoare-jumper" is found in south-eastern Europe, especially in the steppes along the Don and in the Crimea, although its native country is Asia below 34° N. Lat. and west of Mongolia. It is about the size of a squirrel and its graceful little head is like that of a hare, for which reason it is called "ground-hare" or (on the Joak) "sand-hare" by the Russians, and "camel-hare" by the Tartars. It is a night animal, and one of a mouse, the hind legs are almost four times as long as the front legs. The alactaga is the object of a rather energetic persecution, partly because of its edible flesh, which is considered a delicacy by the steppe-dwellers, partly because of the harm which popular superstition ascribes to its flesh dried and pulverized is taken as a medicine in various places. Cp. Brehm, Thierschen 3rd. ed. li. 485 et seq. (Help.)

ALADDIN (='Alî al-Din) is the hero of the tale of the magic lamp, which for the first time is found in Galland's translation of the Arabian Nights' Entertainments. The Arabian original was discovered again by Zöllner and published in 1888. Bibliography: Notices et extraits des manuscrits de la Bibliothèque Nation. xxvii. Chauvel, Bibliographie des ouvrages arabes v. 55 et seq. (J. HOKOVITZ.)

ALAHOT. [See AL-HEBB R. ABU AL-SHAMAN AL-TALAKAHS]

ALAI (b.) = procession, pageant, ceremony; also = regiment in the military organization of the Turks. — Gelînlîç-i âtilçî = ceremonial procession to the husband's home. — Şerîlîç-i âtilçî = ceremony at the departure of the førî-cumî (d'Olsou, Tableau de l'Empire ottoman iii. 202). — Bahirîlîç-i âtilçî = the Sultan's solemn procession to the mosque for the mid-day prayer on the two Bayram. — Âtilç-i âlîvâkî = sergeants of the procession; the title of twelve scutal officers charged with the organization of the public processions; they were dressed in red velvet and carried a silver-mounted stick in their hand (d'Olsou, ibid. vii. 179). — Âtilç-i mânih = a name formerly assigned to a feudal officer, subordinate to the sanâdî-kapî, who had the care of the latter and the contingents of the şahîb (d'Olsou, ibid. vii. 374); at the present day it is a title borne by the colonel of the gendarmerie of a province (milliyeç).

Bibliography: Barbier de Meynard, Diction. turc-français i. 101. (C. HUART.)

ALAK (b.) = clot of blood; Shirat al-a'lab, title of the 96th Sîhî.

ALÂSHA (a.) = relation, used in grammar to denote the correlation between noun and verb (de Sacy, Grammaire arabe ii. 538); and in logic as a term for the connection of ideas, especially of judgments in a conditional proposition, which are necessarily associated, e. g.: "If the sun has risen, it is day" (Diction. de tech. terms p. 1031 et seq.) (Du BOK.)

ALÂM (b.) plur. Aiman, "world," a Hebrew (resp. Aramaic) loanword (= alâb âlam), which already occurs in the Korâne. In the technical language of the philosophers and sults it is often connected with various nouns and adjectives to distinguish between the visible and the invisible world, between the various degrees of mystical perception etc. Cp. Diction. de tech. terms, p. 1039 et seq.; Lenzker, Türk-Arab. Pers.-Wörterbuch, p. 620; Dory, Supplément ii. 165.

ALÂM (b.), plur. Ölem, "finger-post, bound" (in the latter sense Arabic was also ġâlit and 934). Already in pre-Islamic times each Bedouin tribe had its own banner, which differed in colour from those of other tribes. The banner was tied on to the lance, and it was usually the chiefman himself who carried it in the war. The Prophet also had his own banner, called Qâda, which is the long hair, named from one of a mouse, the hind legs are almost four times as long as the front legs. The alactaga is the object of a rather energetic persecution, partly because of its edible flesh, which is considered a delicacy by the steppe-dwellers, partly because of the harm which popular superstition ascribes to its flesh dried and pulverized is taken as a medicine in various places. Cp. Brehm, Thierschen 3rd. ed. li. 485 et seq. (Help.)

ALADDIN (='Alî al-Din) is the hero of the tale of the magic lamp, which for the first time is found in Galland's translation of the Arabian Nights' Entertainments. The Arabian original was discovered again by Zöllner and published in 1888. Bibliography: Notices et extraits des manuscrits de la Bibliothèque Nation. xxvii. Chauvel, Bibliographie des ouvrages arabes v. 55 et seq. (J. HOKOVITZ.)

ALAHOT. [See AL-HEBB R. ABU AL-SHAMAN AL-TALAKAHS]

ALAI (b.) = procession, pageant, ceremony; also = regiment in the military organization of the Turks. — Gelînlîç-i âtilçî = ceremonial procession to the husband's home. — Şerîlîç-i âtilçî = ceremony at the departure of the førî-cumî (d'Olsou, Tableau de l'Empire ottoman iii. 202). — Bahirîlîç-i âtilçî = the Sultan's solemn procession to the mosque for the mid-day prayer on the two Bayram. — Âtilç-i âlîvâkî = sergeants of the procession; the title of twelve scutal officers charged with the organization of the public processions; they were dressed in red velvet and carried a silver-mounted stick in their hand (d'Olsou, ibid. vii. 179). — Âtilç-i mânih = a name formerly assigned to a feudal officer, subordinate to the sanâdî-kapî, who had the care of the latter and the contingents of the şahîb (d'Olsou, ibid. vii. 374); at the present day it is a title borne by the colonel of the gendarmerie of a province (milliyeç).

Bibliography: Barbier de Meynard, Diction. turc-français i. 101. (C. HUART.)

ALAK (b.) = clot of blood; Shirat al-a'lab, title of the 96th Sîhî.

ALÂSHA (a.) = relation, used in grammar to denote the correlation between noun and verb (de Sacy, Grammaire arabe ii. 538); and in logic as a term for the connection of ideas, especially of judgments in a conditional proposition, which are necessarily associated, e. g.: "If the sun has risen, it is day" (Diction. de tech. terms p. 1031 et seq.) (Du BOK.)

ALÂM (b.) plur. Aiman, "world," a Hebrew (resp. Aramaic) loanword (= alâb âlam), which already occurs in the Korâne. In the technical language of the philosophers and sults it is often connected with various nouns and adjectives to distinguish between the visible and the invisible world, between the various degrees of mystical perception etc. Cp. Diction. de tech. terms, p. 1033 et seq.; Lenzker, Türk-Arab. Pers.-Wörterbuch, p. 620; Dory, Supplément ii. 165.

ALÂM (b.), plur. Ölem, "finger-post, bound" (in the latter sense Arabic was also ġâlit and 934). Already in pre-Islamic times each Bedouin tribe had its own banner, which differed in colour from those of other tribes. The banner was tied on to the lance, and it was usually the chiefman himself who carried it in the war. The Prophet also had his own banner, called Qâda, which is the long hair, named from one of a mouse, the hind legs are almost four times as long as the front legs. The alactaga is the object of a rather energetic persecution, partly because of its edible flesh, which is considered a delicacy by the steppe-dwellers, partly because of the harm which popular superstition ascribes to its flesh dried and pulverized is taken as a medicine in various places. Cp. Brehm, Thierschen 3rd. ed. li. 485 et seq. (Help.)
Also the Persians and the Turks had their banners, concerning which the articles attentively, NAIRAK and NAGIRAK may be consulted.

Not only in warfare, but also in the religious life of the Moslems the banners played an important part. In the latter case they are of various kinds, often adorned with devices, particularly the Muhammadan articles of faith, and are fastened to a decorated staff. A great number of such banners are carried in religious processions, especially at the Muhammad feast in Persia and India. Especially noteworthy are those standards amongst them, which are decorated at the top by the figure of a human hand with outstretched fingers. Finally may be mentioned that during the solemn religious service on Fridays a banner is planted on either side of the pulpit.


ALAM (a.) = "sign." In grammar it is used as a general term for "proper names." men, animals and things. The term in A.D. (nomens proprium) always denotes a single definite thing of a sort; consequently it is considered as determinate in itself, and as such opposed to the tum in Abs (nomens genericus). The Arabic philologists give a classification of the term in c. al-Ashār from various points of view. The principal classes are the three following:

I. With regard to the connexus:
1. in = name in its proper sense.
2. kunya = the compound name with the name as its first element.
3. Lūnūb = surname.
4. Nāma = nickname, i.e. Bāta (duck).
5. Name of honour, i.e. Šakān al-Malāk (the son of the high dignitaries).

II. According:
1. ʿAṣim, a root.
2. Alam marābak, the compound name, which is either
   a. Dijma, i.e. a complete sentence, such as *Thwakha Sāna* (he has taken mistime under his arm), as also called marābak īyālā (predictive compound), or
   b. Ḫirām, i.e. a sentence, but either
      i. Juzātul Ḫirām (mixed compound), or
      ii. Ḫirām marābak Ḫirām, formed by the connected juxtaposition of two nouns, i.e. ʿAdalab, maḏāʾir; also called Marābāt Ḫirām (mixed compound), or
   c. Ḫirām ʿAṣim ʿAṣim, consisting of two nouns, one in the genitive case being dependent on the other, i.e. ʿAṣim ʿAṣim. This form comprehends all Ḫirāms.

III. Formative:
1. *Aṣim marābak* (= improvised), i.e. the form exists only as an element of proper names (i.e. ʿAṣim), or else it would have to be altered if used in the ordinary formation of nouns (i.e. Mahāb, Mahāmay; instead of Mahāb, Mahāmā).
2. *Aṣim marābak* (metaphor), i.e. the form of the proper name is derived from the or-

inary word-formations and designated originally
a. a concrete noun, i.e. Anq (iron),
b. an abstract noun, i.e. Ṣaff (excellence),
c. an adjective, i.e. Ḫirām (excellent),
d. a verb, i.e. Ḫirām ("thou vanquished"),
e. the name of a tribe,
f. an onomatopoeia, i.e. Bhāna, or

a. a compound expression, i.e. Ḥarāb"Sāna.

Bibliography: Zamakhshari, Al-Mufjāl p. 5–8; Wright, Arabic Grammar (3rd ed.) l. § 7, note 5; Sprünger, Dictionary of technical terms, at the bottom of p. 1045–1046.

(Weil)

AL'AM (i.e. "the man with the headgear")

Abū Ja'far Muhammad b. Sulaymān al-Salami, a Spanish-Arabian philologist, was born at Santamaría in 410 (1015), came in 435 (1045) to Cordova, where he had the benefit of the instruction of Alhambā, Muhammad ib. Al-Mutib (d. 443 = 1050), gained for himself great renown as a teacher, and died in 476 (1087) at Seville.

After he had assisted his master Al-Mutib with his commentary on Maimouna (which perhaps is still extant at Berlin, — cp. Ahlwardt, Vocab. d. arab. Misc. d. kgl. Bibl. n. 7509), he himself wrote a commentary on the six poeta (i.e. in Paris, Supplement 1424 and 1425 — cp. de Shane, Les diverses de l'Amateur p. xii et sqq.; Ahlwardt, Die divia of the six ancient Arabic poets p. xvi and in Vienna; from the latter manuscript its previous owner C. Landburg has edited the commentary on Zuhayr (Principi Arabiae faci. II. Leiden 1887; also Dynhoff, Zur Geschicht der Überlieferung des Zuhayr-Textes, Munich 1892). He also wrote a commentary on the Sāwīnī in the Kitāb of Sīwālī under the title of Tāhār ʿUmar al-Jahāb fi maḍām al-mashār al-adl fi ilm maqāmat al-Arab, which he finished in 457 (1064) (Mus. at Oxford, cp. Nicos, Bibliothecae Historiae und. Misc. Catalogue ii. n. 243; at the Escorial, cp. H. Davenbourg, Les Mus. arab. de l'Escorial n. 310, and at Constantine). This commentary was used by Jahn for his translation of Sīwālī. Al-ʿArab's Kitāb al-jamāa is quoted by Abū al-Kāmil al-Baghdādi in the Kitāb al-adl n. 535, near the end, ill. 165, no. 330.

Bibliography: Makki (ed. Dayy and others) ii. 471; Ibn Khallikān (Bīlaq. 1299) no. 455, n. 131; Ibn Baghdādi, al-Sīn (ed. Cœdenn i. 1391; Brockelmann, Geschichte d. Arab. litter. i. 309.

BROCKELMANN.

ALAMAK is the name of a star of the second size in the left foot of the constellation of Andromeda. The name is derived from the Arabic designation Ṣālih al-Mawṣūlī = earth-god, i.e. a badger (?). Cp. Idler, Untersuchungen über den Urspr. u. d. Ben. der Sterneamen p. 126-127.

MAHLER.

ALAMEDA (Spanish) = avenue of poplars, from Arab. al-mudāmak [q.v.].

ALAMGR. [See AABANGATZ].

ALAMUT is the name of a mountain-fortress north-west of Karman, which owes its fame to its having been the seat of the Grand-Master of the Assassins from 453 (1060-1061) until 654 (1256). The name admits of two explanations, either "eagle's nest" or "eagle's instruction," but the former sense seems to be the correct one; cp. C. Hiiart, Le fortezza d'Alamut, in the
ALAMUT — ALBARRACIN.

MEMOIRS of the Science of Linguistics of Paris XV. The fortress was built by the 'Alijah Hasan al-Din al-'Imam li-Hak¢ (246 = 860), remained after the Mongol conquest, and was used as a state prison during the reign of the Safawides. Ruins of it were still to be found in the last century, and may be seen perhaps even now.


ALAN. [see ALAN.]

ALARCOOS (by its full name NUESTRA SEÑORA DE SANTA MARIA DE ALARCOOS) is the name of a holy shrine (santuario, ermita) one legua (6.687 kilometers) west of Ciudad Real. It is situated on a hill, formerly the site of the ancient town called al-Ark and al-Arkah in Arabic, which was destroyed by the Almohads after the great victory which under Ya'qub they gained here over Alphonse VIII of Castile. On historical maps the situation of al-Ark is always erroneously displaced towards the east of the Sierra Moron. Ibn al-Abi (transl. by Fagans p. 611) calls the battle-field 'Maraj al-Hadid' and 'Abd al-Wahid al-Marikhusi (p. 205) 'Fah al-jalaldh'. — C. P. Marko, Diccionario geografico-artistico-historico, s. v.; Seybold, Die geige, Lagen von Zalaca-Soarescu (1808) and Maraes (1825), in the Revue hispanique xv (1906). (C. F. Seybold.)

ALAFIE (Spanish) = inspector of public works, from Arab. al Far' (expert), espec. architect.

ALAT. [See ALA.]

ALATI (A): derived from alati = instruments), plur. alatiya = professional musician, who performs both instrumental and vocal music, whereas the singers (in Egypt) are called alitma (Aminet). — C. P. Lane, Manners and customs (1842) i. 285. (C. F. Seybold.)

ALAYA is a port in Asia Minor, the capital of a bar, of the same name in the sandjak of Adalia, with 5000 inhabitants. The town received its name from the founder 'Ali al-Din Kai Kobad, who about 1200 supplied the place with walls and buildings and chose it, together with Adalia, for his place of residence during winter. There was formerly a castle here called Galonovs because of its beautiful situation (Galonec = Kazo Zeyn; hence the name of Candorf or Skenderol found in European mediaeval authorities); it was possessed by an Armenian baron when it was captured by Kai Kobad. For a long time after the fall of the Seljuk realm descendants of the dynasty of Kai Kobad have asserted themselves in Alaya, until the last of them saw himself obliged in 1471 to surrender the town to the Ottomans.

BIBLIOGRAPHY: Hauera, in the Actes du 6e congrès intern. des orientalistes, ii. vol. i. p. 385; V. Calvet, La Turquie d'Asie, i. 857.

ALBACETE is the capital of the Spanish province of the same name, which forms the northwestern part of the ancient kingdom of Murcia, south-east of the Mancha and the province of New Castile. It is situated on the south-eastern slope of the central Iberian Meseta, at an elevation of 3000 ft. The modern name comes from Arabic al-Brat, "a large ancho y estendido y llano y ras" not from al-Batya, "the plain", as one still often reads. The place and its name are found for the first time in al-Dahli of Cordova and in Ibn al-Abi'd of Valencia, who both wrote in the 12th century; they mention it in connection with the great battle of 540 (1492-1497) between Alphonse VII of Castile and the phalangian king of south-eastern Spain Saif al-Dawla (Span. Zafoneda, Zafral, Cabedella) al-Muslim, Alphonse I of Castile, in which the latter together with his ally and governor of Valencia 'Abd Allab b. Muhammad b. Sat'ta's lost his life. 'Abd Allab has since been known amongst the Arabs as 'Alab al-Batish, i.e. 'master (martyr) of Albaecete'. This battle, which in Christian authorities is neither dated nor localised, is also called the battle of al-Lu-djij (Ibn al-Abi'd: al-Iman ul-hadi al-baqi 'alilla mukhaba min jami'a). In the neighbourhood of Chinchilla we cannot now ascertain whether al-Lu-djij is identical with the place (and river) Lussan, west of Albaecete, or with Alaraz east of that town on the northern declivity of the Sierra de Chinchilla (in the latter case we should have to read al-Lu-djij). Fakso al-Lu-djij is already mentioned by Ibn al-Abi'd of Kordab (Ibn al-Dory, Scrlptores arabum loci de Aldahidii ii. 19).


ALBARRACIN is a town on the upper Ebro (Guadalaviar) in the present province of Teruel, the southern extremity of Aragon. The earliest reference to it is to be found in Ibn 'Abd Allab, who mentions it only incidentally under the year 346 (957), in an account of a journey made by one of the above-mentioned independent princes of the Berber family of the Banu Kazin, from al-Sahla (the fertile valley of the lower Ebro) to Cordova, at which place he was to take the oath of allegiance to 'Abd al-Rahman III, Gayunus (i. 70) calls 'Iza al-Dawla the builder (prob. re-builder) of the town. Its Arabic name is always Shant Marivat al-Sharq, i.e. Santamaria del Oriente, eastern Santamaria (in distinction from Shant Marivat al-Adhar, in Algarve), or Shant Marivat ibn (or Ban) Kazin, i.e. Santamaria of Ibn (or the Ban) Kazin, whence the name of Albarra- cin was derived; Hidal (p. 175, 185) however gives the form Shant Mriya. After the fall of the Spanish Umayyads (411 = 1020) the town became entirely independent under Abi Muhammad Hudhull ibn Khalaf b. Lope b. Kazin, who was succeeded by his brother Abi Marwan 'Abd al-Malik I b. Khalaf 'Abdik, who in his turn was succeeded by his son Abi Mehemmed Hudhull II 'Iza al-Dawla, who again was succeeded by his son Abi Marwan 'Abd al-Malik II Huida al-Dawla (d. 606 = 1102; other dates are not known). The son of the last mentioned, called Yahya, was expelled by the Almoravides even before they had taken Saragossa (1110). In 1097 the lord of Albarra- cin and the old Campeador had become friends, and together they had marched against Valencia (1094). Afterwards the town belonged...
to the house of Don Pedro Ruiz de Arauca, who had taken it from the Moors, and in 1231 it passed into the possession of Aragon.

Bibliography: Dory, Hist. des Musulmans d'Espagne lv. 246, 503; the same, Nécess v. 179—186; Ibn al-Akhrî (ed. Terni) lv. 204 (transl. by Fagan p. 443). (C. F. Seydor.)

ALBATEGNIUS. [See AL-BATTÁNÍ.]

ALBISTÁN (Abü Istán) is the capital of a kaza in the nadi másjik (wilāyat) of Aleppo, on the river Díqshús (Pyramus) at the foot of the Kurd Dagh, at an elevation of 3,600 ft. It numbers 6,500 inhabitants, of whom 3,546 are Muslims and 2,954 Christians. The town is surrounded by woods and gardens, and a great many ruins of castles from the time of the little-Armenian kings are scattered about the environs. There are 10 mosques and 1085 houses. The people earn a livelihood mainly by agriculture. Various spellings are found for the name of the town, owing to popular etymology: The Arabs take it to be a compound of al and hístán (garden), or else of al and stán. This gave rise to spellings such as Abú Istán (Yahşú), Abístán, Abístam, which however must all be traced back to an older form Abístár; e.g. Saint-Martin, Mémoires sur l'Arménie lv. 138. The town was from 1097 to 1105 in the possession of the crusaders, and afterwards in that of the Seldjûks. In the plain of Abístán a great victory was gained by the Mameluks Sultan Boular over the troops of Abúqa, on 13 Dhu'l-Kadás 575 (18 April 1277). In 912 (1151) the place was conquered by Selim I.


ALBÖHALLI = Afâr All. [See AL-KHAFY.]

ALBÖHAZAN, AL-HOZAIZAN etc. = Abî-Husain. [See now under AL-HOZAIZ.]

ALBUBÁTHER = Afâr Bahr. [See AL-JASAN-KHÁDIJ.]

ALBUCAÍS = Abî-l-Kásim. [See AL-BAKAWT.]

ALBUFÉRA (Portuguese: ALBUFEIRA, varietatis ALBÉCIRA, ALBERCA; from Arabic al-buháïra, small sea, lake) is the name of a lagún near Valencia, the Palos Nacarum of the ancients. Part of it has been drained both with the alluvium and by artificial means, and is now used for growing rice. (C. F. Seydor.)

ALBUFEIRA (for the etym. cp. the preceding article) is a Portuguese seaport town in Algarve. (C. F. Seydor.)

ALBUMASA. [See ABU L-SHÁIBÁ.]

ALBÚRZ (also ELEPH) = old Persian Elâb Béspasé (high mountain) in northern Persia, bounding the Iranian plateau; also the side of the Caspian Sea. The average height in that western part is 9,850 ft., culminating in the Dîmavvând [g. w.] (18,000 ft). The northern slopes are covered with dense woods, the southern declivity on the contrary has no vegetation whatever. In Firdawst Alburz is the name of a mythological mountain in India; the Arabian geographers do not know the name. Hamd Allâh Mustawfi is the first who mentions it. Albury, Elmers must not be confused with the name Elmers in the Casams. Cp. G. le Strange, The lands of the eastern mulsâmûn p. 368; note, Sáhîb. Das sächsische Ufer der Kaspíschcn See p. 21.

ALCABALA, ALCAVALA (Spanish) = "duty on mercantile transactions", from Arabic al-kašâlâ (guarantee). ALCAVITY. [See AL-KASH.]

ALCADA. [See AL-CALDE.]

ALCÂLA (from Arabic al-kâlâ = castle, fortress, citadel) is the name of numerous Spanish towns. The most famous are: Alcâla de Henares, the ancient Complutum, taken in 1138 from the Arabs by the Archbishop of Toledo, and afterwards in vain attacked by the Almohades; Alcâla in Real, northwest of Granada, in Arabic called Kâfîr Bant Saíd or Kâfîr El-Abîn because this family, which owes its name to the learned Ibn Saíd, was descended from Yaḥṣûb of Yemen; Alcâla del Río; Alcâla de Guádâira (near Seville). [CP. CALA,... CALÀ [...].] — CP. Mağârî l. 681. (C. F. Seydor.)

ALCÁLDE (from Arabic al-kâlîd = judge) is a Spanish name for "mayor", not to be confused with alcâlde (from Arabic al-kâlîd = leader, general) which in Spanish means "commandant of a fortress", "steward of a castle". (C. F. Seydor.)

ALCANTARA (from Arabic al-hanîra, probably a Greek loanword = nákos, cantium), Spanish = "bridge" (mostly with stone arches), "aqueduct". The town of Alcântara (Spanish: Alcântaral-Asif) on the Tagus, close to the Portuguese frontier, owes its fame to the order of knighthood, which was founded in 1156 for the war against the Moors and from 1213 had its seat in this town, which in 1166 had been captured by Ferdinand of León. The order has since been called after it. — The name of Alcântara is also given to the valley of a riviére west of Lis-boa, so called after the arches of the aqueduct thrown across it; this valley is well-known as the scene of Alva's victory over Antonio de Crato, which made Portugal subject to Spain from 1530 until 1540. — As an appellative alcântara has become obsolete; hence for example the place-name "Punan de Alcântara"; cp. the old "Alcântara" of Cordova, Saragossa etc.

ALCARAZAS, ALCARRAZAS, Spanish and Provençal: caravanes in which water is kept cool; from Arabic al-kârâzûs (= damâra, drach). ALCATIPA. Spanish: Alcatifa (Portug.; Alcatich in the Dutch East Indies) = carpe. from Arabic al-katâifa.

ALCAZARR, Spanish (from Arab. al-kažâr) = castle, citadel (Portug. ACOZAR). Famous are the Alcázares of Seville, Cordova, Segovia, Toledo etc. Alcazar is also a frequent name of places, e.g.: Alcazar de San Juan, a town in the Spanish province of Ciudad-Real, Alcazar Quivi, the Spanish name of Kusî al-Kâzbûr [g. v.], a town in Morocco.

ALCHEMY. [See KIMYÁ.] ALCHIPA, a contraction of Arabic al-Hístâ, "the island" (usually called in full Djizzat Shârû, "rarely Shârû alone = Shârû Island", in the Shârû = Sucro = Jécur), the capital of a district
in the Spanish province of Valencia, south of the city of Valencia, is a fertile, abundantly watered plain in the lower Júcar. In 1243 it was conquered by Don Jaime of Aragon. In 1609 it suffered severe damage in consequence of the expansion of the industrious manufacturing Moriscos.

**ALCOLEA** from Arabic al-khallat (a small fortress, castilloj), is the diminutive of al-khalat [esp. al-cala], is the name of various places in Spain (i.e. the south-eastern foot of the Sierra Nevada), in most cases with a specifying addition: Alcolea de Tajo, de Cenca, del Rio, de Calatrava etc. — Alcolea is also the name of the massive bridge and the old locality 71 miles above Cordova on the Guadalquivir, which played a part in 1236, 1608 and 28 September 1808 (victory of the insurgents over the troops of Isabella II).

(C. E. SEYMOUR.)

**ALCORAN.** [See SORA.]  
**ALDEBARAN** is the name of the star α of the first size in the head of the constellation of the bull. The name is derived from the Arabic appellation al-Dabadhin, which according to Hadji (Untersuchungen über den Ursprung u. d. Bot. der Sternnamen, p. 141-142) is synonymous with another Tvl Ṭūlud, "the one that follows the star" (viz. the Pleiads).

**ALEMBIC** is an old name for that part of the distilling apparatus which is also called "head" or "cap." The word comes from Arabic al-ambik, which in its turn was borrowed from Greek Αλημπίς. Al-ambik occurs as early as the 15th century in a translation of Dioscorides, in the *Mafath al-śulh* and in al-Ras (Kopp, who follows Well, is incorrect in lili instrumentalis). The ambik is often referred to as "one of the apparatus used in distilling rose-water."

The complete distilling apparatus consists of three parts: the "cucurbit" (bal'ul), the "heuel" or "cap" (ambik) and the "receiver" (kalīḥ). Modern retorts have the "cap" and the "cucurbit" made into one. — Illustrations of distilling apparatus in Arabian manuscripts are to be found in al-Dinibigh's *Campanographia* (ed. Mehrer, p. 194 et seq.). Whereas usually however the cucurbit is surrounded by the cap, here it is placed in front of it. In the former case the cap has the shape of a capping-glass, as it is represented in the *Mafath* (ed. van Vloten p. 257). The ambik is described by Ibn al-ʿArawān (transl. by Clément Mallet ii. 344) where he explains how rose-water is distilled. But in this description the name does not always refer to the entire "cap," but often to the additional faucet-pipe only, which fits into it (if at least the text is not corrupt). The ambik is also called the "head' (head) of the cucurbit.

The ambik is mentioned in the various lists of chemical apparatus, amongst others in the *Moṣaffah al-śulh*, in the *Kitāb al-ʿárab of al-Kaṭf* (Cod. α. 256 of the Leipzig municipal library, p. 4 r. v.), and in a text written in Karhātj which has been published by Stotz, and shows close similarity to al-Kaṭf's account.

Special kinds of ambik are the blind ambik, which has no additional faucet and is consequently closed, the ambik with a beak, and others of various shapes. In Ibn al-ʿArawān the appendix is also called ambik (as Cl. Mallet prefers to read it) or al-ḥāṣa as the text has it, and as Dorary would like to retain, because he combines the additional faucet with a warm-pipe used in condensing (but no illustrations of the latter can be found).

As the Arabian alchemists mainly depend on the Greek alchemists, the illustrations which are found in the works of the ancients can be turned to account. Some also occur in the Latin translations of works which are attributed to Geber (Abū Mūsā Dāhir ibn Ḥayān).  

**ALEFPO.** [See BAILAI.]  
**ALEXANDER THE GREAT.** [See LIV.]  
**ALEXANDRETTE.** [See BAILAI.]  
**ALEXANDRIA.** [See BAILAI.]  
**ALF (α).—thousand.**

**ALF LAILA WA-LAILA (α).—Thousand and one nights.** is the title of the most famous of all Arabian collections of fairy tales. Like all Orientalis the Arabs from the earliest times enjoyed imaginative stories. But the intellectual horizon of the true Arabs being much narrower, the material for these entertainments was borrowed mainly from elsewhere, from Persia and India, as we gather from the accounts concerning the Prophet's competitor, the merchant al-Najr. So the relations between Arabs and Persia (and even more distant eastern countries), which were commenced during the seventh and eighth centuries, gave rise to an active importation of subject-matter for fables and fairy-tales. The individual stages of this process cannot now be traced with absolute certainty, a few cases only excepted such as the story of the origin of the book *Kalībat wa-Dinama*. For everything which was of the nature of a fairy tale lay outside the scope of the professional man-of-letters.

In later centuries, when Arabian civilisation had grown richer and more comprehensive, new, original tales were invented in the centres of Arabian culture, and along with the centre of intellectual development fairy tale fiction also migrated gradually from the East to the West. A comprehensive view of this whole process is afforded by Alf Laila wa-Laila, the largest and most diversified Arabian collection of fairy tales, in it we find the foreign elements of eastern origin side by side with genuine Arabian matter. The account of the growth of this book constitutes a highly characteristic chapter of the history of the development of Eastern civilisation in general, but owing to the above mentioned lack of information it can only be sketched in brief outline with approximate accuracy.

The question concerning the origin of the Alf Laila wa-Laila was for the first time thoroughly discussed in the beginning of the nineteenth century. The first scholars who expatiated upon this subject was the founder of modern Arabic philology, Silvestre de Sacy (in the *Journal des savants*, 1817, p. 628, afterwards in the *Recherches sur l'origine du recueil des mille et une nuits, Paris 1829*, and in a dissertation under the same title in the *Mémories de l'Académie des inscriptions et des belles lettres*, 2. 1833).
p. 30). He denied a possible authorship at one
single writer, and (in the two last-mentioned dis-
courses) took it for granted, that the book was
written at a very late period. He early disapproved
the existence of Persian and Indian elements, and
a passage in the Arabic author Mazīdī, where
this statement is expressly made, leads me to
graciously declare quotations by de Saucy. This
passage being of the greatest importance for the
entire history of the Alfatīla wa-lailā, I hope to
be excused for translating it here. Mazīdī (ed.
Barbier de Meynard iv. 89) expresses himself as
follows: "It is a similar case about these legends
(of Shaddad b. 'Abd and his town of Iran 'ābd al-
'Amr) as about the books which were trans-
lated into our language from Persian, Indian (one
manuscript has here: Pehlevi) and the Greek,
such as for example the book of 
Hebrei esfānān —
which in Arabic means "thousand tales", because
the Persian word esfānān corresponds to the Arabic
Hebrei (tale) —; this book is usually called
Alfatīla (two manuscripts have here: Alfatīla
ma-lailā) and it narrates of the King, and
her daughter and her nurse (according to other renderings: slave-
girl); these two are called Shāhriyār and Dīnantī.

Contrary to de Saucy, Joseph von Hammer-Purgstall in

Journal Asiatique, 1843, p. 216; Journal Asiatique, 1844,
ser. 2, 32, sér. 3, p. 32; Preface to "Die
noch nicht übersehrten Erzählungen der Tausend
und einen Nacht", Stuttgart 1843) maintained
the genuineness of the passage in Mazīdī with
all its consequences.

William Lane, the excellent translator of part
of the Alfatīla, tried to prove that the whole
book was the work of one single author and had
been written in the period 1475-1515 (Preface to
The Arabian Nights Entertainments, London
1839-1841).

In recent years the discussion was resumed by
de Goeje (De Arabische Nachtverhalen in De
Gids 1886, iii. 385; and The Thousand and One
Nights in the Encyclopaedia Britannica xxi. 316).

On the ground of a collocation of a passage in the
Fārisī of Mūhammad b. Ḥakīm al-Warrāzī, in
which the Hebrei esfānān are said to have been
written at the translation of the Hebrei, the
daughters of King Bahram with a passage in Tabari (1.688),
where Esther is called the mother of Bahram and
the name Shāhriyār is assigned to Hamal, de
Goeje endeavoured to show a connection between
the frame-work of the Alfatīla and the Book of
Esther. The same idea was further developed by
A. Müller (Zu den Märchen der Tausend und
einer Nacht, in Deutscherrn Beiträge xii. 222),
who distinguished various layers in the work, one
of which he supposed to have been written in
Bagdad, whereas to another and larger one he
assigned Egyptian origin.

The idea of the various layers was worked out
with greater accuracy by Nöldeke (Zu den ägypti-
tischen Märchen in der Zeitvölker, A. Deutsche
Monatsh. Gesch. xlii. 68), who gave an approximate
definition of the tests, by which each could be
recognised.

Stimulated by these studies Czebrucký (Studien über
euere mbirische Märchen, Costes, 1891; Russian
translation: Institut für slavische Kulturwissenschaften in Moskow 1905) at-
tempted to group the separate tales into three layers,
of which the first one was to comprehend the
fairytale from the Persian Hebrei esfānān together
with the framework of the book, the second those
which had come from Bagdad, and the third use
the stories which had been added to the body
of the work in Egypt; certain tales as for example
the extensive chivalric romance of Omar b. 'Abd Allāh
and his many works, were added in later insertions. To
this elimination of the said romance exception has
lately been taken by Seybold ('Preiszeichnungen
des arabischen Handschriften der Kgl. Universi-
tät Bibliothek zu Tübingen, Tübingen 1907, p. 75).
To the above mentioned Russian translation a number
of supplementary and critical notes have been added by A. Krimski.

The setting of the separate layers of the large
collection was continued by Chamzin in Le
recueil étiopien des Mille et une nuits (Brussels
1892) he demonstrated that the Egyptian
layer consists agnina of two separate parts, one of
Jewish origin. The same (in his Bibliographie
vulgaristes, arabe and in various short articles)
and René Basset (Notes sur les recueils, in the
Recueil des traditions populaires alli. 37 and
303) have also contributed a good many valuable
observations concerning details.

At the present stage of the investigation this
much can be stated with certainty: the original
nullus of the Alfatīla wa-lailā was derived from
a Persian book of fairy tales called Hebrei esfānān,
which perhaps in the third century of the Hijra
was translated into Arabic; the subject-matter of
these tales was for the greater part of Indian
origin. The texts for the tales belonging to
this oldest layer are parallel in Indian and Persian
books, which can be proved to have been written
prior to the Arabian version. Such a parallel may
be one of two kinds: it is either a complete
duplicate of the Arabian tale, or it is some isolated
trait which we recognise; the more characteristic
such traits are and the more importance they have
for the entire structure and the plot of the story,
the more value we attach to them. Besides these
we also have purely outward criteria, such as old
Persian names of the mention of Persian inspira-
tions. Lane, while striving to defend the Arabian
origin of the tales, overestimated the value of
such outward criteria, and could be adduced in
favour of his theory. For it is much easier to ac-
count for an Arabian story-teller or copyist inserting
Arabian allusions and analogies to modern
Arabic conditions, than for the occurrence of
old Persian designations, unless we assume that
the latter are fossil remains of an older stage of
development. The outward tests therefore, which
point towards India and Persia, must have com-
paratively greater weight than the others; the
Arabic narratives knew how to add local colouring
to their foreign tale, how to adapt it to native
surroundings, but on the other hand they were
desirous of that conscious artistic fiction, which
enables one to lend to native matter a foreign
touch and different local colour.

In the very first tale, which forms the frame-
work of the book, both criteria, for its foreign
origin are found by side. The names of Shāhriyār, Shīhāmī and others occurring in it are
Persian, and the story of the infidelity of the
wives of the two princely brothers, which
embellishes the journey of the latter, has its Indian
parallel in Katha Sūrīt Sagara (see British and
Foreign Review xii. July 1840, p. 266). Also the three
incidental little fables, contained in the
frame-work story, about the merchants, who unde-
stood the language of beasts and his cattle, have their analogues in Indian literature. Of special
importance is the analogy between the manner, in which certain tales in the Alf laila wa-laila
are fitted into the frame-work, and the method used in Indian books. This practice of interlocking
one story with another is something specifically Indian. It is observed in the Micha-karasita, in
the Padamatra, in the Watalapannamostar, and in the VRATASAUTRA, in the Watalapannamostar etc.
The improbable, sometimes downright unnatural result of this arrangement, by which the narrators
or the listeners occasionally appear on the scene in situations entirely unfit for telling or listening
to a tale, is no matter of concern to the Hindu.
The leading motive of the Alf laila wa-laila, that the
stories are told in order to gain time and prevent
nakedness, occurs again in the original Indian Sanskrit
Vicharis and, in a different form, in the Indian
Sababatari, where the clever parrot prevents
the wife of his master from visiting her lover in the absence of her husband, by arresting her
at the entrance with the narration of a fragment of a
fairy tale such day, always ending up with the
remark: “Tomorrow I will tell you the rest, if
you remain at home tonight.” In this way the
wife was enabled to escape from executing her plan until the
husband returns.

This frame-work system is just as common in India as it is rarely met with outside that country.
I do not know a single book of ancient date, which is constructed in such a way, with the sole
exception of Ovid’s Metamorphoses. Consequently this practice may be considered a test of the
Indian origin of certain parts of the Alf laila wa-laila. And not only the practice but also the
phraseology belonging to it, recurs in the same
form. In the Indian popular books it usually runs like this: “You may not do such and such a thing
or else you will go the same way as you and so,” — “How was that!” asks the other, and
then the admonisher begins his story. Exactly
the same form is found in the Alf laila wa-laila, and even the same words are used to introduce a
new tale; Arabic ajada and Sanskrit katham etat (“how
was that?”), and I feel inclined to assume that the fundamental words occurred in this very same
form both in the Hidrā sfāmch and in their
Indian original.

The tales which come first in all manuscripts
and editions of the Alf laila wa-laila (the merchant
and the jinnie; the fisherman and the
jinnie; the porter, the three calenders and the
three ladies in Baghdad; the kumbu) are themselves examples of the frame-work system,
and show besides various traits, which remind us
of Indian prototypes, traits such as the trick
which the fisherman uses to get the jinnie back
into the vase from which he has released him;
analogues are found in the mongolian version of the Simhabhadraotesmiri, i.e. the story of Aditi Bariya
Bhhā, and in the so-called “southern”
Padamatra translated by Dubois. Then there is
the motive of the combat between the black and
the white serpent, which are both demons, a
motive which has its parallels in Turan tales
(Journal asiatique 7th series iv. 259), which are
not of Islamic origin as their editor Pavet de
Courcelles is inclined to believe, but were bor-
rowed from India; also the combat between the
demons and the princess who understands magic
art, to which the mongol version of Watala-
pannamostar affords an exactly corresponding
parallel (see Beney, Padamatra i. 411). Finally
such details as, in the history of the king and
the physician Daban, the poisoning by means of
the leaves of a book smeared with venom, a
practice which points to Indian customs (cp. Gilde-
meister, De rebus indicis vero, p. 89). — Several of the tales in the beginning of
the book, on the other hand, have so many features in common, that we can scarcely suppose
that they existed independently from the first in their
present form: probably every one of them was
really taken from the Hidrā sfāmch, but afterwards
underwent some important alterations.

Other tales which doubtless are of Indian-Persian
origin, are the following: (1) the story of the
garlic horse (Persian names such as Sābar and
the Persian feasts of Newrūz and Mīhrīgār being
mentioned in it), the fundamental idea of which
can be traced back to the Padamatra (cp.
Beney, ibid. i. 161); (2) the story of Hasan of Bajra (in the translation by Habicht and Hagen
he hero is called “Asym, the dyer” instead of
“Hasan, the jeweller,” probably owing to the
confusion of Ṣiyā ḥ with Ṣidā ḥ; the two main
features of this story are the more thanacular
feathers, and the stratagem, by which the hero
outsixes the men who quarrel about the inheri-
tance, and procures for himself a means of bringing his runaway sweetheart back again; both these
traits originated in India (see Beney, ibid. i. 265)
and were also circulated towards the East (cp.
Zeitschrift d. Deutsch. Morgenl. Gesellsch. vl. 596
and Stanisław Julem, Anatoman, Paris 1859, li. 74); the first and greater part of the story of
Hassan of Bajra occurs once more in the Alf laila
wa-laila, in the story of Dūhnāsh, inserted in the
fairy tale of Hidrā Kārta al-Dīn and the queen of
serpents, a fairy tale, which originally perhaps
was mixed with Jewish elements; the story of
Dūhnāsh is a later and, from the artistic point of
view, unsatisfactory imitation. Curiously enough
this very story of Hidrā Kārtu al-Dīn was assigned to the Hidrā sfāmch by the contributor to the
Edinburgh Review, July 1826, p. 160, who other-
wise most accurately denies the Persian origin of
the Alf laila wa-laila; without laying too much stress on purely aesthetic criteria, one may state
this much with safety, that this fairy tale, with
its many absurd exaggerations and tasteless repeti-
tions, can certainly not have been derived from the
same source to which we owe such excellently
composed fairy tales as that of the magic horse,
as that of Hassan of Bajra and others; (3) the
story of Saiīl al-Maīlū, the only one in the Alf
laila wa-laila, of which we possess a complete
Persian parallel; the Persian manuscripts in question are mentioned by Lane (Arabian nights enter-
tainment iii. 744; (4) the story of Kāmar al-
Zamīn and of princess Būba; — (5) the story
of prince Bāde and princess Shīravān; of Somasad; — (6) the story of Ardecha and Hīyāt al-
Nūsfa; this tale also appears again in a different version in the manuscripts of the Alf laila wa-laila; in the story of Qāmār Nāwī, (which is in the
spirit of ‘Omar b. Ṣawrū; I venture to qualify as a
late insertion within the frame-work of the Alf
laila wa-laila), an inset story of Tāfū al-Maīlū
and princess Dūnūsā is found, which corresponds
almost literally to that of Ardecha and Hīyāt al-
Nuṣrāt. — Uncertain is the relation between the story of *Alī Shir* and the Persian original, the former containing many details which recur in the probably later narrative of Nīr al-Dīn *Alī and the girld-girl*, also to be found in the Alī lala wa-lalā; and no less uncertain prevails in the case of the story of the jealous sisters and the story of Ahmad and Fāṭima; these two only to be found in Galland.

These tales thus from the *Heār sifāt* constituted the nucleus, round which on Arabic ground various layers of other matter gathered. The first of these consists of matter from Baghdad and attaches itself to the name of the *Alī Shīr al-Rashīd*; some tales of this group are the product of free invention, others spun out and re-modelled historical anecdotes. An example of the latter category is the story of Abū l-Musann or the sleeper awakened; the anecdote is given by al-Dājīlī (Lane, *ibid*. ii. 376). Also several of the anecdotes, which were circulated about Abū Nawāṣ and Abd Ul-Dżama, were in a similar way turned to literary account. We must of course not forget that the name of Hārūn al-Rashīd had at an early period become a common symbol of the good old times, of everything miraculous and fairy-like. Consequently we are not justified in assigning a tale to the Baghdad group on the mere ground of its containing the name of that Caliph; only internal evidence is here decisive. Apart, of course, from many details, which must remain doubtful, this general statement may be made, that the novels of middle-class life, short, simple tales of good and solid composition, with a love intrigue, are, in the caliphate eras, little marked by the hallucinatory or unnatural for their leading motive, are made up of Baghdad matter, whereas the picturesque novels and also the fairy tales (generally of clumsy composition), in which the element of the Lajunas (demons) is excessively prominent, are of later, Egyptian origin. It is worthy of notice that in the oldest fairy tales of Indian and Persian origin the demons, as a rule, act on their own account and independently, whereas in the more recent tales they are always subject to the influence of the writer himself. Hence the writer decides the development of the action, not the Lajunas and *Ifrīs* themselves. In the Baghdad novels everything, as a rule, happens without any magic art. In the picturesque novels we possess something specifically Egyptian, as has been demonstrated by Nothdeke (Zeitschr. d. Deutsch. Morgenl. Gesell. xlii. 68); the classic model example of this entire genre is Herodot's famous tale of the treasure of king Rhamplontis; an interesting analogue to part of the latter story is also found in the Alī lala wa-lalā, in the story told by the eighth Mughad-dam to Suṣīn Bālūbars (Edition of Habich and Fleischer xi. 3753). The other, more recent part of the Egyptian group with its common fairy tales is probably the work of a Jewish-Egyptian author, as Chauvin has tried to prove in *La révision égyptienne des 1001 nuits* (Bruxelles 1894); from the aesthetic point of view these tales are the heart of the whole book.

Besides these four different layers, which, as has been observed above, cannot with perfect certainty be distinguished from one another in the present version of the Alī lala wa-lalā, the book also comprises a number of larger collective stories, each of which is only found in a few manuscripts, and evidently inserted for the sole purpose of making up the number of nights required. Such stories are: The seven sisters (with the additions The seven sisters and The forty sisters), which are of independent Indian origin, and the story of *Kafād* and *Ālima*. Questionable is the position of the cycle of Siadād the sailor, which evidently dates from the time when Bagdad and Bagdad had reached the zenith of their prosperity; it seems originally to have been an independent work. It is a well-known fact that we possess a number of very old Egyptian and Greek analogues of the Siadād narrator. Originally foreign to the Alī lala wa-lalā are the large scholastic romance of "Omar b. Naṣṣan and his sons"; the story of *Sūl* and *Jauwāl* (ed. by Seybold, Leipzig 1902), and two didactic tales, which are widely different from each other: the *history of the wise Twaddad*, which afterwards became a favourite chap-book in Spain (*La doma de Teodor*, Teodor or Tudor is a mistake for Twaddad, for which palaeography can easily account; cp. Marín, *Historia de la literatura arábiga peninsular de Gomara a Enrique de Vedia* l. 534), and the originally Jewish tale of the wise Hārūn.

The final redaction of this voluminous matter took place in Egypt, probably during the reign of the latter Manuélakes, and as may be concluded from the frequent and minute mention of places in Cairo, it was done in the latter town. The same can be inferred from the language of the present version, which, in many respects bordering on the vulgar tongue, constitutes a free and easy development of late literary Arabic. But the redactors have not succeeded in completely effacing the original marked differences of style between the interwoven and concatenated parts. Also the various manuscripts diverge especially in this respect. Chauvin (*ibidem*) has made an attempt to establish more precisely the literary identity of the man who revised the two Egyptian layers, and believes him to have been a Jew converted to Islam. But the number of redactors and professional narrators, who in consecutive periods had a share in remoulding the Alī lala wa-lalā was probably so great, that from this entanglement to unravel the work of each individual reviser would be a task which no one will dare to undertake.

In the above mentioned quotation from Mas'ud it is said that the Persian book *Heār sifāt*, which translated literally into Arabic would mean *Alī blawāfja*, was called instead *Alī lala* (the thousand nights). The formation of later date *Alī lala wa-lalā* (*1001 nights*) owes its origin to the superstitious version to round numbers amongst the Arabs (and Orientals in general), as has first been proved by Gildemeister (*ibidem*. p. 86); the usual preference for a certain surnames in book-titles may also have contributed to the alteration. But just as the Persian book *Heār sifāt* did certainly not contain exactly 1000 tales, the numeral only indicating an indefinitely large number, neither was the fairy tale matter of the Alī lala wa-lalā originally divided into 1001 nights, this arrangement being the work of later times. This is sufficiently evident from the fact that in this period the manuscripts diverge to a great extent, and it was just owing to the endeavour to make up the full number, that the wa-
rious large insertions crept into the work. Besides, the name Alif laila wa-laila being so popular, the copyists liked to conglomerate under that title all sorts of extraneous matter along with that which all manuscripts contained. A good example of the latter kind of manuscripts is the Paris copy of 1775.

A large majority of the tales in Alif laila wa-laila contain a great many more or less lengthy verse quotations; the Bagdad layer is conspicuous in this respect. The usual practice is to put these quotations into the mouth of the speaker; in all passages where the narrator aims at the expression of strong emotion, whether it be grief or joy, the person in question commences his speech in verse. These verses, however, in so far as the majority of cases, are not in the least sense instrumental in continuing the action, but, like the verses in the Indian dramas, rather serve as pauses, sometimes interspersed with reflections and musings. This circumstance is a sufficient indication that those verses are not equally old with the rest of the context, but were inserted at a later date. This inference is corroborated by the recurrence of the same quotation in identical situations; and also the frequent utilization of different verses conveying the same meaning and linked together by the well-known expression wa-fala al-fala & l-mu-mad (*and again he spoke in the same sense*), seems to point at the conclusion. There are also examples of verses sounding absurd in the mouth of the speaker, evidently owing to a mistaken or clumsy insertion. Only in exceptional cases the name of the poet who wrote the quotation in question is mentioned; those who are referred to most are Abu Nawas, Ibn Al-Mulazz and Ishak Al-Mawsili. In most cases stands the stereotyped phrase wa-fala 'l-mu'mad (*the poet spoke*)'. The majority of verses are of a later date and as a rule plainer and simpler than the older Arabic poetry.

The manuscripts of the Alif laila wa-laila belong to different groups, as has been demonstrated by Brockelmann (*Gesch. d. aram.-literatur. ii. 60*) after Zoteberg: an older Asiatic group (the manuscripts belonging to this group are all except one incomplete, containing only the first part of the book) and two later Egyptian groups. The differences between the manuscripts are very great, though less important between those of the first group. Brockelmann gives a list of the editions and European translations (*ibid*), which was enlarged and continued by Krizaki (in his above mentioned introduction to the Russian translation of Oestreich's *Studien*). An extensive bibliography is found in Chauvin *Bibliographie des envoys arab. iv. 120*.

The most complete and exact translations of the fairy tale cycle in European languages are the English one by Baring (Benares-London 1884, lately also published in German in the *Inselschlag*), and the French rendering by Marius (Paris 1860 and after). The most reliable Arabic text edition is still always the Biliḳ one in two volumes (1251); although the more recent Cairo edition in four volumes is more practical and more easily obtainable, as it has been published repeatedly.

(J. OESTREICH)

**ALFARABI.** [See AL-FARABI.]

**ALFARD** is the star of the second size in the upper part of the body of the Hydra. The name is Arabic and means "the isolated one." Cp. Idele, *Untersuchungen über das Ur sprung u. d. Bed. der Sternummen.* (Mahlke.)

**ALFYA** (A.Str.) is "thousand-liners," a poem in a thousand verses, a favourite number with the Arabs, especially for rhymed manuscripts. (Khafla) finally (ed. Filag) l. 407 it says) mentions several of them; the best known are *Alfyas* of Ibn Al-Malik; the one by Ibn Al-Malik, both dealing with grammar, and also the *Alfyas* of Al-Ibrāhīm on the *Ubqat al-kalim* (fundamental doctrines of the science of tradition). Further particulars are to be found in the articles on the authors.

**ALFRAGANUS.** [See al-FARQAN.]

**ALGARVE,** from Arabic al-Qābrt (p. west), was formerly a name for the entire south-western part of the Iberian peninsula; but it has since become the special designation of the southern province (the "kingdom") of Algarve in Portugal. After the fall of the Umayyads of Cordova petty kings also rose in Algarve (Malik al-jum'ah is *Berys de Talafis*, amongst others the Hamid Mu'min in Silves (Silb)); Abū Bakr Mūhammad b. Sa'id b. Mūsān 419—442 (1028—1050) and Abū I-Ashagh, Ta 443 444 (1051—1052); in Santa Maria de Algarve: Abū ʿOthman Sa'id b. Ḥarrūn 407—435 (1014—1042) and his son Mūhammad 435—444 (1043—1052); in Murtala Ḥan Ta'ifān until 1044, who all were finally swallowed up by the Abbadides [q. v.] of Seville. In 539 (1144) the Ta'ifa rebel Abū ʿIbād ibn ʿAbd al-Malik rose in arms against the Almohadids, but in 540 (1145) he was supplanted by the Almohadids. In 1189 Sancho I of Portugal conquered Silves, Sancho II (1223—1248) took Tarvis and Afonso III completed the conquest of Algarve in 1249. In the 15th and 16th century the Portuguese conquests on the Moroccan coast, Coimbra, Algarve etc. were called "Algarve i-alum mar (ultimatum)", Algarve across the sea.

(C. F. SEYBOLD)

**ALGEBRA.** [See AL-DJABER.]

**ALGECIRAS.** [See AL-DŻEBAR.]

**ALGEDI** (from Arabic al-jabīr = young he-goat) is the ancient name of both the pole-star and the constellation of the capricorn [cp. Idele, *Untersuchungen über das Ur sprung u. d. Bed. der Sternummen.* p. 3, 13, 101.]

**ALGER** (Arabic al-İzār; English: Algeirs) is a town on the northern littoral of Africa. It is the capital of Algeria, and the seat of the Governor General and the heads of the various military and civil services of the colony. Its geographical situation is 36° 47' N. Lat., 6° 42' E. Long. (meridian of Paris). The number of inhabitants according to the census of 1906 is 144,000.

We do not know anything definite concerning Algers previous to the establishment of the Romans in that part of Africa, except that on the place of the present town a locality was situated, known by the name of Icosium. Archaeological discoveries, to-gether with a legend about the foundation of Icosium by twenty companions of Hervakus (Solinus iii. 3) would at the most justify the supposition that on this spot of the African littoral a Phoenician or Carthaginian factory had existed. The information concerning Icosium is also very scanty. It became a Latin colony during the reign of Vespasian, was captured in 371 or 372 by the Herber prince Firmus, but some time afterwards restored by him.
again to the Romans. It was the seat of a bishopric, which amongst others was occupied by Bishop Victor, who assisted at the conference held at Carthage in 483 by order of the Vandal king Hunicus. After the fifth century Iconium seems to have remained nearly the same size as a Turkish Alisari, was doubtless destroyed by the Arab invasion of the 7th century and abandoned by its inhabitants. Some traces of ancient buildings were still to be seen in the 13th century, Al-Bakri (al-Ma‘allik al-Durar al-Afrikh an, tr. by de Sane, p. 150) actually mentions the existence, at al-Djazair, of the Banh Mazghan, of ancient monuments, of antique vats, and of a theatre with a mosaic pavemenet, and finally of an apo-saperd wall of a church. Other constructions and some inscriptions have been unearthed since 1830 (cf. Corpus Inscriptionum Latinarum, II, Septentrionale, and Supplement); Gesell, Atlas archéologique de l’Algérie, number I, plate 1, note 6.)

The site of Iconium remained deserted until the middle of the 10th century, although at a date which cannot possibly be fixed. Certain Berber tribes of the family of the Sanhadja, the Banh Mazghan, had settled down in the neighbourhood. During the reign of Zint b. Menad (945–971), Boulegue, the son of this prince, obtained permission to found on this spot a town which received the name of Djazair bani Mazghan (Im Khaldin, ‘Anvar, transl. by de Sane: Histoire des Berbèrs, i, 6) because of the rocky islets which, at some distance off the coast, form a kind of natural mole. Towards the end of the tenth century the new town had arrived at a certain degree of prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Prosperity, as appears from the description of Pros
Florentine fleets came into port every year (Max. Latrie, Traité entre Chrétien et Arabes, Introd. édit. pp. 330, 333). The inhabitants were remarkable for their intellectual capacities, not for their artistic taste. Men-of-letters were rare amongst them. "On my arrival at Algiers," says Muhammad al-Afchari (who lived in the second half of the 13th century): "I inquired whether there were any learned people of exquisite condition, but I felt like one who, as the proverb says, looks for a stallion with fond eyes for camel's eggs." We must, however, make an exception for the mashbūt Sidi Abd al-Rahman al-Thalibī, renowned for his saintlike life and his theological learning (789-873 = 1387-1465); this pious personage was to become the patron-saint of Algiers, where his memory is still greatly revered. The mosques in Algiers were as a rule clumsy buildings, without any ornamental work, with irregular naves and covered with a roof of red tiles. Some of them still exist: Sidi Hadji, Sidi Ramādīn and especially the Great Mosque, mentioned in an inscription of the year 409 (1018), which in 1324 was furnished with a minaret by Abū Tāhfn, king of Tlemcen.

In the last years of the 15th and the early years of the 16th century, Algiers together with the other towns of the African littoral suffered from the effects of the Spanish Reconquista. Its population increased, it is true, in consequence of the arrival of fugitive Jews and Moors from Spain, but the Christian crusade had to be resisted. The Catholic kings had resolved to subject in their authority all the places on the northern coast of Africa. The conquest of Oran by Pedro Navarro and Ximenes (1509) and the occupation of Bougie (1510) warned the people of Algiers of the imminent danger. Unable to offer vigorous resistance to the Spanish arms, they declared themselves willing to submit, promised to recognize the Catholic king for their suzerain, to pay him an annual tribute, to give up the Christian captives, to refrain from piracy, and to prevent the enemies of Spain from entering their harbour (31 January 1511). The shah of Algiers, Abd al-Tāmī, mortally wounded by a delegation of notables, went himself to Spain, to take the oath of obedience and deliver some presents to Ferdinand. Finally, in order to assure the execution of the stipulations with regard to piracy and to watch the people of Algiers, Pedro Navarro took possession of the islet of the Peñón, at some distance from the town; he built a fortress on it and garrisoned it with 300 men. Raised by the suppression of their piracy, the Algerians were soon tired of this state of affairs and tried to free themselves from the Spanish yoke. Profiting by the agitation caused all over the Barbary States by the news of the death of Ferdinand the Catholic, they persuaded Sulīm al-Tāmī to send a deputation to the Turkish corsair 'Arrāji, who since 1513 had been master of Algiceti and solicited his help. 'Arrāji went to Algiers and was received as a liberator, but he was powerless against the Peñón. He rid himself of Sulīm al-Tāmī by murder and had himself proclaimed Sultān by his own soldiers. The Algerians then came to terms with the Thulābi and the Spaniards to expel the Turks; but their conspiracy was discovered, the leaders of the plot were arrested and beheaded, and those who were under suspicion and the discontented were thrown into prison and executed. In that way all desire of resistance was broken; and 'Arrāji remained master of Algiers. In vain the Spaniards attempted to take the place from him. The expeditions against Algiers conducted by Don Diego de Vera (1516) and by Don Lipo de Mendoza (1519) both ended in disaster. The Turkish power however could not be considered solidly established as long as the Peñón remained in the possession of the Christians. The fall of the Spanish fortress was long delayed, in consequence of 'Arrāji's death and the subsequent difficulties which his brother and successor Khālīf al-Dīn had to face at the beginning of his reign. But in 1529 Khālīf al-Dīn had at last vanquished all his adversaries; Algiers, from whence the Kābyley had expelled him five years before, had received him again; and now he was resolved to put an end to the Spanish possession. He attacked the Peñón at the beginning of May 1529. The governor Don Martín de Vargas had neither received victuals nor reinforcements from Spain. He nevertheless endured the cannonade for twenty-two days. At last, on May 27th 1529, the fortress was stormed, and Vargas saw himself obliged to surrender, having only twenty men left who were able to fight. He was conducted to death at Khālīf al-Dīn's command, and the Peñón was razed to the ground and part of its building-materials were employed to construct a connecting dike between the inlets of the roadstead. In that way the mole was built, which at the present day is still called the mole of Khālīf al-Dīn, and which, after having been completed by a perpendicular mound, protected the harbour against the north and north-west winds, afforded easy shelter to the Algerian vessels in winter-time, so that they need not fear tempests or attacks from the Christians. Batteries planted on the sea-front and a wall enclosing the town on the land-side combined to make the place almost impregnable. All these works of fortification were commenced by Khālīf al-Dīn and continued by the Beylerbeys, his successors.

The installation of the Turks at Algiers was a permanent menace to the Christian nations. Charles V, therefore, undertook to crush their power. Already in 1535 he had conquered Tunis and subjected it to the rule of a sovereign who owed allegiance to Spain; he then contemplated achieving this work by the occupation of Algiers. After long negotiations with certain native chieftains and Khālīf al-Dīn himself, he crossed to Africa in September 1541. The expedition which the emperor conducted personally, comprised a fleet manned by 12,530 sailors under the command of Andrè Dorin, and an army of 24,000 soldiers. Charles V was no more fortunate than Vera and Monsada had been before him. He disembarked on October 23rd at the mouth of the Hartafl and, at first succeeded in ejecting a lodgment on the height of the Kubbat al-Sabīlī, which commanded the town. But in the night of August 24th the troops, while exposed to a violent storm, had to endure a very vigorous sally of the besieged. They were thrown into confusion, and the disaster would perhaps have been complete but for the courage of the knights of Malta, who repelled the assailants into the town, where Hassan Agha had the gates shut with all possible haste. One of the knights, Savignac, thrust his hand into the face of his lieutenant 'Arrāji. A tempest which rose during that same
night and destroyed 140 ships, deprived the army of provision, and made retreat inevitable. The emperor regained Cape Matmoa with great difficulty and at the expense of unheard-of hardships. Thence he embarked the remains of his army. This expedition, which was to bring about the destruction of Algiers, proved in the end an advantage to the Barbary corsairs, who made an immense booty and henceforth believed themselves invincible.

From that moment the Algerines could indulge in "piracy to their hearts' content; they continued to do so until 1830. But the free-booting had gradually changed its original character: it was no longer a mode of warfare against the infidels; it had degenerated into a lucrative industry and become the only occupation of the Algerines. It enriched the government, which received part of the booty, the private persons, who went into partnership to equip vessels, the whole population also, which profited by the liberality of fortunate corsairs and ship-owners. It attracted to Algiers adventurers from all countries, most of them of Christian origin, by the hope of "captains", that is, the reward that might satisfy their desire of rapine or their longing for adventures. The excess indulged in by the corsairs, the outrages committed against Christian sailors, the ignoring of the treaties concluded with the European states, inevitably provoked the efforts to make reprisals, which, however, were quite inoffensive to the town of Algiers itself. The brave attempt of a Spanish sailor, Don Juan Guacon, to penetrate into Algiers, deliver the captives and put the corsair ships on fire, unfortunately miscarried (1567). In vain the town was successively bombarded by the English (1622, 1655, 1672) and the Danes (1770). As France, because of its geographical situation and the importance of its commerce in the Levant, was especially interested in the maintenance of free navigation, it made repeated attempts to chastise the insolent Algerines. The French squadron commanded the mole in vain in 1661 and 1665; Duquesne conducted two naval expeditions against Algiers in 1682 and 1683. A first bombardment, lasting from August 20th till September 20th 1682, laid 56 houses in ruins and killed 500 inhabitants; a second (June-July 1683) caused heavy material damage, but elicited a riot, in which the French residents were massacred, among others the convertized Alger, who was supposed to have connived at the murder of a cannon. A third one, conducted by d’Estrees (1683) proved even more disastrous to the Algerines, and compelled them to sue for peace. But too much money and too many lives were wasted on these expeditions to repeat them very often. In the 18th century, whenever France had to complain of the corsars, it restricted itself to that account to simple naval demonstrations. Spain, on the other hand, having received a declaration of war from the day Muhammad II. Ogman (1773), attempted an act of violence against Algiers. A fleet of 20 men-of-war and 24 bomb-ketches, and an army of 35,000 men, were placed under the command of admiral Don Pedro Castro and general O'Reilly. The Spanish troops disembarked near the mouth of the Harthagh on July 8th 1773, but being surrounded by the enemy, who came to meet them, being commanded incautiously, they had to retreat on the following day, with a loss of 2800 men. A successful bombardment, which the Spanish admiral Don Angelo Baca did directed against Algiers in 1783, was too little compensated. The piracy experienced a momentary revival, owing to the war of the Revolution and the Empire, which turned the attention of the commission's minds into a different direction. After 1815, however, the European powers seemed determined to put an end to this intolerable state of affairs. Lord Esmouth, who, on May 15th 1816, had been to signify to the day the decisions of the congress of Vienna regarding the abolition of slavery, having met with insurmountable at Algiers, the English government, supported by Russia's opinion, resolved to revenge this ingratitude. A fleet of 32 sail under the command of Lord Esmouth, who was joined by the Dutch admiral van Cappellen, appeared before Algiers, penetrated into the harbour under the shelter of the white flag, and opened fire upon the town. Five hundred Turks were killed, the batteries on the sea-front destroyed, and a thousand inhabitants wounded. But the Algerines defended themselves energetically on the squadron and the town and lost a loss of 883 men (August 27th 1816). Only slight damage was caused to the place by a second bombardment, which admiral Neil conducted in June 1825, after a difference which had arisen between Dey Hassen and the English government. Algiers was evidently able to resist successfully an exclusively maritime attack. Consequently the French government, when resolved, after a fruitless blockade of three years, to revenge the insult offered by the day to consul Derval, turned to account the ideas suggested by commander Boutein of the corps of military engineers. This officer, who in 1808 had been commissioned by Napoleon to reconnoitre the defensive works of Algiers, suggested that the attack should be made from the land side, and that all directed against the Emperor's fort, from whence one could command the town. This plan, revised, and completed by the French general staff, was adopted and carried out. The French expeditionary corps landed at Sidi Ferjnah, 14 miles west of Algiers, on June 14th 1830, defeated on the 19th the army of the day on the plateau of Staubell, and appeared on the 20th in front of the Emperor's fort. On the fourth of July, at day-break, the French batteries opened fire, and after a few hours' battle, the fort, partly dismantled and left by its defenders, was occupied by the assailants. The day after, Hassen signed the terms of capitulation drawn up by the commander-in-chief, and the latter entered Algiers at once.

The establishment and the persistence of the Turkish domination of Algiers one of the most original towns in the Mediterranean world. The small Bazar, or market-place, became a prosperous and populous town. Turkish Algiers extended on the rocky slopes that descend from the Kasba to the bench. Hadda, who has given a detailed description of Turkish Algiers, compares its circuit to a cross-bow, the walls constituting the bow and the sea-shore the string. The perimeter of the town, measured along the external walls, was about 10 170 ft. The defensive works, commenced by their al-Din and continued by his successors afforded absolute security to Algiers. This defensive system consisted of a wall, of the Kasba, and of a certain number of forts and batteries. The wall was about 36 to 42 ft high, surrounded by a ditch and flanked with towers.
It had five gates: the sea-gate and the fishery-gate on the shore of the harbour; the gate of Bab 'Azzīn on the southern side of the town, near which the executions took place; the gate of Bab al-Wezīn on the north-side, where Christians and Jews were guil to death; and the New Gate on the southwestern side, through which the road passed which led to the Emperor's fort. The Kasba, built on the highest point of the town, had replaced since 1556 the ancient Berber citadel, which had occupied a slightly lower elevation. The Kasba became the residence of the sultans; the seat of his predecessors, which was situated in the lower town and consequently exposed to a cavo de mala in the janizaries. The Kasba comprised barracks and arsenals, and, besides, the treasury and private appartments of the sovereign. Outside the town, on a height which even commanded the Kasba, rose the Emperor's fort (Turk, Suljûq Kâşî; Arab. Barid al-Tawns), built by Hasan Agha on the place once occupied by the camp of Charles V. The sea-front was protected by the New Fort, the fort Bab al-Wezīn, the fort Bab 'Azzīn and the batteries on the mole, which, in the 18th century after O'Reilly's expedition, and again in the 19th after the bombardment by Lord Exmouth, were reinforced with new armament, amounting to no less than 150 pieces of large calibre.

Within the town extended on the slope of the hill. In its highest part, the "Lubiet" as it is still called by the natives, the white-washed houses supported by wooden arches stood closely pressed together, the upper floors projecting the one over the other so as almost to meet at the top. Steep lanes with flights of steep, darkened by the vaults, mostly too narrow for two men to pass without pressing their backs against the wall, wound up the slopes. The lower part, traversed by the only street deserving of that name, the connexion between the gates of Bab al-Wezīn and Bab ar-Rūr, which since the close of the 16th century, served as the favourite residence of the reis or corsair captains. Their sumptuous dwellings, clustered near the sea, were peopled with their crews; they guarded the harbour and therein was the mole, so that this whole quarter seemed no less than their arsenal, in which they felt safe from a coup de main of the soldiery (de Grammont, Hist. d'Alger sous la domination française, p. 187). There rose the palaces of the most famous reis of the 17th century, such as Mûzî Arrouzi, Sulmûn Riûbî, Mâsûlul Riûbî, 'Arabadjî, 'Ali Ricenia, there also stood the mosques, on the building of which these adventurers had spent part of their wealth. Religious edifices were indeed very numerous in ancient Algiers. Towards the end of the 16th century it comprised 100 mosques, chapels and ma'âtînas. On the eve of the French conquest, one counted 13 large mosques, 100 small ones, 27 chapels and 5 ma'âtînas. The majority of these were certainly of modest dimensions, and only of slight artistic interest. The most noteworthy besides the Great Mosque, which dated from the Berber period, were the new Mesquée (now called Mosquée de la Pècherie), built in 1660 for the Turks belonging to the Hanafite rite; the Mosqué de la Kédaw, ornamented with pcelain tiles, and the Mosquée de Mero Mort, the Mosquée of the Andalusians, built in 1623 by the Spanish refugees; the Zawîya of the Shâriffî, erected in the time of Rey Muhammad Bandi Kháq of 17th century, etc. Public buildings were few in number. One need only mention the Ijazís, the assemblage of palaces and barracks, the seven large "Caservías" or barracks of the janizaries, and the bag'nís where the slaves were detained. But a great many private houses hid behind their bare façades an elegant or sumptuous decoration; pieten with finely sculptured marble colonnades all round, pavellings of cedar-wood, revetments of Iznick, and especially Dutch faience, furniture of which the separate pieces were either of European make or had been fabricated by native artisans in imitation of European models (See G. Margües, L'Exposition d'art mauresque, in the Revue africaine 3rd and 4th quarters 1905).

The population of Algiers varied perceptibly during the three centuries of Turkish dominion. Haidé, whose work appeared in 1612, estimated the number of houses and inhabitants at 12,000 and 60,000. In 1634, when the piracy flourished more than ever, 15,000 houses and 100,000 inhabitants were counted by Father Dau. The decay began with the decrease of the piracy. In 1789, Vincent de Paradis estimated the population at 50,000; which number had dwindled down to 30,000 in 1830. This population consisted of various elements, which can be arranged into three groups: Turks, Moors, and Jews. The Turks formed a very close aristocracy. They had for the greater part come from Asia Minor, and enlisted in the ranks of the Yolrashe. The regulations, to which this army was subjected, allowed the Yolrashe to aspire to the highest degree, that of agha, and even to the highest civil functions. The Turks, no matter though they were simple janizaries, were saluted by the title of "Effendi", as "great and magnificent signors", and formed the upper ten at Algiers. Even after the militia had lost its political importance, its members did not lose that arrogance in the Lower Town amongst the married women of the country, but the children born from such unions, the Kalâglûs, were kept apart. Since the close of the 16th century they had been excluded from public employments, and in spite of their revolts, of which that which broke out in 1663 was especially dangerous, they never succeeded in getting this interdict abolished.

The Turks consequently always remained in a minority in the capital, as well as in the Regency itself. Their number may be estimated as 10,000 in the time of Haidés at Dau, at 30,000 under the Beylerbeyi, at 20,000 in 1643, at 50,000 in 1759. In 1830 they numbered 4000. Immediately after the conquest General de Bournon decided that the unmarried janizaries should be expelled and conducted to Asia, a measure which soon afterwards was extended to all the members of the militia. Besides the Turks, mention should be made of the renegades of European origin, who supplied the Algerian navy with engineers, artillerymen, pilots and some of its most illustrious escraris. Their number kept on decreasing at the same rate as the piracy became more difficult and less lucrative in consequence of the cruises and naval demonstrations of the European powers. From 20,000 in Haidés time it dwindled to 300 or 500 at the close of the 18th century.

The Moors formed a large majority amongst the citizens of Algiers. Some were descended from
the ancient inhabitants of Algiers, others had come from abroad and, since the Turkish epoch, settled in the town, such as Andalusians expelled from Spain by the Christian persecution, European adventurers, Koglouis, etc. Excluded from all naval and military affairs, except from military service, they did not offer any resistance to the Turkish rule, and remained indifferent spectators at the tragedies, which were performed on the stage of Algiers. The rich among them restricted their occupations to taking their share of the gains which the piracy procured, by contributing with their money to the equipment of the ships and by speculating on the sale of the booty and the slaves; the poor did nothing whatever, although they also derived enjoyment from the general affluence. This Moorish element of the population supplied the tradespeople and the craftsmen, who were incorporated in various guilds under the direction of a syndic or axis. Some natives from the inland had also settled down in Algiers. Kabyle, strictly watched by the Turkish authorities, were handicraftsmen and day-labourers; Libyans earned a living as carriers, Makhtites as bakers. Each of these groups of Berbers formed a small community governed by an axis, who was responsible for their orderly behaviour. The Moors numbered 18,000 (the Koglouis included) in the year 1830; the negroes 2,000; the natives of Berber origin 1,000.

The Jews occupied a place which grew more and more important in Algerian life. The small number of native Jews had since the 15th century been joined by their co-religionists from Spain. The first settlement of the latter took place about 1391, under the rabbi Duran and Barfat, but the great Exodus was accomplished in the 16th century. Khair al-Din allowed the Jews to take domicile in Algiers, but he limited the number of shops they might open, and compelled them to pay a poll-tax. In spite of all sorts of vexations with which they were plagued by Turks and Moors, such as the coercion to wear a special costume, in spite even of the enormous fines which were inflicted upon them repeatedly, their number increased rapidly. According to Halévy only 150 Jewish families were living in Algiers at the end of the 16th century; in 1634 Father Dan estimated the number of Jews at 10,000; in 1725 Langier de Tassy at 15,000, certainly not without some exaggeration. About that time a very sharp distinction began to establish itself between the "indigenous Jews", who were always miserable and badly treated, and the "Frankish Jews" of Italian origin, especially from Leghorn. Frowning in their quality of foreigners, by the regime of the "Capitulations" and the protection of the French consul, and consequently exempt from the vexations which harassed their indigenous fellow-believers, they grew rich by their commerce with Europe and by the exploitation of monopolies, which the dyes had reserved shrewdly for themselves. The most influential amongst them in the 18th century, such as Solomon Jacinto (d. 1735) and especially I. B. and the Bunsachs, have become the bankers of the days and the official intermediaries between the Regency and the European powers, played a considerable, sometimes even preponderant, part in the Algerian affairs. For twenty-five years (1780-1805) Néphallu Bunsach exercised his power in making and unmaking the boys and the days, had the disposal of the resources of the country, in short, conducted the domestic and foreign politics of the Regency to the advantage of his own interests. This excessive power, however, brought on its own reaction. The murder of Néphallu Bunsach, "the king of Algiers", by a Janissary (1805) was followed by a bloody riot. The wealthiest Jews were massacred or banished, their shops plundered, their property confiscated. The Jewish "nation" never recovered from this disaster. Reduced to 4,000 individuals (Römer) it endured the Turkish yoke with difficulty. They welcomed on that account the fall of Hussein with the greatest satisfaction, and aided, without any opposition, with the conquerors.

The Europeans in Algiers were represented by the slaves and the free tradespeople. The former had fallen into the hands of the corsairs along with their prizes made at sea, or on their razzias along the Mediterranean coast, especially on those of Spain, Italy, Corfu and Sardinia. Part of the slaves formed the share due to the "beylik"; the rest were sold in the highest bidder in the Nadżidet. The captives, according to the will of their masters, were either set to work in the house, or employed in the town itself, or else in the gardens outside the walls; they were also compelled to row on the galleys for a fixed number of days. At night they were shut up in special establishments, belonging to the government, or to private persons, which were known by the name of bagnios. The condition of these captives was less miserable than has been asserted. Except on certain days when a sort of janizaries or the appearance of a Christian squadron aroused the fanaticism of the Mussulmans, their lives were perfectly safe. The bagnios were even provided with a chapel with officiating priests, with an infirmary and a tavern. But the slaves could not recover their liberty, except when they were either ransomed by their families with the help of ecclesiastics such as Trinitarians, Redemptorists and Lazarites, who devoted themselves to that mission, or released in consequence of diplomatic negotiations. The number of slaves varied naturally according to the more or less flourishing condition of the piracy. It reached its maximum in the first half of the 18th century: 25,000 captives, according to Den, 35,000 according to Gramayo, peopled the Algerian bagnios at that period. These figures went down during the following century. In 1740 only 1,442 slaves remained, in 1763 there were no more than 3062; in 1769, 1800; in 1813, 1869; in 1816, finally, 1200, who were released after the successful naval expedition of Lord Exmouth.

Europeans, who enjoyed unrestricted liberty, were always few in number, as Algiers never had a commercial importance comparable to that of the other Barbary towns, least of all to that of the Levant ports. The corsairs, amongst whom the councils of France and England disputed between themselves for pre-eminence, and the employees at their offices, together with a few merchants, constituted a small colony, of a hundred people at the most. Algiers during the Turkish epoch was governed by a separate administration, placed under the supervision of the "Naseir al-Din", minister of finance of the Regency. The various ethnic groups (negroes, Makhtites, etc.) and the different trades formed.
several corporations ruled by amirs, the Jews constituted a nation governed by a chosen leader. All these amirs were subject again to the khadij al-mamur, the warden of the markets was the task of the mudhif, that of the streets in the day-time of the kasha (from F. késka) and during the night of the agha l-khulaf, who must always be a Turk. The levée was charged with the inspection of the baths and houses of ill fame. The amirs l-khila had to keep the walls in repair and to see that their foundations worked satisfactorily. This administration system answered its purpose and, according to all travellers who have visited Turkish Algiers, secured absolute safety. It disappeared along with the Turkish domination.

Since 1830, Algiers has witnessed incessant modifications. It would be transgressing the limits of this Islamic encyclopaedia to give a detailed account of them and describe the European city, which gradually supplanted Berber and Turkish laws. A few facts must be stated here: First of all the increase of the population, which, according to the census of 1901, had then risen to 138,000 inhabitants, and to 144,000 according to the census of 1906, of which only the rough estimate was known at the time of the composition of this article. The population of modern Algiers is just as composite as that of ancient Algiers. But the European elements have supplanted those of indigenous origin, as may appear from the figures of the census of 1901: 69,000 Frenchmen, 31,750 naturalised Jews, 28,250 foreigners, for the greater part Spaniards. Then the development of the harbour deserves notice. The ancient basin of the port, where the corsairs lay thronged side by side, was enlarged by the continuation of the mole of El-Harf Al-Din and the construction of a new pier thrown into the sea from the fort of Bab Ar-Rah, forming a vast basin of 237 acres where ships of the heaviest draught can anchor. The continuous progress of the traffic (an aggregate tonnage of 6,000,000 in 1904) has even rendered it necessary to plan new works which are in course of construction. Finally the territorial extension of the modern town must not be passed over in silence. A long time ago it was forecasted, the limits of Turkish Algiers, its buildings and those of the suburbs Hnéma Dey, Mergaz, Bab el-Wad, and Saint-Engin extending over an average length of 7.5 miles.

This transformation was not carried out without a profound alteration of the general aspect and originality of ancient Algiers. In the very first days after the conquest it appeared necessary to create ways of communication, to procure barracks for the troops and offices for the various services of administration, all of which could not be achieved without the destruction of private houses and religious buildings. The Djemna was demolished by stone by stone and disappeared altogether in 1856. Of the palaces it enclosed within its wall only the Dhr Rint el-Sultan exist, now used as the archbishop's palace. The Mosque of the Kéchwa was allowed to fall into ruins from 1845 till 1860 and yielded its place in the Catholic cathedral. The mosque of al-Sajiyé was pulled down, that of Mené Morto transformed to a church. Others were turned into barracks or military depots. Of the 176 places of worship, which were found in Algiers in 1830, only 48 remained in 1863 (9 large mosques, 19 small ones, 20 chapels and zawiya). Amongst the Moslem temples that are still in existence, only those in the area of any archaeological and artistic interest: the Great Mosque, with its portico constructed with the columns from the mosque al-Sajiyé; the "Mosquée de la Fédération", constructed in 1660 on a plan in the shape of a cross like the Byzantine churches in Constantinople; and finally the mosque of Sidi Abd al-Rahman al-Tahdité, erected in 1696 by the shey al-Hadj Ahmed on the spot of a more ancient building. The Turkish fortifications were for the greater part demolished and replaced by a modern rampart, which now is being pulled down. The Kasba contains only a few traces of its former state (vaulted rooms, the gate, a fountain, the so-called pavilion of the fan stroke, and the mosque). The batteries and the forts on the sea-front have also disappeared under the demolishers' hands. The town itself has been almost completely modernised, thanks to the European influence, thorough and transverse roads crossing the high town which have deprived it of its originality. These acts of Vandalism, explicable in the early days of the conquest, when a safe shelter had to be secured to the European population within the ramparts, were no longer justifiable after the extension of the town towards the north and the south. European life is gradually moving to these new quarters. The high town, on the other hand, has remained the centre of Moslem life. In its narrow and dark streets the indigenous population is crowded together, exercising their small native trades and crafts. It seems that enlightened minds have realised the necessity of preserving that part of the town from utter ruin, although they have arrived rather late at this conclusion. A society called "Society of old Algiers" was founded for that purpose in 1905, which has itself the task of tracing and preserving what is still left of Moslem Algiers.

Not satisfied with being the political capital of Algeria, Algiers has also been striving of late years to become a centre of intellectual life and of Moslem learning. A law of 20 December 1879 has organised four schools for higher education (law, medicine, science and letters), which together constitute a theoretical university, numbering, in 1904, 916 pupils and auditors. Although the name general education, as the Universities of the metropolitan supply, it is also taught in the schools of Algiers, still the activity and the researches of the latter tend especially towards African questions. Oriental studies occupy an important place at the Law school and particularly at the school of Letters, which conducts a thorough investigation concerning the literature, the language, the folklore, the ethnography and the civilisation of northern Africa. There is a professorship of Moslem law at the first of these schools, and, at the second one, others of Arabic, Persian and Berber languages and literature, of Moslem civilization, of Egyptology, and African history. The work which has been accomplished is already considerable (see Douarre, L'œuvre de l'Ecole des Lettres d'Alger; Revue Algérienne 37th and 38th Quarters 1905). Various learned societies contribute to the researches which have been undertaken since 1830 not only among the past and the present state of northern Africa, but in the first place the Historical Society, which in
its paper, the *Revue Africaine*, since 1856 has published a great many valuable articles and precious documents about the history of Africa. The Geographical Society has organised an historical and archaeological section, and prints in its *Bulletin* not only studies on the geography but also on the history and the civilisation of the Islamic world. Superinsect Moslem education is finally given in the mission schools, the *Abbâya* placed under the patronage of the *Abbâ* Abû al-Rahman. Moslem theology and law, together with some rudimentary knowledge of European sciences, are taught there to the natives, amongst whom the Musulmans, employed in the legal and ecclesiastical professions, are recruited (kâfîls, *âdit*, imams etc.). The National Library possesses 2000 Arabi, Turkish and Berber manuscripts. It may be added that, apart from its efforts to maintain Moslem culture at its height, the French government also endeavours to develop artistic taste amongst the natives, and to revive the local industries. A section of modern art has been organised at the Musapha Museum, in 1903, and encouragement has been given to professional schools, where the manufacture of carpets and embroidery is practised.


(G. Vever.)

**ALGÉRIE (English: Algeria)** is a possession of France in northern Africa, bounded on the north by the Mediterranean Sea, on the east by the Sahara, on the west by Morocco. It is situated between 36° and 37° N. lat. and 6° E. long. and 5° W. long. (meridian of Paris).

**a. Geography.**

Algeria occupies the central part of the Maghreb or Barbary. It is a country of varied relief, which is formed by a compact mass of highlands, separated from the Mediterranean littoral on the one side and the desert of the Sahara on the other by two mountainous borders, the Tell Atlas and the Anti-Atlas. In western Algeria, in the province of Oran, these outer borders are about 250 miles distant from each other, but, owing to the inclination of the Sahara Atlas from south-west to north-east, they converge gradually, until finally they meet in eastern Algeria, in the province of Constantine. The northern mountains, towards the side of the sea, generally descend by abrupt slopes, rarely indented by valleys, thereby isolating the coast region from the inland. The slopes of southern Algeria, on the contrary, slope down very gently towards the Sahara, their different groups being divided from one another by large plateaux, which facilitate the communication between Algeria and the Sahara. Being placed between the Mediterranean and the desert, between a focus of evaporation and a focus of heat, Algeria is contested between contrasting climatic influences, which together form various combinations, according to the proximity or the remoteness of the sea, the elevation, and the orientation, so that adjacent regions are often subject to largely different systems, constituting a great variety of "local climates" rather than an Algerian climate. General phenomena are — the predominance of rains in winter, the irregularity of their fall, their progressive diminution from north to south and, at least as far as the littoral is concerned, their augmentation from west to east (Nemours 468 milluremeters — la Celle 860 millennium). The climate, no less than the relief, does not favour the existence of regular rivers of considerable length and with a regular water supply. In most cases the Algerian wâw appear under the aspect of stony or sandy beds with low banks, and are dry for one half of the year, but after showers or thunder-storms are transformed into destructive torrents. Not one of them is navigable; some are or may be utilised for irrigation by the construction of barrages on the spot where they leave the mountains. Only the Tafna, the Macta (formed by the confluence of the Sinzag and the Harra), the Chulif, the Seboue (Sâboue), the Wâd Sahel, the Wâd el-Kebir, the Seybouse, the Medjerda and its tributary the Wâd Mellieh have a permanent course, and the lower course of the two last ones does not even belong to Algeria.

The variety of elevations and depressions affords a means of dividing Algeria into a certain number of longitudinal zones, parallel to the sea, each of which possesses sufficiently sharp characteristics. The coast zone constituting itself an outer and an inner mountain border, which are separated from each other by valleys or tablelands. The external zone is covered by masses of an elevation ranging between 1300 and 6500 ft., of which the extreme spur project themselves straight on the littoral. Such are, from west to east, the massif of the Trana culminating in the Filhasouane or, more exactly, Fellahane (5796 ft.), the Sahel of Oran and that of Mostaganem, the Sahara, the Zarkana dominating the town of Minlat (5026 and 5183 ft.), the Atlas of Bled culminating in the Abd el-Kader (5339 ft.) and the Mouzna (5262 ft.), the massif of Great Kabylie and the Djurdjura with the Aouknas (7546 ft.) and the Lalla Khedidja (7572 ft.) (see Kabylie), the Baboro culminating in the Harab (6573 ft.), the Sahel of Collo and that of Tafna (5350 ft.). The°shore being almost immediately dominated by the mountains, it is very difficult for ships to approach it. They can only find shelter in deep crescent-shaped bays (Bay of Bensa, of Philippeville, of Bougie, of Aigles, of Arrue, of Mars el-Kahir). The coast lends itself badly to maritime activity, and the construction of the ports has required considerable works. — The
second mountain-range is formed by the mountains of Tlemcen, from whence a great many waters take their source, to which the vegetation all around the town of Tlemcen owes its continual freshness. These mountains are the Tessaouis and the Beni Chegran, the massif of the Ouatenss (6345 ft), the Djae of Amsale (5943 ft), the Bihans, traversed by the route from Algiers to Constantine through the pass of the Iron Gates, the mountains of Constantine, the Maniad, and the Kirta (Kirkis). Between the two bordering mountain-ranges, river valleys (Chelif, Wej Sahel, Seybouse) and plains alternate. Some of those plains are low and often swampy, such as the plain of the Sitif, of the Mitidja and the plain of Bona. Others are higher and more elevated, such as the plains of Tlemcen, of Mascara, of the Arelsa ('Arelis), of the Medjane, and of Séfif. The Tell as a whole may be considered a cultivated region. On the littoral market-gardens and nurseries flourish, owing to the relatively abundant rains and the generally mild temperature; in the interior, the basin-shaped plains, collecting the waters from the mountains, offer a good soil for the cultivation of corn. The mountains, although too often bare, are frequently covered by thick cypress-wood. In Kabylia, especially in the massifs of the littoral, they are overgrown by woods of cork oaks and green oaks; in some places, amongst others in the Atlas of Bilida and at Temiet al-Had (Téniayt el-Ajdel) some cedar plantations can be found. These natural conditions account for the fairly dense groups of population in the Tell. There are to be found the principal town-like agglomerations: Oran, Mostaganem, Téba, Cherchell, Algiers, Dellys, Bougie, Philippeville, Collo and Bona on the Coast; Tlemcen, Sidi bel Abbes, Mascara, Miliana, Médéa, Blida, Aumale, Séfif and Constantine in the interior country. The Tell is also, pre-eminent, and apart from Kabylie, the domain of European colonization, which prevails in the environs of Oran, in the plains of the Sitif, of Mascara, of the Mitidja and of Bona, and shares with the natives the valley of the Chelif and the high plains of the province of Constantine. The surface of the Tell is estimated at about 54,000 square miles. The Region of the High Plateaux, which with greater exactitude should be called the "Region of the high interior plains," extends between the Tell Atlas and the Sahara Atlas. It is the very heart of Algeria. It comprises a series of plains with central depression, decreasing in height from west to east. The high plateaux of Oran maintain an average elevation of 3280 ft; the region of the Zahres is not higher than about 2625 ft; the Hodna sinks down to 1300 ft. Between the Hodna and Tébessa, the country is proved by secondary mountain-chains isolating plains of somewhat narrow confines from one another. The aspect of these plateaux is greatly different from that afforded by the Tell. They are vast spaces where nothing arrests the eye, without a stone, without a rock, without a tree, there are neither valleys nor hills, only slight undulations" (A. Bernard and Lagroix, "Évolution du nomadisme", p. 19). This is the southern border of this second cone. It appears as a series of narrow hill-crests, surrounding the neighbouring regions by about 1000 ft, and separated from one another by undulated plains. Even in the most hilly parts such as the Azir, it does not lose the aspect of a table-land [See A. Bernard]. One distinguishes three principal ranges: the mountains of Fignon and the mountains of the Beni (Djebel Mezzer 6500 ft) — the Djebel 'Amur, flanked by the Kiell (5600 ft) on the west side and on the east side by the Bit Kahl (Ahil Kahl) — and the mountains of the Wad Nahl and the Azir. The Sahara Atlas does not constitute an uninterrupted barrier. Large openings between the various masses, facilitating the relations between the Sahara and the plateaux, and allowing the desert to make its influence felt a long way north. The region of Bôila Sanda, for example, with its dunes and its oasis, seems just an annex of the Sahara. Being isolated from the sea by the Tell Atlas, the plateaux are a region of moderate rainfall (0.60 millimetre a year). The waters, which do not flow towards the sea, are lost in depressions called chotts ('gnejf), channels which are filled with a muddy salty water, and in summer are desiccated and covered with a crust of salt. The most important of these depressions are the Chott el-Jarbi and Chergul (Chargul or 'gnejf), the Zahres, the Hodna, and the Gourara of the Tarf. The climate is one of extremes, the differences of temperature between day and night and between the seasons being considerable. However annoying this climate may be, it is not unhealthy. The plateaux, dry and barren as they are, are not fit for the cultivation of cereals, not even in the best favoured parts near the border of the Tell (plateaux of the Sermon). They are nothing but steppes, which in the spring are covered by an ephemeral herbaceous vegetation, and also by perennial plants capable of resisting the drought, the all in flinty plains, the extremities or its in the depressions, the ashes on the sands. The arboreal vegetation is only found in the lower grounds, the dais or beds of the wadis where some traces of humidity remain. Owing to its height the Sahara Atlas possesses some masses wooded by junipers, thujas, Aleppo pines, and, in the Azir, by cedars. The valleys of the Djebel 'Amur give shelter to some pasture and some arable fields of only limited extent. Under these conditions the region of the plateaux is neither fit for European colonization nor even for the establishment of native settlers. It is a region especially favourable to cattle-breeding, although the breeding of big cattle is hampered by the scarcity of water. But the sheep adapts itself very well to the sparse vegetation of the steppes. Ever since the remotest antiquity (42 000 square miles of the plateaux have been the scene of the wanderings of the nomads and their herds.

3. The Sahara. The Sahara is in all respects a distinct region, no less vast than Algeria proper. A considerable part of the Sahara, moreover, was disjoined from Algeria and received an organisation and a budget of its own, by the law of December 6th, 1902, which created the Territorial Councils. [See SAHARA.]

8. HISTORY.

During the first nine centuries of the Hijra (7th—10th centuries after Christ) the history of Algeria proper cannot easily be separated from that of northern Africa, and, for some periods, from that of Spain. The Muslim armies appeared
there for the first time in the second half of the 7th century after Christ, at the period of their establishment in Ifriqya. Their first expeditions are insufficiently known and bear a legendary character. This much may be ascertained that Qibla, having founded Kairawân in the year 80 (679), undertook to convert the Berbers in the west. His rival Abu l-Mu‘ammar, however, dispatched an agent to him of the government of Shattan, and is said to have himself advanced as far as the neighborhood of Tlemcen, to have defeated the confederacy of the Awdas, their chief Kasida, Qibla, having been taken into favor again and reappointed governor of Africa, advanced to the Atlantic, without venturing however into the Awdas (Auris) or attacking the towns on the coast occupied by the Byzantines. On his return he was surprised and killed at Teblida (65 = 665) [see: Qibla in MAP]. The Berbers took advantage of this disaster to recover their independence and abjure Islam, which they had been compelled to embrace. The indigent realm, however, which Kasida had founded, was only short-lived, although in the mountains of the Aurès resistance was continued under the leadership of the Kairuwa [see KAIRAWANE]. To triumph over this prophesies meant five years of hard struggle to the Arab general Kairuwa b. Sonfili, who at first had been defeated and expelled into the country of llara. In the meantime the last Byzantine places were conquered and, at the beginning of the 8th century after Christ Arabibian authority was acknowledged: all through the central Maghrib. The Christian and Jewish Berbers were converted to Islam, not so much because of religious conviction as in hope of the booty which was promised to them by the Arabivian governors, who enlisted them in their armies and led them on to the conquest of Spain.

Consequently the Arabivian conquest did not thoroughly modify the population; it simply introduced into the country a military aristocracy of comparatively few members, and propagated a new religion. The Arabivian power was at the mercy of the Islamized Berbers. They gave it a hard blow in the second half of the 8th century. Being expatriated, who had claimed the right to impose upon them the Kairuwa, as they did on the infidels, and being vexed by the pride of the Arabivian chiefs, they adopted eagerly the Kairuwa doctrines imported from the East. These doctrines appealed to their democratic instincts and their desire of vengeance. So they rose in arms against the Arabs. The insurrection began in 123 (740), in the neighborhood of Tangier, under the leadership of Majirn, and spread all over the Maghrib. It lasted until the close of the 8th century. Their victory over the Arabivian general Keltum at Bagdutra rendered the Berbers masters of the whole of minor Africa. The disorders, which accompanied in the East the accession of the Abbasid, restrained the suppression of the rebellion. Yazid b. Hātim, commissioned by Caliph al-Mansur, re-established Arabi authority at Kairawân and in Ifriqya; but not in the central Maghrib and the extreme Maghrib, where Berber states had been organized. The orders, who continued to the Sunnite doctrines, had founded a kingdom at Tlemcen; Abd al-Rahman b. Rustem, having been pro-

claimed imam by the Almoravides, had built the town of Taghdint (near the present town of Tiziouga), which was the capital of a state extending soon afterwards as far as Touggourt, Warzla and even Gafsa and the Neftah. Finally, in the last years of the 8th century, the caliph al-Mansur b. Abd Allah conquered the Awdas in 783 (808-809) and his son Idris b. Abd Allah founded the town of Fes and submitted the extreme Maghrib to his dominion. In spite of the rapid decayence of these various states, the Aghlabides, (descendants of Idris b. al-Aghlabi, to whom Caliph Hārid b. al-Rashid had entrusted the government of Africa), did not succeed in reconquering the central and western Maghrib, which remained in the power of the Berbers. They were only obeyed in Ifriqya and in the province of Constantine.

The Aghlabides disappeared in the 10th century, vanquished by the Fàtimides. The latter owed their victory to the Khurāsa Berbers, who had adopted the Sunnite doctrines preached by the da'i Abd Allah, who had given the name of Ubaidd Allah as their chief [See FáTIMIDAS, VAZIR ALI]. The last Aghlabide was expelled from Raqqada, the kingdom of Tamazight and of Sijillah, were overthrown, and the Aghlabides reduced to the condition of vassals. The remains of the Aghlabide tribes were transported to Lóris or emigrated towards the south [See ALBERA, WARDA, MELAD]. The Nekkaríshr Fàtimides, who, headed by Abd al-Yahiz, 'the man with the axe', had risen in arms, were exterminated (333-355=942-947). Profiting by these dimensions, the Usmayyids of Cordova had installed tributary principle at Tlemcen and at Tàizet. Successful expeditions enabled the Fàtimides to recover these countries and to subject the whole of the Maghrib down to the Atlantic. The Fàtimide Caliph al-Mansur, not being able to take the government of the central Maghrib into his own hands, entrusted it to the chieftains of the Şan Urda tribe, Ziri b. Mésa, whose son Bougaïri became the founder of Algers, Mèda and Miliana. But as the caliph lived away for twenty years in Cairo, where, after the conquest of Egypt in 355 (966), they had to fight against fresh disorders were enlarged. The governors left in charge of the Maghrib no longer acknowledged the authority of the Fàtimides, and made themselves independent. One of them, called Hamoud, founded a state extending from the sea to the Zèbè and from the Hodna to Tàizet. He built himself a capital, the Kafa, who reigned between Mala and farâl Rû Azzawi, which became one of the most precious towns of Africa. His successors had to sustain continual fights against the Zirides, the Hilçian Arabs and the Almoravides. Some of the Baní Hummed were princes of considerable importance, such as al-Nâṣir, who removed his residence from Kafa to Bougie and entertained friendly relations with Pope Gregory VII and the Italian sea-owners, and also his son al-Mansur (481-498=1085-1092), who succeeded in repelling the Moslem Almoravides, who had advanced as far as the neighborhood of Algiers [See HAMMAMET].

So, at the beginning of the 11th century, Algeria was entirely divided between Berber sovereigns, when the discord between the Ziride sultans of Ifriqya and the Fàtimides of Cairo brought on the Hilçian invasion [See HILÇIA]. After having
devastated Hukiyah, the Arabian troops penetrated into the Maghrib. Leaving aside the mountain masses and the towns of the Tell, which they were unable to capture from the Berbers, the invaders spread over the plateau and the plains of the inland. As they drove their cattle along with them, they destroyed all agriculture and substituted nomadism for settled life. The Alkabar reached the south of the Jbel and the limits of their movement were as far as the Jbel Amur, the Ghorius advanced into the eastern Zala and the Hodna, the Makri into the steppes of the province of Alger. The Berbers, at any rate part of them, sought a refuge in the mountain masses (Kabylia, Aurès), in the oases and in the Sahara (Mahd, Wadl (SAlt, Sáf), where they have succeeded in preserving their language and customs down to the present day. In the steppes and the plains, on the other hand, the Arabian and Berber elements pervaded each other, their mixture giving birth to new associations. Towards the close of the 12th century, the invasion proper had come to an end, although in migratory movements of the population its reaction made itself felt until the 14th century. By it the ethnography of Algeria was so profoundly changed, that, in the history of Algeria, the Hilal invasion may be looked upon as the first stage of a process of transformation which undoubtedly is not yet sufficiently known in its details. The Islamic, instinctive creative faculty, did no more than augment the disordered state of the country, by their brigandage, and by aiding the princes who disputed for the country amongst themselves, especially with the Zitides and the Hammadides. This inscrutable anarchy left the central Maghrib a ready prey to the new invaders from the west. The Almoravides, after having subjected the whole of Morocco, crossed the Muluya. Yüsuf b. Tashfin conquered Agadir (the ancient Tlemcen), founded Tagant (the present Tlemcen), and for a short time ruled the whole country as far as Algiers. But he did not succeed in maintaining his position [See ALMORAVIDES]. The Almohades were more successful. Abú al-Muhammād captured Algiers and Bougie without a blow (642 = 1242), however, in the Battle of Kallat, the Base of Almohad, in which the population was dispersed, put to flight the Hilianians in a four days' battle near Setif (Saf). and retook the ports, which, profiting by the prevailing disorders, the Christians of Sicily had occupied. After the conquest of Hukiyah, he ruled over the whole of Barbary from the Atlantic to the bay of Gabès [See ALMOHADES, AND ALMORAVIDES]. During the reign of his successors peace was disturbed by the enterprises of the Banu Ghaziya, who, by alliances, were descended from the Almoravides. The latter used, in conquering all the country between Bougie and Millián (580—582 = 1184—1186). After his death his brother Yahiya continued the hostilities until 633 (1235), with the support of the Hilianian lands. Being an indefatigable adventurer, one day victorious and the next defeated, but never despairing, he crossed the Maghrib in all directions from the coast to the Sahara. Algiers, Bougie, Constantine and even Jatké were taken and plundered.

In the course of that same period the dominion of the Almohades became dislocated. The governor of Hukiyah, Abú Zakariyya b. Hafiz, belonging to the family of the Almohades, proclaimed himself independent at Tunis (634 = 1236—1237) and founded the dynasty of the Hafsides. The Abul-alwâdides Berbers, repelled by the Hilia纳斯 from the Siber towards the north, established themselves at Tlemcen, where their chief Aghmar (b. Zayyān usurped the power, which after him passed into the hands of his descendants the Zayyânid. The Benet Martí, finally, occupied the valley of the Muluya, from whence they advanced towards the south. All three dynasties disputed for the central Maghrib amongst themselves. At first the Hafsides succeeded, during the reign of Abú Zakariyya, in subjecting the entire Maghrib as far as Tlemcen, but his successors could not even enforce obedience beyond Setif and Bougie. Eastern Algeria, moreover, was troubled by the rivalry of the Hafside princes, who several times founded ephemeral principalities at Constantine and at Bougie, and shook off the authority of the sovereign of Tunis. All through the 14th century, the Hafsides, Martíides and Zayyânides, warred amongst themselves, without one of the three dynasties being able to establish definite supremacy over the central Maghrib. The main events in the conflicts between the Zayyânides and the Martíides were the two sieges of Tlemcen (698—706 = 1299—1307), and 726—738 = 1327, and 1327, and 726—738, which undoubtedly is not yet sufficiently known in its details. The Hafside, Martíide and Zayyânid, was allowed the Martíides to advance victoriously across the whole of the central Maghrib and occupy Bougie, Constantine and even Tunis. But after the Arabs had deflected the Martíide Abú Iyana (Iyana) back from Sfax, the kingdom of Tlemcen was restored and experienced an epoch of glory and prosperity during the reign of Abú Hamîd II (q.v.; 760—792 = 1359—1389). After his death, however, it rapidly declined to complete ruin. Foreign wars and domestic struggles impaired its strength: the Hafside Abú Fāris conquered Tlemcen three times. A prince of the Zayyânides, Abú Zaim Muhammad, founded a state which comprised Tunis, Millián, Algiers and the Matala; his son Abú Mutawakkil succeeded in asserting himself at Tunis and in the valley of the Chellaf. The towns on the littoral, enriched by the rich Almohad, organized themselves into independent republics. Finally the Spaniards, at the instigation of Ximenez, set foot on Algerian ground, in order to continue in Africa the crusade which they had brought to an end in the Peninsula. They conquered Mars al-Kabir (1505), Oran (1509) and Bougie (1512). Algiers, which they kept in awe by the threatening canons of the fortress on the Peton, and Déllys and Tunis, offered submission and paid tribute. The same thing happened to the kingdom of Tunis, over which the Spaniards exercised a veritable sovereignty.

The arrival of the Turks stopped the progress of the Christian invasion and saved Islam in Africa. On the ruins of the small Berber state, which long anarchy had vacated, the Turks, by force of arms, established a Mussulman state, which comprised the whole of the central Maghrib. Its founders were 'Abd al-Ilid (q.v.) and Khair al-Dîn (q.v.), 'Arid laid the foundations of the Turkish power by conquering Algiers (1516), and it was afterwards his successful career came to an untimely end. Khair al-Dîn was more fortunate. By rendering homage for his state to the Ottoman
Fort and accepting the titles of pasha and beylerbey, he procured himself the moral support and the material means necessary for the success of his enterprises. In the period between 1518 and 1536 he made himself master of the whole of the town on the coast and in the Celil (Bona, Cottès, Constantine), comprised part of Kabylie, to pay tribute to him; and, by the capture and demolition of the Peisem (1529) secured a definite possession of Algiers. The beylerbey who came after him, and whose lieutenant continued his work. They repelled the attacks of the Spaniards, who attempted a renewal of hostilities (discommutation of Charles V before Algiers 1541), and captured all the places possessed by them, with the sole exception of Oran. This town was to remain in the power of the Spaniards until 1707, when it was retaken in 1732, and abandoned it in 1789. In the west, the successors of Kheir-ed-Din conquered the kingdom of Tlemcen and razed it to the ground, as had the Sa'dian Sheriffs, who contested that region. Salih Ra's eventually occupied Fes (1553) and re-establish a descendant of the Marinides on his throne; Hussein Pasha and after him 'Ubayd 'Ali extended his dominions even into the environs of the Moroccan capital. In the east the Turks established their dominions in the western province of Constantine. At the close of the 16th century the "Regency" of Algiers had reached the limits which it maintained until 1530. The western frontier, however, was the scene of sharp conflicts between the Turks and the Moroccans. Twice, in 1601 and in 1703, Mulli Ismail attempted, although without success, to take the region of Tlemcen from the Turks. His successes had recourse to stratagem and diplomacy to weaken the power of their adversaries; they gave encouragement and subsides to the marabouts and the fraternities which were hostile to the Turks, such as the Darqawia and the Tijanists, and their intrigues were privy to the revolts which disturbed western Algeria at the end of the 18th and the beginning of the 19th century. On the east side the Turks of Algiers were in conflict, during the 18th century, by the dissensions of the Hassine family, the Algerians conquered Tunis in 1756, plundered the town and compelled the bey to pay the tribute of an annual tribute. Fresh hostilities between the two Regencies broke out early in the ensuing century, and did not cease until 1821.

The Turks have by no means exercised actual authority over the whole of the territory comprised between the sea, the Sahara, Tunis and Morocco. According to Rim, the region placed under their direct administration covered a surface not exceeding 25,000 square miles, being one sixth of the territory of French Algeria. The rest of the country belonged to populations, which were either independent or connected with the Turks by ties of vassalage more or less close. To the former category may be reckoned: the confederacies of the Kabyles, of the Tunes, the variable federal republics; the tribal communities of the plains and of the south (Sahat, Bâa 'Aghwâ, Sâhâna etc.); and warlike or semi-barbaric principalities, such as Tougourt or Aïn Mahdî. Having failed to subject these groups or to make them obey, the Turks were satisfied to tolerate them at their side. The second category consisted of tribal values, that had preserved an almost complete autonomy, but in their relations with the Turks were dependent on treaties which it was the interest of both parties to sign. For instance, the Uday Stâl Shakîr of the Harrât, the Hunnuks, the 'Amîr etc. But the Turkish policy was careful to keep the tribes dissatisfied, to keep up the discord between the aristocratic families and the jezâr quawas in the republics, so as to prevent all agreement that might prove dangerous to the rulers of the Regency. The Turks also secured to themselves, in the bosom of each group, devoted partisans of their cause. This same system of "divided and vanquished" was also applied to the populations which the Turks had under direct authority. They were distinguished into two categories: subjected tribes or "çâl' and tribes under command or "makhzen. The former were constrained to the payment of the poll-tax, the "sâhîr and the sabîl, and also of a tribute in kind or in money (blâma = rizma). The latter were exempt from all taxes, canonical rates excepted, but they were at the service of the government and had to be ready to march at the first signal. They supplied the Turks with warriors, conveyors and camel-drivers, looked after the payment of the taxes and formed the police of the country. Repelled the sultan: the sultanates were plaged relentlessly by their taxes. The Turkish government maintained its authority with the help of this force, which was a great deal more effective than that which they derived from the authority of the janissaries. These Makhzen tribes, hated by the natives whom they willed, remained necessarily faithful to the Turks. Military colonies or ouzûl (plur. of ouzel) were also established at all points of some strategic importance. Finally, large stretches of uncultivated land isolated the principal indigenous groups from one another. In spite of these precautions, revolts were frequent, provoked in most cases by the exterminations of the Turkish agents. The Kabyles were in a state of almost permanent insurrection during the 18th century, and the earlier years of the nineteenth. Towards the close of the Turkish domination, the province of Oran was entirely disarranged by the intrigues of the Moroccan agents and by the preachings of the Darqawia and the Tijanists. The revolts, of which that of Rez Sheffî (1804) was the most dangerous, were only suppressed with the greatest effort. As to the inhabitants of the towns, the so-called shebels, being deprived of all share in political life, did not even attempt to show off the yoke. The Kabâghil alem, half-breeds of Turks and native women, inspired the Turks with some fear in the 19th century. After that period they were consequently excluded from all the higher offices.

The exercise of power and the enjoyment of its benefits were the privilege of the Turks who belonged to the military (rûjâli). This institution, to which Kheir-ed-Din owed his success in establishing his authority, formed a small military aristocracy, of no more than 15,000 members. These were recruited from amongst the populations of the towns in Asia Minor, and also, at least in the 16th and 17th centuries, from amongst the European renegades, who were attracted to Algiers by the desire and the profits of a life of adventure. After their enlistment, the shebels were either assigned to the service on land or on the
ships; their pay was raised gradually; they were dependent on no one except their officers; they passed through all the successive grades of the hierarchy according to priority of appointment, until they became aghas, and might even then aspire to the highest civil functions. Those amongst them, who formed the army proper, served alternately one year in the towns; the other in the mountains, which were found in the towns or at the most important stations (Algiers, Bougie, Bordj Schaou, Constantine, Médena, Millane, Mazouan, Mascara, Thlemcen), and one year in the ranks (muhadda) to collect the rates, after which they went for a year on furlough. Their insolence and turbulence made them dangerous, not only to the natives, but even to the government itself, which tried to win them by gratifications and presents. The palace revolutions, which were the cause of repeated bloodshed in Algiers, were the work of the janissaries. The influence of the janissaries, however, was counterbalanced in the 17th century by that of the 'faith of the ra's (fasarat ar-ras' or corps of the corsair captains).

The organisation of the Algerian state, although its principles throughout the period had been conceived by Khair-al-Din, underwent, nevertheless, modifications of some importance in the course of the three centuries of Turkish rule. In this respect four different epochs must be distinguished: that of the beylerbeyis (1518-1587); that of the triennial pashas (1587-1659); that of the aghas (1659-1671) and finally that of the deys (1671-1830).

The beylerbey was Khair-al-Din, his son Hasan, Ennafi ʿAlt and Hasan Veneciano, as representatives of the Ottoman Porte, sometimes exercised their functions personally, and at other times had them discharged for them by governors or fahsifars. Although acknowledging the suzerainty of the Grand Seignor, they believed as independent sovereigns. Haïd, without reason, calls them the "kings of Algiers." All of them dreamt of creating, to their own advantage, a kingdom comprising the whole of Barbary; they even tried to naturalise the excessive power of the janissaries by relying on the troops which were recruited from the Khatyres (muhadda). — But their ambition caused so much anxiety to the sultans of Stamboul, that these decided to have themselves represented in Africa by pashas appointed for a period of three years. These officers, being first of all bent on the acquisition of a large fortune, did not give allegiance to their sovereign. During this period, the piracy developed considerably. Towards the middle of the 17th century, a military revolution broke out which brought the aghas or chief of the militiam into power. The pashas only preserved some honorific attributions. The period of the aghas was one of disorder and anarchy. The rivalry between the janissaries and the ra's provoked bloody tumults; all the aghas perished by assassination. — After the lapse of twelve years, the ra's, in their turn, succeeded in usurping the power and appointed a dey. His first three successors were also elected by the corsairs, but the others were chosen by the militiam, which was finally reconquered and maintained its influence. This period is marked by the disappearance of the pashas and the rapid decline of Algerian power. The Ottoman supremacy, it is true, was solely attained by the bestowal of the status of honour and the diplomas of investiture upon the new deys. But, on the other hand, the cruises and naval demonstrations of the great European powers impaired the piracy, to such an extent, that whereas in the preceding century it had enriched the Algerians, it now proved insufficient to maintain their power.

Many of the deys had to submit to circumstances from the natives, at the risk of provoking revolts, or to the help of the Jews, who were steadily gaining power. The favours enjoyed, at the end of the 18th century, by Nephari Busnach and Joseph Bacri, "the king of Jew", called forth bloody riots in 1809. The militia, greatly reduced in number and gradually deprived of military qualities, became more and more exacting. They raised and dethroned the deys according to their own caprice. Of 28 deys, who reigned successively from 1671 till 1830, 14 perished by murder. Not until 1816 did it happen to 'All Khodja to abandon the palace of the Béniou, in the low-town, and shut himself up, with his treasure and his guards, in the Kasba where he would be safe from military rebellions.

[See Alger,]

Having been elected by the militia, the dey enjoyed absolute power. He was assisted by a council or divan, consisting of five ministers with the official name of "Powers". These were the Khamáqjí, the minister of finance; the agha of the camp, the commander-in-chief; the wakil al-hkharij; minister of marine; the balt al-ndažgi, steward of the domain; and the khodja al-khawi, the receiver of the taxes. The shahib al-mudjma was in charge of the police and the jurisdiction in the capital. The dey governed the provinces of Algiers, which constituted the dàr al-mudjma, by the interference of four Turkish khâds. The rest of the Regency was divided into three provinces or beylîks: the west beylîk, which had successively for its capital the towns of Massoua, Mascara (from 1710) and Oran (since 1722); the central beylîk or the beylîk of the Tijar with the capital of Medea; and the east beylîk with the capital of Oran. These beylîks were again subdivided into wathulâs, comprising the territory of several tribes; these tribes again into ouars or assemblages of tens. Each beylîk was governed by a bey; each ouar by a kâlid, either a Turk or an Arab, and each ouar by a shahib. The deys were appointed by the deys, as a rule by means of money; the bey, in their turn and under the same conditions, chose the various authorities placed under their command. They exercised extensive power in their beylîk, but were responsible for the security of the district, and for the collection, with the help of the Makhzan tribes, of the taxes. Every year, in the spring and in the autumn, they sent the proceeds of these taxes to Algiers, by means of their shahîfas. Every third year they had to appear there personally, and deposit the amount of customary dînas (ànâqîs) which was called the dounâfi. This journey was not always without danger for them; for the dey took advantage of their presence at Algiers to make them pay back what they had stolen and even to get rid of them, if he suspected them. They certainly might be tempted to govern independently as they had the disposal of their army and an uncontrolled authority. Some of them, amongst others Maimoun al-Khalîf at Oran, conducted themselves like independent sovereigns. The beys of Constantine in the 18th
and 19th centuries, caused the grossest annoyance to the Algerian governments.

Although the representatives of the beylik were principally concerned about the collection of the taxes, still the main resource of the Algerian treasury, for a period of three centuries, was to be found in the country. Originally having been one of the forms of the holy war, the piracy became, towards the close of the 16th century, a veritable industry which enriched the government and the entire population. Private persons and functionaries supplied the capital necessary for the equipment of the ships. A fixed duty was levied by the state on the sale of captured individuals and merchandise; what remained was divided between the ship-owners and the crew. The captives, especially those who belonged to well-to-do families, gave rise to a lucrative trade; they were bought and sold; their owners entered into negotiations regarding their ransom, in some cases with the captives themselves, in others with the deputies of their families or the members of the religious congregations (Trinitarians, Maronitians, Lazarists), who devoted themselves to this pious mission during the time of these transactions the slaves either lived in the homes of their masters or in the establishments appointed for that purpose, the so-called bagasies. The piracy attained its highest prosperity during the first half of the 18th century; when even the coasts of Spain, Portugal and Italy were exposed to the incursions of the Barbian corsairs; it was still remnant in the second half of that century, in spite of the naval demonstrations of England and France (cruise of Blake, 1659: expedition of Boscourt to Ojdelche, 1664; bombardment of Algiers by Duquesne in 1682 and 1683, and by d'Estrees in 1688. But in the 18th century the freebooting diminished. The great maritime powers, France and England, succeeded in enforcing respect for their flag. The states of secondary rank (Sweden, Denmark, Holland, Naples etc.) had to make up for this by submitting to the compulsory payments of an annual tribute either in money or in kind, in exchange for a guarantee of more or less precarious security for their nationals. The wars of Napoleon, which turned public attention away from the Mediterrenean, gave the piracy a chance to recover its former prosperity. After general peace had been restored, the diplomaticists, in reply to the appeal of publicists such as Sidney Smith and Chateaubriand, sought means of putting an end to that state of affairs. But the Algerians refused to carry out the decisions of the congress of Alia-la-Chapelle. Even the bombardment of Algiers by Lord Exmouth [see ALEXA] could not make them give up their old practices. The piracy was to last as long as the Turkish domination itself, until the year 1830.

The conquest of Algiers and the destruction of the Turkish State were the achievement of France. After vain endeavours to obtain satisfaction for the insult offered to the consul Devai in 1827, the government of Charles X abandoned the blockade, which had lasted for three years, and, instead of the useless conciliatory negotiations, decided on punishing the day Hussein. In spite of the opposition of England, the minister Polignac organised an expedition against Algiers. The day capitalised on July 5th, the town was immediately occupied, and Hussein and the Jani-

naries were compelled to submit. Polignac was determined that France should retain the ports on the littoral, but he was unable to decide what was to be the final destiny of the country. But even before the diplomats had time to assemble, the revolution of 1830 overthrew the Bourbons. The July monarchy received Algeria as an "embarrassing legacy". The politicians who had come into power were undecided whether to yield to the wishes of the "colonists", who demanded the occupation and colonisation of the ancient regency, or, on the other hand, to abandon the country which was likely to prove a burdensome enterprise. Not until 1834, after the "Africa Committee" had finished its task, the government declared itself in favour of the maintenance of the French occupation. At the same time, also, a first attempt was made to organise the administration of the "French possessions in Northern Africa", which, until then, had been subject to military rule. The decree of July 3rd 1834 constituted the general governor. In spite of some bold advocates (such as Marshal Bassigny) of the occupation by the whole territory formerly occupied by Turkish Algeria, the chambers and partly also public opinion preferred the system of limited possession or, in other terms, the occupation of the towns on the coast and their surrounding districts. The island, since 1830, had been the prey of smancr. The former bey of Constantine, Ahmed, asserted himself in the eastern province, and 'Abd al-Kadir [q.v.] was scheming to establish a kingdom in the west of the country. Consequently the French advanced; but slowly: between 1830 and 1840. From 1830 until 1836 they only occupied Bona, Oran, Mostaganem, Arzew and Bougie. The capture of Constantine in 1837, after an abortive attempt in the year before, involved the occupation of the entire province from the sea to the Sahara. In 1844, the French troops appeared at Blida and penetrated into the massif of the Aures. In the west they had a harder struggle against 'Abd al-Kadir. After an energetic and methodical warfare under the command of Bugault, which lasted from 1841 till 1847, the power of 'Abd al-Kadir was crushed and possession was taken of the towns of the Tell and of the plains (Constantin, Melilla, Maamora, Medea, Saidia, Baghja, Gharda). The conquest of 1844, which was the outcome of the treaty of Tangier concluded after the Franco-Moroccan war of 1844, demarcated the frontier between Algeria and Morocco. The sending of French troops to the borders of the Sahara, and the establishing of fortified posts on the plateau secured the submission of the nomads of the south. The name of the Zihiane had to recognise the authority of France after the suppression of the revolt headed by Bil-Itla and the capture of Zantit (1849). Equally unsuccessful as an agitator was the sheik Muhammad b. 'Abd Allah, who, in his turn, tried to resume the Sahara tribes. The French defeated him, captured Laghwi, and advanced as far as Warzia (1854-1855). Until then part of Kabylia had remained independent, the two expeditions of Baguer (1846) and the campaign of Saint Arnaud and of Ran- doux (1854-1855) having effected only a preliminary occupation. Kabylia of the Balors, the region of the Wad Sahel which was defended in vain by Bil-Baghsa, and the valley of the Si-
Algerie. have been conquered, but the Kabyle con-
domies of the Djurdjura remained to be sub-
jugated. It was achieved by Kamis in 1857. He
persuaded the Kabyles into the very heart of the
massif until they were forced to lay down their
arms. They recovered the independence of France,
but preserved their customs and municipal insti-
tutions. The 66i6s "Napoleon" (now called
"Fort national") was erected to keep them under
control. So the administration of the native tribes
was organised while the conquest was drawing
near its completion. In regions outside the area
of colonisation, which, in spite of the efforts of
Flageaud and the attempts at plantation made
after 1848, still remained of limited compass, the
natives were placed under the command of
Masalmah chads (khebrays, aghars, etc.), whose
authority was again controlled by the French gen-
eral and superior officers assisted by Arabian
bureaux.

The submission of Kabylie marks the end of
the conquest. Since then peace has only been
disturbed by some serious insurrections, which,
however, never acquired a general character.
The agitations of Moroccan tribes of the frontier
made it necessary to send an expedition under
General de Martinprieux against the Beni Snassen
in 1859. In the south of the province of Oran
the revolt of the Uld Shetih dragged on for
a period of three years (1864—1867). The
rebels found refuge and support amongst the
Moroccan tribes of the Rhac Gil, the Dhawi
Menla and the Uld Ujeir, whom General Wimpffen
went to punish as far as the region of the Gaf Gaf.
However slow and difficult the quelling of
these different tumults sometimes was, it never
causcd any serious danger to the colony. But the
same was different in 1871. The real cause of the
rebellion must be sought in the diminution of the
prestige of France after it had been vanquished,
by Germany; but its rise and growth were favoured
by the disorganisation of the administration, the
inconsiderate measures taken by the government
of national defence, especially the naturalisation
of the native Jews, and finally by the reduction
of the military contingents. The rebellion was headed
by the former agha of the Medjina, Mohammed,
who represented the vindictive and appreciative
nature, out of self-interest, opposed the establishment
of the civil administration, and
by two marabouts, Shaitih Haddad and especially
his son St Akk, who, disguising their irrigation
under a show of fanaticalism, called the Ralimia
Khawm to arms. The insurrection became general
in the two Kabilies; it also spread through the
south of the province of Constantine and some
parts of the province of Algiers. The west, however,
remained at first the safest. At first the rising caused great anxiety. The towns and the fortresses of Kabylie were actually blockaded, the village of Palascte was destroyed, the Middia massacred by the
insurgents. But the appointment of an energetic
man, Admiral de Gueydon, as governor general,
the arrival of French troops, and the organisation
of an army under the command of the generals
Ponsat, La Lime and Laced, made it possible for
the French to gain the advantage. The block-
aded towns were relieved, and Mohammed was
killed in an encounter at the Wd Seuflat near Annaba. Bl. Mmeziz, his brother, undertook the
conduct of the rebellion; but he was chased from

lesse Kabylie and repulsed towards the south,
where he was finally taken prisoner at Roumont
(Roumert) on January 20th 1872. The number of
rebels had grown to 200,000, and 540 combatants
had been killed. The Kabyles were punished by the
loss of their municipal autonomy, the payment of
a war indemnity, and the allotment of 1,100,000
acres, which were destined for colonisation. The risings, which afterwards took place at al-Amri
(1875) and in the Auzés (1879), were of no impo-
rtance. More serious was that which in southern
Oran was roused by the marabout Bâ Amama
(1881). In consequence of this, permanent posts
were established on the southern border of the
plateau, where they afterwards served as bases of
operations in the Sahara region. [See sana, sahara.]

During this period (1859—1908), the military
operations only occupied a secondary place, admin-
istrative and economical problems demanding
special attention. The higher administration of
Algeria has been altered several times; even a
special department for Algeria was organised at
Paris (1859—1860). There existed a fierce anti-
Frenchism between the advocates of the suprema-
ty of military power and those of civil govern-
ment. The latter, who obtained a few reforms in details
from the imperial government, definitely gained
the upperhand after the fall of Napoleon III.
Since 1871 the governors-general, even those of
military rank, have taken the title of "governor
general civil"; and since 1879 these high functions
have only been entrusted to civil officers. No less severe were the struggles between assimilators
and autonomists: the former held the view that Algeria is only a continuation of France and
consequently ought to be ruled by the same
political, administrative and economic regime; the
latter, on the contrary, asserting that Algeria ought to be given institutions adapted to the
country and the population, or, in any case, that
the French institutions must be altered in such
a way as to make them transformable to local
wants. The decree of 1884, which diminished
the competency of the governor-general and at-
tached the various Algerian services to the respec-
tive French departments, marked the triumph of
the doctrines of assimilation. The reforms which
have been realised since 1896 were inspired by the
principles of the opposing party. But the all-prevailing achievement in the Algerian history
of the last half century is the utilisation of the
land. The domain of colonisation has extended
over the entire Tell and even to the plateau
beyond it. To the cultivation of cereals (which
has always been a tradition in Africa), new cul-
tivations have been added, especially that of the
vine. Mines (iron, zinc, phosphates) were explored
and worked. New public works (roads, railways,
irrigation, hydraulic works) were constructed. The
European population has increased since 1870;
new centres of habitance have been created on
all sides. We shall not enlarge upon this trans-
formation: it is the work of European initiative
and capital; the native have endured it rather
than promoted it.

C. Population.

The population of Algeria, according to the
census of 1916, amounts to 5,311,650 inhabitants,
who are to be divided into the following group:


A. Europeans 658,567
I. French subjects 492,369
French 278,976
Foreigners naturalised according to the law of 1859 148,748
Native Jews naturalised by the decree of October 23th, 1870, and their descendants 64,645

II. Foreigners 166,198
Spaniards 117,475
Italians 35,153
Maltese 6,217
Others 9,333

B. Native Mussulmans 4,477,288
I. French subjects 14,149
II. Foreigners (Moroccans, Tunisians, etc.) 30,639

From this it appears that the native Mussulman population, which in 1850 did not amount to more than 4.1 millions, now forms about 4 of the entire population. It is far from being homogeneous, the different groups being usually distinguished as follows: (1) The Berbers, who are descended from the people who inhabited northern Africa at the time when Islam was planted in those regions; (2) the Arabs, descendants of the conquerors of the 7th century and especially of the Hish intruders of the 11th century, intermixed with the aborigines; (3) the Moors or Hadras, living in the towns, or are descendants from various African populations, which were joined by foreign elements, in the 15th, 16th and 17th centuries by Spanish emigrants (Andalusians), in the 16th and 17th centuries by European renegades; (4) the Kabylites, half-breeds born from the union of Turks and native women; (5) the Turks who remained in the country after 1850; (6) the negroes, who either have been brought into Barbary as slaves, or are the descendants of slaves. This classification, confirmed by usage, does not correspond to the actual state of affairs. All these elements have become intermingled, and now the fusion is so complete, that it is almost impossible to distinguish the separate races. Not even the two most important groups, the Berbers and the Arabs, can be distinguished from one another, neither their language nor their mode of life affording sufficient criteria for such a division. For the Arabized Berbers have renounced their language and their customs, and have even lost memory of their origin, amongst others the Harakut and the Nemouha in the province of Constantine, who call themselves Arabs in spite of their actual descent from the Howatra Berbers, the Leghare Keel, who are descended from the Kelfana, and the Bant Wazin on the Moroccan frontier. Of Arabic tribes, on the other hand, nothing is left but their names, the infiltration of Arabized Berber elements having transformed them completely. This Arabization has taken place all over Algeria, but it has been more general in the province of Oran than anywhere else. To summarize: "the dispersion of the Arab families was accompanied by an equally strong dispersion of the Berber families, and since the 14th century their vicinity has enabled the Arabs either to absorb the Arabs or to transform themselves so far as to resemble them at the present day." As to their way of living, similar habits are found in both groups; education is not especially Arabian, nor is a settled life a distinctive of the Berber; outside the towns one actually finds settled Arabs and nomadic Berbers. In spite, however, of this general fusion, some Berber groups that were expelled into the mountains inaccessible to the invaders, have preserved their language and customs, such as the Kabylis, the Sheriff of the Aures, the Tribes of the Souss region, the Banat Seida of the Tafilalet, the Banat Member of Tlemcen, some tribes of the Bidia Atlas and finally the Mabrides; the descendants of the Arabized Zenatya, who, besides the customs and the dialect of their ancestors, seem to have preserved their physical characteristics, which doubtless stamp them as representatives of one of the most ancient Berber tribes (see maha). A numerical estimate of the various linguistic groups has not yet been made with adequate precision. Sufice it to say that, in 1859, the number of people speaking a Berber dialect was estimated at $50,000. At the present day their number would amount to about one-sixth of the entire population. Groups which have preserved easily noticeable marks of distinction of the Berber race are but rarely found. Everywhere else the Arabs have imposed their institutions and their language on the tribes they converted. Although, in some respects, they were influenced by the aborigines, whose mode of life presented some features very similar to their own (part of the Berbers, for example, according to ancient authors, led a pastoral life, just like the Arabs), the conquerors, in their turn, exerted an undeniable ascendency over the African natives resulting in their assimilation to the Arabs. The common appellation of Arabs for the entire population of Algeria is, in fact, a convincing proof of this final process. On the ground of their way of living the Algerian natives can be grouped into two categories: settled and nomadic tribes. Between the former, distinctions are obvious: the townpeople do not resemble the inhabitants of the Kabylie villages, any more than they do the Egyptians or the Fluids of the Tell. For a number of centuries they have occupied the towns of the littoral and of the Tell: Algiers, Bedia, Medea, Constantine, Bougie, Oran, Nedroma, Constantine. They form a class of traders, artisans, and men of letters, peaceful and indolent citizens, whose numbers have been increased since the French conquest by a profligate of day-labourers, handcraftsmen, and also less commendable individuals. They live in separate families, and, where they come in contact with Europeans, seem inclined to adopt Western habits. The Kabyles, living together in large villages, agglomerations of stone houses affording shelter to the inhabitants and their cattle, and built in rows on the crests rising between the valleys (see KABYLIA). Judging from the number of people who live in these places they would for the greater part deserve to be called towns. In the mountains of the south (the Figuig, the Ksar, the Aitbel Amrut) the settled part of the people is fortified villages (gourbi) built of "piat" or rammed earth, which, at the same time, serve as storehouses for the provisions, as markets and as fortresses (see SAHARA, AMRUT). In the plains of the Tell, the fluid or Husbandman is equally settled; he lives in a "gourbi," a hut constructed of twigs,
crowned withヶ月( a kind of reed) and surrounded, at some distance, by a hedge of thorns or rosebery; a collection of several of these huts arranged in a circle is called a dmar. Elsewhere he erects stone houses or تحش (literally winter camp), of the same size, and shape as the gourbi, surrounded by a fence of thorns. At the present time, and in the south, where the corn is stored. The fellah, however, is not so definitely settled as the townsmen; he likes to live in a tent just as well as in his gourbi, and easily changes his abode. Some spend the winter in the gourbi, and live under a tent in summer; others remove their camps several times a year, in order to utilize pieces of land lying far apart. They generally cultivate triticum turgidum and barley. Thus agriculture implements and methods are still of a rudimentary nature; the results obtained depend first of all upon the abundance or the scarcity of rains. The farther east moves away from the Tell, the less favourable the climatic conditions become to agriculture, which then is substituted by cattle-rearing. In that way the settled, or almost settled life, which predominates in the Tell, passes gradually into the nomadic mode of existence, which predominates on the Plateaux.

It is very difficult to give an exact list of the nomads, as the majority of the African tribes are "more or less nomadic and more or less settled". According to Villiot, the natives usually called Arabs are best divided into two categories: Arabs with a limited range of migration, and Arabs al- Kharâjah (i.e., Arabs of the migration), the latter being the nomads properly so called. Bernard and Lacrosse distinguish the following categories: (1) the nomads with a very small range of migration (from 15 to 30 miles), circulating on the border of the Tell at definite periods in search of fresh pasture grounds for their cattle; (2) the nomads with different winter and summer camps, lying only a short distance from each other; some of these nomads inhabit in the south, others in the north of the Sahara Atlas; (3) the actual nomads, who spend the winter in the Sahara, and, in the spring, leave their migration grounds in the south in quest of pasture and water amongst the tribes of the Tell, which allow them a right of pasture. The Ladhi (Arabic of Laghwi, for example, advance as far as Temis-al-Hadd; the tribes of the Zihan and the Sherkia: Arabs to Chahia ou du Rhumel; Berber nomads to Séiff; other tribes of the southern region of Constantine even push as far as in Calle on the Lifilm. These pastoral migrations are called asal, they are undertaken by sections under the conduct of their sheikhs, according to definite rules and along fixed routes. Formerly they used to give rise to native battle in the towns lying on the border of the Tell and the plateaux. The Turks, who exacted from the nomads the payment of certain duties called on, took care to establish Maghribi tribes in the neighbourhood of those market-places, that they might secure or, if necessary, enforce the payment of this tribute. Wool and dates, in exchange for corn, used to be the principal articles of traffic; to these, at the present day, must be added a certain number of objects manufactured in Europe, which have become indispensable to the nomads.

Their own industry is extensively primitive and mainly practised by the women; it only consists in the making of felis (being bands of wool and camel hair, which, sewn together, form the tent), of woollen clothes, of rugs and of some domestic utensils. Both nomadism and the settled mode of life are not only closely dependent on geographical and climatic conditions; they are also subject to the effects of historical events and of economical changes. The nomads of the French-ruined Africa, compelled certain nomadic tribes to become settled. The French occupation, which guaranteed both safety and relative prosperity, produced either similar or contrary effects. At various places, especially on the border between the Tell and the plateaux, an evident tendency towards the building of تحش and a definite settlement can be observed amongst the natives. In other regions, however, tribes may be found, which at one time had been reduced by misery and insolvency to (hogging together in permanent abodes, but, under the present improved conditions, have renounced their settled life, abandoned the house for the tent, collected fresh herds and returned to pastoral and nomadic habits. This seems to be the case in the country of the Riff.

The social organisation of the natives is still thoroughly patriarchal. The family has retained the basis of society. The father retains authority. The woman, being, in most cases deprived of the guarantees which Muhammadan law affords her, lives under unfavourable conditions. She is married at an early age; in spite of the attempts to prohibit the marriage of girls not having arrived at puberty, and, as a rule, compelled to the heaviest toil, being no more than a servile. Nevertheless her influence remains considerable in consequence of the jealous she excites; adultery is frequent, in spite of the women being watched jealously by their husbands and heavy punishments being inflicted on transgressors. Polygamy, however, is rarely practised, lack of resources preventing the men from keeping more than one wife. According to a statistical estimate of 1891, the number of polygamous households in proportion to the totality of marriages was as one to six (149,000 to 850,000). The Riff, which has almost complete autonomy, can do what it likes with its movable and immovables, may even abandon the tribe it belongs to and join another. These tribes (kabila), into which the families are grouped, comprise the descendants of the apomymous ancestor and families connected with that of the founder by ties of clientage. Tribes which can trace their origin back in a direct line to Arabian or Berber ancestors, without the mixture of foreign elements, are extremely rare; for the greater number have sprung from a conglomeration of various elements affected in the course of centuries. During the Turkish epoch, for example, various tribes were formed by individuals of various origin living round military colonies. An analogous phenomenon has taken place in the neighborhood of the most venerated shrine; there so-called marshali tribes have constituted themselves, the members of which pretend to be the descendants of a saint, whose children they style themselves (Ulema State), claiming, on that account, a kind of religious nobility. Such are, for example, the Ulema State of Shallah. The tribe possesses a domain of its own (urban in the province. Own state: खुल्ता, a real collective and immovable property, of which the possessors are, but the usufructuaries. Below the
French conquest considered the owner of the "oral land," which it could claim and dispose of as it chose; each member of the tribe was entitled to personal enjoyment of the produce of the land. The "emancipation" of 1863 transferred this right of enjoyment into a collective proprietorship by the tribe, a much debated measure, which, according to the intention of its authors, was to prepare a change from collective to individual ownership, and also to facilitate transactions between natives and Europeans. It resulted in the decimation of the tribal territory, and the constitution of native communities, or "deprees," each with an assembly of notables or "lagen" competent to act on behalf of their individual members on questions of property. But the expected results were not realised; collective property continued to exist side by side with personal property; and the necessity of establishing a system of personal title compelled the government to undertake the registration of the natives. To this end a bill was passed in 1853, which has been put into force throughout the civil territory. 3,069,364 natives having, by the end of 1866, been registered under a new name. In Algiers is marked characteristic of Algerian natives. Islam, first introduced by the conquerors of the 7th century, ousted almost entirely from the whole of the Maghrib the Christianity and Judaism of the Berber tribes. In spite of heretical doctrines (Khradrism, Shifsism, Shiifsism), which assailed it from the very beginning, orthodoxy has triumphed. Abolition alone has survived in the Maktib (q.v.). The Malikite rite is the one adhered to by an overwhelming majority of natives, and seems since the eleventh century to have definitely gained the upper hand over the Hanbite rite which until then had prevailed in the Maghrib, but is now practised only by some descendents of the Turks, who reintroduced it into Algiers in the 16th century. Northern Africa, however, has lost, rather than gained, by the change: "The triumph of the Malikite doctrine," writes René Bocca, "has perhaps the worst consequences of the decay of law and science in Spain and in the Maghrib." Maktib law is studied from the Maktib of Khelifa a. Iskak (Sidi Khallil), the principal authority on Muslim law in Algeria. The Khatibe have remained faithful to their Alain. The diffusion of Maktibism over the whole of northern Africa has not, however, prevented the continuation of superstitions customs and festivals observances, doubtless the remains of ancient cults, and beliefs, such as the worship of the sun, of trees, of well-springs and of elevated places. Sorcery and magic art are also in favour with the natives. The temporary adherence of the Berbers to Shiism has left its traces in the doctrine of Mahdism, by which the people understand the expectation of the "master of the hour" (Mulana saheb), who is to appear one day to drive away the Christians. This belief has been stifled since the year 1850 by most of the agitators who have attempted insurrections, and, in spite of their repeated failures, it has never yet been eradicated nor even shaken. The prominent place held by the worship of saints under the form of maraboutism, is a less characteristic feature of Islam in Algeria, where, as elsewhere throughout the Maghrib, it found a field favourable to its development. From the earliest times the populations of these countries have shown a marked tendency to defy human beings and the worship of saints has, as it were, taken precedence of the Islam of the Koran. The Maghribi saints assume the power of marabouts. Be they women, mages or charlatans, sorcerers or mere madmen, once they have succeeded in imposing upon the people by their visions or their conjuring tricks, they become objects of public veneration. The spark of divine favour they possess, the so-called darafa, passes to their descendants, and their tombs (maba, marabout) become a place of pilgrimage by which the family or the tribe of the deceased is a part of public veneration. In the annual festivities, religious lampions (har-date, farate), pilgrimages which by the mola are held to rank with that of Mecca, sacrifices performed according to certain rites, and personal visits or eljara, during which offerings in money or in kind are bestowed upon the keepers of the tomb. Public calamities, drought, or epidemics are also an occasion for pilgrimages, with their inevitable offerings, and further resources are found in the tributes (paddi, bahada) imposed by the Marabouts or the Marabouts, whose influence is very great. Accordingly the Turks strive to win their good graces by a lavish bestowal of marks of respect and presents, and by exempting them from taxation. The influence of the marabouts is mainly local; that of the religious brotherhoods, on the other hand, is exerted over wider regions. Depoint and Coppola state that in Algiers 33 of these brotherhoods exist, numbering 205,139 members, and employing a staff of 57 editors and 6000 agents of various sorts (sahiblu, mabila, adi ete), they possess 349 mosques and levy an annual sum of about 7 millions of francs on their members or Allah. The most flourishing fraternity is that of the Rahimyia, with 156,000 members, of whom 15,000 are women. It is the true national brotherhood of Algeria; its founder was Siddi Mohammed b. Abd al-Rahim al-Kahlini, a pious character who lived in the 17th century, and whose remains, according to legendary tradition, lie in two separate tombs, one situated amongst the Alt Smir (la Tela) in Kabylia, the other in the Hamidiya outside Algiers. The order of the Rahimyia is divided into several branches, and its influence extends over all Algeria, its parent houses being independent and sometimes rival. Such are: Chehardoum de Khammel near Sidi (40,000 members); al-Hamal (42,000); Nofala (13,000); Tolga (16,000); Constantine (20,000); and Akhbar (9000). The brotherhoods next in importance is that of the Tijarnia, whose chief resides at Ain Mahdi. Its 26,000 members are found in the Sahara and southern Oran. Other brotherhoods are the Kellalyia (24,000); the Taliya (22,000), whose head is the shirif of Wazzan in Morocco; the Makhtiyia (sidi el-Makhtiyi), an association rather political than religious of 10,000 members, the Bekakia (9000), fanatics and puritans, who, for a century and a half, have had a finger in all the revolts against the Turks and the French; the Amnetriya (6000) and the Abuna (Bejbatia; 35,000), famous for their devotional exercises and their jugglery; the Hanultyia, dissenters from the Shalihyia, and scattered through the province of Constantine, to the number of 5000; the Zerzakria (2700); the Knessyia or the Shalihyia; the Madanlyia; the Yussufia, followers of the saint
Further, Algeria is divided into civil and military territory. The former comprises the whole of the Tell and the greater part of the plateau. It has been enlarged considerably since 1870 at the expense of the military territory. In that year it covered an area of 1,797,361 hectares populated by 493,000 inhabitants; in 1906 both the area and the number of inhabitants had increased tenfold, (13,7 millions of acres and 4,360,517 inhabitants). Each territory has an administrative organisation of its own. The civil territory is divided into three departments (Algeria, Oran, and Constantine), which are governed on much the same lines as the mother-country. Two kinds of communes, however, must be distinguished in these parts: the so-called "communes de plain exercise", established in regions where European interests predominate, and provided with an elective municipal council; and the "communes mixtes". The latter, to the number of 95, are mainly peopled by natives. Each covers an area of about 146,000 hectares and comprises a population of about 36,000 inhabitants, and is governed by an official, "administrateur", generally called "babès" by the natives, assisted by a municipal council partly elective, and by native assessors, who are called "fâdés" in Arab parts, and presidents in Kabyles. These assessors are appointed by the prefects and are dismissible at will by the governor. They serve as intermediaries between the French authorities and the native population, and receive a salary of one tenth of the total proceeds of the taxes paid by the latter. — The military territory, the extent of which decreases gradually, covers a part of the plateau and of the Sahara. Peopled almost exclusively by natives, it is ruled by the generals of the three military divisions, Algiers, Constantine and Oran, and their subordinates, and is divided into "fâdés" under superior officers, and into "communes" and "postes", which are under subalterns belonging to the staff of the "affaires indigènes", — a mere continuation of the Harems. Arabes system with a few alterations in detail. Immediate authority is exercised by native chiefs, "hâsîa-ghâsîa", "âghâ, âladdîn", or "âbdîs", under the control of the officers. There are five "communes mixtes militaires", and native communes. The population of the military territory amounts to 225,842. Its extent has been diminished not only by the gradual increase of the civil territory, but also by the creation, in 1902, of the "Territorios du Sud" (Twett, Guevara etc.) with separate budget and organisation.

Legal status of the natives. The Muslims are subjects but not citizens of France. The "status-citadin" of July 14th, 1895 declares them Frenchmen, with this restriction that they are to continue under Muslim law "so far as concerns personal status, the family, succession, and real estate in so far as it be not held under a French title to proprietorship". The natives, however, have a right to discriminate their status in matters of justice, although the case be one for Muslim law. They are admitted to military service and may become officers (with the native title only, unless they come out of a special school); they are competent to fill certain civil posts, and may even become French citizens on request, but in that case they must disclaim their personal status and submit themselves to French law; but inasmuch as this, by the majority of the natives is
regarded as a form of apotropia, it is not of frequent occurrence. The natives who are not naturalised are not completely deprived of political rights: they are excluded, for example, from political elections, but have a vote in municipal elections, although the voters are very limited in number by the system, and the deputies who represent them in the various assemblies, financial delegations, and general and municipal councils, are sometimes appointed by the government, and sometimes chosen by their fellow-believers but never by manhood suffrage. Each municipal council, under the system, numbers from two to six native councillors amongst its members, each general council six Muslim assessors, and the financial delegations six Arab and Kabyle members.

In matters of finance the natives are subject to a régime different from that applied to Europeans. They are liable to various taxes, making up together the "impôts arabes." Two of these taxes are of a general character and are collected all over Algeria on an almost uniform system. These are: the *tabaqel, nominally one tenth of the produce of the soil; and the *mabess, on cattle and beasts of burden. Others, local in character, are: the *houk, originally paid to the beylik for the use of the aráq land, and still collected as a ground-tax in the province of Constantine; the vulgar "Arabic" taxes, or taxes as that of Gourret Kabylie, paid in 75 of its communes, which is a sort of poll-tax and a substitute for all other taxes; the fireplace *laoume, imposed on every fireplace in Lesser Kabylie; and the palm trees *laoume, levied in places where this tree is cultivated by the natives, for example at Bi Saïda and in the oases of southern Constantine. These so-called "impôts arabes" are identical with those collected during the Turkish epoch, except that they have lost their religious character and are paid into the Treasury.

The Legal system offers some particular features. Petal justice is exclusively the province of the French courts ("Cours d'assises," "tribunals correctionnels," "justice de paix." in the civil territory; "conseils de guerre" in military districts). Violations of the law by natives are dealt with by special courts with a view to securing efficient, speedy, and impartial punishment by the governmental authorities of the intelligence of the natives. Such are, for minor offences, "dépêches" of the so-called "tribunals répressifs," founded by decree of March 29th 1902 and reorganised by decree of August 19th 1905. The sessions are held in the chief-town of each "justice de paix," and are presided over by the "juge de paix" assisted by two judges, one French and the other native, drawn respectively from the functions and notables. Criminal cases are dealt with by the "tribunals répressifs," founded by the decree of December 30th 1902. These hold their sittings in the towns appointed to be seats of the "arrondissements judiciaires," and consist of three magistrates and four sworn assessors (two French and two native). Finally, both civil and military governors have a rather wide disciplinary power which enables them to prosecute offences peculiar to the natives who are subject as such to particular codes. They are, for example, to provide themselves with a licence for travelling in the interior of the country, for possessing weapons, for starting on a pilgrimage to Mecca, for organising religious manifestations etc. Seditious speeches against France, neglect in the execution of the orders regarding the rights of property and of personal status, the refusal to do forced labour, when ordered by the government, are also dealt with on warrant by the "administrateurs." This much-questioned system is justified by the necessity of immediately suppressing, by means of light penalties, such offences as are likely to disturb public order. The "tribunals de l'air" or tribunal of the skies, are reserved for civil suits, but their powers have been gradually restricted to the gain of the European tribunals. There is a Haudée south at Algiers, and, in various places in the three "départements," the *mabess, the Moslims have their *ahdlitine méridienne.

Public education for Europeans is subject to the same conditions as in France. Higher education is given in the "Écoles supérieures" of Law, Medicine, Science and Letters at Algiers, which are open to both Muslims and Europeans. The teachers at these schools are largely concerned with native questions. The School of Medicine tries to better the natives' lot by training a staff of "auxiliaires médicaux" able to give immediate aid to their fellow-believers, and to spread amongst them elementary notions of hygiene. Muslim law and native customs are taught at the School of Law; lectures on Arabic language, Herber dialects, on Muslim sociology, and on the history and geography of northern Africa are given at the "École des Lettres." Public chairs of Arabic, in connection with this school, exist at Oran and at Constantine. Secondary education is given in "lycées" and colleges, which are open to natives. Muslim primary education long neglected, has, since 1881, received close attention from the government. A decree of November 9th 1889 laid down the principle that primary education was to be given in public schools open to children of all nationalities and in special schools reserved for the Muslims. These special schools have to supply instructions adapted to the requirements of native life, under special programmes, which prescribe instruction in agriculture and in handicrafts, together with the study of the French language. The principle of compulsory attendance at school applies only to boys, and in districts where densities of population are high. At the present day the native schools, which are particularly numerous in Kabylie, are attended by about 30,000 children. Muslim education properly so-called is given in the Koran schools (madras) and in classes of theology held in the principal mosques by *mudarris. And the madras were re-organised in 1895, so as to adapt them for preparing for official service, both legal and ecclesiastical, persons possessing, in addition to a knowledge of Islamic law and theology, some acquaintance with French law, history, geography, literature and science. Pupils coming from these schools may play a large part in bringing about a better understanding between natives and Europeans.

Whether this be possible is a question which, since 1830, has often been put, discussed, and answered, sometimes in the affirmative and sometimes in the negative. The dreams entertained by early enthusiasts of fusing natives and Europeans into one single nation by the mere force of institutions and systems, have long since been dispelled, and their failure has lent force to the contrary belief that Islam opposes an insurmountable barrier to all attempts at mutual unity, and that the relations
between Europeans and natives are destined to remain for ever those of conquerors and conquereds. The truth seems to lie half-way between these two extremes. Even if the fusion of the two populations be but an illusion, the policy of subjugation and of isolating the natives is quite out of date. A policy of association based on community of material interests is inevitable. That Muslims are not impervious to such a policy has been evidenced by the improvement in agricultural methods, by the institution and development of friendly activities, and by the favourable reception given to the founding of native dispensaries and hospitals. And besides, although we may have to give up all hope of radically transforming the native turn of mind, it is far from visionary to aim at developing Muslim civilization within its own limits. To effect this will indeed be a work of patience, and one requiring much lapse of time for its result to become apparent.

Geography: Ibn Hawkwaj (extracts relating to Barbary, transl. by de Sane in the Journ. As. 4th series xii.), al-Bakht, al-Maçlikh (Déc. de l'Afrique septentr., transl. by de Sane, Paris 1859); Idrís, Sīfāt al-Maghrib; Leo Africans, Description de l'Afrique (éd. Schafer) iii.; Marmol Caravajal, Description de Afrique (Granada 1753-1595); ib. 214 et seq.; Shaw, Travels and observations (Oxford 1735); Schaler, L'Estat d'A'Alger (Paris 1839); W. Basset, Documents géographiques sur l'Afrique septentrionale (Paris 1854); R. Reclus, Nouv. géogr. universelle, i. 1.; Wahl, L'Algérie (5th ed. Paris 1908); Badarier and Trahat, L'Algérie, la sol, les habitants (Paris 1898); A. Bernard and Ficquet, Les réalités naturelles de l'Algérie (Annuaire déographique, 1892).

History: Ibn Khaldûn, Ibn (Hist. of the Berbers); Ibn Abî Zarîf, al-Kurûf, Ibn Abî Hâfrî, al-Biyyûn al-maghribi (transl. by Faguan, Algiers 1901-1904); al-Zarkash, Târîkh el-dominaâia (Tunis, 1283; transl. by Faguan, Constantinople, 1895); al-Marrakushi, al-Maghrib (Leiden 1847; transl. by Faguan, Algiers 1903); Ibn Abî Dinâr al-Kirawânî, al-Ma'nî fî ilkhār fîsîkhîa na-Tunis (Tunis 1283; transl. by Plessier and Remusat, in the Exploration scientifique de l'Afrique, Paris 1845, viii.); al-Wâfîrî, Numaht al-ahl (ed. Housâin, Paris 1889); al-Salâwî, Kitâb al-adîbî (Cairo 1312); Sandier, Rang and Denis, Fondation de la Régence d'Alger (Paris 1857); Bu Ra'a, Gharîb al-adîfî (ünsî DEVCH infrafrîs xlvii.); Chroniques du royaume d'Oran (transl. by Rousseau, Algiers 1857); Mercier, Histoire de l'Afrique septentrionale (Paris 1888-1881); Faure Biquet, Histoire de l'Afrique septentrionale (Paris 1905); Masson, Les civilisations de l'Afrique du Nord (in l'Histoire générale de l'Asie et de l'Europe); Fournil, Les Berbers (Paris 1875-1888); A. Bel, Les Romains en Afrique (Paris 1905); A. Coût, L'établissement des dynasties de chérifs au Maroc et leur rivalité avec les Turcs et les Magnets d'Alger (Paris 1904); de Gramont, Histoire d'Alger sous le domination turque (Paris 1886); the same, Études algériennes: la course, l'estoration, la rédempion (Revue historique, 1884-1885); Haedo, Inauguration du Traité de l'Algérie (Vichy 1901); French transl. in the Revue africaine, xlv. and xvi.); the same, Épitome de l'Algérie, 1879-1887 (Paris 1901); de Gramont, Correspondance des consuls de France à l'Algérie et de ses voisines (Paris 1857); Walzin, Esthétique, De la domination turque dans l'ancienne église d'Alger (Paris 1840); Playfair, Reas. of the Grande Bretagne avec les États barbaresques (Rev. africaine xxxvi., etc.); Grammo, Algérie illustrateur birs dacun (Tournay 1662); E. de la Primandale, Documents sur l'histoire de l'occupation espagnole (Rev. africaine, 1829); M.D.有意的地理概要和历史笔记。
ALGÉRIE — ALHAGI. 277

**ALGÉRIAS (or ALGÉRAS),** Arabic: al-Jazirat al-Khidrīt, "the green island" (named after the Isla Verde lying in front of it), sometimes called Djazair Umm Hakim, the first Spanish town taken by Tarfis in Ramação 91 (July 710). It lies on the bay of Algiers or of Giblartar, and, together with the latter place, served the Arabs as a harbour and dockyard. The first governors, and after them the Umayyads, the petty kings, the Almoravides, the Almohads and the Nasrids all used to cross to the African coast from Algiers until it was captured by Alfonso X of Castile in 1242, after his victory on the Salado in 1340. In 1369 it was retaken and temporarily occupied by the King of Granada, who had its fortifications razed to the ground. — From 428 till 440 (1036-1048) it was in the possession of the Hamarids, petty magistrates of Mouhammad, son of the Caliph Kaisim, and of Mouhammad's son Kaisim 440-450 (1048-1058), and then fell to the *Abdallahs of Seville.* — It was in Algiers that between January 1st and April 7th 1906, the international conference was held which, at the request of Morocco, and in the name of the Powers, guaranteed the political and economical independence of that country, and resolved upon the establishment of a Moroccan national bank and the formation of a police force under the command of French and Spanish officers.


**ALGIERS.** [See ALGER.]

**ALGOL** is the ancient name of the star β in that part of the constellation of Perseus which is called "head of Medusa," known among us for its variations in intensity and, consequently, in apparent size. The name "head of Medusa" was translated by the Arabs into Ra's al-qhāil (head of the female demon), the latter part of the name being afterwards attributed to the star β, in the form "Algol." Cf. Idele, *Unters. über den Urspr. u. d. Bedeut. der Sternnamen,* p. 88.

(E. MAHLER.)

**ALGOMAIZA** is the ancient name of the first size in the constellation of the lesser Dog. The name is derived from the Arabic name al-Sharā'īfī, al-Sharīfī, the "Idea-eyed" (Sirius); on its origin, see Idele, *Unters. über den Urspr. u. d. Bedeut. der Sternnamen,* p. 252.

(E. MAHLER.)

**ALGORITHM** is the old name of the process of reckoning with Arabic numerals. In medieval treatises the word is spelled in various ways; e.g. Algoritismus, Algoitismus, Algoitrusmus, etc., and the formation of the oldest known writer on Arabic arithmetic: Muhammad (Mas 'l-Khāristān. His book was translated into Latin in the 12th century by an unknown author, and the only known copy at Cambridge has been edited by B. Boncompagni (Trattati d'aritmetica L.; Rome 1857). It opens with the words: " Dixit Algorithmi," the word is here correctly given in the form of an Arabic "nīšāb, i.e. as a proper name: it is strange that it should afterwards have come to mean the new process of reckoning with Arabic figures, as usually attributed by the Greco-Roman abacan. Of the numerous attempts to explain the word it is enough to mention a derivation from a philosopher Algan, and a supposed origin from the Arabic article al combined with the Greek *algorithm: hence the form "Algorithmus." The right explanation was given by M. Reusand in his *Monumenta arabica* p. 303-304, in the year 1849, before the Cambridge manuscript had been edited, but the false acceptation "algorithm" and "Algorismus" (or "Algorism") is still used in the sense of "system of numeration, arithmetic." (H. SUTTER.)

**ALGUAÇIL.** See ALGUASCIL.

**ALHAGI** (from Arabic al-Hājīy), of the species *leguminosae,* stiff, strongly ramified shrubs with small single leaves and red flowers. The different kinds which are found at the steppes of Near Asia, in Egypt, Arabia, Persia, and India are doubtless but slight variations of the Arabi Maurorum T. or the Arabi al-Hājīy, also called Hadysarum alhagi L. or Manna hebraica Don. (salafina). The last name arose from its secreting a sugary substance, which appears at the dawn on the leaves and branches, and thickens into tiny reddish gums. Common in Persia and Bokhara, this phenomenon seems unknown in Arabia, Egypt and India, and is ignored by the ancient Arabic phytologists who only describe it as a shrub (or tree) with a great profusion of thorns and leaves. It seems to have been much in use for fencing off enclosures, as indeed the etymology of the word *hājī* seems to indicate (root *hājī* "encircle") thus perhaps in Arab Spain, see Ibn al-Awam: Alkīb al-falūba, transl. Clement-Mallet t. 458 and 380. Arab medieval natural science identified the *hājī* of Arabia with the *hājī* of Syria and Egypt, and realized that, in Syria, Iraq, Khurasan and Transoxania, the plant was covered with the nissam *tan-eangūle,* believed to be a dew fallen from heaven. Both the juice of the *hājī* shrub and its sugary product were regarded as medicines, the latter being held especially beneficial against acute fever, cough and indigestion.

Bibliography: Lišan al-'Arab III, 70; Karwati. (col. Wuting.) L. 278; Ibn al-Baitar, al-Zahabī (Riyāk, 1291) II 3 and 1 157; L. Low,
Alhambra is the ancient name of the star α of the first line in the constellation Astra, and known by the same name Capella. The original form of the word was Alhaco, a transcription of the Arabic el-Aḥā. For the probable origin and meaning of this name, see Hecker, Unter, über den Umgang u. d. Bedeutung der Sternnamen p. 921; Lépin el-Ahā, x. v.

(3. E. Meiller)

Alhambra (from Arabic al-Ḥamra and al-Ḥamra, "the red bath") is the name of various places and of a few streams in Spain, the best known being: (1) Alhama, south-west of Granada at the northern foot of the Sierra de Alhamih and on the Rio Alhamih; in 1482 it was surprised and taken by Ferdinand, the Catholic of Aragon, the prelude to the conquest of Granada 1492, of the well-known popular ballad; on December 23rd 1884 it was almost completely destroyed by an earthquake. (2) Alhama on the upper Jalón, south-west of Saragossa, the ancient Aquae Bilbilisanae. (3) Alhama between Murcia and Lorca.

(C. F. Seybold)

Alhambra, the fortress of Granada, situated on the plateau formed by a rock on which the Darro, just before joining the Genil, describes a curve open on the south-east. Its name (Arab. al-Ḥamra, i.e. "the red one") is due to the reddish colour of the castle walls constructed mainly of "tapia," a kind of concrete made of clay, lime and gravel.

Our knowledge of the history of this Moorish acropolis is, unfortunately, extremely scanty. At what epochs, by whom and at what time the buildings were first erected on the fortress rock of Granada is a point upon which tradition is silent. The earliest mention of the name occurs in connection with an incident of war: in the year 777 (890), during the reign of the Umayyad 'Abd Allah, Sawār, with his Arabs of the Kair tribe was compelled to retire into the Alhambra by rebellious Spanish renegades and their escape was due to a bold rally with a successful stratagem. A similar occurrence is said to have taken place about 30 years before; but of these events we have no further record. — In 1565 (1611), when Granada was under the Almohades, a bold Almoravid leader, Ibrahim b. Hamaysh, took advantage of the absence of Abu Sa'id, the son of the Almohade 'Abd al-Mu'min, to enter the town by treason. The Almohade garrison retired into the Alhambra, and had to undergo a long siege by the Almoravides before being relieved. — With the advent of the Nasrides and reconstruction of their capital at Granada, the Alhambra became less conspicuous, and the name of the castle was formerly erroneously derived from Rana i-l'Ahmar. They established an independent emirate with Granada as its capital, and it was the founder of this rule Muhammed I, b. al-Armar, who built the world-renowned royal castle on the plateau, the outer wall of which, together with the citadel, may have already existed. There he and his successors resided, and of which Abu 'Abd Allah Muhammed el. III. (701—708 = 1303—1309), Abu I-Halilah Yusuf I (735—755 = 1335—1354), and Muhammad V. (755—760 = 1354—1359) deserve the chief credit for extending and embellishing the palace as well as the other buildings. Under the Nasrid rule the citadel frequently played a part in dynastic struggles. In the year 759 (1359), Ismail II. was besieged in the Alhambra by his relative 'Abd 'Abd Allah Muhammad, who captured it, put him to death, and ascended the throne as Muhammad VI. The Alhambra was indeed the scene of the rise, decline, and fall of the dynasty. In 1492, on the morning of January 2nd, Cardinal Don Pedro de Mezmared planted the silver cross on the "watch-tower" (Toure de la Fe) of the Alhambra, the highest of its towers, and thereby marked the close of the last Muslim dominion in Spain. The deposed Moorish king 'Abd 'Abd Allah (Boabdil) Muhammad XI went into exile, casting from the hill of Padul a last look at the castle of his ancestors, from a spot still called "the last sigh of the Moor." Of the later history of the Alhambra it is enough to record that Charles V changed the Islem mosque, which adjoined the Court of Myrtles, into a chapel, and further disfigured the old royal abode by demolishing the southern wing which had gradually contained the chief porch, He did even worse, he replaced it by a building in the Renaissance style, with a showy façade, in burnish contrast with the simple exterior of the old palace. This western desecration, however, was not complete, nor were the later efforts at restoring other parts of the Moorish castle ever carried out. Another act of pure vandalism however succeeded more completely: the Great Mosque of Muhammad III was pulled down and replaced by the church of Santa Maria, the work of Juan de Vega, in 1581.

Our knowledge as to the history of the separate buildings of the Alhambra is even more scanty. Inscriptions containing names and dates exist, but most refer to the decoration, not the erection of the buildings. In 749 (1347-1348) Yusuf I pierced the outer wall, which measures 3 miles in circumference and is surmounted by many towers, by an entrance known as the "Gate of the Law," a name perhaps indicating that it was the place where, according to old oriental custom, justice was administered by the kings. Further on, in the "Place of the Seven Ladies," stands a second smaller gate, now called Puerta del Vino, inscribed with the name of Muhammad V. in seven lines. From this gate one gets a view of the Alhambra from the left, and of the Palace on the right. The former, i.e. the citadel (al-Kasaba), occupies the western extreme of the plateau, and is probably the oldest of its extant buildings. The latter consists of many structures, all of them, excepting the building erected by Charles V, being grouped round two large courts: (a) the Court of the Pool, or "Patio de la Alberca," also called Court of Myrtles, "de los Arrayanes," near which, on the northern and shorter side of the court, stands the circular tower, on the west, the inner moat still called "Masquefa," and on the east, the baths; (b) the "Court of the Lions," and adjoining it the "Hall of the two Sisters," the "Hall of the Almohades" (q.v.), the baths of the kings of Granada (now completely destroyed), the "Hall of the Tribunal," etc. The inscriptions show that the former group of buildings were decorated by Yusuf I, and later by Muhammad V. The site of the church of Santa Maria,
**Fig. 1. Alhambra Plan.**

(According to Goupy and Juvencé's engraving.)

- **Sala de los embajadores** = The ambassadors' hall.
- **Sala de la fezca** = Hall of the blessing (fezca).
- **Sala de las dos hermanas** = Hall of the two sisters.
- **Sala de los Abencerrajes** = Hall of the Abencerrajes.
- **Sala de los dos sultans** = Hall of the two sultans.
- **Patio de la alhóndiga** = Court of the alhóndiga.
- **Patio de los leones** = The lions' court.
- **Patio de la mezquita** = Court of the mezquita.
- **Patio de las naranjas** = The oranges' court.
- **Batán** = The baths.
- **Jardín de Sánchez** = The garden of Sánchez.
- **Cortijo de la reina** = The queen's dressing room.
- **Palacio de Carlos Quinto** = Palace of Charles the Fifth.

**Scale:** 1:500
Fig. 2. Alhambra. The lions' court.
(From a photograph by C. H. Becker.)
Fig. 3. Alhambra. Capital and ornaments.
(According to Udal, "Mannenbühler in Spanish and Portuguese.")
south of the Palace, was formerly the site of the "Great Mosque." According to Ibn al-Khattab, التَّمْلَكُ بِالْأَقْصَى (Cairo 1319, i. 393) and البَيْتُ الْأَلْبَاسَةَ, apud Caesari, ibid. 1193 al-makrī, H. 275, it was erected by Muhammad III towards the close of his reign. In order to adorn it to the most lavish manner he expended on it the proceeds of the qiyas, or poll-tax paid by his non-Muslim subjects, and he also built and endowed baths for its benefit (سَكَّبَهُمْ), which according to Ibn al-Khattab lay opposite it.


Built in the 13th and 14th centuries, the Alhambra is a specimen of the transition from the culminating point of Andalucian art in Asia Minor to the style of the majority of the monuments which are now gradually being discovered in Persia. Its originality is best realised by comparing it with the many contemporary buildings in Cairo, as the stupendous Mosque of Sultan Hasan built between 1356-1359. No more striking contrast can be imagined. Beside the enormous shrine of Allah, the Alhambra appears as a lofty, highly decorated structure of such perishable material as to make us wonder how it can have survived to the present day. Its value for the history of Art is incalculable. Whereas the Mosque of Hasan is the principal specimen of a type of which examples are numerous, the Alhambra is unique. No other example of an Islamic palace of so early a date and in such relatively good condition has yet been found, if we leave out of account the Umayyad buildings in the desert east of Meah and a few ruins such as the Abbásid remains at Bagdad and Bagrān. These, like the scanty remains of the Fatimid palace in Cairo, are constructed on a very solid plan, whereas the Alhambra, on the other hand, with its walls of concrete (tarpia), and its arches, cupolas, entablatures, and roofs constructed of boards and mudplasters, shows an entirely different technique, carried out with a consistent wealth of detail, but without solidity. Its origin, therefore, must certainly be sought in Spain or in northern Africa; but, as is the case also with whole groups of ornament which spring from Asia, it has retained a temporary predominance throughout the whole of Europe, is more probably to be sought in the vanished buildings of Mesopotamia constructed from equally fragile material.

The Alhambra is usually described as merely a building, but it would be more correct to call it a villa in the midst of extensive gardens and parks. The whole extent of the grounds, from the point where the palace of Charles V now intrudes upon the original plan of the building, to the Alhambra on the west, as well as the whole eastern plateau within the castle walls, where the monastery of St. Francis now begins, must be imagined as a "paradise" of plants, fountains and animals. We then understand why the remote towers on the walls of the northern slope are decorated inside with no less splendour than the Alhambra itself; joined to the palace by the "paradise" they constitute an artistic whole. A like combination of nature and art is afforded in the Generalife which lies on the other side of a ravine, opposite the Alhambra.

The buildings of the Alhambra proper are grouped round two courts (see the plan): the Court of Myrtles (or "Patio de las alcóberas") running lengthwise from the southern entrance to the massive tower of Comares on the northern end, which encloses the Sala de los embajadores; (35 ft. square), and the famous "Court of the Lions" (Sp. 2), at right angles to the "Court of Myrtles," with an entrance in its south-east corner, and terminating in the so-called Tribunal, consisting of three alcoves, separated by narrow cells; on its tranverse axis it leads into two halls, the Sala de los dos hermanas, (25 ft. square) on the north, and the Sala de los Abencerrajes, (20 ft. square) on the south. These two courts serve as a transition from the interktor to the landscape outside, the Court of Myrtles, by its tank and fountains surrounded by myrtles on the longitudinal axis, and the Court of Lions, by its narrow water-courses which flow into the centre of the two Halls and there form a fountain, as also in the restitutions of the two shorter sides. The water meets in the court under the fountain of the Lions. The fountain itself was once surrounded with orange-trees.

The conventional names of the courts do not throw any light upon their original purpose, except, perhaps, the "Hall of the Ambassador," at the end of the Court of Myrtles, for it is probable that this outer court was used for public receptions, as the mosque adjoined it immediately on its west side. The inner court on the other hand, with its splendid fountain was doubtless, destined for domestic purposes. This arrangement reminds one of the ancient house as seen at Pompeii; there we find the atrium, destined for outside intercourse, and, generally lying behind it and separated from it by the tablinum, the so-called peristylo, i.e., the court with the family apartments and the garden. The Alhambra was on this assumption, a typical structure, and we have no cause to regret the loss of the remaining buildings and courts, and that of the mosque pulled down by Charles V. Unfortunately no other specimen of the same type as the Alhambra, has as yet been found. The study of Islamic art has to replace the complete loss of all the numerous palaces and villas, which enaptured the poets. It is for philologists to collect the scattered notices about them. We can only deal with the monuments left to us. The castles of the Umayyads do not resemble the Alhambra, and of the Abbásid buildings nothing but outer walls or façades have as yet been found. There exists indeed a small bath house excavated in Sidi Bou-Madiane near Tiémen (see Marqués, Les monuments arabes de Tiémen, p. 267), which does contain a longitudinal court similar to the Patio de las alcóberas, but without a hall at its end, and from the court a staircase leads to the adjoining bath on a slightly lower level. If with this we compare the bath house of Ambra, where a vaulted hall with three aisles takes the place of the court, it becomes evident how close the relationship is between the Alhambra and the building at Tiémén, which dates from the middle of the 12th century. In the Alhambra too the bath lies at a lower
level, in the angle between the Court of Myrtles and the Court of Lions.

That, at one time, courts in the style of the Patio de los Leones existed everywhere in the Islamic countries on the Adriatic sea, and especially in Sicily, can be proved indirectly, because the well-known courts in the style of the Comunet in Rome with their exotic and fairy-like ornament can only be accounted for as imitations of those Moorish palace courts. The many colonnades surrounding the cloisters of the monasteries of S. Giovanni in Laterano and of S. Paolo are akin to the famous cloisters of Monreale, whose scheme of ornament is clearly related to that of the Alhambra. Again in the "Court of the Lions" we notice, on its longitudinal axis recedes with three or four columns in the corners and two in the middle; and the fountain. In the center, in the Court of Monreale the same recedes occurs, but in one corner only; the number of arches is the same, nor is the fountain lacking. Another point of resemblance between the "Court of the Lions" and the cloisters of the Italian monasteries is the bold rhythm of the supports. In the Alhambra single columns alternate, apparently at hap-hazard, with pairs or with groups of three or four. Such groups occur likewise at Monreale and, alternately, with pillars, in Rome. The shafts of the Alhambra columns are smooth but for the series of rings above and below; but the fine inlaid work in stone on the walls, which is also found in Sicily, and throughout the East, proves beyond all doubt that the "technique" of the column, fashioned in the style of the Comunet was borrowed from Islam.

The capitals of the Alhambra (Fig. 3) have a circular base, decorated with an undulating ornament, above which rises a square superstructure with a profusion of arabesques. Analogous forms are frequent in northern Africa; in the East, however, not a single one has yet been found. Nevertheless, this design must also have been imported from there; the bell-shaped capitals of the Tulun Mosque at Cairo are an indication of the oriental origin of this design. For the rest, the Alhambra decorations differ from the Persian decorations of the Tulun Mosque, which is about 500 years older, in that they were cast in moulds and were put together so as to form a continuous surface, whereas the Tulun Mosque exhibits bands of decorative work fashioned with a free hand. A comparison with the wood-carvings of the Minbar (the pulpit) of Kairouan, which are of nearly the same period as the Tulun Mosque, and the fact that designs on flat surfaces based on our fundamental element were already in use in the ancient East, suggest the conclusion that the designer of the decorations of the Alhambra did not strike out any new path of his own. They are a combination of the usual polygonal ornament, which predominates on the lower parts of the walls, the arabesque which prevails on the upper, and lead up to the stalactites, and, finally, inscriptional, employed for decorative purposes, those in the Alhambra being of special interest, as they are often represented as addressing the visitor in their function of ornament (cf. Schack, "Pastic und Kunst der Araber im Spanien und Italien," 2d edition, ii. 340-350). The niches, for example, in which pitchers are placed, praise themselves in the following words:

My diadem and my robe are matchless in splendour;
The stars of heaven gaze down to me full of longing . . . .

or:
The artist's hand has embroidered me like a robe of silk
And has adorned my diadem with glittering jewels . . . .
The Hall of the Sisters sings:
I am a garden full of beauty, clad with every ornament,
Recognise what I am, while you fast your eyes upon my charms! . . . .
The stars would gladly descend from their zones of light,
And wish they lived in this hall instead of in heaven;
Fain would they join themselves to the company of thy slaves, Lord,
And, full of reverence, do thee service in both halls.

The Tower of the Captives praises itself in a similar way:

Nothing can match this work etc . . . .

And round the edge of the famous fountain of the lions one reads:

Incomparable is this basin! Allah, the exalted, is pleased . . . .

That it should surpass everything in the world . . . .

It is worthy of note that this kind of inscription, in the Alhambra, of rare occurrence as compared with the usual historical inscriptions and verses from the Koran. It would be a matter of interest to the historian of art if the origin of this class of inscription were exactly determined.

The Alhambra exhibits two monuments of art, which, even amongst the surrounding profusion of decoration, are particularly striking: the Fountain of the Lions and the three ceiling-pieces of the so-called "Hall of Justice". In the centre of one of the two courts twelve lions are standing in a circle, each ejecting water through a tube in its mouth; they are designed in somewhat the same style as the animals' heads on the Persian vessels amongst the treasure discovered at Nagh-Senti Miskio. Such fountain pieces are often mentioned in literature; they originated in ancient oriental art, and have also passed into Christian art. The ceiling-pieces of the Hall of Justice are of interest not only in connection with the Gothic art of Spain; they represent scenes from tales of chivalry and hunting episodes, and also two kings seated in a row on a long bench. One feels tempted to connect the former with the hunting and harem scenes of Kusair Tamerlane and the kings with the enthroned figure on the front-wall of this castle of the desert. Their explanation will need to be based upon an examination of Persian miniature painting.

Bibliography: Girault de Prangey, "Essai sur l'Architecture des Arabes et des Maures" (1841); M. J. Goury and Owen Jones, "Plans, elevations, sections and details of the Alhambra" (1838); Calvert, "Moorish remains in Spain; The Alhambra" (1897); also shorter monographs such as Bormann, "Die Alhambra in Granada" (Die
was born in 1448 (1541–1542), or in 1449, at Gallipoli, and had the rare good fortune, when a boy of nineteen years old, to hear Sürlü, the greatest scholar in the Persian language and literature that the Othomans ever produced. No other teacher of Arabic was known except Muhfiz Sin-Din, the master of Arabic versification (who must not be confounded with another Arabist of the same name who lived a century earlier). His career was made, when, in 1556 (1557–1558), he succeeded in presenting his romantic poem Mîhene ed-bâyi (Doxai, Citt. ed. ar. ed. and. Lugd.-Batavas ii. 178) to the crown prince Selim. He obtained a post under the master of the royal household of this prince, called Lala Mustafa, a countryman of his, and in the employment of this favourite he was to witness events of the greatest importance. During the fierce quarrels which broke out between the Sultan, Ali, in his capacity as private secretary, and Selim. After the death of Selim the Great, when Selim had come to power, Ali retained his privileged position. He must have been during this period that he made the acquaintance of the great Nishân-i, from whom he profited himself upon having received so much information concerning important events. In 1567 he went to Egypt as Müşafet's divân secretary, but was soon obliged to return with his master, who, owing to a disgraceful slander, had fallen into disgrace. But in 1570 Mustafa was appointed commander-in-chief of the land forces and entrusted with the conquest of Cyprus (1570–1571), and again Ali acted as his private secretary, in which capacity he had the satisfaction of sharing in the achievement of the supreme power of the Othomans. After the triumphant entrance into the capital Ali spent several years in west Roumelia. During this period (1571–1575) he wrote the Seven Tales (Hetê destar) Library of the Mosque Laleli at Constantinople, no. 2114; printed at Constantinople in the Kâtübehâne-i Lâdim, in which the choice of Selim's reign and the first acts of his successors are described in a pompous style. A number of minor works were also written in this same period. In 1582 (1574–1575) he published his Turkish Divan, which consists mainly of ḥavdât and ghazals (he also wrote a Persian divan, cp. Filâl, Dîr. wez. ûrû. u. türk. Hst. der K. K. Heß, in. 851). As a poet, however, he ranks with second-rate celebrities; he seldom succeeded in immuring his poetry with the raptures of a great passion.

Early in the year 1578 he visited Egypt and the sacred places in the Hijaz, from whence he was called back by his master Mustafâ Pasâ, who, having been appointed commander-in-chief in the war against Persia, wished Ali to act as his special representative. The numerous reports and accounts of Müşafet’s victories, which reached Constantinople from the wild Caucasian regions, proceeded from his pen. He used the opportunity of his sojourn in those parts to collect reliable information concerning the legendary lore and the customs of the mountain tribes, especially of the inhabitants of Gilan, Shirwan and Kurdistan. When, however, the Turkish successes came to a standstill, Müşafet was dismissed and his secretary returned to Constantinople. The unexpected death of the grief-worn Müşafet plunged his protegé into the great-
est. difficulties, which compelled him to redouble his literary activity. He dedicated to his sovereign a concise narrative of the creation and the anomalies of the prophets under the title of "Mirror of the worlds" (Flügel, ibid. iii. 94; Pertech, "Vors. d. türkh. Hist." xx. 36 and 368). A year after his return from the Persian war he completed the Book of Victory, containing an account of this campaign (see especially the map in Ricci, Cat. of the Turk. Mss. in the Brit. Mus. p. 61). He could already claim the authorship of 17 works, when, much as he had gained the good-will of Sultan 25 years before, he succeeded in ingratiating himself with the crown-prince Mehemmed, who had then arrived at manhood, by his description of Mehemmed's circumcision festival, one of the most remarkable in Ottoman history (Nüm. 17 of the Nüüm. Library in Constantinople, no. 4318).

Arı became more and more engrossed in history. In 1905 (1587) or shortly afterwards he collected the most interesting material concerning several hundred masters of calligraphy and the art of book-binding (both important branches of Industrial art in the East) under the title of Talieh of the writers (Flügel, ibid. ii. 356). His Selection of Histories (ibid. ii. 92), a Turkish translation of an admired work of the late Arabic epoch, seems to belong to this same period. Even though it worth while to cultivate the mystical and pantheistic literature which flourished exuberantly in Persia: in his Ornament of men (cf. Rieu, ibid. p. 19 and Pertech, Die Türk. Hist. ... zu Gotha p. 73) he gave an accurate account of the grades of saints and of the power of their works (999-1590). About that time he also arranged a collection of poems both of a general and of a personal tenor, entitled Expressions of truth, which are of great interest for the knowledge of his character (Rieu, ibid. p. 261).

Finally he attained to a high post in the administration of the public revenue, and, shortly afterwards, was appointed chief secretary of the Janissaries. No wonder that at this time, when he had the disposal of the necessary means, Arı undertook the onerous task of giving a general survey of historical events down to his own time. Sultan Mehemmed, immediately after he had ascended the throne, allowed him a considerable salary. But he wanted to write the work in Cairo, at that period the greatest book-market of the Muhammadan world, The Sultan made no objection, and, but for the intrigues of jealous visiers, he would have obtained the post of director of finance in Egypt. From 1902 to 1907 (1593-1599) he was engaged in writing his mature work, his Source of History (1577-1585) in four parts, which, in conjunction with Manuscriptim Badji, is the most important General History which was ever produced by the Ottomans. It was printed at Constantinople in five volumes, though without the final part of the book, which treats of the 150 last years of Ottoman history. Although frequent allusion is made to European nations, it beyer occurs to the faithful Moslem to state any details concerning them. In the first section he expatiates upon the old myths of the prophets, in the second part the personality of Mehemmed and the first glorious achievements of the new religion come into prominence. The author is so convinced of the importance of his race for the extension of Islam, that he gives the title of "Turkish-Tataric" to the third section which contains the history of the caliphs and of the Muhammadan feudal princes. The fourth part, comprising the Ottoman history, represents this epoch as the crowning achievement of the national history. A detailed gazeteer is added to the whole of the work. Arı's compilation of references concerning pre-Islamic history is not more reliable than that of other Muhammadan works of history. The value of his book is to be found in the two last sections. It is a curious fact, that, amongst the 1500 predecessors, whom he quotes as his authorities, not a single one, as far as we know, has ever touched upon the subject of Ottoman History. The 16th century especially has received thorough treatment at Arı's hands. His love of truth in discussing the acts of his sovereign and his tolerance when writing about heterodox people, are specially pleasing features of his work. The style of the first volumes is so much overburdened, with poetical ballast, that one is reminded of Waghš, but towards the end he descends to an unattractive mode of writing. After the completion of this work, yielding to the urgent requests of his friends, he wrote a concise history of the Islamic realms under the title of Decay and formation of states, which has become one of the most widely read books and is to be found in all libraries of any importance. Not long after his appointment to the post of Pasha of Edirne (a reward for his great literary achievements), he closed his literary career with the publication of his interesting little work Haikat e-Bahsi min ar-Ra'i al-fikrī (Library Esad Efendi at Constantinople, no. 2457; Turk. Cat. of the Khedive Library at Cairo, p. 197).

He died in the same year 1908 (1599-1600).

Arı is one of the most attractive personalities of the Turkish bureaucracy. In an epoch, in which intrigue and violence were paramount, he shone forth as a model of rectitude and integrity. No wonder that his honest and steady character did not appeal to the iron-handed men of that perilous period, and that they did not require his services. The Grand-Vizier Sinan Paša, one of the most striking personalities of the warlike Ottoman world, looked down upon him with especial contempt. But, on the other hand, hardly a single author can be found who was not a personal friend of Arı's.

The number of his works amounts to more than thirty, according to a statement which was often controverted by Hammer without cause. The fullest account of his life and writings is given by Hammer, Gesch. d. osman. Reiches iv. 308 and 651 et seq., Gesch. d. osman. Dict. kur. Ill. 115 et seq., and by Mehemmed Tahir b. Rifat, Mi'arrifat al-Muhammedan sistem, (Library Esad Efendi at Constantinople, no. 2457; Cat. of the Khedive Library at Cairo, p. 197).

Writings of inferior authors are often ascribed to Arı. (K. Süßeheim.)

Arı (Arı), adj. "high", often used as a personal noun. Arı is one of the surnames of Allah.

Arı b. Arı, Allah b. Arı-ı Arı was the ancestor of the Abdıhsites. According to Muhammadan tradition, Arı was born in the year 46 (661), the very same night, in which the caliph "All was assassinated; but there are also other statements concerning the year of his birth. His
mother was called Zar'a bint Muharrj. His grandfather 'Abbas was the uncle of the Prophet, and on account of his high birth and his personal gifts 'Ali attained to great distinction. He was looked upon as the handsomest and most pious Khair of the House of the Prophet, and received the surname of "al-Salafiq" (he who preserves and abides by the orthodox because of his constant praying. His piety did not prevent him from plotting secretly against the Umayyads, and was therefore banished from the capital by Caliph Walid I. He went to live in the province of Sharar on the border between Anasir and Palestine. Here he died in 117 (735-736) or 118 in the village of Yumuma. This place remained the headquarters of the 'Abbasid propaganda, after 'Ali's son, Muhammad, the father of the future Caliph al-Saffah and al-Mansur, had been recognised as the head of the 'Abbasid dynasty.

**Bibliography:** Ibn Sa'd v. 229 et seq.; Ya'qubi (ed. Houghton), II. 314 et seq.; Tahtari, ii. 16 et seq.; Ibn al-Asfah (ed. Tornb), ii. 16 et seq.; Ibn Khallikan (transl. by de Stairs), I. 216 et seq.; Well, Gesch. des Chalifen b. 333; ibid. 334; Der Mann im Vorzeit und Abendland (1884), p. 444.

**ALL** b. Ali Talib was a cousin and the son-in-law of the Prophet Muhammad and the fourth orthodox caliph. His father, Ali Talib, whose **khuwaa** concealed the beaten name Abul Manaf, was the son of Abul-Muttalib b. Hashim; his mother was called Fatima bint Asad b. Hashim. 'Ali received the surname Abul Talib [p. 4], from Muhammad, whose daughter Fatima he married. Concerning his descendants, comp. LITURGIA. He embraced Islam at an age which cannot be ascertained with exactitude, and, after Khidr, was the first Muslim (Hurârî, b. al-Husayn, acc. to Abul Dharr, al-Miyad, Abul Safîd al-Khadari etc.), or the second (after Abul Bekr; Mas'udi, ed. Goeje, p. 357; transl. by Carra de Vaux, p. 306). He was one of the ten to whom Paradise was expressly promised by the Prophet, and one of the nine council of whom the Prophet on his death-bed set his boundary. He was of medium height and big protruding eyes; he was corpulent, bold, and rather short than tall; he wore a thick, long white beard, which he dyed sometimes; his face was handsome; he showed his teeth when he smiled (Tâbuk p. 297, transl. p. 388; Nawawi p. 441).

**History:** When Muhammad had decided to emigrate to Yathrib and suddenly disappeared from Mecca, his escape was facilitated by 'Ali, who made people believe that he was still in the house he had occupied. He also stayed behind a few days in order to return to the owners the deposits which had been entrusted to the Prophet. 'Ali accompanied Muhammad in the battles of Bedr, Ohod, al-Khudahq ("the ditch"), and in nearly all his expeditions, except that of Taibah, during which he had the command at Medina in the absence of Muhammad. He himself conducted an expedition to Fadak against the Jewish tribe of Sa'd (628). He received sixteen wounds at Ohod; and on the day when Khalid was slain he carried the pennant. The Prophet sent him to Mina (9 = 630) to read in public several verses from the sixth Sura (al-Baqara), which had been revealed to him shortly before and, at the same time, to proclaim four decisions with regard to the prohibition of polytheism from the pilgrimage; to the circumambulation of the Ka'bah, which no-one was to make naked; to the sentence of the Muslims into Paradise; and to the observance of the time granted for their conversion.

In the year 10 (631-632), he conducted an expedition to Yemen, in consequence of which the Hunasid da'ails were converted. It was 'Ali who advised 'Omar to adopt the bigyes on the model of the Prophet as the starting-point of the Muslim calendar. He was entrusted with the task of making representations to 'Omar on account of the complaints which came from the provinces; when 'Omar began to feel uneasy about his safety, 'Ali was the intermediary between him and the discontented, in the name of whom he accepted the three days' delay demanded by the caliph; during the siege of 'Omar's house (waqat al-'Ar), he showed himself favourable to him and inclined to support him. At first he modestly refused to take the power into his own hands, but five days later he accepted it, and on Friday 25 Thul-1-bidâra 35 (June 25th, 656) allegiance was paid to him as Khalif in the Mosque of the Prophet at Medina; he was the first to ascend the pulpit for this ceremony. In the year 36 (656) he left Medina to return to Mecca; he marched against Basya where 'Abdallah Talib and Talid b. Talid refused to acknowledge him and defeated them in the "battle of the cuirass," which took place at Kharsa' outside Basra on 10 Dhu Al-Dir (Dec. 4th, 656). He beheld the fall of the Abbasids, and was buried in the court of the Mosque of the Prophet at Medina. He died in the year 36 (656) of the Hegira. His body was carried to Medina, escorted by a train of attendants among whom were forty women of distinction. He distributed amongst the inhabitants the money which he found in the treasury, and promised the same amount to them for the projected campaign in Syria. A month later he entered Kufa, where his faithful lieutenant al-Ashur had prepared the way for him. From thence he went to Caspian (al-Mada'in), crossed the Euphrates at Raqqa, and, in the plain of Siffin, gave battle to Mu'awiya in a sort of combat which lasted 110 days (Tâbuk 36 till Safar 57 = June-August 657). 'Ali had almost finished the foundations of the Sullan and submitted to the bravery of the Ashur, when 'Amr b. al-Asyf thought of advising Mu'awiya to make a truce with him. The Syrian troops fastened five hundred copies of the Koran to their lances, to indicate that they appealed to the judgment of the book of God. This truce disconcerted the troops of 'Ali, and made them think of submitting to God's word. 'Ali, therefore, yielded to the urgency of his companions in arms and accepted the ultimatum proposed by Mu'awiya. The latter appointed 'Amr b. al-Asyf his arbiter; 'Ali was urged, against his will, to choose Abu Mun'a b.-Alshur. The two archers met in Kamechta 35 (Feb. 659), furnished with a written document (waqâ'if) giving them full powers. Abu Mun'a, who wished to see his son-in-law 'Abd Allah b. 'Omar become caliph, set himself to outwit 'Amr, who made himself styled "the Messenger of God. Mu'awiya was fully entitled to avenge the murder of 'Omar, of which it was falsely rumoured, 'Ali had been an accomplice. So Abu Mun'a deposited his wealth (Tâbari i. 3359; Mas'udi, Murâdî, iv. 397 adds: "by taking off his turban," which detail seems to have been inserted afterwards). 'Amr followed his example, after which he proclaimed
the man who is attached to the divinity by the mystical tie of the ṣūḥāf, "proximity, friendship", a sense of the word which soon developed into that of "sanctity". All is pre-eminent: the saint of Islam, by which quality he clearly distinguished from Muhammad, who is only the wali, "the prophet of God". All Shi'ism, with its manifold sects, is based on this concept. The Shi'ites are also unanimous in attributing to 'Ali the threefold character of Imām, of warrior and of saint. According to them, the investiture of 'Ali as imām goes back as far as the sermon near the pool of Khamm, when Muhammad, on his return from his farewell pilgrimage, said to the people: "I shall soon be called back to Heaven; I leave amongst you two important beings, one more important than the other: the Kūrān and my family". Already on his return from the expedition to al-Hudaybiyyah (18 Jhūl i-ḥidūb 6 = April 9th 628; Mas'dūd, Tāhāsī p. 328; Goldschmidt, Meh. Stud. ii. 116), Muhammad had said: "He, whose master I am, has also 'Ali for his master". One day, the Prophet assembled 'Ali, Fūtūn, al-Husayn and al-Husayn, covered them with a mantle (ṣaff) which he used to put on when he went to sleep, and pronounced a prayer which gave rise to the revelation of Kūrān xxix. 33; hence the expression aqīla 'Ali". Amongst the family of the Prophet (cp. St. Gayard, Fictions d'Ibn Taimiyyah p. 24, note 1 = Journ. As. 1872, and Fragmenta 217). 'Abd Allah b. Sāba', a Jew from Yemen, is said to have been the first to attribute divine honour to 'Ali: "Thou art God"; he is reported to have said to him, in allusion, perhaps, to 'Ali as one of the epithets of God (Kūrān lv. 38, xlii. 51; Hirschfeld, Journ. of the Roy. As. Soc., 1904, p. 157). The Shi'ites have never been able to understand, how the caliphate, which implies the quality of leader (it is for this right to lead the Sāhib), could be conferred by election; that accounts for the fact that their adherents were especially recruited from amongst the Persians, the inevitable champions of divine right. The following titles and surnames are most frequently employed by the Shi'ites: Murtadā (he in whom God is well pleased), Ḥādhr (the lion), Ẓādhr-i karrāy (the impetuous lion), Abī Ṣalāh b. Ẓādhr, Abī Ṣalāh b. Ḥālīf, Abī Ṣalāh b. al-Azāhar, Abī Ṣalāh b. Ẓādhr, etc. At Medina his opinion had authority, so that he was consulted upon difficult questions. He was very pious, inflicting mortifications on himself, such as burdening his stomach with a heavy stone in order to diminish the pains of hunger, and giving away all his possessions in alms. (Abū Md. b. Haska, Msadd). He despised the world and said: "The world is carrion; whoever wants a part of it, must be satisfied to live with dogs". He also said: "Blessed are those who have renounced this world and only aspire to the life to come!" When he died he left 600 dhimmīs.

The doctrine of the Shi'ites. 'Ali is styled the wali Allāh, "the friend of God",
miracles of the prophets (muṣḥaffāt). Already in Yaḥyā ibn Yaḥyā, God is represented as giving orders to the archangels Michael and Gabriel to descend to Mecca and protect 'Ali while occupying the place of Muhammad in the night of the Bahrūjah. One takes his stand at the head of the bed, the other at the foot, to defend him against his enemies and to avert the storms which are thrown at him. But afterwards other feats, much more miraculous, are mentioned: at ʿĀshḥāb, God made the sun come back after it had set, to enable 'Ali to finish the 'ṣūr prayer; in the mosque of Kātib, he restored the severed hand of a negro, whom he had sentenced to the punishment which canonical law inflicts on thieves; the head of a Kharijite who brought a charge before 'Ali against a woman, and, while doing so, indulging in crying, was changed by him into the dog's head; at his prayer, 80 camels which the Prophet had promised to a Bedouin rose out of the ground; when, in the environs of Babylon, a lion struck the inhabitants with terror, some one was charged by 'Ali to show his ring to the animal, and the lion disappeared; he raised somebody from the dead; he reappeared, several centuries after, in a vision, in order to libel his detractors. The Persians of the present day speak of more than a thousand of 'Ali's miracles; but sixty only have been placed upon record, amongst which, apart from those mentioned above, are found his command to the Ephesiates to decrease when it had inundated the country; the transformation of the bow, which he threw on ʿOmar's shoulder, into a dragon; the iron made soft by the touch of his hands; the change of the iron pivot of a millstone into a ring when hung on the neck of Khalid ibn al-Walid; the apparition of the Prophet's figure, after his death, rising at his summons from the earth on behalf of Abū Bakr; his calling down from heaven a bucket of water wherein to wash the corpse of Muhammad and a ready-made checked shirt; etc. (Dhāriyat ʿAbdullāh, tab. VII). His judgments deserve to be compared to those of David and Solomon; his maxims and aphorisms have always been celebrated all through the Muhammadan East; a hundred or more collections have been published by the Persians, which, in the days of Khalid ibn al-Din Watāwī (Muṣḥaffāt ʿAbdullāh, ed. and trans. by Fleischer, ʿAli's Bandker Sprüche, Leipzig 1857), and some of them, at the command of Faqīh al-Dawla ʿAli ibn Husain, the minister of the Sāḥibīya of Khūṭ, al-Dīn Kātib Khosrow III, were graven in 670 (1271–1272), on the walls of the Gūk-Medrese at Shíwá (Cl. Huart, Égypte, ar. d'Asie-Minore p. 97 et seq.). Some Arab biographies, a forgery of Shīʿite origin of uncertain date, have erroneously been attributed to ʿAli (Broekelmann, Gesch. d. ar. litter. l. 43; Huart, Littér. ar. p. 14; Goldscheider, Abhandl. zur ar. Philos. Berlin 126; Transactions of the 19th Conv. of Orient., London 1892 li. 115). Incarnation of the divinity in the person of ʿAli. The Shīʿites who are called ghāniyin, ʿabbās ("yours") cf. the art. ʿAli (Alawi) have even gone to the length of believing that God had become incarnate in the person of the Prophet's son-in-law by descent (ʿAbbās). Cl. Shashānī, p. 132 = Haartbrücker l. 196. The best known of these sects is that of the Nūṣairī, who regard ʿAli as the first of the three persons of the Trinity (R. Fontaine, Histoire et religion des Nusairis pp. 45, 55, 65; Salzman, Étude p. 37, Haurani in Jenner, Am. enc. XIV, 261; see also 'Amṣī); this sect is still known in Persia by the name of ʿAlī-ʾalī (ʿAlīnān, Treâtise aux Adv. p. 335).


ʿALĪ n. ʿAlī bin ʿAbd al-Samad, an Arab poet and a friend of Abū Ṭālib, he was a native of Khurāsān, and, for some time, occupied the post of ʿabū ṭālib al-muṣūlīm at Ḥadīth. In Baghdad, he lived at the court of the Caliph al-Mutawakkil, and made himself many enemies there by writing sharp, invective poetry. Having composed a satire on the Caliph, or, according to some, on the Caliph's court-poet Bābīt, ʿAlī was sent to prison and detained there until 23 (846), according to some until 229 (853), when he was released and banished to his native country. This punishment was aggravated by the ignominy of being, on his arrival, tied to the cross for a whole day by order of the governor who acted in compliance with a command of the Caliph. Afterwards he went to Syria; not, however, according to some authorities, from Khurāsān, but from Baghdad, which he had revisited; but his satirical vein had aroused so much enmity against him, that it had become impossible for him to remain there. When, one day, he started from Helepolis, on his way to Iraq, his caravan was surprised by a party of horsemen of the Banū Kail, and ʿAlī fell in the fray (249 = 863). His comparatively small diwan is now lost; a poem in praise of the ʿAṣ básād is contained in the Eschatological (H. De la Ronde, Les Mus. arab. de l'Étr., no. 369, 3, another on al-Mutawakkil is extant in Berlin (Alhwart, Vezicher. der arab. His., der Kgl. Bibliol. no. 7539). 4.

Bibliographie. Agassiz 1st ed. l. 104—
120; 2nd ed. l. 99—115; Ibn Khallīkhūn (Haft. l. 1299) l. 441 (no. 343); Ḥālid al-Khalīfa (ed. Flügel) l. 3570; Broekelmann, Gesch. d. ar. litter. l. 79. (Broekelmann)

ʿALĪ n. ʿAlī ʿAlī, histor of the Almoravids who revolted against the Almohades. — The name of Banū ʿAlī ʿAlī is given to all the descendants of the lady ʿAlī ʿAlī, a relative of the legitimate Yūsuf b. Tālāfīn, the leader of the Almoravide empire. ʿAlī ʿAlī had married a certain ʿAbd b. Yūsuf al-Maṣūfī. The last of the Banū ʿAlī ʿAlī, famous in the history of the Maghrib and Spain for their struggle against the Almohades. But the best noted of all is the one to whom the present article refers. In the family of the Banū ʿAlī ʿAlī, the men of which occupied high posts as governors...
in Spain and the Balearic islands during the era of the Almoravid era, three members were called Ali b. Qhiyana: one was the son of Muhammad, who was appointed governor of the Balearic islands in 520 (1126); he was the grandson of the lady Ghiyana; the second was governor of al-Mahdiya (in Ifriqiya) in the year 600 (1203-1204); he was the son of al-Hasan b. Abi Allah and great-nephew of the former; the third was a son of Isahak, who succeeded Muhammad as governor of the Balearic islands, which post he occupied until 579 (1183-1184). This third personage, in the family of the Banu Ghiyana, who bore the name of Ali, was the nephew of the first Ali (see the genealogical table in A. Bel, Les Béarns Ghiyana p. 26). It was this last one, Ali b. Isahak b. Muhammad b. Ali, great-grandson of Qhiyana, who rose in arms against the Almohads.

The rapid annihilation of the Almoravid rule in Africa and Spain by the Almohads became a cause of serious solicitude to Isahak b. Qhiyana, who governed the Balearic islands on behalf of the Almoravids. Every year he sent presents to the sovereign of Marrakesh. In 578 (1182-1183), the Almohade emperor Abu Ya’qub Isma’il summoned the governor of the Balearic islands to appear before him and pay official homage as his vassal. The reply to this summons was delayed until Isahak’s death in 579 (1183-1184). He left thirteen sons to take possession of the unnumbered inheritance of his eldest son, Muhammad, who was appointed governor of the Balearic islands by the Almohads settled there. But Muhammad realised that this Almoravid vassal could not maintain its independence; he also knew, however, that neither the members of his council, nor the numerous Almoravid nobles who had sought refuge in the islands would ever let him submit himself to the Almohads. Nevertheless, in compliance with the urgent solicitations of the sovereign of Marrakesh, he finally swore the oath of allegiance required of him, whereupon an Almohad officer came to establish himself in Majorca to superintend the governor Muhammad’s administration and represent the Almohad government.

A conspiracy was formed, headed by the brothers of Muhammad; the latter was thrown into prison together with the Almohade representative. The governor was entrusted to Ali, brother of the dismissed governor (580 = 1184).

While these events took place on the Balearic islands, the Almohads sustained the terrible defeat of Santarem, which compelled them to concentrate all their forces upon Christian Spain in order to recover their lost prestige of arms. So their attention was momentarily diverted from the Balearic islands.

But Ali b. Isahak did not doubt but the hour of revenge was near at hand. He began, therefore, to organise the defence of the islands with great activity. But fearing, on good grounds, that he would not be able to sustain for a long time the attack of the Almohades, he began to negotiate with the African, especially with the inhabitants of Bizerta (Bojonga). As soon as he recognised that he could count upon the support of at least a part of them and that he could land without difficulty on the coast by that town, he armed all the ships he possessed (20 according to some, 32 according to others), embarked 200 horsemen and 4000 foot-soldiers, and, well supplied with money, set sail for Bidjaya, where he landed without difficulty; he captured the town on the 6th day of Zilhaj 580 (Nov. 12th 1184), during the absence of the Almohade governor of the place. Ali had only reigned over the Balearic islands for a few months; on leaving for Bidjaya, he committed his post to his brother Tahya. Ali and his companions were never to return to the Balearic islands, which, however, did not until the year 600 (1203-1204) fall into the power of the Almohads.

At Bidjaya, Ali found supporters of his cause amongst all the discomfited, especially amongst the partisans of the ancient Hamadhad realm which the Almohads had destroyed, including numerous Kabyles. Afterwards, as we shall see, the Arabs who had invaded Northern Africa in the 11th century (see p. 266) joined him in troops. Having learnt that the governor of Bidjaya, the Sik (Saladi) Abu ‘Abdallah, had turned back and was coming to attack him, Ali advanced against him and defeated him so completely that he dared not stop in his flight until he was safe behind the walls of Tlemcen. After this victory, Ali organised the administration of Bidjaya and appointed his brother Yafiya military governor of the place, after which he left it to march towards the west and conquer other lands.

It seems to have been the intention of the leader of the Almoravids to penetrate to the very heart of the Almohad realm, the capital Marrakesh. Numerous Arabs and Berbers came to join him in hopes of booty. Al-Djazair (Algeria) was conquered. He left it under the command of his nephew Yafiya b. Tahya, and captured the towns of M’tzriya and Milliana. Considering himself not sufficiently strong to continue his conquests any further, and feeling perhaps not perfectly sure of the fidelity of his allies, he thought it wise to check his march at Milliana and turn eastwards again, along a different route, further south than the one by which he had come. He captured the kala‘ of the Banu Hamdani on his way back, and laid siege to Constantine.

The Almohads became discouraged by so many successful attacks; the Caliph al-Mustazir dispatched against Ali an army of 20,000 men and a fleet with a view to the recapture of al-Djazair and Bidjaya. At the approach of this expedition, all the towns that Ali b. Qhiyana had conquered, expelled the Almoravides and submitted themselves again to the Almohads. Ali’s two brothers Yafiya and Abu Abbas, who had remained at Bidjaya, left the place precipitately when the hostile fleet appeared, and went to join Ali before the walls of Kasaanuts (Constantine). Bidjaya was retaken in Safar 581 (May 1185); after an Almoravide interregnum of only seven months.

Ali b. Qhiyana, seeing all his late allies forsake him after the successive reverses that he had suffered, did not consider it safe to wait for the arrival of the enemy’s army before the town of Kasaanuts. He had to retreat across the Hodna, while the commander-in-chief of the Almohade army, the Sik Abi Zakari, took possession of Bidjaya, that town being the capital of the government which the Caliph al-Mu’izz had consigned to him.

In the Jarid (Djardj), Ali scattered money freely among the natives, and succeeded in securing the help of the Kesy and Djaghma Arabs. Together with his new allies, he conquered
Tawzer and Gafsa; after that he went to Tripoli and concluded an alliance with Kærakush, prince of that region. All the unsettled and menacing forces of the Hill Arab, of that country, joined the two allies, who soon conquered the whole of the Jurd. Kærakush captured Gabes and made it his capital (581–1185-1186).

In 582 (1186-1187), the whole of Idrisia, except Tunis and Mahdia, had fallen into the hands of the rebels and the Arabs, who committed the most outrageous excesses. "All b. Ghaniya was recognized as the head of the whole country, and ordered the prayer to be said in the name of the 'Abidshie Caliph al-Nasir b. al-Manṣūr," to whom he sent an embassy for the oath of allegiance; following, herein, the custom of the Almoravide sovereigns. He acquired thereby, the official title of legitimate head in the eyes of his adherents, and, at the same time, hoped to secure the definite support of the caliph of the East for the complete overthrow of the Almohades. Yielding to the urgent entreaties of the Almohade governor of Tunis, the Caliph al-Manṣūr decided to take upon himself the command of the expedition for the re-establishment of Almohade authority in Tunis. Early in 583 (1187/8) he advanced towards Tunis. At his approach, "All retreated into the Djerid. From Tunis, where he had established his headquarters, al-Manṣūr despatched an attacking column against Gafsa; but this expedition, numbering 6000 horsemen, was completely defeated by 'All near Gabes (Kahf) 1 583 = May-June 1187. Al-Manṣūr, at this news, marched, at the head of all his troops, against the Almoravide, was, in his turn, vanquished at al-Hamma, and fled into the desert. Gabes, Tawzer and Gafsa were retaken successively by the Almohades, and Idrisia became again subjugated. Al-Manṣūr transported 'All's former allies, the Djaamsh and Rihydh Arabs, to the western provinces of the extreme Maghrib, and returned to his capital.

But no sooner had al-Manṣūr left Idrisia, than Kærakush and 'All reappeared in the south and recommenced the campaign. The events subsequent to the departure of al-Manṣūr from Idrisia and the reappearance of the two leaders of the rebellion are insufficiently known. It is, however, on record, (if we may believe the historian Ibn Khaldun), that 'All met his death in a battle against the tribe of the Nafawa, in the year 584 (1188-1189). The chronicle of the Almohade dynasty, al-Marrakushi, states, to the contrary, that 'All died of the wounds he received in the mortal battle at al-Hamma, where he was defeated by al-Manṣūr.

His death, in any case, did not put a stop to the struggle which the last representatives of the Almoravide empire had commenced against the Almohades. 'All was replaced, at the head of the rebels, by his brother Yahya, who waged war to the knife against the Almohades for nearly half a century, dealing such terrible blows to the empire of Marrakush, that he contributed largely to the dismemberment and the final destruction of this Berber empire.

Bibliography: al-Marrakushi, al-Mašší; French transl. by Fagnou in the Revue africaine, 1894—1895; (printed separately at Algiers 1893); Ibn al-Áthir (ed. Turazh); French transl. of the extracts relating to the Maghrib by Fagnou, in the Revue africaine; al-Táhirí, Kihla (see A. Bel, Les Romani Ghânye suppleme); apart from these authorities, which may be considered of primary importance, reference should also be made to chapters relating to the history of the Almohades during the period of 'All b. Ghaniya, in the Arab chronicles of later date and in the works of the geographers, for example Ibn Abi Zârû, al-Kâfûrî, al-Hallâl al-maššíyâ; Ibn Khaldun, *Ibn, al-Nasir, al-Ma'âmarî, *al-Mustawâyi, *al-Áphût, etc. It is also advisable to consult the works of the western authors who have treated of this subject: Cayanqaro, *The history of the Mamelukes dynasty in Spain II, suppl. p. lxxiii; Alverez Campanaro, *Boquejo historico de la dominación islamica en las islas Baleares (Palma 1888); Codera, *Desaparición y desaparición de las Almohades en España (Barcelona 1899); Alfed Bel, *Les Biosos Ghaîyâ (Paris 1902).


"All (Sidi 'All) b. Husain, who as a poet called himself Kâthir al-rûm (also simply Kâthir or Rûm), was a Turkish admiral who distinguished himself as an explorer and oceanographer. Following the example of his grandfather and father who had both been administrators of the arsenal at Galata, he commanded the warfleet and was present at the conquest of Cyprus (1522). After that we lose sight of him; we only know that he took part in the famous voyages on the Mediterranean of Khair al-Dt'a Pasha, Sasan Pasha and other captains, and that he boasted of knowing every corner of that sea. In 1548 he accompanied the Sultan across Cappadocia and Adrzeabdn on his expedition against Persia. He sailed himself of the creation of hostilities during the winter to take lessons at Aleppo from a philosopher and astronomer, and, at the latter's instigation, undertook an amplified Turkish translation of the classical work which Mawltani 'All Cidâlid had written in Persian, entitled in 'All's translation, "Outlines of Astronomy" (Rumi, *Cahier de Turk. Mem. in the Brit. Mus., p. 120; Fortes, *Persian, d. turc. His., ..., in Berlin p. 214). The sailor's literary fame was greatly enhanced by Sulaimân's third Persian campaign in 1553. Again he accompanied the Sultan and, as before, they spent the winter at Aleppo.

While the European war of the Ottomans brought desolation to their western frontiers, heroic efforts were made by them to prepare the complete overthrow of the Persian Safawides by a series of conquests on the Persian Gulf and on the coast of the Indian Ocean; but they all ended in bitter disappointment. After a fresh discomfiture of the Turkish admirals in the Indian ocean, Sulaimân commanded 'All at Aleppo to save the Turkish fleet which was anchored at Basra by directing it to Egypt. But 'All was defeated by the Portuguese as others had been before him, and, with the wrecked remainder of his fleet, which had never been numerous, he was tossed about by repeated gales which lasted for months, and finally driven on the Indian coast, where, in his extremity, he was glad to mortgage his fleet to one of the Khans of that country. At Amristhali, the capital of Gujrat, he finished, in 1554, his great compilation, *The Ocean (al-Ma'âhî*), which,
founded as it is on the books of Arabian and Persian pilots of the 15th and 16th centuries and on his own experience, contains a complete geographical and nautical description of the sea, besides the only written as far as we know yet, which supplies as with information concerning the progress and the state of Modern oceanography at the end of the Middle Ages. The author is not unaware of the importance of the Spanish and Portuguese discoveries in the new world. The remotest country that he knows in the far East is Djer (Cora). — Siid: All remained in India for some time. Everywhere, especially at the court of the Grand Mogul, the deepest respect was paid to him and his Emperor. Repeatedly he received the offer of a brilliant post such as the government of a province or the command of troops, that he might remain in those parts. Early in 1556 he started on his journey back to Turkey, travelling by land across Sind, the Panjuli, Afghanistan, Turlkistan, Khorasan, Adharbadjâ and Iran. During his long journey he learnt the East-Turkish language and even wrote poetry in that dialect. He arrived at Adria in April 1557, and delivered his delayed account of the events of his expedition on the Sultan. He received pardon at his hands and was even honoured by an appointment at the Court. Afterwards he appears in the office of keeper of the accounts for the lesser fiefs.

'All was one of the most popular, though not one of the most famous, poets of his time. Especially his poems on the elements which he might claim as his own, the sea, were long afterwards still in every one's mouth. His poetical efforts are more the effusion of feeling than works of art; but for that very reason they can be read with greater pleasure than by many a thoroughly artistic creation of a professional poet. — Cf. W. Tomasek and M. Bittner, Die topographischen Kapi te der indischen Seefahrten Mohit mit 30 Tafeln (Vienna 1897) and the complete edition of the Mir'at al-nawâsyil by Negib 'Aghd, which was printed in 1713 (1697) at the Beduin printing-office in Constantinople. The Mir'at has been translated several times into European languages, recently by A. Vambery: The travels and adventures of the Turkish admiral Sidi Ali Reis (London 1891). (K. Süssesr.)

'ALI b. AL-HUSAIN ZAIN AL-ARUDN is the name of an 'Alid. 'Ali, frequently called 'Ali the Younger in order to distinguish him from an elder brother, received the surname 'Zain al-Abâha' (the ornament of the worthies of God), on account of his piety, and is revered as one of the twelve Shi'ite Imams. After the death of his father Husain b. 'Ali in 680 (660) at the battle of Kerbêla, Shahib b. Liyân was proclaimed ruler of the family of Husein; they were well received and were allowed to return to Medina. When the inhabitants of this city rose up against Yazid, All was one of those who refused to make common cause with the rebels. He was accordingly treated kindly by the general Muslim b. 'Oqâa, by the command of the Caliph, on the occasion of Muslim's entrance into Medina after his victory on the Harra in 65 (683). According to some, 'Ali died in 92 (710-711), but according to the most usual account he lived till 94 (722-723) and died at the age of 58.


(K. V. Zethjan.)

'ALI b. 'ABD. See Ibn al-Qârâyê.

'ALI b. 'ABD was the best known oculist (khâfhal) of the Arabs. His work, the Tûghirat al-khâfhaln, deserves the greatest claim to our attention from the point of view of the history of civilization in that it is the oldest Arabic work on ophthalmology, that is complete and survives in the original. The name of the author is also recorded in the inverted form: 'Ist b. 'Ali. Preference is to be given to the first form as follows from a reference in Ibn Abi Uqabâ (Kitâb 'usân an-ndhâ fi cahfâl al-aftâb, ed. A. Mâller, I. 440, et seq.), and from quotations in later authors as al-Ghâfîk, Khalifa b. Abi 'I-Mahbûb and Ghâth al-Din. The uncertainty as to the form of the name is due to confusion with the Court Phisician of the Caliph Mu'tawakkil, 'Ist b. 'Ali, who lived some 150 years earlier (Fihrist l. 297, 302, Ibn Abi Uqabâ, t. e. l. 292, et seq.), and also wrote medical treatises.

'Ali b. 'Ist's life falls in the first half of the 5th (11th century); for (according to Ibn Abi Uqabâ, t. e.), he was a pupil of Abu'l-Faraj b. al-Tâlîbi, the commentator on Galen, at Baghdad, who died in the third decade of the 5th (11th century) (according to Ibn al-Kifî, ed. Lippert, p. 223).

'Ali, who, like his above mentioned teacher, professed the Christian religion, seems likewise to have practised at Baghdad. We know nothing of the external details of his life. As a physician he was full of foresight and prudence and kind of feeling. This is evidenced by many a counsel given to the operator in the interests of the patient. His Tûghirat al-khâfhaln (promptory for oculists), — sometimes also designated Rûzâlik (epistle), on account of the introductory words — is a very detailed treatise. According to the Preface the first Book treats of the anatomy of the eye, the second of diseases externally visible and their treatment (diseases of the lid, of the cornea of the eyes, of the conjunctiva, cornea, cataract and its operation), the third of hidden diseases and their treatment (visual illusions, diseases of the eil, crystalline lens, spirit of vision, long sightedness, short sightedness, blindness during the day, and during the night; diseases of the examiner's humour, of the retina, of the visual nerve, of the chordoid, of the sclerotic, aching and weak sight). After a chapter on the preservation of health, the work closes with an alphabetical treat-ment of 147 simple remedies and their particular action on the eye. — We cannot judge to what extent the work can lay claim to originality, since the older Arabic works on the subject are not preserved. 'Ali himself observes in his Preface: I have searched the works of the Ancients throughout and merely added the little of my own thereto, which I have learned primarily from the teachers of our own time and which I have acquired in the practice of this science. He mentions the work of Husein together with Galen as his principal
In addition he cites in the Taghhrw the Alexandrians, Diocoresides, Hippocrates, Orbasius, and Paulus.

The large comprehensiveness of his work laid the foundation of his fame [see art. 'Abbâ]; it has been considerably used by later Arab occultists — until the present day — both for the practical and theoretical portions (Bin al-Khâfîh, i.e., "the physicians of this branch work at all times in accordance with this") and has frequently been quoted whole chapters at a time. A commentary on it written by Dârâsh b. Shâ'âna, is mentioned by Khâlîfah b. Alî 'I-malikîn [q.v.] in the introduction to his philosophical work. This commentary is not preserved; on the other hand a large number of manuscripts of the Taghhrw itself have come down to us. Even in the Middle Ages it was translated into Hebrew and twice into Latin (Treatise de senil. /r. H. H. V. 1497, 1499; 1500; edited once more by Fussier with a second translation into Hebrew version under the title Spicilegium Sinar. Alii de cognitio. senilium regimen cvalvrum Ammianus. Ammian. Paris 1903).

That the great importance of the Taghhrw in the history of medicine has been entirely unrecognized is due to the curious character of the Latin translation and the fact that whole sentences are frequently omitted therein. So the continuity is destroyed and the sense made unrecognizable.

A German translation of the Magnus for occultists based on the Arabic manuscripts is contained in Vol. I. of Die arabischen Augenbäder nach den Quellen, bearbeitet by J. Hirschberg, J. Liepert and E. Mittwoch (Leipzig 1894).

Bibliography: cf. the introduction of the last-named work. (E. MITTWOCH.)

'ALI b. MÂMÂL was the ancestor of the Mahdrât at Zabîd. 'Ali, a Hârânite of the village of 'Anbam on the sea-coast, not far from Zabîd; made his first public appearance as a preacher of Khâridjiyah at the age of 21, in the town (531-536 = 1136-1141) and won many followers. The mother of the prince of Zabîd took him especially under her protection, and at her death (545 = 1150) he went to a mountain stronghold named al-Sharaf together with his faithful adherents, whom he named Mariah, after the example of the Prophet. He named those who joined him there 'Aqir. He then began to make raids, to plunder and lay waste the district of Zabîd. In 553 (1156) the governor of the town, the Khalif Alî Muhammad Säûrî al-Fîtinsi, was murdered in the mosque by one of his followers, and after this open war was carried on between 'Ali and the inhabitants of the town, who called to their assistance the Zâhid prince of Sa'id. The latter complied, on condition that they murdered their chief Fih. This they did in 553 (1158), but the Zâhid prince was no match for 'Ali. The latter conquered Zabîd in 554 (1159); but after that he began to make war himself on his own, and remained ruler of the city until 569 (1172). Cf. also MAHâDIYÂ.

Although 'Ali professed the Mahdiyah of the Hamîfites, he was an extreme Khâridjiyah. Every one who disobeyed his teachings or violated the commands of Islam did not attend the religious assemblies on Fridays, drank wine or was present where there was music and song, passed as an infidel and incurred the penalty of death. His soldiers were also similarly punished if they abstained from themselves from the sermons which he was accustomed to preach every Monday and Thursday at his father's tomb.


'ALI b. MUHAMMED b. ALÎ ì-î-KHÂÞbîhí, a disciple of the Prophet, was born about 854 (1450). In his boyhood he is said to have been made a page in the court of the Khalif Alî on the Djebel Gumârât, but he resigned this dignity since he could not bring about the prohibition of the use of wine among his people. In 901 (1495-96) he left Fès (Fez), visiting during his wanderings Damascus, Maroc, Jâlib (Aleppo) and Brussa, finally settling at Damascus, where he died in 917 (1511).

He represented a temperate attitude in mysticism and combatted the excesses of religious and social life which he had observed in the East, in his treatise: Tarik al-ginsâr fi-'ilalat rasul Allah, frâmâfûn min al-murâdûs wa-'ilmûs al-mawdûdîn wa al-mawdûdîn wâ-ilmûs al-mawdûdîn, Min al-Àghârân (cf. Goldscheider, in Zeitschr. d. Deutsch. Moslems. Gesellschaft, xxviii. 293 et seq.). This is a work of his old age, which he began on the 10th of Muharram 916. For his mystical writings, among which a justification of Ibn 'Arabi deserves to be mentioned, see Breuschmann, Gesch. d. arab. Litteratur, ii. 124-144. On the Tyâksârîn and al-Nâwâbiyya (cf. the margin of the Khallîkân, Bilâr 1900) I. 540. (BROCKELMANN.)

'ALI b. MAJîM. (See 'ALI 'EMM.)

'ALI b. MUHAMMED was the founder of the dynasty of the Sââlîhîdîn in Yemen. The son of a Sûmâl qâdi in the district of Hâshim in Yemen, he was won over to the Ismailîte movement by an emissary of the Fâtimîdîs, while still of youthful years, and after the latter's death he himself began to enrol others secretly, his first migration to Marhum was a mere opportunity of doing. In 1039 (1628) he occupied a strong position on the Ma'ir, one of the loftiest mountain peaks of Hâshim, and after removing Nadîj, the prince of Thâmân, by poison in 1052 (1660), in the following year he sent an embassy to the Fâtimîdîs al-Munâzir, in order to obtain permission from him to come forward openly. After having been granted this, he conquered the whole of Yemen before the end of 1055 (1665), and removed his residence to Sa'id; even in Maroc, whither he came in this year, he was appointed one of the Sharifs as ruler of the city. In 473 (1080-1081) as according to other accounts in 459 (1057) he was however unexpectedly attacked and murdered by a son of Nadîj, Sa'id al-'Abâwal. Cf. art. YEMEN.


'ALI b. MUHAMMED was the leader of the insurrection (end of the 3rd or 4th century) of the numerous negro (ëmûnî) slaves, principally from the east coast of Africa (Tsu'barîa), who had been brought to the region of the lower Euphrates, whence he was generally named "Shâîb al-ëmûnî." The wily deceiver who, in Arabic sources, is often simply called al-Khâbdh (the rogue) su-
ceeding in exciting to rebellion those slaves employed in the sulphur mines, claiming to be of the house of the Alices and to have been called to their deliverance by visions and occult science. It was in this manner that he aroused the terrible negro insurrection which occupied the Caliph al-Mu'awid for nearly 15 years (255-370 = 869-882). During this time 1/2 million Muslims, or, according to some reports, as many as 2/3 million lost their lives. It is at all events certain that the slaves, who succeeded in surprising the rich commercial cities of Oholla, Alwaz, Hasra and Wadis, plundering them and laying them waste, spared no one and butchered the entire population of the captured cities with the most horrible cruelties. Their leader sought to palliate this by making the principles of the Asrakites [q.v.] his own. The extreme difficulty of putting these excesses to an end was due to the nature of the ground on which the insurrection took place. The swampy district, divided up by many canals, by the lower Euphrates offered the rebels numerous hiding-places that were difficult of access and which made a successful attack on the part of the troops sent out against them impossible, so that the latter more than once sustained heavy losses and were obliged to retreat without having accomplished anything. It was not till al-Mu'awid, the brother of the Caliph, took the management of the war into his own hands and proceeded systematically, shutting up the negroes in al-Majhtara, the fortress erected by them, that he succeeded, after a wearisome siege, in storming it and rendering their leader helpless. — That the name of 'Ali was not less certain, but he was probably an Arab of the tribe of Abd al-Salih.


'Ali b. Muhammad al-Ash'ari. [See al-Ash'ari.]

'Ali b. Muhammad al-Khassib, i.e. the "falconer" (so called because his father was the falconer of Ulugh Beg [q.v.]), was a famous astronomer and geographer, who died in 879 (1474). He studied at Samarkand and afterwards went to Karsmum, where he wrote a commentary on Nasir al-Din al-Tusi's Ta'rif al-hilal for the Timurid Ali Sa'id Gungin. Later he returned to Samarkand, finished the astronomical tables named after Ulugh Beg and went to Thrace to Gora Hanan, the prince of the Al-Kayansu, who sent him on an embassy of peace to the Ottoman Sultan Muhammad II. The latter induced him to return to Constantinople after carrying out his mission and appointed him Professor at the Aya Sophia. Here he wrote astrono- 

mical treatises both in Persian and in Arabic. For his Arabic works cf. Brockelmann, Gesch. d. arab. Literatur. ii. 234; Wopcke, in Journ. asiat. 5th series, xii. (1860), 120 et seq.; for his Persian productions Kraft's catalogue of ms. (p. 1139), that of Durr (p. 304) and that of Rieu (ii. 450) and Persisch (Berlin; p. 351).

'Ali b. Shabir. [See Shabir.]

'Ali b. Shams Al-Din was the author of a history of Gitan entitled Fattish Al-dunya, and comprising the years 880-930 (1475-1514). According to the introduction, the book would appear to have been written by Sultan Aqmed Khan, but 'Ali seems to be the real author. The work has been edited by H. Durn, Muhlammudanische Quellen zur Geschichte des nördlichen Kaukasus und der nördlichen Mesopotamien (vol. ii. Cf. the preface of this volume, pp. 15 et seq.}

'Ali b. Yusuf b. Taqshin (477-537 = 1084-1142) was an Almoravid Sultan. He was one of the five sons of Yusuf b. Taqshin, the founder of the Almoravid empire and dynasty; he was born at Seuta (Silves) in 477 (1084) and was the son of a Christian female slave named Xantira, not of Yusuf's wife, the famous Zainab, who died in 464 (1071). It is noteworthy that this son—who seems to have been the eldest of Yusuf's children — was born in the year 77 (1142) years of age if the chronicles are to be believed, which are unanimous in giving the date of the father's birth as 400 (1000).

Being chosen by Yusuf as his successor, 'Ali was proclaimed Sultan, first at Marrakesh on the 1st Muḥarram (300 (September 2, 1106), the day of his father's death, and on the third of the same month he assumed the title of Almoravide Sultan, which was borne by all the Almoravide Sultans, while that of Almoravide Sultan was left to the Almoravide Caliphs, whose spiritual supremacy they recognized.

One acknowledged in his capital, 'Ali sent messengers throughout the whole extent of the empire, to announce his accession to all the governors of cities and of provinces, Yahya b. Abi Abi, the Governor of Fez and cousin of the new monarch, neglected to pay homage; 'Ali marched against him, compelled him to submit and pardoned him; but he deprived him of his governorship. Following his father's political attitude, he continued the war in Spain against the Christian; it was more lucrative than expeditions in Africa and also more meritorious in the eyes of Muslims, and so the new king did not think of extending his sway further east than Bigiaja (Bougie).

In Africa the empire retained the limits which Yusuf b. Taqshin had fixed: it comprised the districts of the Tull included between the meridian of Bougie and the Atlantic Ocean; to the south-west it stretched to the roses and seems to have reached the Sudan; to this must be added the whole of Spain and the Barelae Isles.

Arab chroniclers are fond of representing 'Ali as abandoning the administration of his empire to the clergy and doing nothing without the advice of the fujaba who surrounded him.

'None had access to the Prince of the Muslims, nor had any influence over him, save those who knew the science of jurisprudence, according to the Malikite science. So the teachers of this school were then in favour and served as guides in the eastern provinces, so that they even began to neglect the study of the Koran and the Traditions; no famous man of this period was entirely devoted to these two branches of study, and at that time any one who studied any branch of scholastic philosophy was treated as impious. The fujaba around the prince viliified this science, and declared that the first Muslims abhorred it, rashly advising everyone who had any taint thereof; it was, they said, a novelty introduced into religion, which often raised the faith of its disciples. These and similar discourses roused in the mind of the prince a hatred for theology and of those who studied it, in such a manner that he sent out into the land strict prohibitions against
his study and threats against those who should be found to possess any valuable volumes on this subject. When the works of Abû Hamid al-Qalâbî reached the West, the prince ordered them to be burned and threatened with pain of death and confiscation of property anyone who should be found to have any fragment of these books; the most severe commands were issued on this matter (Abû al-Walîd al-Marrakûshî, trans. Fagnan, "Histoire des Almohades", Algiers 1893, and Revue africaine xxxvi. 198-199).

The administration of cities and provinces was of two kinds: civil and military. The kâbus was the supreme head; he was assisted by a military governor. For Spain, see Duzey, "Hist. des Marocains d'Espagne", iv. 248 et seq.

The reign of Allô was on the whole brilliant; but it was troubled by the foundation of the Almohade community by the Maâlî Ibn Tumart (515 = 1121), who declared a Holy War against the Almoravides. (see Almoravides), and by the great expedition to the modern Morocco by the founder of the Almohade dynasty, Abû al-Munîn. The end of this campaign was the victory of the Almoravides, in which the Almohade cause was marked by the capture of Marrakesh, which happened in 541 (1146-1147), about 4 years after the death of Allô.  

Allô, who died naturally, had appointed his son Tashfin to succeed him; he himself seems to have abandoned the actual exercise of administrative functions in 533 (1138-1139), to devote himself to deeds of charity, living as a recluse, fasting and praying, if certain chronicles are to be believed. (For bibliography, see Almoravides.)

**Ali al-Askari**, Persian historian and man of letters, was born in 507 (1112); he became his father’s successor as Professor at the Madrasa al-Kâmilîya at Cairo, and later, as West, he entered the service of the Malik al-Nâṣr Maṣûfî al-Dîn Mîšîa, who reigned in Mesopotamia from the year 601 (1170). His principal work is a history of the Islamic dynasties, Kitâb al-dawla al-munfîsît, in 4 volumes, of which only the last, dealing with the history of the Hamânîs, Saljûqs, Tûfûqs, Iḫwâns, Fârîdûns, and Abûâbâ, until the year 632 (1232), is preserved (Pertsch, "Die arab. Hist. ... aus Gotha", 3. 1565; Riau, Supplement II, 461), it is called the Al-Kâmilîya at Cairo 1287 and 1312, in the margin of the Maâlî Ibn Tumart. The Dâlî al-munfîsît al-munfîsît, in 587 (1191), dedicated to Salâb al-Dîn, and dealing with poetic comparisons, forms a supplement to it (Cp. H. Derenbourg, "Les mœurs arabes de l'Écorial", 2. 425).

**Ali al-Askari**, author of a Persian book, Kâfîh Nâmâ, on China, lived under the Sultanate Seljûqs, and Salâbâ. Schefer has published selections from the original (Miângé Orientaux, p. 53 et seq). The work was translated into Turkish under Mustaârîb, III (1575-1595), with the title Kâfîh Sâmîî. (Cen ârâ(581,210),(744,245) (Fillog., Constantinople, 1570 = 1583).

**Ali azîz**, Turkish novel, a native of Crete, died in 1413 (1798-1799). He composed three Müşââyafât (Reveives), one of which was translated by Gibb in 1884, under the title The Story of Têvâlîh. Cp. Gibb, History of the Ottoman Empire (1889).


**Ali bey**, famous for his successful revolt in Egypt against the Sublime Porte in 1784 (1777), was a Caucausan by birth. According to his contemporary biographer Lâïnîgân, he was born in the year 1728 and named Yûsuf by his father Davîd, a priest of the Greek Church. At the age of thirteen, i.e. in 1741, he is said to have fallen into the hands of brigands who sold him to a certain merchant named Âljedîn. This man, soon after, is said to have brought him to Egypt, where he was transferred to Ibrâhîm Kâthîhîdî who immediately had him circumcised and renamed "Allô. Allô was then put under the care of a tutor whose duty it was to instruct the youth in reading, writing and the recitation of the Korân. As he was an apt pupil and showed signs of genius, Ibrâhîm, at the end of eighteen months made him one of his domestics. By the Bûl, 1749, he was put in the house of Sayîfî, enjoying the complete confidence of his master. In the same year, Ibrâhîm was obliged to accompany the hajjî caravan as amîn. "Allô, who went with him on this journey, distinguished himself both on the way to Mecca and return home by repelling the attacks of wantling Arabs, thus winning for himself the nickname of Lâïnîn "Allî and a caftan or robe of honour. Ibrâhîm thereupon took steps to have his favorites, whom he had granted his liberty some time before, advanced to the rank of bey (Lâïnîgân on the supposition of serving under his governor, a certain merchant, the pilgrim caravan in 1511 (1738), in the year 1566 (1753)) he dispatched another under "Ali Bey and died a natural death in 1568 (1754), Lâïnîn "Allî only receiving a mandâb late.

However this may be, the biographers agree that the period of "Ali's life following his master's death was a strenuous one. Continually beset in taking part in the petty squabbles of the bey's, "Ali did not fail to strengthen his power by purchasing numerous slaves and elevating them to high positions, so that finally in 1777 (1760), Abû al-Kâthîhîdî Bey, the son of his former master, recognizing that "Allî's good will and assistance
was necessary in order to retain his position, provided that he should be made their leader, for he had been the professional of Cairo, to which all agreed. 'Allî's first act after leaving the Agāh's caravan was to elevate his mandil Muhammad al-Khâsimî, likewise known as Abî Dhabâb, to the rank of Bey and to exile 'Abd al-Rahmân and numerous others. Of these, Shîlî Bey, not content with his lot, gathered other exiles about him and established himself in Upper Egypt. Here he was attacked by 'Ali's forces under Hisnain Bey al-Kâhsî and forced to retreat. Hisnain had no sooner gained this victory then he was sent into exile. Instead of following the instructions contained in the mandate of exile and going to Lower Egypt, he returned to Cairo. From this moment 'Ali and Hisnain plotted to get rid of each other; the strife finally culminated in 'Ali being exiled to Syria in 1279 (1765-1766). For two months he stayed at Jerusalem. At the expiration of this time he betook himself to 'Akîk where he became acquainted with the Shâshîj, Omar al-Zâhir who later was to become his ally. Thence 'Ali suddenly returned to Cairo where he forced the bey to exile him to 'Akîk in Lower Egypt, whence later he was removed to Assiût. At this place he succeeded in mustering a large force of exiles and Banii Hawâwân, and with some difficulty won over Shîlî Bey, his former enemy, by promising him Upper Egypt if he ever regained control of Egypt again. This he finally accomplished by defeating the forces of Hisnain Bey Kâhsî. On the 30th of Dhu'l-Qa'da 1181 (24th October 1770) he entered Cairo and was reinstated as bey. The defeated leaders, especially Hisnain Bey and Kâhsî, now fled into Syria, where they believed they had fled, and invaded Egypt in 1182 (1768). Their attempt was futile. Surrounding 'Ali's forces under Abî Dhabâb, they were forced to ask for a truce and induced to believe that Abî Dhabâb would act as intermediary for them. Upon their arrival at his house for a conference, they were assassinated, Shîlî Bey's assistance was rewarded in a similar manner.

In the mean time, the strained relations between Turkey and Russia had reached a peak. The declaration of war by the sultan of Musjtâfâ and at the end of Ragût 1182 (November 1768), a letter offering the departure of troops arrived from Constantinople. While employed in the levying of these troops, 'Ali's enemies, among whom was the pasha Muhammad, wrote to Musjtâfâ that the levied forces were in reality for the Russians. 'Ali, informed of this and the fact that the sultan had demanded his head, assembled the bey of whom sixteen owed their position to him and proposed an open revolt. The bey and his followers agreed and the pasha was expelled. Thenceupon an invitation to join was sent to Zâhir of 'Akîk. This the shâshî accepted and rendered valuable aid. In repelling the pasha of Damascus whom the sultan had dispatched against 'Ali, the Egyptian attack was first directed under the leadership of Abî Dhabâb against Mekka and the neighbouring territory to the North. Mekka itself was captured in Rabî' 1184 (July 1770) and 'Abd Allah made sherrif instead of Ahmed, the brother of sherrif Mustâfî, who had just died. In return for this, 'Abd Allah gave 'Ali the title of la bâna of Egypt and the two Seas'. In the following year (1185 = 1771), a much greater conquest, that of Palestine and Syria, was undertaken by Abî Dhabâb, an alliance being made with count Ofroff the commander of the Russian troops. With remarkable celerity Abî Dhabâb accomplished his task advancing as far as Damascus after capturing Jaffa and the coast north to Jâlab (Aleppo). 'Ali, stationed at the success of his general, commanded him to carry his conquest as far as possible. Abî Dhabâb, however, perceiving that his officers were tired of waging war and secretly harboring designs to become ruler of Egypt, called them to a conference and persuaded them to return home with him. Upon his unexpected reappearance 'Ali was not able to do anything to stop his troops out of the way. Abî Dhabâb, well aware of the fate in store for him, fled to Upper Egypt where he collected an army. Against these Fâmil Bey was dispatched; but, upon meeting the enemy, he deserted to them. A second expedition in Mâhrûn 1186 (April 1772) met with overwhelming defeat. 'Ali was once more forced to flee to Syria. Here he remained for almost a year capturing Sidon and besieging Jaffa with his friend Shâshî Zâhir and some Russian battleships. In 1187 (1773), led to believe that he would be welcomed back at Cairo, he mustered as many troops as possible, 6,310 men in all, and set out for Egypt by way of Ghazza. On the 8th of Safar (1st of May; Luisigian: 13th of April = 20th of Mâhrûn), near Shabitya, Abî Dhabâb met 'Ali's forces; victory for a short time favoured the latter, but the infantry deserting, the invading army was put to flight. 'Ali, wounded and crippled, was left on the field of battle. In this condition he was taken prisoner and transported to Cairo, where he either died of his wounds or was sentenced to death seven days later, the 15th of Safar 1187 (8th of May 1773; Luisigian: 20th of April = 27th of Mâhrûn) and was buried with his predecessors in the Kairîf at Cairo.


'ALI CÂELBÎ. [See WÂDI 3] 'ALI AFENDÎ. [See 'ALI] 'ALI EKRÎ. [See 'ALI AKRÂ.] 'ALI ILÂHî (also 'ALÎ YÎT 'ILÀHî, i.e. a defiler of 'ALI), a sect of extreme Shi'ites (ghulât), which is even now widely diffused in Persia, and whose name is due to the fact that they consider an incarnation of God. This has caused them to be identified with the Nizariya, but wrongly, according to Zuhakofski and Dumont. They give themselves the appellation of Ahkî
Hāki. They do not frequent the mosques, nor recognize any ritual uncleanness; they eat pork and drink wine; they do not permit polygamy. At their wedding festivities, they have round dances in which the women, who are unveiled, join hands with the men. Divorce is not allowed. In their esogamy, the creation is the work of five emanations from the godhead, i.e., five powers: Pi'l Ḍaḥšīliem, Pi Benyāni, Pi Dāmiid, Pi Ṭehbūr, Pi Mūṣa. They have a kind of communion, called Al-ḥulmi, which consists in sharing and eating in common sugar candy, a sheep, and on solemn occasions, an ox; in the case of the sheep, the service is named ḫirā, and in that of the ox, gūn-ḥirā. Man is held by them to be swayed by two moral forces, ṣūdān (reason), and nifā (lust). The hereditary head of their religion bears the title of jīr, he is represented by dālī (ṭabīhi) who conduct the ritual ceremonies, and by khalīfū, who are charged with the task of distributing the portions of the communion. They are divided into eight sects: Bihāktī, Ḍāwīli, Muḥāla, Sīlab, Ḫādī, Ṭās, Ṭāl, and Muḥāla. The priests practice jujube, and sit on burning coals, without suffering any harm. Their head quarters, in Persia, are at Kirmāniyā; they are also numerous in India, Cyp. the art, Ṭawīssī and Khīlī-
Kaši (sect).—The other Shi'ites give them the nickname of Khurshid-kush (cook-killers), because they have the custom of sacrificing a cock at the end of the third day, fast which they observe. 

Bibliography: C: de Golèneme, Troti

ALI KHĀN. [See also 'ALI KHAL.]

ALI KHĀN (Ahmed Muhammad Mas-ūm b. al-Balāsbad) (d. 1563) was a Persian author of biographical works and a book of travel, was born about 1535 (1624) at Medina. He was a descendant of Ghūthā al-Dīn (q. v.). In 1603 (1672), he followed his father to Ḥaddabā, the latter of the had been summoned in 1544 by Prince Shihāb al-Dīn Abū ʿAbd Allāh b. Muhammad Kūtbū. When Ali's father died in 1602 (1671), a year after his patron, 'Ali himself incurred the displeasure of the new Sultan Abū ʿAbd Allāh, and was thrown into prison. He succeeded, however, in escaping to the court of Awrangzhāb, who named him Khān and Dwāmā at Burhānpur. He died at Shirāz in 1613 (1692). In 1674 (1663) he wrote a description of his journey from Mecca to Ḥaddabā, entitled Shīrāz al-phālib na-mawāt al-Akhli (Ahrabī, Vera. d. arāb. Hist. d. Königl. Bibl. in Berlin no. 6176). He is best known for his work on the poets of the 11th century of the Muhammadan era; this was written as a supplement to the Khātibi of

ALI KHAJJI (died 1663 = 1658; q. v.) in 1662 (1671), under the title Shīrāz al-phālib ma-nawāt al-Akhī (Ahrabī, Vera. d. arāb. Hist. d. Königl. Bibl. in Berlin no. 6176). He is best known for his work on the poets of the 11th century of the Muhammadan era; this was written as a supplement to the Khātibi of the Ottomans (1153 = 1745), and commanded the Persian army at the battle of Kūrdgājí (13 Rabi I 1144 = 13 Sept. 1721), under Tāhmasp-Kuli Khān, who retained him in his office. In 1646 (1730), he captured Iṣphān, and, together with Karun-Khan Zand, he established the Safavid Shah Ismail III; afterwards, he quarrelled with Karun, was defeated by him on the banks of the Karun, established a puppet-king at Iṣphān under the name of Sulaymān Husain, died before Karun, and was assassinated by Muhammad-Khan Zand (1663 = 1751).

Bibliography: Reimund, Monumenta aris-

'ALI PASCHA is a name borne by numerous statesmen and generals of the Ottoman Empire. — 1. Vizier and general of Murad I Khvāshī, rejected the proposals of peace made by 'Ali al-Dīn, prince of Karamān, at the time of the advance of the Ottomans on Konya, was then ordered to invade Bulgaria, but captured Tirnavo, Shumen and Nicopolis, where the Khal Sinan was put to death (721 = 1329); chosen as minister by Bayram I, he aided the latter to indulge in his licentious debauches, while at the same time he introduced improvements in the administration;
he obtained from the Sultan the appointment of fixed emoluments for judges, and caused a new coinage to be issued. He was charged with the execution of Theodore Palaeologus, brother of the Emperor Manuel, and went to besiege Constantinople in order to compel the Emperor to hand over the lot of the Sultan, his over-lord; but he was overthrown and defeated by John, the nephew and successor of Manuel, whom he left in possession of the town (1399-1406). - 2. Eunuch and beardless of Romainia, received orders from Bayazid II to invade Moldavia, whose voivode had attempted to resist the Sultan's attacks (891 = 1486); in the same year, after the defeat of the Ottoman troops fighting against the Egyptians in Cilicia, he was ordered to rejoin the Grand Weirid Daud Pasha, and assist in the campaign; he took the field in 893 (1488), captured 'Ain Zartha and other strongholds; lost the battle of Agra Caire against Öz-beg (8 Kamalud 894 = 16 August 1489) and was deprived of his command; in 897 (1492) he was expelled from Tensylinnis and defeated by Stephen of Theolog in the battle of the Red Tower Pass; in spite of these disasters, he succeeded Mustafa Pasha as Grand Weirid, and later Huseyin Ahmed Pasha (909 = 1503); being punitively of Ahmed, son of Bayazid, he wished to aid his accession to the throne; and, to this end, he defeated the troops of Selim I, Ahmed's rival, at Corfu (Qamuda I 917 = 3 August 1511); took command of the army in Asia Minor raised to subdue the rebel Shahkuli, named ShehriJuli, and perished at the same time as the latter in the battle of Shrimkile (Qamuda I 917 = August 1511). He was the first Grand Weirid to die on the field of battle; an enlightened patron of learning, he assembled once a month in his palace scholars and poets, and acted generously towards them; he founded two mosques and an academy; the poet Mustafa has celebrated him in an elegy, and the Persian Idris on whom he bestowed the title of Historiographer (nasib al-nasib), dedicated to him his history. - 3. Governor of Buda (Öten), successor to Kalam Pasha, marched to the help of Khair Bey, who was besieged in Szeged by the haiduk, and delivered him, as the result of which he became the object of the Sultan Sulaiman's attention (1559 = 1552); he afterwards captured Weissamp (Weissb trunc), the castle of DebreO, and other strong positions, but was unsuccessful at Eger (Erla), in consequence of which he fell into disfavour. He was later reinstated at Buda, besieged Szeged without success (963 = 1556), was defeated near Balassagy, and shortly afterwards died of grief on that account. He was an cunning, and very ugly, but was a man of great courage and of unusual military ability. - 4. Ali Pasha, nicknamed Semis (the last) because of his corpulence, governor of Egypt, was the son of a Damotic from Buzza, had been enrolled in the host of the janissaries, became their agha, and governed Egypt for four years; he succeeded Rustem Pasha as Grand Weirid, for four years; he succeeded Rustem Pasha as Grand Weirid, and arranged the treaty of Prague with the Austrian ambassador Biskel on June 1, 1562; he died in 1565. He has become famous for his witty satires. - 5. Ali Pasha, nicknamed Guzeljije (the handsomer) and Celebi (the elegant), son of Ahmed of Kos, was successively Sandjak-Bey of Damascus, Beleberis of Yeman and of Tunis, Weirid entrusted with the administration of Cyprus and of Morocco, afterwards Kapidj-Agha, and he succeeded Oktay Mohammad as Grand Weirid; he had great influence over Sultan 'Othman II, and made himself conspicuous by his harsh treatment of the representatives of Christian powers; he ordered the Venetian interpreter Borilet, who demanded the restitution of the gold, to be put to death (February 1620); he extorted money from the Greek contractor Scarlati, from the Patriarchs, and from numerous Muslims, as the result of which he was able to offer his lord magnificent presents; he died of illness on March 9, 1621. - 6. Ali Pasha, nicknamed Sirmel (the man with cryprium), a native of Dimotokia, occupied in succession various posts in the treasury and finally became first Defterdar; afterwards in the quality of Weirid, he governed Cyprus and Tripoli in Syria and finally was chosen as Grand Weirid by Sultan Ahmed II (16 Radjab 1105 = 12 March 1694). He carried on the campaign against Hungary, which proved unsuccessful. He arranged that a council of the ministers should be held on four days every week, and changed the Egyptian crown-lords which had previously been let on lease and burdened with a yearly rent (mafsa'ah); into fish on a life tenure (milh i dib). The mutiny of the janissaries which marked the beginning of the reign of Mustafa II cost him his life (1106 = 1695); his profligacy had ruined him; the confiscation of his property only, produced a ridiculously small sum. - 7. Cettini 'Ali Pasha, the son of a peasant (Pala Lusca, c. Foyage 1, 116) or of a barber (Cesareni, L'ottomano) from Corfu, first page (boghdan), then colofin, (pall-beater) silly-bir (sword-beater), Weirid, Khaimak (chief officer of a Kasa), Governor of Tripoli (Syria), then once more silly-bir, was appointed to succeed Bajgidji Mohammad as Grand Weirid by Ahmed III (19 Muharram 1118 = May 1760); the kidnapping of Avedik, the Armenian Patriarch, who was hostile to the Catholics from Chios, by Ferenc, the French Ambassador, occasioned persecutions of the Catholic Armenians and the Jesuits of Galata, who were accused of complicity in the plot; 'Ali Pasha attempted to restrict the power of the Shakhil al-Islam, and to reform the administration; he instituted the supervision of the expenses of the imperial kitchens, fixed the number of the defterdar (soldiers released from military service in times of war); he built vessels, cast cannons and anchors, for which he established a special foundry at the arsenal; he built the mosque which stands before the Bassali, and repaired the aqueduct of Halki, at Constantinople. He married one of the daughters of the deposed Sultan Mustafa II. As he wished for war with Russia, he promised Charles XII of Sweden the assistance of the Khans of the Crimea in consequence of which he ventured upon the battle of Poltawa (July 7, 1709); the difficulties created Sublime Porte by the stay of the king of Sweden at Buda for the anatomy, who removed 'Ali Pasha from office (18 Rabia II 1122 = June 18, 1710) and banished his much-resented Kaffa; he died at Mitylene in 1123 (1714). - 8. Hekimzade (Hekim ogli) 'Ali Pasha, son of Nuh Erfeji, a Venetian renegade and physician to Mustafa II, born 15 Shaban 1100 (June 4, 1689); Serasker under the Sultan Mahmut I, in the campaign against Persia; marched on Harmatlik; defeated Shah Tahmasp III on the plain of Kortij (13 Rabia I 1144 = Sept. 15, 1731); captured
ALI PASHA.

Urmia (15 Djamād I = Nov. 15), and Tibet; was elected Grand Wazir when Lutfi was assassinated (15 Ramdān = March 22, 1723); improved the coignage; awarded Bemurrev the title of General of Bombardiers (bombardier), with the insignia of the two horse tails (fāqār); built a large mosque at Constantinople; was dismissed from office, in spite of his wise, considerate and beneficent administration, because he had expressed the wish that he himself might command the army sent out against Persia (22 Safar 1148 = July 14, 1735); was appointed Governor of Bosnia; shut himself up in Travnik in order to check the Austrian generals who had invaded the province, ordered the inhabitants to elect a judge, fought Field Marshal Hildburghausen beneath the walls of Banjaluka, and relieved the town (August 4, 1737); reduced the Albanian insurgents; ravaged the country between the Kulpa and the Umain; was re-instated as Grand Wazir to succeed al-Hādīj, Ahmed (1 Safar 1155 = April 14, 1742) and once more deposed in the following year, when it became known that the Persians had marched on Baghdad and Bagh, was elected Governor of Aleppo (1158 = 1745), and chosen to command, as Samsān, the troops sent out to fight against Nadir-Shah; the peace which shortly followed secured his mission in the province. On the accession of 'Othmān III, he was for the third time appointed Grand Wazir, while he was Governor of Kutahia (4 Djamād I 1168 = Feb. 26, 1755), and dismissed from office fifty-three days later in consequence, as was alleged, of a terrible confabulation, but in reality on account of his quarrel with the favourite Shīlpi of the Sultan; imprisoned in the tower of Leon at Alon (Kilkis), then banished to Famagusta, and later sent to Egypt as Governor; he found this province in a state of absolute anarchy, and when he was recalled (1170 = 1757), he was permitted to settle down in any district of Asia Minor; he died in the first year of the reign of Mustafā III (1171 = 1758). He left behind him some mystical hymns (Wāqf, 135—137; Hamīr-Pungstall, Gme. Dicht. iv. 177). 9. 'Arshādājī 'Ali Pasha, a native of Okbī, Kaim-maḥān of the Imperial Stirrup, was appointed to the post of Grand Wazir by Salāman II, after the death of Muṣṭafā Kūpārī at the battle of Shimkahm (Aug. 19, 1695); punished Muhammad Egīrī, the Agīr of the emissaries, by dismissing him from office, and ordering him to be driven home on a chariot drawn by oxen (whence the surname of 'Arshādājī given him by the people — "coach-man"); when he wished to use the same procedure with Ismā'īl the Kīlār-اغحنا, Nīrūz, the latter's successor, obtained his discharge and his exile to Rhodes (5 Kāgb. 1105 = March 23, 1699).


ALI PASHA DĀMĀK, Turkish statesman and general born at the village of Selaka, on the banks of Lake Nica, succeeded the Abaz Salāman at Silihīr; became the favourite of Sultan Ahmad III, who gave him his daughter Fatima, then aged four years, in marriage. (6 Rabī' I 1121 = May 16, 1709); succeeded in bringing about the dismissal from office of his enemy, 'Ali Pasha of Corfu, and the ap-pointment in his stead of the incapable No'man Koprulā; afterwards of Sultan Mahmūd II. (1125 = 1715); was appointed Grand Wazir, plotted to assassinate him, but was detected; and 'Ali Pasha succeeded him in the highest dignity of the Empire. (6 Rabī' I 1125 = April 27, 1715). He concluded the Peace of Adrianople with the Russians, by which the frontier between the Samara and the Ouzul was fixed (Sept. 1714); he sent 'Abd Allāh Pasha Mahbūb-ādī to Egypt, to put an end to the revolt of Khair-Beg; he commanded the Ottoman troops against the Venetians in the Morea Campaign (1147 = 1735); took part in the expedition to Captar; he re-established at Gałata-Seei the school of the 16-oglinia, maintained the established order of promotion in the college of the "Damas" and organised the postal service and administration of Anatolia. An alliance between Austria and Venice was the result. (7th and 8th of October 1748). Prince Eugene demanding the entire fulfilment of the treaty of Carlowitz, decided him to declare war (1128 = 1719). He fell, struck by a ball on the forehead, during the battle of Peterwardein; when the Turks were already completely routed (Aug. 5). He was interred at Belgrade; seventy years later, Louis canvassed his coffin to Vienna, where it remains to-day, in the forest of Hadern-dorf (Frangon. des Orient. v. 531; Fiecher, Kleiner Schrift. iii. 609 et seq.). He was the patron of the historian Rūḥī. (C. H. HART.)

ALI PASHA MURRAK, officer of the Egyptian engineer corps, statesman, and man of letters, was born in 1230 (1823-1824) at New Beramāl (Dakahlīya, Nile Delta). Though of humble origin and of the peasant class, his industry, ambition and ability enabled him to become a pupil of different schools. It was decisive for his later career that, in 1251 (1835-1836), he went to the school of Kaz al-Aln, afterwards (1254), to that of Abū Zayd at Cairo, and that in 1250 (1844), he was sent to Paris with his "Egyptian" in the artillery-school at Metz, where he performed himself both as an officer, and in the duties of an engineer, who had already been the object of his ambition in his native country. On his return to Egypt (1256 = 1849) he won the favour of Abūn, and gained high positions; in the Crimean War, he was actively engaged at Constantinople, in the Crimea, and at Gūmri; under Sehîd he occupied one after another almost all the ministerial posts, and other responsible offices. Everywhere he introduced reforms, although acting with well-meaning zeal rather than deep understanding. To him is due the establishment of printing-offices, and the printing of school-books; especially technical ones, the work at the barracks near Cairo (al-Ḳas̄;lāf al-Ḳatrīya), and at the Conference of Suze, the construction of railways, and irrigation-works, the foundation of the "Dār al-Ulfit," which may be described as an "Ecole normale," and of the "Slihs[h]ṭūqa Khālis al-" (1870). In matters of education he was fortunate enough to obtain the advice and co-operation of that admirable Swiss
pedagogue, Ed. Der Bey (who died in 1856). In June 1883, in the Rijâl Pasha Ministry, he undertook for the last time the charge of public instruction. The result was more and more crucial, in remembrance the saying of Said Pasha’s day: “Instruction publique — destruction publique.” For as regards administrative and political morality, he was deeply stuck in the morass of the earlier period, which reached its zenith and fell to ruin under Isma’il Pasha. There always stuck to him something of the naive cynicism of the felâh. The various measures of Sir (afterwards Lord) Alfred Milner failed in bringing about his resignation (Spring 1891). He then lived as a private person at Cairo, and died on the 5th Dīdād 1 1321 (November 13, 1893). For the appreciation of his personality and his works, reference can be made to Zeitachs. d. Deutsch. Morgen. Gesellschaft, xlviii, 720 et seq.

His earliest publications mostly treat of education, as for example the Tawfîk al-aklumâz, which appeared in 1856, and the Tawfîk al-‘adlâmûn turâbît al-‘adlâmûn (Cairo 1859). The question of legislation was dealt with in: Nahhâr al-khâs fi tahdîr Nîl Mîrâj (Cairo 1838). I am not acquainted with his Ahsâm al-‘adîn (Alexandria 1299; cf. his Khâtâf, xlii, 45.). Of his metrical studies only Part I appeared, under the title: Khatf fi al-tafsîr wa al-tahrir (1359). During his last period of office he published a reading-book: Tawfîk al-khâs wa tawfîk al-manâžir. His philosophical work, al-Khatf al-‘aswâdat al-tanâjûdîyya, appeared in 1350 (1888-89); it is intended to be a continuation of al-Mahri’s Khâtâf, cp. oriental. Bibliogr. li. no. 1026; Goldblatt, in the Wiener Zeitschr., f. d. Wissensch. der Morgen., iv, 234 et seq. I have already discussed elsewhere (t. v.) the success of the work. It is incorrect to maintain (Broekhuisen, Géogr., t. vii, c., 482.), that his topographical data are for the most part based on his own observation. The usefulness of the compilation should not cause us to forget the fact that we are dealing with a work which is the result of the collaboration of the most varied talents, and in which every statement must be accepted with caution. The Khâtâf also contain his autobiography (I. 37—61, 4.t. Erenbîl).

**ALI PASHA MUHAMMAD EBâN, Turkish diplomatist and statesman, was born at Constantinople in Rabî’ I 1270 (Feb. 1815). He was a pupil of Rashid Pasha, chargé d’affaires at London (1838), ambassador (1841), president of the Tercûmân Council (1855), plenipotentiary at the Congress of Paris (1856) while the Khâtâf al-‘aswâdat was being proclaimed (Feb. 1858), the prime minister of the Porte and that of Fuad Pasha; Grand Vezir 1857 and 1860, and also in 1862 went to Crete in person to treat with the insurgents (Oct. 4), but without success, and he set to work to introduce some more reforms, such as: the extension of the right of succession to the collateral line to the state lands and to the customary usufruct; the admission of foreigners to the possession of real estate in the whole territory of the Empire, excepting Hijâz and Yemen; the creation of a Council of State, of the College of Galata-Senû, and of a High Court of Justice; the introduction of the metric system for weights and measures. The title of Khâdir was granted to Isma’il Pasha, Viceroy of Egypt (1867); the last’s desire for independence led to an energetic intervention on the part of Ali Pasha; on his elevation (Aug. 29, 1869), the Khâdir deposed his fleet of iron-clads, reduced the effective force of his land troops, and reorganized the secret service every year to the Sublime Porte; a statement of his financial position, and to conduct no loans or sign treaties without the Sultan’s authorisation. Under his government, the Sublime Porte protested in vain against the decisions of the London Conference (May 13, 1871), which cancelled the clauses of the treaty of Paris, by which the Black Sea was declared neutral, to Russia’s advantage. Ali Pasha died on Sept. 19, 1871, leaving behind him the reputation of an honourable man and of a convinced infantist; it was by his ability and firmness that he was able to exert considerable influence over ‘Abd al-Azzâ, whose suspicious and despotic character rendered the task a difficult one.**


**ALI PASHA RIZVÂN BERKÖZLÛ, [See RIZVÂN BEKOZLÛ].**

**ALI AL-RIDÁ B. MUṢÂH B. DHA‘âR, eighth Imam of the Shâfîs, born at Medina in 228 (753) or 229 (754). The ‘Abbasid Caliph al-Ma‘ümûr, while he was at Merv in 203 (818), sent two messengers to summon him; he sent him the text of his answer, which was sent to the caliph, and gave him the surname of Nâsir min li-Muhammad (the Well-Beloved of the family of Muhammad); he ordered his troops to change the black uniform of the ‘Abbasids for the green one of the ‘Aliids; he also altered the colour of the flag. He had chosen them in account of his party and of his learning, excluding the ‘Abtashid (4 Râmâzân 201 = March 24, 817). This designation was the cause of many uprisings, notably that of the inhabitants of Baghda, who proclaimed in February al-Mahdi at Caliph. ‘Alî informed al-Ma‘ümûr of the disorders which had been taking place among the people since the death of his brother, and which had been hidden from his knowledge by his Mdini, Fâdî b. Sahl. On the occasion of the latter at Baṣra, perhaps at the Caliph’s instigation, al-Ma‘ümûr left Merv, and went to Tâs, in order to spend a short time by the tomb of Hârûn al-Râshîd, his father. It was then that ‘Ali suddenly died in the same city (in the quarter of Nîyâm) at the end of Shawâr 203 (early in Sept., 818), from a surfeit of grapes; his followers have always affirmed that he was poisoned, and died after a three days’ illness, after eating a pomegranate offered him by ‘Abî b. Hishâm. He was 44 years, 49 years old, or 53 years of age, according to the date that is adopted for his birth. The Caliph mourned him deeply, followed his bier, and said: the last prayers. He was interred close to the tomb of al-Râshîd, and his mausoleum (Maşhîh) which his son, ‘Abd al-Ma‘ümûr, has given its name to the present capital of Persian Khosân, which has supplanted the city of Tâb (Hamid ‘Alî Mrûâfû, Nâsir al-eghîbûlî, and Maṣûlî, Zmaykânâlî, in Barbier de Meynard’s Dictionnaire, St. à Paris, p. 306, note 1; The Bengali, iii. 78).**
Shi‘ah dogmatists. Numerous miracles are attributed to him; rain fell in answer to his prayers, and he indicated for which province every rain-cloud was destined; he caused a gold coin to be found on the road by rubbing it with a piece of stone; he informed the Prophet (Bismillah). Baha‘ al-Din Mughni of a prayer which the latter had made at Makkah; he knew what passed in the hearts of men and gave many examples thereof; he knew beforehand the hour of men’s deaths. In midwinter he made the grass grow in a garden and the grapes ripen. The third hour of the day is sacred to him; his intercession is invoked for a favourable journey by land or sea, and in order to be delivered, from the sufferings of exile ([Jami‘ al-hikmat, tab. XV).

Bibliography: Tahāt ill. 1029; Ma‘ṣūrī, Ma‘ṣūrī (Paris) vil. 3, 61; Ya‘qūbī (ed. Huhtama) il. 550; Ibn al-ʿĀṯīr (ed. Tarni) vi. 249. (CL. BUTLER)

‘ALI SHER. [See NEWAYT.]

‘ALI-TEGIN, a prince of Transoxiana (Mā‘ṣūrī) (al-Ṭāqi) of the house of the Bābkhān. Nothing is known of his genealogical relationships with the other princes of this house, according to Ihsan al-ʿAthīr (ed. Tarni, ix. 323), he was a brother of the conqueror of Mā‘ṣūrī (Nar b. ‘Ali), yet this statement (which seems to have originated as a mere interpolation) must probably be rejected. The name ‘Ali b. ‘Ali is not mentioned on any coins of this period, on the other hand we find that of ‘Ali b. Hūsim, who might perhaps be identified with the ‘Ali-Tegin of literary sources (esp. Howorth in the Fourth of the Rev. At. Soc. xx. 485-486). We know just as little as to when and how he acquired his authority. Bahlūlī (ed. Morley, p. 418) represents the Bahlūlī Abu ʿIzzān Mā‘ṣūrī as saying in the year 432 (1042), that ‘Ali-Tegin had been in Mā‘ṣūrī in Nahr for thirty years. In 416 (1025) ‘Ali-Tegin had to defend himself at the same time against Malik of Ghassan and the powerful Kāshān of Kāshān. The union of the allied armies took place not far from Samarqand. ‘Ali-Tegin was forced to retreat to his capital Samarqand and Bukhārā, and to retreat to the steppes; during the pursuit his wife and daughter fell into the hands of the enemy (for details see Gārān, Zain al-ʿĀs, ibid. 72-74). S. A. C. Chisholm, King’s College n. 213, fol. 123-124, and ma. Oxord, Bodleian, Osamdey no. 240, fol. 153-154, quoted by W. Barthold, Turkistan during the epoch of the Mongol invasion (Turkistan in zprej monažství maliček-tvůj) text pp. 14-17; Mā‘ṣūrī’s union with Kāshān is briefly mentioned in Bahlūlī, ed. Morley, pp. 68 and 665. But the land was soon cleared of Mā‘ṣūrī and his allies, so that ‘Ali-Tegin was able to maintain his rule. In 432 (1032) the Khirvānīs of Alūbahrī appeared before Bakhīrā with an army, by order of the Sultan Mā‘ṣūrī, and captured the city; he was however mortally wounded in the battle of Dahān glands, as the result of which his Wāzīr was compelled to conclude a treaty with ‘Ali-Tegin, and to lead his army back to超强 (Bahlīlī ibid. pp. 424-425). ‘Ali-Tegin’s death must have taken place between the end of 435 or the beginning of 436 (in Autumn). – ‘Amīn ibn al-ʿĀṯīr, Dāḥī (1869), p. 102; (Ibn al-Ḥasan da) 465 (beginning of October; 1034) a report from Khurāsān. ‘Ali-Tegin was mentioned therein as a living ruler (Bahlīlī, p. 532); yet in the middle of Rabī‘ I, 466 (end of January, 1055) the tidings of his death was only known in Nahrāt as a vague rumour (ib. p. 551); not until the beginning of Dhu‘l-Qa‘dah II (April) of the same year, did the Sultan Mā‘ṣūrī, who was then in Tabaristan, receive certain trustworthy news of his death. ‘Ali-Tegin was dead and that his eldest son had succeeded him (ib. p. 575). Yet Bahlīlī in another passage (p. 856) regards the departure of the Seljukus from Mā‘ṣūrī al-Nahr, which took place as early as the year 415 (Autumn of 1034), as a consequence of the events occurring after ‘Ali-Tegin’s death. (W. BARTHOLD).

‘ALI TEPFİDENLI, born at Tepe-dilin (Albania) in 1741, was a descendant of the old Beys of the land. His father having been deprived of his tax, ‘Ali gathered together a number of brigands and succeeded in recapturing Tepe-dilin. To the Sublime Porte he rendered the service of subduing the Pashas of Souari (Siğöddin) and Delvino; was confirmed in his office of Bey; became Pasha of Trasila in 1787; took Janina in the following year and became Governor of it; in 1796 he had been created by the English cedex Pasha to him in 1817. He ruled in Albania, Epirus and part of Thessaly, and declared himself independent in 1834 (1819), when he was summoned to Constantinople to justify his conduct. In order to defend himself, he enrolled Greek volunteers and klephts (brigands) in the Morea, in Livadia and in Beotia, as well as Serbians and Walois. His sons, Ahmet Makhzūm, Walla and Selîm, who were his command at Beotia, Preveza, and Lepanto (Aṭṭar-bakhti) respectively, were either defeated, or abandoned him in succession. Overpowered himself near Janina by Pelhivan and Ismail Pasha (22 Ubil-ba’a, 1323 = Aug. 31, 1820), he shut himself up in the citadel, with 800 men and 200 pieces of cannon; held out for several months, so bravely that Khurṭhīd Pasha, discouraged returning to Arta and did not succeed in regaining the city until the following year (1327 = 1821). Hemmed in at close quarters in a tower of the castle on the lake, ‘Ali Pasha surrendered on condition of a safe-conduct; but the Sultan Mā‘ṣūrī, having ordered his death, he died—defending himself against the soldiers sent to arrest him (13 Dūnhadh I, 1337 = Feb. 3, 1822). Avocational, cruel and treacherous, but of remarkable energy, he lent powerful aid to Greek independence by calling the insurgents of Greece to his assistance.

Bibliography: Joumouin and Van Gaver, Forsique pp. 392-395; Djeewdet-Pasha, Therbi ibid. n. 248; xii. 92, 98, 155, 285; xil. 36; Bahlīlī Ma‘ṣūrī’s Effendi, Memoires sur la Grèce et l’Albanie (Paris 1827); portrait; W. Davenport, Historical portraits of leading men (London 1822); S. Aranjetz, Témoins (Paris 1821); A. Th. Parcker, Dès Soi- loeck en die Kroeg (Beerse 1824); Pouqueville, Histoire de la révolte de la Grèce (Paris 1825). (CL. HUART.)

‘ALI WAFAIL. [See WAFAIL.]

ALIDD(E) [See AL-‘IDD(A)].

‘ALIDS, descendants of ‘Ali b. Abī Tālib, who had fourteen sons and at least seventeen daughters, namely: by Fatimah, daughters of the Prophet (Bismillah), his only lawful wife, who also lived: al-Husayn, al-Husayn, Muhammad (Mā‘ṣūrī among the
Persian [Shi'ites] who died in infancy, Zainab the elder, Umme Kultum the elder; 2. by Umme al-Bahr b. Hurairah al-Hassani; 3. by Matr'ah b. Kharrah (a woman); 4. by Umme Khatun b. Ummi al-Khathirah: Yahyaa, Muhammad, the young boy (according to the Shi'ites and the Alawites); or Yahyaa, 'Awn (according to the Sunnis), was the son of a slave; 5. by Umme 'Abd al-Hamid b. Rabi'a, named al'-Salih, a slave captured by Khalid b. al-Walid at 'Arin al-Turk; 6. by Umme al-Mughrabi b. 'Abd al-Aswad, whose father was Zainab, daughter of the Prophet; 7. by Khawla b. Dzafur, named al-Salih, a slave; 8. by Umme Sada bint 'Uswa b. Ma'did b. al-Hajjaj: Umme al-Hassan, Ra'ula the elder; 9. by Mulayik bint 'Imra b. al-Aswad b. 'Absid: a daughter who died in infancy; 10. by different mothers whose names are not known: Umme 'Abd al-Razzaq, Umme al-Hassan, Zainab, daughter of the Prophet; 11. by Umme al-Khalid the younger, Fatima, Umama, Khadija, Umme al-Khadija, Umme Salama, Umme Dzafur, Dzayma, Nafisa (Tabari i. 3471 et seq.).

Five of these sons left issue, namely: 1. al-Hassan, al-Husayn, Muhammad b. al-Hassan, Fatima, and 'Abd Allah (Abd al-Mu'tadil); 2. the last time of the 'Abbasids: Muhammad b. al-Hassan was named al-Safar; 3. the Qashqais: Muhammad b. al-Hassan was named al-Safar; 4. the Qashqais: Muhammad b. al-Hassan was named al-Safar; 5. the Qashqais: Muhammad b. al-Hassan was named al-Safar.

The descendants of 'Ali b. Abi Talib were, for the most part, unfortunate; and their misfortunes fill the pages of Muslim history. The 'Alids were persecuted by the Umayyads (Ushkhi al-Ikhshid, Zaid b. Zainab al-Abidin), and they were outlawed by the 'Abbasids, who diverted to their own advantage the property of the 'Alids (al-Muhannad al-'Ash'ar al-'Ash'ar), from which the 'Ash'ari' culture. The descendants of Fatima, descendants of Muhammad, and al-Husayn (Abu al-Aswad, a brother of 'Abd al-Rahman b. al-Hassan), and the descendants of Zainab, daughter of the Prophet, were all of the same branch, and their misfortunes fill the pages of Muslim history. The descendants of Zainab, daughter of the Prophet, were all of the same branch, and their misfortunes fill the pages of Muslim history. The descendants of Zainab, daughter of the Prophet, were all of the same branch, and their misfortunes fill the pages of Muslim history. The descendants of Zainab, daughter of the Prophet, were all of the same branch, and their misfortunes fill the pages of Muslim history.
ALIF is the name of the first letter of the Arabic alphabet, with the numerical value 1. Being ignorant of the origin of the name, the Arabs have conjectured various explanations. According to the character of the Semitic alphabet, which can only include consonantal sounds, we understand by it solely the vocalic laryngeal explosive, which, according to tradition, was pronounced with an especially strong intonation by the Taamites, almost like Siri (i.e., instead of ẓ), hence the designation ẓawma for this dialectic peculiarity; Arab philologists, however, saw in alif, when as mater lectionis it denoted the prolongation of the sound  eius, a sign to be distinguished from the consonantal alif, and go so far in their error as to assign it in this case a distinct articulation. The distinction between alif and kamma, which cannot be combined with a vowel of its own, is named by them al-ṣalif al-ḥamāsin or al-ḥamāsin, while on the other hand: they call the true consonantal alif al-ṣalif al-ḥamāsin. As, however, in this last character the alif is always written with the sign kamma, they also give it the appellation of al-ṣalif al-muxabbas or briefly hamza. This distinction between alif and kamma which they lay down and strictly adhere to in their linguistic, is untenable; in practice they themselves frequently use alif in the wider sense to denote the consonantal sound. The alif of the article, of the verbal forms 7 to 10, and of a few nouns (e.g., ẓimr, ẓinār) is only a prothetic alif, which is not pronounced in continuous speech (al-zaamkhāris, al-muṣafārīn. p. 165, i. e. repr.) and hence it is called alif wa; it is opposed to the consonantal alif, alif ʿalā, i.e. alif of separation. On account of the difficulties which the articulation of alif as a laryngeal explosive produces, especially at the end of a syllable, assimilation of the sound takes place in the pronunciation. The Arabs, who name this phenomenon  tūbīf ʿal-kūma (“Lightening of the kūma” — “qubāl p. 165, 167, i.), distinguish three kinds of tūbīf: 1. The transformation of the alif into  waw or  yī’ (lidāl al-kūma), 2. the approximation to either of these two letters in the pronunciation ( ʿalāl al-kūma  kaneh  kāba), and 3. the complete elimination (al-baḥa’). Dubbing or assimilation of the consonantal alif was only taken place in cases like  al-ʿāla (Muṣafārīn p. 169, a’); with regard to the alif of prolongation, this is of itself inconceivable. On account of its manifold application in Arabic, the Arabs have introduced names (alif ʿalā al-dār) for the different functions of alif. The alif al-ḥāṣa or al-ḥāṣa al-fāṣiha (the “discursive” alif), occurring at the end of some verbal forms (e.g., 3rd pers. plur. masc., perf.), has only orthographical significance; the alif al-ḥāṣa (the affered alif) has a constructive etymological force in the case of masculine and feminine nouns, and is either alif maṣāfa (“alif liable to abbreviation”) as in al-nṣība, al-tṣūba, or alif  muṣāfa (always long) as in al-ṭṣūba, al-ṣība, al-ṣīr. In addition, the alif al-ṭṣība (alif expressing superiority and inferiority) is used as the sign for a prefix (alif ʿalā maṣīrab, the alif ʿalā maṣīrab), of the form  ʿalā ṣīf (the alif ʿalā maṣīrab meaning “the form of the prefix ʿalā”). In the interlocutory alif (alif ʿalā al-ṭṣība), the alif of vocative (alif ʿalā al-waṣīfa), the alif expressing a later time (alif ʿalā al-waṣīfa), the alif of the plural (alif ʿalā al-waṣīfīn) is in  ṣūba, and the alif which forms the dual (alif ʿalā al-ṭṣība), in all Arabic lexicons at the beginning of the articles  ʿalā and  alif ṣūba, these and other cases are specified, and also all grammarians treat alif as an auxiliary and supplementary letter (alif ʿalā al-waṣīra) in special paragraphs (e.g. Muṣafārīn p. 170, a’).


ALIGARH is the capital of the district of the same name in British India of the same name, division Meerut (Midnapore) in the “United Provinces”. The district (1946 sq. miles, or 5024-5 sq. km.) had 1,200,000 inhabitants in 1901, and the town 70,434 (of whom 77,518 were Muslims). The town was originally called Coll (Koll), while the creating, which was erected in 1854, was denoted by Aligarh (a “fortress”) after its restoration in 1776 by Nadir Khan. Before this the fortress was called Ramgur, and occasionally one also comes across the name Shitalgur, after a certain Sultan Khan, and Mahammedgunj. The modern Aligarh is principally noted for its Anglo-Oriental College. This was founded in 1875 by Sayid Ahmed Khan, and was not until January 1877 that the Viceroy, Lord Lytton, laid the foundation-stone of the present College. The erection of the College was accomplished by the foundation of a hospital and the so-called “English House”. During the lifetime of Sayid Ahmed Khan (i.e. until 1898), the management of the affairs of the College, especially the finances, were in his hands, and caused him considerable anxiety. He had, however, the good fortune to possess Th. Beck an excellent principal for the College, who during his term of office (1883–1899) was able to surmount all difficulties, and raised the establishment to a flourishing condition. He found worthy successors in Th. Brown (1899–1905) and W. A. J. Archbold, who at present holds the position. Although the original intention of the founder aimed at juvenile instruction, the school soon developed into a College on English lines, which the directors are now striving to convert into a Mahammedan University. In 1891 the number of students was 3203; 10 years later it increased to 506, and at the present time has reached to upwards of 800. Instruction is given in the following subjects: English, Arabic, Persian, Sanskrit, History, Mathematics etc. Eight teachers of European origin, and a certain number of Indian graduates, are engaged in the work; the appointment of Dr. J. Horovit
to the Chair of Arabic arose from the efforts which are being made to familiarize the students with European methods of research in this branch also. The management of the College lies in the hands of a number of Muhammadan trustees, and is independent of the British Government, although the latter promotes the enterprise in different ways.

History: Coll., which was certainly of ancient foundation, was captured towards the end of the 16th century by Kair al-Din Abbeg (q. v.). After this it is often mentioned in the history of the Muhammadan of India and has been described by many Muslim authors, as for example by the famous traveller Ibn Battuta (cp. the Paris edition of his Travels, iv. 6) who visited it in 1345 A.D. In 1783, the town fell into the hands of the Mahratta chiefs of the Sindhia family, who with the help of the Frenchman De Boigne drilled their troops in European fashion, but were finally compelled to yield the town to the English under Lord Lake (1803).

Bibliography: Imperial Gazetteer, vol. 208-209; Morrison, The History of the Muhammedan Anglo-Oriental College Allâhâbâd from its Foundation to the year 1903, together with the Annual Reports for the years 1859-1902 and the Appendices; Kevre du monde musulman, i. 380-381.

ALIHA, pl. of Ilah (q. v.).

ALILAT, according to a much discussed but very doubtful passage in Herodotus, is the name of an Arabian goddess. As deity of Arabia in biblical times, he is mentioned in the Odes, called Ophrat by the Arabs, and Urania (i.e. Aphrodite Urania), whom they name *Aliat*. On the other hand, he says (l. c. 131), that Aphrodite Urania is named Mylitta by the Assyrians, and *Alatta* by the Arabs. Hence the question arises, which form is the correct one. Bocchi proposes to change Alilat to Alilat; but it is just as probable that in the second passage the name Mylitta which precedes may be responsible for the corruption of the authentic Alilat. Proceeding from Alilat, the form can be explained either as al-lât (l. c. fem. of *El*; cp. *El* of the Phoenicians and the South Arabians) or as a contraction of al-lilât (l. c. fem. of *Ililâh*). According to the latter explanation, whose upholders have in part proposed to read *Alilat* (q. v.); Alilat, the form would be identical with al-Lât (q. v.); Glaser and Hommel compare the Egyptian *Zâwret* with Alilat.


ALIM (L.), wise, learned (cp. *Ilm*); al-Alim is an epithet of God.

ALIM (A.), knowing, acquainted with (cp. *Alim*; *Alam; Al'ma*); the term *Alim* (pl. *Il'mâni*; also *Il'mi*), in Egypt and Syria, where the French alphabet has also the meaning "female singer, dancer or actress"; Lane, Modern Egyptians (London 1822), ii. 345, l. 72.

ALINDJAN is a fortress in the district of Nakhfîtin (Alahrâbîjûn).

Bibliography: P. Horn, Die Denkmaer-Abbildungen des Sâd Thambat von Persien, p. 143.

Sâdîd 1sdehni, Thambat al-Fâth (in Barbier de Meynard, Dictionnaire de la Perse, p. 52); Muhammed Hassan-Khan Sant al-Dawla, Mir'at ad-dibân (Najaf, Tehran 1294) i. 95; (C. de Hulst).

ALISA (or ALISMA) is *Elaisa*, the Biblical prophet Elisah, is mentioned twice in the Korân (xxvi. 86; xxxviii. 78), both times after Isma'il (Josephus). Bâsâfây (on Korân, loc. cit.) says that *Elisa* and al-Kisâ read Alisâ, and he remarks that in either reading the first syllable is the definite article. Although in I Kings xix. 15, 19 it is said that Elisah was the son of Shaphat, the Muslim commentators on the Korân and chroniclers call Alisâ’s father Ukhtihb, Khodement makes him a descendant of Ephraim son of Joseph. His first meeting with Ilyâs (Elisah) is related as follows: Ilyâs once came into the house of a poor old Israelite widow, whose deceased husband was called Ukhtibh and who had a young eunuch son named Alisâ. Ilyâs cared the latter through his prayer, and since then Alisâ accompanied him in all his errands. This has evidently been adopted from I Kings xvii. 9 et seq., although in xix. 20 it is said that Elisah when he first met Elisah had both his parents living. Certain authors identify Alisâ with the prophet generally designated as *Ilyâs ibn al-Aqmar* ("the son of the old woman"). But Tabari (l. c. 535) applies this appellation to Zakkil (Essekil); Alisâ was the name (most) of Ilyâs in prophecy; he was also in charge of the Ark of the Covenant, which according to Muslim writers was handed over from one prophet to the other. After having preached to the Israelites the unity of God, Alisâ prayed to God to take him away from this world and place him near Ilyâs. His first wish was granted; he died leaving Ibn 1-sâlif as his successor. — The Muslim authors assign Alisâ a much earlier epoch than that in which the Biblical narrative places him, i. e. long before King Saul. Tabari (l. 559) even says that it was Alisâ whom the witch of Endor made to rise from the grave for King Saul (see 1 Samuel xxviii. 9 et seq.). But there is much confusion as to his identity; both Tabari and Thâfâr quote the opinion of certain authorities who identified Alisâ with al-Kisâ, while Khodemente quotes the opinion of one who identifies him with Ibn 1-kill.

Bibliography: Tabari l. 342 et seq., 559; the same, Persian recension, French trans., of Zobeyden 1. 410 et seq.; Thouâl, El-Aris (Cairo 1209) pp. 227 et seq.; Khodemente, Hatab al-râbor. (M. Seilbôrenkr.)

ALIZARI (Alisari, Lizzari, Izzari, Azzari), according to M. Devol, Dictionnaire (des) termes d'origine orientale de langue Arab, i.e. *Bara*, pressed-out juice) denotes the portion of the root of the madder which is under the earth, from which alizari was formerly obtained. H. Bullois, Dictionnaire des Botaniques, i. 116. (J. Hill.)

ALJAMIA and Aljambêr are the Spanish designations for "Spanish, written in Arabic characters". The word is derived from the Arabic *al-jambah*, which primarily denotes any foreign, non-Arabic language; so in the East, especially Persian; in Syria and the whole of North Africa, the "lingua franca", which consists chiefly of Romance and some Arabic elements; in the Iberian peninsula, the native, Romance dialects (in
opposition to the Arabic, "Alam detectives." especially the Cenitian, the Aromanian and the Valencian; el romance casilino, aragonés, valenciano (early named "castellano", i.e. Romance, and "castellano", i.e. Latin). For the rest, Salvedra has rightly extended the term "aljами" to include all the literary productions of the Mudejares and Moriscos (Mudéjar) under Christian rule from about 1380, date of the capture of Toledo (till 1609), whether these are written in Arabic or in Latin characters. These works, "textos aljamiados," have an especial value historically and philologically; in spite of the difficulties of reproducing Spanish in Arabic characters, and Arabic names in Latin letters, it is extremely interesting from the historical and phonetic point of view, to learn how the Mudejares and Moriscos of different centuries pronounced Spanish and transcribed it in Arabic letters and how they reproduced Arabic names and expressions in Latin letters. Moreover these documents give evidence of the faith, the customs, the social and political vitality of that people without a country of its own, which was indeed tolerated at first, but was more and more oppressed, until finally under the government of Spain fanaticism owing to the Inquisition and the Reforma, it fell a victim to Christian intolerance.

Yet the literary value of this whole literature is not very considerable; fiction, construction and style are strange, forced, and feeble; though to a certain extent it improved side by side with the development of Spanish literature. The Poema, however, or the "Historia de Josel de Nalfajer (Alhacra de Yllana); 14th century," the later "Panegyric on Muhammad" and the cyclic poems of the Aromanian Muhammad Rabadae are noteworthy literary productions as regards metre, poetry, and matter, after the banishment of the Moriscos in 1609, the exhausted Aljamiado completely died out, both in Spain and in Africa.

Bibliography: Ed. Serafino, Discursos leidos ante la Real Academia de la Historia (1878) = Indice general de la literatura aljamiada; completed by Pablo Gil y Gil. Los manuscritos aljamiados de mi colección, in Hemerogenie de Caldas (Saragossa 1904) pp. 337-349; Collection de textes aljamiadés, ed. by F. Gil, Julián Ribera and Mariano Sanchez (Saragossa 1904); the Poema de Josel, publ. by Morf (Leipzig 1883); in Spanish with translation and discussion with sources by M. Schnitz in the Roman. Forschungen xi. (Erlangen 1891); Ramón Menéndez Pidal, Poema de Yllana: materiales para un estudio (Revista de archivos, bibliotecas y museos vii. Madrid 1903); J. Sarabia, zur aljamiado (Ort. Ort. Zeit. der Poema de Josel [Bulletin hispanique vi. París 1904]); G. Robles, Leyendas de Josel y de Alejandro Magno (Saragossa 1883); the same, Leyendas moriscas (Madrid 1885-1886); Equitas Yangués, El habito de la prima Zorruda (Granada 1892); David Lopes, Textos en Aljamiado portugueses (Documentos para la historia de dominio portugueses en Saif (Lisbon 1897); from Safi, and the province of Dakhla in Morocco at the time of the Portuguese occupation there, F. Fumuestre, Kelly, Historia de la literatura española (Madrid 1901) pp. 40-41, 114; Simmer, Glossaire de noms libériens y latinas usados entre los Mandarros (Madrid 1888) pp. 87, 88. (J. F. Sastre.)

**ALKA (A.)** - Hosted. ALKALI. [See El-Kalil, Trè](.)

**ALKAMA B. ARAQUÍ AL-TUUMI** (name mentioned in the early Arab poets, lived in the 6th and 7th centuries. His poetry relates to the combats which took place between the Laghmius and the Ghassanids; by recalling a few lines of his library, his brother Shihab, and the other Tummi, king of the Ghassanids, had taken prisoner. He had poetical contests with several contemporary poets, among them Imara al-Kaši. The wife of the latter, Ijuwalah, whose decision, it was said, had been asked by the two poets, decided in favour of Alkama; in consequence she incurred her husband's anger, and was afterwards divorced by him. Alkama married her, whence his surname of al-Falih. If the two poems which deal with the second day of al-Kâli are really the work of Alkama, it is possible to fix more precisely the period in which he flourished. For most historians believe that Shihab was taken prisoner in the battle of 'Ain Udah (s. 593 A.D.), when Alkama was no longer young (cf. poem n. 45 in Alkama's edition), and the battle of al-Kâli took place, according to Cassim de Perseval, in 612 (Essai sur l'histoire des Arabes ii. 579).—The Divan of Alkama was first published, together with a German translation, by A. Socris (Leipzig 1867), then the text alone, by Alwari (The Divan of the six ancient Arab poets (London 1876) = Bibliotheca Arabica vii. 127-128), xxi. 171-175; de Slane, Le Dictionnaire des Arabes (Paris 1837) p. 501; Cassim de Perseval, Essai sur l'histoire des Arabes (Paris 1837) 314; A. Socris, Die Geschichte des Alkama Alfallah, preface, Brockelmann, Gez. d. ar. Literatur ii. 24; Nödleke, Die Glaubenslehren der armen Schriftsteller des 10. Jahrhunderts (Abh. Akad. d. Wissenschaften, Berlin 1887) p. 76.

AL-KAMI is the name of a kind by the lower Euphrates, now called N. K. H. Irudjya (cp. Le Strange, The land of the eastern Caliphate p. 74). It gave the Visier Ibu al-Alkami (q. v.), his name.

**ALKANNA. [See Al-Quinan.]**

**ALIECEKENGHI.** (Persian: Al-ekeIH, arabised; Al-equenghi, the winter cherry (Phyllis fruticosa). Al-ekeIH, or Eschscholtzii, L. family (night-shades), found in Central and Southern Europe and in Asia, with oval leaves, small, white flowers and bright-red berries of the size of cherries. Alieckenghi has been known since antiquity as a medicine and food (the "Eschscholtzii" of Dioscorides), as have all the members of the eschscholtzii family (Arabic: Al-equenghiā, in Syria: Sand-Ad-Adā, i.e. "pink" or "jackal-cherry"); the Arabs distinguish two varieties, one cultivated, which may have served as food (hence its Spanish name pech al-lekun, joy-berry) and another kind which grows wild on the mountains (Tabba, in Spain 

**ALIEKENGHL.** (Phyllis fruticosa) i. 290; Abu Mansur al-Muwafakī, Al-equenghi, Al-equenghi (ed. Segismund) ii. 79; Ibn al-Baitar, Al-Quinan. (Bilik 1291) iii. 136; iv. 45; I. Lüd, Arzneimittel der Araber, p. 275; F. A. Haur, Dictionnaire de Botanique (119). (J. Haell.)

**ALIEKENGHL.** (Phyllis fruticosa) i. 290; Abu Mansur al-Muwafakī, Al-equenghi, Al-equenghi (ed. Segismund) ii. 79; Ibn al-Baitar, Al-Quinan. (Bilik 1291) iii. 136; iv. 45; I. Lüd, Arzneimittel der Araber, p. 275; F. A. Haur, Dictionnaire de Botanique (119). (J. Haell.)
ALKENDI. [See AL-KINDI.]
ALKOHOL. [See AL-KHULJ.]
ALKOVEN. [See AL-QURMA.]

ALLAH, the Supreme Being of the Mussulmans; from the Arabic Allah. That the Arabs, before the time of Muhammad, accepted and worshipped, after a fashion, a supreme god called Allah, "the God," or "the god," if the form is that of genuine Arabic origin; if of Arabian, from Allah, "the god"—seems absolutely certain. Whether he was an abstraction or a development from some individual god, such as Hubal, need not here be considered. For the archaeological and non-Arabic evidence see Wellhausen, "Koransches Religionsleben," pp. 117 et seq.; and especially Noldeke's article on Arabs (ancient) in Hastings' *Dictionary of Religion and Ethnics*, i. 662. Here it will suffice to give the evidence of the Korâns. There, the Mecans affirm that Allah is creator and supreme provider (xxii. 17; xxix. 63; xxxi. 24; xxxii. 39; allii. 8, 87; it is surely a strain on xiii. 18 and xxix. 43, to make them prove that Allah was a rain-god); they call upon him in times of special peril (v. 23; xvi. 55; xxix. 65; xxxi. 30; v. 79; iv. 40; xxxiv. 49); they sought him a separate portion, distinct from that of all other deities (v. 137); they urge that he had forbidden them to worship other gods with him (v. 149; xxxviii. 168). But they also recognized and tended to worship more fervently and directly other strictly subordinate gods. Here it is not easy to distinguish between their views and the interpretation of their views adopted by Muhammad, especially between their vocabulary and that of Muhammad. It is certain that they regarded certain deities (mentioned in liii. 19-20 are al-Uzlu, Manat, or Muth, al-Lail (?); some have interpreted v. 79 as a reference to a perversion of Allah to Allah) as daughters of Allah (v. 100; xxviii. 149; liii. 28); they also asserted that he had sons (v. 100). But the Mecans used of these the term rahat, we cannot tell; perhaps less probable is that they spoke of them as mawâlitka. On all ordinary occasions they worshipped those rather than Allah; their offerings were made by preference to them, and Allah was defuded (v. 137 et seq.); at least these would interfere with Allah (lii. 26); yet the Mecans were uncertain as to whether these were created (xxi. 17 et seq.) and in all extremities they came back to Allah; as to him there was no doubt. Certain also is that they asserted a "knasip" (wazad) between Allah and the Djinn (xxxviii. 158; comp. for Korâns use of the word xxv. 56, xxxii. 103), made partners of Allah (v. 100); made offerings to them (v. 125); sought aid of them (lixxi. 6). Whether they had the idea of angels and asserted their "partnership" is not so certain; that may be Muhammad's interpretation (v. 100; lii. 28). As for his attitude in these matters is also clear. Besides Allah, there existed angels and Djinn with Satan and the Satans in some relationship to the two latter. These, in reality, are the beings on whom the Mecans call; but they can do nothing for them (xvii. 26); making them feminine and giving them names is unwarranted invention. It will be seen then, that whatever may have been the earlier case in Mecca and whatever the case in the rest of Arabia, and whatever may have been the origin of the names applied, the religion of Meccan in Muhammad's time was far from simple idolatry. It resembled much mo'e a form of the Christian faith, in which spirits and angels have come to stand between the worshippers and God. And Muhammad naturally regarded himself as a reformer who was preaching an earlier and simpler faith and putting angels and Djinn back into their true places.

II. Muhammad's Doctrine of Allah. His attitude is stated most simply in the first article of the essential Muslim creed: "La ilâh illâ 'llah," "There is no god save Allah." This meant, for the Mecans and the Meccans, that of all the gods whom they worshipped, Allah was the only real deity. It took no account of the nature of God in the abstract, only of the personal position of Allah. "*Allah*" therefore, was and is the proper name of God among Mussulmans. It corresponds to Yahweh among the Hebrews, not to Elohim. No plural can be formed from it. To express "gods," the Mussulmen must fall back upon the plural of ilah, the common noun from which Allah is probably derived; this Muhammad does frequently when speaking of the "other gods" (e.g., al-Ilahom nabihi v. 15) which the Meccans joined to Allah, and Israelites has followed him with, however, a preference to use instead the more distinctive suqal ilah or wâqil ilah, "idols". Comp. article Allah in Hastings' *Dictionary of Religion and Ethnics.*

But, though the name was the same for the Meccans and for Muhammad, their conceptions of the nature of the bearer of the name must have differed widely. The Meccans, evidently, had in general no fear of him; the fear of Allah was an essential element in Muhammad's creed. Allah lay in very shadowy remoteness from mankind; he was very terribly near to Muhammad at every moment—nearer than the neck-artery (l. 15). The Meccans did not hesitate to disregard him and to cultivate the minor gods; Muhammad knew him as a jealous and vindictive sovereign, who would assuredly judge and condemn in the end. A vague abstraction had become an overwhelming personality.

We must now analyze that personality, as Muhammad conceived it. Fortunately, the exigencies of the so-called rhyme lent him to characterize Allah by a number of epithets, and later Islam, in gathering up these "Most Beautiful Names" (ul-anâm al-husna) — the phrase itself occurs several times in the Koran (vii. 179; xlix. 110; xx. 7; lix. 24) and shows Muhammad's own relish for such descriptions — and using them devotionally, has followed a sound instinct. They express the concrete directness of Muhammad's God far better than the lists of qualities (i§âl) of the scholastic dogmatists, and may be used safely as an aid in correlating and stating Muhammad's too often spasmodic and contradictory utterances. Comp. on them the article by Redhouse in *Journal of the Roy. As. Soc.* 1886, xii. 1-69.

First, Allah in and by himself. The descriptions are at first sight a strange combination of anthropomorphies and metaphysics. Yet when Muhammad speaks of Allah's two hands (v. 69; xxxviii. 75) or of his grasp (xxxix. 67) or of
his eyes (liv. 14) or of his face (liv. 100, 274; vi. 32; xviii. 27 and often) or describes him as settling himself upon his throne (xx. 4 and often) we are not to regard that as due to an anthropomorphic theology but rather as the still plastic metaphor of a poet. To speak technically, we have here only μορφήν. Ἰδεῖν and ἐνθάδηλη lay with the future exigent. Similarly in the case of the metaphysics. The fire of Muhammad's imagination expressing itself with concrete directness confounds the Praise (al-ḥabīb), the External (al-ʿašrāf) and the Internal (al-ʿašrāf), i.e. liv. 3, and even the Self-Substituting (al-bāzīl, i. 256; ii. 1) — the poet had already developed in Arabic a vivid power of wielding descriptive epithets: but the Existing (al-wadīd) does not occur in the Korān, though it might have done, and the Necessarily Existing (al-wadīd al-wadīd) belonged to the future scholasticism. Allāh, then, is the One (al-wadīd, often), the LIVING (al-ḥabīb, ii. 273) He was the Foundation and in and through himself (al-mustawadd, xii. 10 only), the Exalted (al-ʿašrāf, often), the Comprehensive (al-ʿašrāf, ii. 248 etc.), the Powerful (al-ʿašrāf, i. 19 etc.), the Self-Sufficient (al-ʿašrāf, ii. 265 etc.), the Absolute Originator (al-bāzīl, ii. 111; vi. 101 only), the Ensuring (al-bāzīl); as an epithet this does not occur in the Korān but the verb is very frequent of Allāh; see below), the Eternal (al-muṣṭaṣf, xxvii. 21 only); but the exact meaning and origin of this संस्करण are uncertain to the earliest commentators; comp. Tabarî, xxx. 196, 7), the Mighty (al-ṣāla-t, often), the Grand (al-ṣāla-t, often), the Dominant (al-ṣāla-t, xii. 39, etc.), the Sublime (al-ṣāla-t, xii. 76; xxxv. 15 only) otherwise of Korān itself; another of the Nouns, al-wadīd, does not occur in the Korān, the Generous (al-bāzīl, often; in Arabic means strictly generous), He of Majesty and Generosity (al-dīn al-ṣāla-t wa-l-ṣāla-t, liv. 78), the Majestic (al-ṣāla-t; as epithet not in Korān but the idea in other forms is very frequent), the Strong (al-ḥabīb, often), the Firm (al-muṣūr, xii. 58 only), the Knower (al-muṣūr, often), the Sublime (al-ṣāla-t, vi. 103 etc.), the Aware (al-ḥabīb, often), the Wise (al-ḥabīb, often), the Hearer (al-ḥabīb, often), the Seer (al-ḥabīb, often), the Holy King (al-maṣūr al-ḥabīb, xii. 23; liv. 3 only); āmlūd alone is reckoned as one of the Nouns; but it occurs only in combination with King; what idea Muhammad associated with it is quite obscure, perhaps only of separation; elsewhere the root is used only of the Holy Spirit, Gabriel; of the Holy Land; of the Holy Water in which Allāh met Moses of the angels sanctifying Allāh; the commentators explain it, of course, as a term of āmlūd, the Peace (al-āmlūd, xii. 53 only) again the idea is quite obscure but is almost certainly not “peace”; the commentators explain it as ἀσθένεια = immunity from fear or defect”, which is not at all impossible. It may be only a reminiscence of some phrase of a Christian religious service taught up by Muhammad; Justice (al-ṣāla-t, xii. 55; x. 169; So-om; but āmlūd in the Korān is used differently), the Benefactor (al-ḥabīb, liv. 28 only), the Light of the heavens and the earth (al-ṣāla-t, xxiv. 33 only); the context seems to point to worship in Christian churches and monasteries, and in that case the picture is derived from the liturgical altar, and the Korānic phrases in the context recall the “Light of the World” in the Gospel and “Light of Light in the Nicene Creed”, the real or Reality (al-bāzīl), must frequently in the Korān of the content of the message of Muhammad, al-ṣāla-t, must be, must not. So-om; liv. 6, 64; xiv. 25; xxi. 29 in phrases of the “real king”, “he is the reality”.

These epithets state for us a Being who is self-sufficing, all-powerful, all-knowing, all-embracing eternal; who is the only Reality. His few ideal qualities are rarely and obscurely stated. What “holiness”, “peace”, “light”, meant for Muhammad, in regard to Allāh, we can hardly guess. That he would have thought fit to call him “just” should not be doubted. The word most frequently translated “truth” means, rather, “reality”.

Next, Allāh is in relation to others, that is, in relation to his creation; for nothing exists save him and that which he has made. He is the Creator (al-ṣāla-t, xxi. 24 etc.; al-ṣāla-t, i. 51; xiv. 24 only; the last was evidently taken over by Muhammad from the Hebrew, and is used without especial meaning), the Shaper (al-muṣūr, xii. 24 only), the Beginner (al-muṣūr), the Resorer (al-muṣūr), these two not as epithets in the Korān, but the idea frequently, e.g. xxii. 15; xxxv. 13) the Giver of Life (al-ṣāla-t, xii. 39 only, but the idea often), the Giver of Death (al-ṣāla-t, not as epithet in the Korān, but the idea frequently, e.g. xv. 23), the Heir (al-ṣāla-t, i. 3) of all who save him from death, the Reckoner and Recorder of all things in a book (al-ṣāla-t, not as epithet, but idea frequently, comp. xxxv. 11; lvii. 19), the Sinner of the dead from the graves (al-ṣāla-t, not as epithet in the Korān, but idea very frequently, the Assembler of all, again, at the last (al-muṣūr, i. 72; iv. 139), the Strengthener (al-ṣāla-t, lv. 87 only), the Guardian (al-ṣāla-t, xxxv. 4 only), the King (al-ṣāla-t, often), the Lord of Kingship (al-muṣūr, xii. 25 only), the Governor (al-muṣūr, xii. 32 only), the Preserver (al-muṣūr, xviii. 43 etc.), the Tyrant (al-ṣāla-t, xii. 25 only, the word elsewhere, 9 times, is used of men and is a bad one; coupled with ‘aam, ḥāf, 8, al-muṣūr, comp. the last as applied to Allāh).

Allāh is thus the absolute Creator, Sustainer, Ruler, Destroyer, Restorer, Recorder; there is no power nor strength save in him. Expressions can be used of him in his absoluteness, which would mean evil, if used of men, who have no such primal right. He is the Exalter (al-ṣāla-t) and the Honounor (al-ṣāla-t), and he is the Adorer (al-ṣāla-t). He is the Withholder (al-ṣāla-t) and he is the Advantageer (al-ṣāla-t) and he is the Defferer (al-ṣāla-t) and he is the Spreader (al-ṣāla-t); he is the Distresser (al-ṣāla-t). It is true that these last do not occur as epithets in the Korān; but their roots are common as used of Allāh. Curiously enough, the epithet from the last, the Distresser, is used in the Korān of Satan (liv. 11).

Next, Allāh in relation to mankind. He is the Compassionate Compassionator (al-rahīm al-
the Compassionate Rahanun, according to the degree of meanimality which we assign to Noham. These are the most frequent of the epithets, and stand at the head of all the Suras but one. Also al-Rahanun: was at one time used by Muhammad as a proper name, equivalent to Allah, and the Moslems regarded this as one of his innumerable names. Compare the title of the twenty-third Surah, Hudaihah, where they rejected the formula containing it and insisted on the old Meccon form "in thy name, O Allah!" (Rahwéi, on Korân alviil: 26; Ibn Hishâm, ed. Wustuff, i. 747).

That Muhammad derived the formula from South Arabia seems proved; see a paper by Mordtmann and Miller in 'Wiener Zeitschr.', i. Die Kunde d. Morgenl., x. 285: cf. seq. But it was no mere formula. Man's standing naked, defenceless and exposed in God's presence was one of Muhammad's most dominant ideas, and is expressed in these Names more frequently than any other. From the root meaning "no forgive" comes a crucible of three: the Forgiven (al-żalih, vii. 154: xi. 2 only), the Much Forgiven (al-ñabâḥ, often), the Forgiven par matier (al-íaźbâr, xx. 84 etc.). He is also the Pardoner (al-ñâmik, lv. 46 etc.), the Clement (al-šalâm, often), the Repealer of sins (al-mustâfî, iv. 35 etc.; used also of man), the Patient (al-ñabâish, xxi. 27 only; used also of man), and explained by commentators as meaning: in the case of Allah, "the acknowledger of thanksgiving"), the Very Patient (al-ñabâish, not as epithet in the Korân, but idea frequently). Two more intimate Names of the same class, are the Kind (al-ñawâf, ii. 135 etc.) and the Loving (al-ñawâđ, xi. 92; lxxxv. 14 only). But he is also the Physician (al-ñawâvi, iv. 6 et al.), the Rekeeper (al-ñawâb, lv. 58; lxxxiii. 39 only), the Witness (al-ñâzîd, often). Again, on man's behalf, he is the Faithful (al-únawâ', of man it means "the believing"), the Protector (al-ñawâshim, lix. 23 only), the Guide (al-ñawi, often), the Guardian (al-ñawâb, often), the Patron (al-ñawâl, often). The last word is used of man also, and is the basis of the doctrine of sainthood in Islam. It means, literally, "one to whom is near, a comrade or companion, and thus can be either the aiding patron or the dependent client. That there is a special class of the latter, the malis or saints, the proof texts is Korân, x. 63: "Ho! the walls of Allah, there is no fear upon them, and they sorrow not". Naturally, then, he is the Avenger (al-ñawâštah, not as epithet in Korân; but comp. v. 46), and the final Opener (al-ñarâfi, xxxiv. 25, and in other forms) who judges and distinguishes and divides between men — used also to indicate the "opener" of gain and victory. And as all things are in his hands, so all comes from him. He is the Giver (al-ñawâhâb, li. 6 etc.), the Provider (al-ñawâsh, li. 58 only as epithet; but the idea of the dependence of all creation upon him of Allah is very frequent), the Auswearer of prayer (al-ñawâfi, xi. 64 only; but the conception of prayer and petition is frequent); the Giver (al-ñawâs) and the Sufficient (al-ñawâl), taken later in sense of the Rishcher do not occur as either in the Korân, but their ideas are fundamental. Comp. e.g. xx. 32 and lv. 129.

Man's relation to Allah, then, is that of dependence. He needs Allah's forgiveness and patience. Allah is a watch-tower and seckner over him; but he is also a faithful protector and guide. From him comes all "sustenance" is the widest sense. He does everything directly — hence these epithets — and, logically, no angels or intermediaries are needed in the scheme. They must be in Jâhâ, because Muhammad found them in the fundamental religion of his day and had to accept them. And all is by his will: "he leadeth astray whom he wills," (xiii. 27; xv. 95; levii. 53). Each one can but hope that Allah will guide him aright, submit him to Allah in absolute fear, and trust that Allah will not cause him to forget and be of the losers in the Fire (lix. 19, 20). Antinomians had noerrors for Muhammad. He, evidently, never thought about predetermination and free-will, whatever later traditions may have put into his mouth; he expressed each side as he saw it at the moment, and as the need of the moment stood. So Allah is kind, loving, patient (see above) on one side, and on another he says: "I created not the Djin and mankind save that they should worship me; I seek not from them any sustenance, and I seek not that they should feed me". Allah is the Sustainer, He of strength, the Firm (!i. 56—58). Again: he is the Haughty (al-ñawâshkâh), the Tyrant (al-ñabâsh); if he aids, he also distresses (quâr). Again: Whom Allah guideth aright, he allows him to be guided aright, and whom he lends astray, they are the losers (vii. 177). And so frequently, Allah is said to lead astray (quâr). And whenever the root ŏk occurs (iv. 154; li. 98, 99; li. 38, 94; lxi. 75; xvi. 110; xxx. 59; xl. 37; xliii. 18; xiii. 3). It expresses the fundamental fact that Allah "seals" the hearts of the unbelievers that they may not believe. These aspects of Allah may not be contradictory; but their separate statement thus and the emphasis upon the last were full of meaning for the future theological development.

Muhammad's position, then, was theistic in the highest degree, and his theology was theocentric. Yet it might rather be said that he was God-intoxicated, than that he had a theology. Certain ideas and phrases dominated him, and he neither thought nor cared whether they might lead. Thus Allah was for him the Reality (al-ñabâ); but he never asked what that meant. He would have said, without hesitation, that there was then there was nothing but Allah. Whether he would have gone on to say that there would be, whether there would be nothing but Allah — as did some later sects — is uncertain. If put in a rhetorical form, he would probably have accepted it as an existing of Allah over his creatures. In fact, he pressed in certain phrases the absolute existence of Allah so far that the later, pantheistic development is amply conditioned and explained. This occurs especially in connection with the phrase "the Face of Allah", a phrase of unknown origin, but which for some reason seems to have impressed him deeply. The word "face" (masâ'ib) is the Korân is used frequently with the meaning "self" (masâ'ib, 257) in connection with men (e.g. ii. 105; iii. 137; iv. 184; lxxv. 79: ix. 105; xxx. 20, 40; xxx. 21; xxxix. 23; perhaps the origin of the idiom), but when used of Allah, more colour and flavour of the original metaphor seem to remain, though the ultimate meaning is undoubtedly "self". Thus, man not out of desire for the Face of Allah (ii. 254; xiii. 22; xvii. 20; they "desire" or "make for (yâwâdi) the Face of Allah" (vi. 61).
53; xxvii. 27; xxx. 37, 38; they *act for the sake of the Face of Allah* (kabul ilahi); thus to the great texts: *Allah's* are the East and the West; wherever ye turn, there is the Face of Allah* (II. 209); *Everything goes to destruction* (However except his Face* (xxvii. 88); *Whoever is upon it (the earth) is falling* (Har); and the Face of the Lord abides, He of Majesty and Generosity* (Iv. 26). In each case, *Allah Himself* could be substituted with no essential loss; but Muhammad, undoubtedly, felt the picturesqueness of the phrase, and so he omitted it. The point, however, is that we are to believe what he said or not. With the commentators, the explanation is that all things besides Allah are only "possibility of existence" (wasmak), while he is "necessity of existence" (wauli b'il-wajah); but they may, therefore, be described according to their essential meaning as "non-existence* (madanmin); i.e., because they may go to destruction, they are going to destruction. It may be doubted whether such a distinction, or, in fact, any clear thought was in Muhammad's mind.

He left, there, this problem for the future Islam. He had to reconcile the intense personality and clear separateness of Allah from the world with a direct working in the world, which amounts to immanence. The problem was further complicated by diverse phrases which suggested the essential non-existence of everything except Allah. It may be said here, in short, that the scholastic theologians followed the idea of personality, and separated Allah from his creation to a point where it was hard for them to explain how he could affect the world; in doing this they developed the doctrines of towhat (removal) and wuqfi b'il-wajah (dissolution), i.e., removal from Allah of all qualities of immanence, and assertion of the essential difference of his qualities and the similarity named qualities of human beings. The history of the development of Sfism, on the other hand, is that of a gradual merging of the world in Allah, which would be associated with the Beatles.

The Aristotelian-Neoplatonic philosophers followed a third line. Working essentially in independence of the exegest of the Koran, but seeking, for protection at least, to adapt themselves to its statements, they reached the other pantithic position that Allah, i.e., the Aristotelian World, was Allah. It was the life work of al-Ghazali to meditate, and to state a position which orthodox Islam has not yet passed.

It should now be in place to take up the position of Muhammed as developed in the traditions. But to attempt to find in them anything that can be assigned to him with historic certainty is a perfectly hopeless task. A large element, it is quite plain, cannot be due to him; and what nucleus really came from his lips we probably never shall know. Goldscheider has suggested that the traditions are really a record of the first centuries of dogmatic struggle; that therein is their true historical value. But this is an confused, mistakable, indirect, misleading, that it can be used only to illustrate and supplement other more direct sources. Any consideration, therefore, of the traditions, either with reference to the wusf of Muhammed or to those of the early Muslim Church, must now be brief. Even where the traditions have points of similarity with the Koran, these are deceptive. Thus, in the Koran Muhammed develops quite naively two separate views of Allah's working, one rigidly predestinarian and the other leaving scope for free-will. This was due to a real confusion in his own mind. But the similar phenomenon in the traditions had a different origin. There it was due to the contradictory traditions having originated in opposing schools, who freely forged and furnished them on the Prophet in support, each, of their own views. There are traditions which state very clearly that Muhammed objected to all such discussions, while there are others in which he enters on the subject at length. But the first of these are equally suspicious with the second, they are probably due to that party which objected to long for the use of reason (al-ma'na) in theology, and contended itself with repeating the formula which tradition brought to them (ma'na). In the traditions, then, come the following expansions and differences. There is a marked mythological increase. The figure of Allah becomes more picturesque, and his relations to his angels and devils more detailed. The doctrine of the latter is more developed, and the simplicity of Allah's working obscured (frequent in al-Bukhari's Sahih, see especially Kitab al-an'am and Buh al-kadhim). The Face of Allah recurs, and also his throne (murad); the cosmography of the heavens and the earth is worked out. He descends to the lowest heaven (al-mawt) and climbs: *Is there a suppliant? Is there a seeker of forgiveness*? (Kitab al-an'am; see also al-Siyar of al-Bukhari, ed. Cairo, 1312, iv. 175). Then there is the story of the man who will be last in Paradise, and of how he will make Allah laugh (ib. iv. 172, 173). At last, Allah will take the earth on one of his fingers and the heavens on another, and cry aloud: *I am the King, where are the kings of the earth?* (ib. iv. 187, 188). He will press his foot down in hell, so as to make room there (Iv. 175). His eyes, mentioned in the singular and the plural in the Koran (sagh in xx, 40), are opposed to the one eye of al-Djaddil (ib. iv. 160). Secondly, His qualities become still more flatly contradictory. A saying recurs frequently: *My mercy overcomes or precedes my wrath* (e.g. ib. iv. 160, 175), and, on the other hand, there is the monstrous tradition: *These to heaven, and I save not those to hell, and I care not* (comp. 722 of al-Ghazali, ed. with comm. of Suyudi Murtada, vol. vii. p. 398). It is significant that it is precisely on such questions of salvation that the most glaring contradictions appear. At one point, the recital of the first half of the aya and a minimum of works is judged enough, and at another, 999 men out of 1000 shall go to the Fire. It is true that this is turned to a jest; the 999 are to be made up out of the people of Yathrid and Madjid (ib. III. 143). Evidently, we have here echoes of later controversy. Still clearer is this when it is said that the saved remnant of the people will be in Syria (ib. iv. 176), an unmistakable reference to the Umayyads. Again, there is the absurd explanation of the uncrowning of the king at the Last Day (Kor'an, bxviii. 42), an explanation that Muhammed would never have dreamed of, but which has become fixed in Muslim exegesis (Sahih, p. 173; comp. Durre of al-Ghazali, ed. Gauthier, p. 69). A similar attempt is made to exorcise the strange name of Allah, akhlas (al-Bukhari, loc. cit., lv. 127). There are long traditions, too, on free-will etc. (p. 176).
against hypostatizing into a Logos. At all points there was need of careful definition.

Another influence was Greek philosophy. The students of it in Ildian were going to the roots of all things, and, with it as guide, they attacked the problem of the nature of Allah, Unity (tawḥīd), and the philosophical, they had to preserve; but, in preserving it, the nature of Allah himself was gradually reduced to a more undefinable something, described in negatives. For example, Allah for Muhammad was the Knower (al-ʿilmūnū). Therefore, he must have the quality of knowledge. But of what was his knowledge, of something within himself or without? If the first, there was a duality in himself; if the second, his knowledge depended upon something outside of himself and was not absolute; therefore he himself, the possessor of this quality, was not absolute. Evidently, if Allah's unity and independence were to be preserved, he could not be given any positive description.

In this development three tendencies persistently appear. There is traditionalism (nabki), the acceptance of a doctrine because it was accepted and taught in the past. Its followers were called the people of tradition (al-aḥlādā); they followed the schools of men who had heard (al-ḥālīna raʿaṣiya), derived from the Korān, the Sunna (Usag of the Prophet as expressed in the Hadith) and the Agreements (iḥṣās) of the Muslim people. For them reason must not be applied either to criticize or to expand; the statement must be taken just as it stands. For example, in the Korān we read that Allah has settled himself firmly upon his throne (e.g. Korān xv. 4). That must be believed; we must not argue about it; we must not ask how he so sits; we must not go on to compare his sitting with that of a man; we must stay by the recorded word. This has developed into the phrase bāda ʿala taqāfa, without enquiring how and without making comparison. But it is obvious that this is not a permanent position. And so, two further steps were taken: one by the general body of Muslims, the other by certain more rigidly logical. They developed the doctrine of maqāla tawḥīdī, "differences"; everything in Allah is different from the similarly finite in man; we must not think of it as like. This is also called tawzīkh, "removing", that is removing us from any danger of confusion or association with his creatures. In general, this process stopped at a point where it was still possible to form a conception of Allah. He was different, it was conceded; but still, Allah must be thinkable, and these names and phrases gave a thought of him not essentially wrong; we could not get from him what he was, but something like what he was. Others, however, went further and argued that from these expressions we could gain no conception of Allah's real nature. That nature must always be a mystery to us, and we need not think that even the names gave any light. The Korān calls Allah the Most Merciful of them that show mercy" (vii. 157; xli. 64, 92; xxi. 83); but that cannot mean for us that he has the human quality of mercy, or of anything else, anywhere similar. The course of things in the world disproves that. He has only given himself that Name, and what the Name means we cannot know and should not inquire. The great division here lies in admitting or rejecting the possibility of any discover-
ing of the nature of Allah other than purely negative—he is not this, he is not that. But, naturally, there have been many subdivisions, varying from the extreme authoritarian to hold the faith of the Fathers (al-Baqillani) back into the sacred mysteries to a sweeping application of the thesis that the absolute is the unknowable. Only, in Islam the latter position does not lead to agnosticism, but back to a dependence on orthodoxy. The main tendency now seems to be towards that latter position, and though the work of earlier theologians is accepted because of familiarity and antiquity, formal theology at the present day is more and more slack. In Cairo, at present, the rhyme is current: ‘Kalâh na al-ghaffar bi-Allâh, fa-hanna bâdîk, na-milâh al-âhliyâf âlâhâk. “Everything that comes into your mind is perishable, and Allah is different from that”’. That is, Allah is different from any thing we can possibly have, for our thoughts are of transitory things.

The second tendency is rationalism. All would recognize the necessity of the use of reason (‘aql), how much as to its being a normal source of theological truth. We have already seen the beginnings of this in the study of Greek philosophy. The Mu’tasillites [q.v.] continued that development, and frankly reasoned out their religious position, creating their theology by means of reason. On the doctrine of Allah, they, as we have seen, especially objected to his qualities. These were contrary to his unity; at least they must be described as being his essence, not as in his essence. But they tended to reject them altogether, and to reduce Allah to a vague unity. They further objected to absolute predestination as contrary to Allah’s justice (‘adl). Their rejection of the possibility of the Beatific Vision of Allah in Paradise was part of their justifiable, but his spirituality. These three points, then, unity, justice, spirituality, are their position in brief, which they founded on and maintained by dialectic. This, of course, now in its traditional party to similar weapons. But with this dialectic was purely defensive; the doctrines were already given and accepted. Yet reconstruction could not fail to go on, if only in form of statement.

It was in the early part of the fourth century of the Hijra, and especially at the hands of al-Ash’ari [q.v.], that the use of dialectic (kita’i) was finally and fully accepted by orthodox Islam. Therefore, only extreme traditionalists objected to it; scholastic theology was founded. The final system of al-Ash’ari himself followed strictly orthodox lines. It was simply the phrase “without enquiring how, and without making comparison.” The first element was directed against the Mu’tasillites, and the second against anthropomorphism (mammân). On free-will, he took a middle course and taught a doctrine, the ‘ulema of Islam ever since. It is that there is in the creature a certain power of ‘acquiring’ (khitam) his actions, which, though they are strictly produced by Allah, makes them also his own.

The school of al-Ash’ari followed him closely in its creed; but developed his metaphysical ideas into a system which was finally formulated by al-Baṣârî (1093–1153) and thereafter won its way to being the ultimate Muslim conception of the nature and relationship of Allah and his world. It has been stated thus (Mack-
those of Leibnitz in having no nature in themselves, no possibility of development along certain lines. The Muslim moms are, and again are not; all change and action in the world are produced by their entering into existence and dropping out again, not by any change in themselves.

But this most simple view of the world left its hold in precisely the same difficulty, only in a far higher degree, as that of Leibnitz. He was compelled to fall back on a pre-established harmony in being. He had to reason with each other; the Muslim theologians, on their side, fell back upon God and found in Him the 'ground of all things.'

We here pass from their ontology to their theology; and as they were thorough-going metaphysicians, so now they are thorough-going theologians. Being was all in the one case; now it is God that is all. In truth, their philosophy is in its essence a scepticism which destroys the possibility of a philosophy, in order to drive men back to God and His revelations and compell them to see in Him the one grand fact of the universe. From their ontology they derived an argument for the necessity of a God. That their monads came so and not otherwise must have a cause; without it there could be no harmony nor connection between them. And this cause must be one, with no cause behind it; otherwise we would have the endless chain. This cause, then, they found in the absolutely free will of God, working without any matter beside it and unaffected by any laws or necessities. It creates and annihilates the atoms and their qualities and, by that means, brings to pass all the motion and change of the world. These, in our sense, do not exist. When a thing seems to us to be moved, that really means that God has annihilated — or permitted to drop out of existence, by not continuing to uphold — another wire held — the atoms making up that thing in its original position, and has created them again and again along the line over which it moves. Similarly of what we regard as cause and effect. A man writes with a pen and a piece of paper. God creates in his mind the will to write; at the same moment, he gives him the power to write and brings about the apparent motion of the hand, of the pen and the paper on the paper. No one of these is the cause of the other. God has brought about, by creation and annihilation of atoms, the requisite combination to produce these appearances. Thus we see that free-will, for the Muslim scholastics, is simply the presence, in the mind of man, of this choice created there by God. Further, it will be observed, how completely this annihilates the machinery of the universe. There is no such thing as law, and the world is sustained by a constant, over-repeated miracle. Miracles and what we regard as the ordinary operations of nature are on the same level. The world and the things in it could have been quite different. The only limitation upon God is that He cannot produce a contradiction. A thing cannot be and not be at the same time. There is no such thing as a secondary cause; when there is the appearance of such, it is only illusion. God, in reality, is the appearance of effect. There is no nature belonging to things. Fire does not burn and a knife does not cut. God creates in a substance a being burned when fire touches it and a being cut when the knife approaches it.

In this scheme there are, certainly, great difficulties, philosophical and ethical. It establishes a relationship between God and the atoms. But we have already seen that relationships are subjective illusions. That, however, was in the case of things of the world, perceived by the senses — contingent being, as they would put it. It does not hold of necessary being. God possesses in quality and happiness all the attributes of the monads. He is not a material cause, but a free cause; and the existence of a free cause, they were compelled by their principles to admit. The ethical difficulty is perhaps greater. If there is no order of nature and no certainty, or nexus, as to causes and effects, if there is no regular development in the life, mental, moral and physical, of a man — only a series of isolated moments, how can there be any responsibility or any moral necessity? The difficulty seems to have been recognized more clearly than the philosophical one. It was not, formally, by the assertion of a certain order and regularity in the will of God. He sees to it that a man's life is a unity, and as for details, that the will to act and the action always coincide. See further in Heinrich Kettler's paper, Über unsere Kenntniss der arabischen Philosophie, Gottingen, 1844.

But all this was strictly defensive of positions already taken up; and such a scheme as this, while it took in a way the place of the study of philosophy in Islam, was concealed from the masses, and was viewed with more or less dislike by the pious. The study of it was permitted only in defence of the Faith against heretics and unbelievers. There was the difference between the orthodox theologians and the Mu'tazilites. The latter had believed that by reason they could reach ultimate truth; Islam assured itself that reason could never grasp the nature of Allah; he is unknowable to human powers, and we must accept and believe what we are taught by him.

And so the third tendency is mysticism (kawn, unavailing; rasawm, Salam, p. v.). There must be a supernatural basis for our own knowledge of Allah, and, therefore, Islam early came to the position that in the individual human soul there resided a power of reaching and knowing God directly, a personal supplementation of the truth taught to mankind by his messengers, the prophets. That this was in the mind of Muhammad himself, jealous as he was of the prophetic office, seems clear, and it has appeared through the whole history of his Church, in degrees and forms, varying from simple, devout meditation to high ecstasy, union with God and essential pantheism. In the earlier centuries of Islam, this doctrine struggled as a private opinion, held generally by the great majority, approved explicitly by many outstanding theologians, leading from time to time to extreme antiChristian and pantheistic positions, denounced by some few authorities because of these wanderings; but still assimilated to the general body of Muslim truth. In its forms it was partly ascetic and partly speculative; it sought as well as the ultimate appearance of effect. There is no nature belonging to things. Fire does not burn and a knife does not cut. God creates in a substance a being burned when fire touches it and a being cut when the knife approaches it.

In this scheme there are, certainly, great difficulties, philosophical and ethical. It establishes a relationship between God and the atoms. But we have already seen that relationships are subjective illusions. That, however, was in the case of things of the world, perceived by the senses — contingent being, as they would put it. It does not hold of necessary being. God possesses in quality and happiness all the attributes of the monads. He is not a material cause, but a free cause; and the existence of a free cause, they were compelled by their principles to admit. The ethical difficulty is perhaps greater. If there is no order of nature and no certainty, or nexus, as to causes and effects, if there is no regular development in the life, mental, moral and physical, of a man — only a series of isolated moments, how can there be any responsibility or any moral necessity? The difficulty seems to have been recognized more clearly than the philosophical one. It was not, formally, by the assertion of a certain order and regularity in the will of God. He sees to it that a man's life is a unity, and as for details, that the will to act and the action always coincide. See further in Heinrich Kettler's paper, Über unsere Kenntniss der arabischen Philosophie, Gottingen, 1844.

But all this was strictly defensive of positions already taken up; and such a scheme as this, while it took in a way the place of the study of philosophy in Islam, was concealed from the masses, and was viewed with more or less dislike by the pious. The study of it was permitted only in defence of the Faith against heretics and unbelievers. There was the difference between the orthodox theologians and the Mu'tazilites. The latter had believed that by reason they could reach ultimate truth; Islam assured itself that reason could never grasp the nature of Allah; he is unknowable to human powers, and we must accept and believe what we are taught by him.

And so the third tendency is mysticism (kawn, unavailing; rasawm, Salam, p. v.). There must be a supernatural basis for our own knowledge of Allah, and, therefore, Islam early came to the position that in the individual human soul there resided a power of reaching and knowing God directly, a personal supplementation of the truth taught to mankind by his messengers, the prophets. That this was in the mind of Muhammad himself, jealous as he was of the prophetic office, seems clear, and it has appeared through the whole history of his Church, in degrees and forms, varying from simple, devout meditation to high ecstasy, union with God and essential pantheism. In the earlier centuries of Islam, this doctrine struggled as a private opinion, held generally by the great majority, approved explicitly by many outstanding theologians, leading from time to time to extreme antiChristian and pantheistic positions, denounced by some few authorities because of these wanderings; but still assimilated to the general body of Muslim truth. In its forms it was partly ascetic and partly speculative; it sought as well as the ultimate appearance of effect. There is no nature belonging to things. Fire does not burn and a knife does not cut. God creates in a substance a being burned when fire touches it and a being cut when the knife approaches it.
mysticism, by Buddhism and by the primitive monotheism, which is the basis of all oriental thought. Its ultimate tendency, therefore, however denuded and avowed, was to find in Allâh the One Existent (wa-la-ilâh-î-mâlikul-îmârâl) rather than the Necessary Existent (wa-la-ilâh-î-qâdîm-kullu-î-security). It was the work of al-Ghazâlî (d. 505 = 1111-1113) to construct a mystical system, in which this pantheistic element was restrained if not destroyed and to weave into the fabric of the theology of Islam the thread of the unveiling of the Snât, beside those of tradition and reason. Reason he used to destroy itself and to transcend it, not to state that with it we can reach absolute knowledge. Tradition he used to discipline, guide and restrain the devilish imagination of the mystic. On the facts of the religious consciousness, so given, developed and guided, he built his theology. Yet, in his view of Allâh, he followed closely the conception of Muhammed. For him, Allâh was Will; he saw everywhere around him the touch and working of Allâh. And man was kin to Allâh, especially in this fact of Will. There he passed beyond the范畴 of the orthodox theologian. Allâh was love in the sense of al-Ghazâlî’s psychology. Allâh had breathed into man of his spirit (Korâ, 99, 29; xxxviii. 73). The soul of man; therefore, is different from everything else in the world; it is a gâwâd rû, a spiritual substance; created but unshaped; not subject to dimension or locality. From his exile here, it seeks the divine, and, therefore, our soul yearns back to Allâh. In a tradition, too, it is recorded that Allâh created Adam in his Worm form (kûrâ). That, for al-Ghazâlî, meant that there is a likeness between the spirit of man and that of Allâh in essence, quality and actions. So, just as man rules his body, Allâh rules the world (al-Maâlûkati al-kalîmâl), pp. 2 et seq.

In spite of all pantheistic dangers in these views, there is no question that they are very close to the mind of Muhammed. And so, for the Church of Islam, al-Ghazâlî must remain her greatest doctor, with the standing of Augustine or Aquinas in Christian theology. When a Muslim theologian now disagrees with him, he prefers to describe the rejected doctrine as a misunderstanding of al-Ghazâlî’s true position. In consequence, alongside of the ousted system of the traditionalists, al-Ghazâlî’s (Raûš) is earnestly studied; and in that study, without doubt, is the hope for the future in Islam.

As, then, these three tendencies are together in al-Ghazâlî, and as any statement by him of Muslim faith is reserved with respect, at the present day, by all Muslims, except such extreme-traditionalists and nihàotheists as the Walâhabites and the followers of Ibn Taimiyyâ (d. 1328), one should consult his Risâlà fudâysa, written at Jerusalem and thereafter incorporated in his Iâ‘lîl (Gi, 86 et seq. of the Cairo edition with commentary by the Siyâlî Manîçâl of Hâshâli). It states very fairly the orthodox Muslim position on the person of Allâh. Unfortunately this Risâla has not yet been translated, and space does not permit the insertion of a translation here. Reference, therefore, can only be made to a very full and nearly systematic analysis of it in ‘Asia Pacliacis’ (Alâyâl, Saragosse 1901) 1: 253-282, and to a shorter statement in de Vaux, Ghazâlî (Paris, 1902), pp. 97 et seq. Reference may be made also, to translations of several other credible in the present writer’s Development of Muslim Theology etc., pp. 293-355.

The statement given in the Risâlâ fudâysa is specifically Alârîs; but al-Ash’ârî’s close contemporaneous, al-Mârîdî (d. 933 = 955) founded also a school, still existent and regarded as equally orthodox. It followed the line of thought of Aha Hâfiz (d. 150 = 767), and it is, in consequence, often called Hâtâsî. It is followed largely by Tûsî, and in the present writer’s Development of Muslim Theology, pp. 308 et seq., will be found a Mârîdît doctrine in full, that of al-Nejâhî. None of the points of difference between al-Mârîdî and al-Ash’ârî are regarded as involving either unbelief (bâf) or heresy (hidjâ), and those bearing on the nature of Allâh can be summed up as follows:

1. To the eternal qualities of Allâh al-Mârîdî added “Making to be” (radîâl). Other names for this quality are Creating (al‘âlî), Bringing to Life (al-fÂ‘l), Sustaining (sâjî), Bringing to Death (al-fâtî). These are called active qualities (al-fâ‘l, al-fâ‘l, al-fâ‘l, al-fâ‘l, al-fâ‘l, al-fâ‘l, al-fâ‘l, al-fâ‘l) and are originated according to the Ash’ârîs; but — because the same as radîâl — eternal according to the Mârîdîs. This is evidently an attempt to veer some of the barrier between the unchanging Allâh and the changing world.

2. Instead of al-Ash’ârî’s stâkî, which appears to be nothing but an attempt to describe how we feel that we are free; that is, God creates in us that feeling — al-Mârîdî simply says that we have actions of choice (al-khuwâsir) for which we are rewarded or punished, and leaves the question there. Yet all actions are by the will of Allâh; only, good actions are by his good pleasure (radîâl) as well; and bad actions are by his bad pleasure. 4. When Allâh requires anything of a creature, he gives him the ability (al-khuwâsir) thereto, that is the basis of the validity of the imposition of that task. 5. Allâh’s qualities are unchanging; but changes come in creatures of happiness to misery and vice versa. This is by change in happiness and misery, and not by change in making happy or making miserable. Again, the unchanging Allâh and the changing world.

6. A Mârîdît remarked that there was nothing logically in the Ash’ârî position to prevent all the believers being eternally in the Fire, and all the unbelievers eternally in the Garden; but that what we taught was diametrically the opposite. So while the Mârîdît held that it was incumbent upon Allâh to reward and punish according to justice, the Mârîdîs only said that Allâh is exalted in and through himself from any injustice, for it would be unbecoming to his wisdom.

Of the differences between al-Ghazâlî’s statement and the views of the Mârîdî, it is unnecessary to say much. Al-Ghazâlî in this Risâla is writing specifically against them; and makes clear their positions which consisted in negating the Qualities, in asserting incompleteness upon Allâh, especially that he must do what is most advantageous to his creatures and in denying his Speech and the Vision of him in paradise. His argument that the world is created, and must, therefore, have a creator is directed against the Aristotelian-Neoplatonic philosophers, who taught the eternity of the world. He himself did not regard that argument as valid. That the world was created he knew, because he, personally and immediately, knew Allâh, the Creator.
See his description of his religious experiences, in his Mansafah. His treatment of the anthropomorphists is more gentle. Yet he marvels over at the mystery of Allah’s so keeping some of his words out of the Koran, that they cannot understand the difference, even, between relative and absolute priority (Section on Allah’s Speech). Thrice, he comments caustically upon their insisting on a wrong use of words, although their ideas were correct enough. The Karaites [q.v.] used “substance” (Genuras) of Allah, thinking that substance meant “an existing being out in a place”, but “existing in itself”. The Rashidunites [q.v.] insisted that they existed “bodily” (Qurra) of Allah, in the sense simply of “an existing being”, or “one existing in himself”. The anthropomorphists, generally, clung to the expression that Allah had direction, as indeed his exegesis of his Acts was his throne required. But, finally, in Book I, Source VI, there is a most absolute statement that any resemblance is impossible between Creator and creature, which is hard to be reconciled with the latter sections of his book, where the mystical basis of faith is taught and with his exegesis of the Koranic passage, where Allah breathes into man of his Spirit (rāh, xv. 29) (xxviii. 72) and of the tradition that Allah created Adam in his own form (al-bah). See reference above, to the Madhāni al-tāfghīl, pp. 2 et seq. But in the same book he takes up this very problem. Do not such views, it is asked, with regard to the soul of man destroy Allah’s “difference”, and constitute tashkīl, making a resemblance? Al-Ghazali replies (loc. cit., p. 3) that that applies only to Allah’s most peculiar quality (al-qāri‘ na‘) of manifesting himself in accordance with the person of the person who seeks to manifest himself, either in a certain quality or in a certain action. And this, he says, does not mean that he should be taught anything positively that is not so; only that certain subjects need not be considered with them.

We have, then, to regard what is given in his statement of the Ash’ite position as one side only. It is complete from the point of view of the doctrine itself, but that is not the case. Yet it cannot but excite surprise that so de-humanized a system should have obtained such a control that a man like al-Ghazali had to cast his dogmatism into its mould. He, certainly, believed greatly in the fear

of Allah, and the thought of the Fire had been a powerful influence in his own conversion; but it is plain from his writings elsewhere that his own Allah was by no means the constructive Force which he depicted. To produce this personification of the irresistible, non-manipulable working of nature, the Muslim theologian must have passed through a stage of defending their faith by showing its agreement with the facts of life and thus made Allah so emphatically the God of things as they are. With this object, they took from Muhammad’s representation the elements which suited them.

In consequence, the already narrow character of the Allah of the Korān is still further impoverished. Another weighty influence in the same direction was the dialectic necessity of representing Allah as unconditioned Being. They had, therefore, to eliminate from him, so far as possible, the elements entailing relationship and all human attributes.

For al-Ghazali, therefore, as a mystic, it became necessary to supplement this system; and it was to be given its essential basis in the subsequent chapters of his work, especially where he deals with “the secrets of the heart”, and demonstrates how the heart sees and knows God. “He who knows his own heart, knows his Lord”, says the tradition; and on that teaching the mystical life is founded. But how we pass from theology to religion, and from the doctrine of the person of Allah to the psychology of belief, and the present writer would refer to his Hasbū Lectures on The religious attitude and life in Islam. For the doctrine itself it may be said broadly that it is still unaltered, and that there exist the same different aspects of tawāw, tashkīl and the mystical vision in varying proportions of the faith of every Muslim of the present day. The use of reason has gone, except to demonstrate the possibility of a doctrine; tradition has become the basis of the later systematizers, rather than the word of Muhammad and the Fathers; mysticism has hurled the dead Aristotelian-Neoplatonist philosophy, and so far as a Muslim, now, is a thinker he is a mystic. For the later plainly pantheistic development in Persian and Turkish Sufism, see Qawwāl). The views of the philosophers do not come within the scope of this article; but reference may be made to the essays of Averroes on what may be called the theology of an educated man, which were published at Munich by M. J. Müller, in Arabic in 1859, and in a German translation, after Müller’s death, in 1875. They are an attempt to render it possible for a thinking man to remain in communion with the Muslim Church, and are largely directed against al-Ghazali; and, as they have been reprinted in the East, may be of importance for the future development of the doctrine of Allah. A Muslim who did not know Averroes’ real philosophical position could study them, agree with them and still remain in his faith.

Bibliography: Besides the above-mentioned works: A. v. Kremer, Gesch. d. islam. Ideen des Islams (Leipzig 1868); M. Th. Houtman, De uitgave voor het Dogma in den Islam (Leiden 1875); Gohsler, Muhammedanische Studien (Halle a. S. 1859-1860); Die Zahiriten (Leipzig 1884); Materialien zur Kenntniss der Abnegungsidee in Nord-
ALLAH — ALLĀN.  311

ALLĀHAKBAR. [See text.

ALLAHABAD (ilalâbâd), the present capital of the United Provinces of British India, which has also given its name to the district and the division, is situated on the left bank of the Jamna river just where this flows into the Ganges. In the year 1901 the town had 472,032 inhabitants among whom 50,274 Muhammadans, the district 459,358 inhabitants with 137, Muhammadans. From the Mughal period there still remain the citadel built by Akbar in 1575 (with Akbar’s pillar and its famous inscription) and the Khairrawâgh, grounds laid out as a garden not far from the railway station, with the tomb of prince Khairawâ, his mother and his sisters.

History. The present town together with the citadel was founded by Akbar, but from early times the Indians had regarded the spot where it is situated as a holy place and had founded there a town called Prayag (Pray). The Muhammadans took possession of it in 1394 under Shaikh al-Din, the Ghiyâd; afterwards it belonged to the realm of the Great Mogul till the Marathas conquered it in 1736. After 1750 it changed hands several times till the English garrisoned the citadel in 1798 and in 1801 the town as well.

Bibliography: Imperial Gazetteer; District Gazetteer of the United Provinces, xviii.

ALLAHUMMA is an old Arabic formula of invocation: “Allahumma!”, for which also Lâhûmmâ is found (cf. Nohlde, Zur Grammatik d. clas. Arab. p. 6). Whether, as Wellhausen supposes in his Reise arabischen Heidentums (2nd ed.) p. 224, it was originally meant for the god Allah, higher than and different from the old Arabian gods, is rather doubtful, because every god might be invoked as “the God” (just as “the Lord”). It was used in prayer, offering, concluding a treaty, and blessing or curses (see Goldscheider, Arabisch-ägypt. u. ostr. Philol. 1. 35 1st sqq.; cf. also the expression Allâhûmna fîsa — much good may it do you, al-Aktâl 55, 3). The phrase bi-nâhâ al-lâhûmmâ, said to have been introduced by Umayya b. Abî Shâbî (according to a statement in Alkâtî 1. 15), and used as an introduction in written treaties, has been replaced by others by Muhammad as being a heathen expression (Tun al-Hiâm 1. 747; Wellhausen, Skinzé u. Forsch. iv. 104, 128). The simple Allâhûmmâ (Lâhûmmâ), on the other hand, was retained as inoffensive (e.g. Korân III. 25; al-Mudzâr 9, 47; subhânâka Allâhûmmâ II. 16), and in the same way allâhûmmâ wa-lâ — “certainly”, being taken in parabolical sense from the true (Tabârî 1. 1723, n. 2). For the peculiar formula allâhûmmâ wâ-nârâ (or nârâ), used at the family-offering, cf. Goldscheider in the Zeitschr. d. Deutsch. Morgenl. Gesellschaft, xlviii. 95 1st sqq. (P. BÜHL.

ALLAHWERDI (?). is the name of a Turkoman tribe in Für [1. 437]. — Also a common proper name, e.g. the name of a general of the Persian sovereign: A. b. Shâh (Khân). — Another Allahwârdî Khân was Muhâmad Úljâng, the son of a Turkoman of the name of Mirâz Muhâmad Abî, Navâb of Bengal, Bihrâ and Ormuz (1515-1609 = 1452-1560). He obtained this dignity after he had slain the rightful possessor, Abî al-Dawla SârÎshirâ Khân, and left it to his grandson, Sârij al-Dawla Mirâz Muhâmad. [See Muhâmâdâbâd.

ALLâKâ is the name of a wâdi (dry riverbed) in Nubia on the east bank of the Nile in the vicinity of the present village Kâbûnâ, known through its gold mines, which were already in olden times, as well as later, advantageously exploited by the Arabs. For the classical period cf. Diodorus iii. 11: Chonbä, Les inscriptions des mines d’or.

Among the Arab geographers it is Wâdîh (ed. de Goeje, p. 334 1st sqq.) and Lâdîr (ed. Dupuy and de Goeje, p. 26 2nd sqq.), who give the most detailed information about these mines and their working in the middle ages. The exact place of the mines has been found back in Umân Ghuwarah (Wâdî Khawanâb). Their exploitation is now successfully carried on by the Nile Valley Co.

Bibliography: Besides the already mentioned writings: Wallis Budge, The Egyptians Sudan ii. 339 1st sqq.

ALLÂM (Allâm), an intensive form of âlâm, âlâm [âl, âl, âl] — knowing, occurs in the Korân always in the compound Allâm al-kâshâwî, “he who knows secrets” (God), an intensive form of Allâm in Allâm a “very learned”, a predicate given to many scholars. [See Jâran B. XUFFI.

ALLâmî. [See above 1. sqq.]

ALLÂN, name of the well-known Iranian tribe of the Alans, is generally regarded in Arabic manuscripts as a foreign word, with the Arabic article (al-lân), as many other proper names (cf. al-Râm for Arrâm etc.), sometimes it is written all-Allâm (in Yâqût), also in Abu l-Fidâ, Taťfat al-buldân, ed. Riimatâ and Muc Gökcin de Saan, p. 205). By the Muhammadan period all knowledge of the original domicile of the people and its immigration from Central Asia had been lost; the Arab geographers only knew the territory of the Alans on the Caspian, in the vicinity of the important pass through the glen of Duriyâ on the Kâbûk.
Whether, as J. Marquart asserts (Osterr.-polnische und osmanische Streifzüge, Leipzig 1903, p. 167) the other name of the same nation, As, was already used to denote the people as well, or this is hardly to be proved; there are proofs, however, that it does not appear until the time of the Mongols (when it is also written al-As), but is used in oriental writings only; in the communications of European missionaries and travellers the people are called only Alans even in the later middle ages. The form As is the base of the name of the Ossetes, descending from the Alans (see above), derived from the Georgian form of the name of the country, Oustsidi.

Conquered by Byzantine missionaries, the Alans are said by Mašidi (Murādi, Paris ii. 43) to have apostatized from Christinity in 320 (932) and to have expelled their bishops and priests; according to Ibn Rustom (Bihl. Geogr. Arâb., ed. de Goeje, vii. 148) only the chief of the Alans was a Christian. In the 13th century, however, the Alans are mentioned as Greek Christians by all authorities. Their settlements extended at that time much farther east than formerly; at the time of the first invasion of the Mongols the territory immediately to the North of Darband and even the country on the estuary of the Volga was in the possession of the Alans, probably in consequence of the downfall of the Khašar empire. Conquered and subjugated by the Mongols, a part of Alans were moved to different districts in the Mongol empire; a colony of Christian Alans is mentioned by the Roman Catholic missionaries in China; the Persian authorities of this time also know the As as Christians at the court of the Mongol sovereigns. The As in Sâry on the Volga are called Mâhammedans by Ibn Baṭṭa (ed. Deliméry and Sanguineti ii. 448). At the present day among the Ossetes only traces are left of Christinity as well as traces of Islam.

Cl. the Arab accounts in J. Marquart, cit., c. cit. exp. p. 164 et seq. (where the original sources are quoted), for the wars with the Mongols, Ibn al-Athîr (ed. Tourb.) xii. 232 and F. M. Schmidt, Gne Hârûn's Reisen (Berlin, 1885) p. 84; for the As in Mongolia, d'Houtou, Histoire des Mongols (Paris, 1835), p. 235; for the Alans in China, Mausum, Histoire et lextorsoir des asiatiques (Helmantali, 1741), app.

(B. WARTHOLD)

ALMA is a small river in the Crimean, south of Simferopol, is only known through the battle of September 20/8, 1854 (victory of the allied armies of the French, English and Turks over the Russians under Menshikow). (B. WARTHOLD)

ALMA-DAGH is a name often used at present for the entire mountain-chain of northernmost Syria, which mountains were known in the classical authors as Amatus (in camel-skin writing Khañama). The Alma Dagh (Amatus), a branch of the Taurus-system of Asya Minor, breaks off in the neighbourhood of Mârâš to the south of the river Diğîm (Peyrus) from the dolomite massif of the Karadag Dagh, runs parallel to the Taurus and Anticoma-ranges from N. E. to S. W. surrounded with another ridge, branching off to the east, the eastern bay of Iskandara (Alexandriatia) and ends abruptly in a more or less high rock to the south of Ily-al-Khândî (L. c. pig's head, 2,500 ft.) with the Džâbal Mîst (Mount of Moses) or, as it is also called, Džâbal Alman (i. e. the Red Mountain, 1,575-8 ft.) part of the Džâbal Ar'ûs. The deep transverse valley of the Orocos and the mountains of al-Alâr separate the Alma-Dagh from the Lebanon-chain and the Mediterranean Sea, but are the geographical formation (mostly limestone) from that of the Taurus system. With its off-shoots the Alma-Dagh runs on to Câlicia entirely from Syria and the Mesopotamian Hinterland; apart from a few passes that are more scale-tracks, the pass of Bitlîs [L. 7] is the only connection between Asya Minor and Syria and has always been much frequented. The heights of the several mountains are not yet accurately known; the average height is said to be 1,850 ft., and some peaks even as high as the highest point Djermejec gives the Mebedî, 7450 ft. In the northern part jagged, steep peaks prevail, in the south more rounded outlines. The Alma-Dagh with its fresh verdure is an attractive sight, for its sides are thickly grown with trees out of which the bare dolomite peaks project. The ridge of the Alma-Dagh north of Iskandara forms together with the sides sloping to East and West an administrative unit the welch Jîmayq, etc.; cf. Suchan in the Sitmmamten de Berliner Akademie, 1892, p. 314.

Locally no one common name is used for the whole of the Amansis; in the reports of European travellers and in the maps based on these, this fact has caused considerable confusion as to the nomenclature, because the same name is sometimes used for a part, sometimes for the whole. For the northern part of the Alans we find the name Gawar-Dagh or Juswar-Dagh, i. e. the Mountains of the infidels; H. Klébert in his Carte générale de l'Empire Ottoman (Berlin 1892) makes the Alma-Dagh reach about as far as Jîshîyeh (Nico-polis, 35° 6' 16'); the continuation of this mountain-chain as far as the neighbourhood of Marâš is taken as Gawar-Dagh; cf. also H. Klébert's map for Suchan's Râne in Syria und Mesopotamien (Leipzig 1883). In H. Klébert's map for von Oppenheim's Von Mitteiner am persischen Golf (Berlin 1900) Alma-Dagh only appears as the name of a single mountain massif to the north of Beilân; the name Gawar-Dagh does not appear at all on it, in its stead we find Sur-Dagh. Dju-Duq, Gûlîb-Dagh as names of single peaks between Marâš and Jîshîyeh. The northern Gawar-Dagh is connected according to E. Reclus with the southern mountains by a mountain plateau in the depth of which is situated the Graw-Fûl (i. e. the lake of the infidels). The name of Gawar-Dagh is occasionally extended to the whole of the Amansis (e. g. on the map of Favre and Moret), Reclus does not call the southern Amansis Alma-Dagh but, in accordance with a number of travellers, Alma-Dagh. Bezzinger is evidently mistaken in calling the northern part of the Amansis Gawar-Dagh and the northern part Alma-Dagh. Cronau claims to stand quite alone in calling the Amansis Karadag; this name is evidently the Turkish transformation of Džâbal al-Lûkâmîn (also al-Ukkîmîn), the "black mountains" (sâbân Arabisch: from the Syrian sâbân = "black"), of the Arab geographers of the Middle Ages, the sâbân fûl of the Byzantines! for the name al-Lûkâmîn designating the same name as Amansis, cf. Sarhan, l. c., 1892, p. 325. By a misnomer the Alma- or Alma-Dagh in its most limited sense (north of Beilân) is also often called Nawk-Dagby travellers, names according to Koechly (cf. also the map by R. Klé-

ALMADA. [See ALMADEN.]

ALMADÉN, Arabic al-mudá'n, mine, and generally means any large, more or less triangular, or diamond-shaped mine in which diamonds were dug. The name is used in Spanish for all such mines. (C. F. Sáenz.)

ALMADIA, Arabic al-madà'ia, means in Spanish "red". In Arabic it means moreover a large or small ferry-boat; in literature referring to India it is used for a "small boat" in general.


ALMAGEST, more correctly al-Majist (also al-Majist); or Kitāb al-Majist, was to the Arab astronomers the name of the great astronomical work by Ptolemy μαγιστός στρατηγός (the great compiler). It has been supposed that the Greeks or the Arab translators in their admiration for the great work, turned μαγιστός into μαγιστής, hence the book was simply called al-Majist by the Arabs. In this way it already early corrombored by Arab writers: al-Vahabí says in his historical work (written in 1257 = 851; sold in M. Th. Houtima, Leiden 1885), p. 151: "The book al-Majist treats of the sciences of the stars and their movements; the meaning of al-Majist is "the greatest book". In this same way but not necessarily either does Hadjí Khatíf (r. 358) express himself; he says quite rightly that majist is the feminine of majist, but as the meaning of the word he gives "the greatest construction". The correct explanation is that al-Majist simply means the greatest; he quotes further down (p. 388) from anoccidental writer, the Augustin monk Ambrosio Calepino, author of a large lexicon, who died in 1511 at Burgos. — M. Koppe (Die Beleuchtung der Logarithmen und der Sinus im 16. Jahrhundert), Wissenschaftliche Veröffentlichungen des Vereins der Augsburgischen Mathematik- und Astronomischen Gesellschaft zu Berlin, 1893, p. 247 with whom J. Baroik (Das Euklid'sche Gymnasium in der Zeit des Archimedes) p. 77, no. 3) agrees, doubts this derivation; he believes that al-Majist comes from a corrupt form of μαγιστός στρατηγός, viz. magist to be found in a translation of the Almagest from the Arabic into Latin. We consider Koppe to be mistaken; on the contrary magist has been formed by the Latin translators in the Middle Ages from the vulgarization Arabic majist by a false reading. For the present we adhere to the first explanation. — For Arabic translations of the Almagest and commentaries of them cf. Hadjí Khatíf r. 358 et seq. and Steinmeister, in the Zeitschr. d. Dt. Archäol. Gesellschaft, li, 300 et seq. (H. Sütel.)

ALMACRA, Spanish; arch of Iran, from Arab. al-Makrā.[

ALMALIK. [See KULJA.]

ALMANZOR. [See ALMANZOR.]

ALMAS, — frequently regarded as a determined name (al-mas); correctly al-Masá according to the Arabic, in Litt. viii. 97; the is belongs to the root as in Ḥašā', a corrupt form from the Greek ἄθα, (i.e. "waa-lasat al-arabiyah"), — the diamond. According to the pseudo-Aristotelian Kitab al-ahadhir which — on the basis of vague Greek sources — agrees in the main with the statements of Pliny, the diamond cuts every solid except lead, by which it is itself destroyed. On the frontier of Khorasan is a deep valley in which the diamonds are guarded by poisonous snakes whose looks alone are enough to kill one. Alexander the Great procured some of them by a trick: he had mirrors made in which the snakes saw themselves and died; then he had the flesh of sheep thrown down into the ravine so that the diamonds were cleaned and were brought up by vultures which seized the pieces of flesh. This story, already found in Ephraïm àl XII géométrice, is generally known in the East (Arabian Nights). — Tifbah and Karwil relate that the pieces obtained through smashing the stones are used for试探 (observation of the octagonal schist); the former also says that the diamond attracts little feathers. It is generally mentioned as being need for cutting and policing other stones. Aristotle is said to have used it for destroying stones in the bladder. The powder of it must not touch the meat; applied externally it is a good cure for colic and stomachache.


ALMÉE. [See ALMA.]

ALMERIA, the capital (situated close to the site of the old Liri) of the eastern province

(J. Reus.)
of old Andalusia and the former kingdom of Granada, — in Arabic al-MerFiyy or Merfiyya Kastilia, i.e., "the watch-tower of Bedjana" (= Pechina; the old capital of the province, farther inland), had an important arsenal and harbour from the time of "Abd al-Kahlan I (759-785). After the fall of the Umayyads it was independent under the Siv Kisirin till 1028, then under Zahir till 1028; subsequently under "Abd al'Astir and then of Valencia, next year under the Nasr of Spain (cf. Doury, Recherches, iii ed., l. 211-281): Abu 'l-'Ala' Ma'ani 1041-1053, Muhammad al-Musta'in 1053-1091 and Izz al-Dawla 1091, after which it was conquered by the Almoravides. In 1147 it was taken by Alfonso VII of Castile and Leon, but was again in 1157 the spoil of the Almohades, and after 1258 it was taken by the Nasrids of Granada (finally besieged by the Christians 1509-1510). Not till 1496 was it finally conquered by Ferdinand V of Aragon. It is now the capital of the Spanish province of Almeria.

Bibliography: B. Basset, Le siege d'Almeria en 1092 (Journ. As., 40th Series x. 275 et seq.). (C. F. Seybold.)

ALMICANTARAT. [See MIKANTARAT.]

ALMODOVAR, Arabic al-Mudunawwara. "found", is a group of several towns in Spain and Portugal, as well as of a small river in the province of Caceres, flowing from the South East into the Laguna de la Janda; A. del Rio below Cordova; A. del Campo (se. de Calatayud), southwest of Ciudad Real; A. del Pinar in the province of Cuenca; A. west of Merida in South Portugal. (C. F. Seybold.)

ALMOCAGAVER (Castillan and Portuguese Almocagovere, Arabic al-mu'azzama "cowardly that rules at the camp", [P. de Alcala], Dousy and Engelmann, Glossaire p. 172; Equino, Glossaire p. 253; Barthe de Meynard in the Journal As., 9th series, xx. 168), Castilian squire among whom were also found people from Navarre, Castile and of Bas-Languedoc, who after having fought against the Saracens in Spain entered the service of the Palatine in the 14th century and murdered Ishak, the chief of the Turecos at the court of the emperor Andronikos at the moment when he intended to embark for Asia with Constantine, the baptised brother of the Seljuk Sultan Ghiyath al-Din Mas'ud II, son of Izz al-Din Kai Kahanawar, II, whom he wished to put on the throne of Korsia instead of his brother (about 682 = 1282). Under the leadership of Keru de Frim, a former Knight Templar, expelled from the order on account of his misdeeds and made Megazun by Andronikos, they were victorious over the Seljukis at Aulax and before Philadelphia (Ala Shehir); next, after having made themselves hated because of their turbulences and their plunderings, they went on to Greece and there founded the dukedom of Athens (711 = 1311). As in Spain they were already known as almogawares, the derivation from al-Mu'azzama is false.

Bibliography: G. Schlumberger, Expedition des Allmogawares (Paris 1902); W. Heyd, Geschichte des Lehnsmundels i. 551; Hammer-Purgstall, Gesch. des Osman. Reiches, etc. indices; Fuchtmanns ca. 21. (C. Huart.)

ALMOHADES name of a Muslim dynasty. — The founding of the Almohade empire in Africa, generally traced back to 545 (1152) — at which date the branches of the great Berber tribe of the Masmuda wore the mark of hostility to Ibn Tumart — is the result of the religious movement excited in the Maghrib by Ibn Tumart. To understand the success of this movement we must take into consideration the religious condition of the Maghrab at the time. Ibn Tumart came to preach his doctrines. For valuable details on this subject see the remarkable study of Goldsthein, Mohammed Ibn Tumart et la theologie de l'Islam dans le nord de l'Afrique au Xlll siecle p. 22 et seq.

It was about 440 (1052-1050), the time when Ifriqiya shook off the yoke of the Fatimides, that the doctrines of the school of Malik were definitely adopted in the Maghrib. The triumph of these doctrines caused the abandonment of all efforts to seek an allegorical interpretation for those verses of the Koran for which there was no satisfactory literal interpretation. Had not Malik b. Ansar for instance said: "we know that Allah is seated on his throne, but not how this word is to be understood. To believe it is a duty; asking questions about it is heresy"? (Cf. Goldsthein, Die Zahhiriyyen, p. 535).

Reassembling these had caused the study of the Koran to be entirely neglected; similarly the study of the hadith, was neglected as being altogether useless, and the words spoken by A'shah b. Khaif on this point are well known: "I would rather, he said, have in my box a snake's head than the Manusm of Ibn Abi Shabih." (Cf. Goldsthein, Mohammed Ibn Tumart, etc., p. 85).

The whole of fikr had become fixed in the unalterable form which the founder of this school had given it; men had to confine themselves to this and study nothing but the works of fuwar of the founders of the orthodox Schools. The adilh or the individual effort to explain the law according to the original sources, had been banished from the Ilam of the Maghrib and of Spain. The Almoravide sovereigns showed themselves protectors of these doctrines and encouraged the fakhar in this way; the 14th century especially favoured only on those who applied themselves exclusively to the study of the Malikite treatises of fikr.

From that time all knowledge was based upon the Malikite fikr and the discussions of the pseudo-scholars of the period were nothing but "casimatic wrestling" indulged in by people, who in their canonical disputes and their juridical subtleties, pretended to be dealing with the science of religion" (Goldsthein, l.c. p. 28).

Al-Ghazali in the chapter entitled Kitab al-Fil'm of his fikr "nism al-taha" had exposed these pretensions to the learning among the Malikites of the East and had pointed out the error into which they had fallen. He had also pointed out the remedy: the return to the Koran and to the Sunna.

So the campaign carried out so ardently by the great Imans in the East had to be begun over again in the West.

The fakhar thus in the Maghrib and in Spain had condemned the books of al-Ghazali which so powerfully and so cleverly clouded the folly to which they had come. According to their advice the Almoravide sovereigns had these books burnt because they were dangerous as being contrary to the true faith.
This is the picture presented to the eyes of the youthful Berber student of the great tribe of the Masmida: Ibn Tumart. In the East, where he travelled for six years as a student, he had gained the opportunity of becoming acquainted with the theories of al-Ghazali but he had also studied the science of the asr al-fikr which had been completely abandoned in the West. Moreover, he familiarised himself with the theological principles of the Ahrari School and seems to have known well the writings of the great Spanish Zahirite Ibn Harm-ur, whose influence he came. Ibn Tumart, however, does not seem to have been held aloof from the Zahirite theories in matters of dogma and replaces them by those of the Ahrari School, he at least adopts their principles in the matter of legislation.

Ibn Tumart goes further than al-Ghazali; he absolutely condemns the study of the furu, while al-Ghazali, frankly refusing to this study the name of religious science, still owns that it has some value from the point of view of civil law and of ritual. The reason of disagreement is that al-Ghazali bases in addressing himself with his abstract theories on the ra`ul to the whole of the uncultured Berber nation, while al-Ghazali is anything but partial to giving the common people a teaching and theories above their comprehension and capabilities. Al-Ghazali only addressed himself to the intellectual elite, like Fakam in the Reformation of the Christian Church. Ibn Tumart, like Luther, addressed himself to the masses.

The foundations on which Ibn Tumart has grounded his new juridical doctrine have been described at length in his *Wurzi*. Abd al-Wahid al-Marrakushi has shown us in his History of the Almohades how the theories were applied by the first sovereigns of this empire. The character of Ibn Tumart's doctrine cannot be better described than in the words of Goldscheider: "It is evident from his discussion at Alghani with the *al-fikr* that the essential element of his doctrine on the foundations of the law may be summed up in this axiom: *al-fikr la isin ilah f`l-*kah *la-ba*, i.e. "the smallest possible place must be left to reasoning in the laws of religion". It is the objective, material sources which must be regarded as the basis of legislation, that is to say: the Qur'an, tradition transmitted by authentic means and the consensus of the nomen, founded on the traditions that have been supported for generations, together by numerous authorities, forming one uninterrupted chain (*sudur*). The subjective, personal element is thus absolutely excluded, what he calls the *gama*, hypothesis, opinion, which we must add has under the form of the *consensus of the nomen*, necessarily formed a part of the regular sources of the law from the very beginning of juridical speculations in Islam (cp. Goldscheider, *I.c.*, p. 44).

As for the traditions (all of which he approves of) Ibn Tumart yet prefers those of the Medinites and he says: "All that the scholars of Medina have handed down and all that has guided their actions, that is the straight path. Islam, the laws, the Prophet, and his companions existed in Medina at a time when in no other part of the earth was there found either religion, or prayer, or fasting, or the sacrifice of the law; in the epoch the true religion existed neither in the West nor in the other countries. So the people of Medina can justly serve as as proofs against all others. But if someone comes forward, saying: Yes we have received from the Companions, sayings by the Prophet which do not agree with the Medinites' practices; why then have the Medinites gone astray from these traditions in the application of the laws? If anyone puts this question we may answer him thus: this contradiction can be explained in three different ways: 1. either the Medinites have shown with regard to these traditions a conscious and intentional opposition; 2. or they have acted in ignorance (but involuntarily); 3. or they have merely been led to it by lawful reasons. To suppose the first would be an absurdity for that would mean that the people of Medina are the opponents of what God has declared them to be, viz. the adopters of the Prophet walking in the straight path. It is just as impossible to accept the second explanation, for we know how zealous the Medinites have shown themselves for religion; moreover they all stay in the company of the Prophet (and only therefore have known his wishes). - There remains only the third explanation. There may be a lawful reason for opposition, either when the contents of the tradition under consideration have been legally abrogated, or when the traditions in question are suspected of being false or interpolated or do not exist sufficient confidence. Without any doubt the practices of the Medinites give enough arguments against everything opposed to them."

In short, Ibn Tumart, excludes from his legislation the *al-fikr*, formally condemns the *al-fikr* and does not admit the speculative use of analogy (*jimma al-da`f*) as a source of the law. For him the only sources from which one may draw are the Qur'an, the Sunna and the concord of the Companions of the Prophet (*fitna al-thulutha*). In theology, he follows the strict dogmatism of the most uncompromising of the Asgharite schools. A very strict follower of the *al-fikr*, Ibn Tumart was brought to look upon the religious opinions of his co-religionists of the Maghrib as *hufr*. Whoever follows, he said, the literal interpretation of the Qur'an, must inevitably come to *ra`ul* or anthropomorphism to the materialistic conception of God asserting in him material attributes; this person certain is a Muslim and hence this fact should be under the ban of religion and be expelled from Muslim society. This was the case with the inhabitants of Spain and the Maghrib under the reign of the Almohads.

Ibn Tumart, apostle of the *ta`lal*, according to the maqasitite definition of the essence of God and His attributes, makes the sovereign responsible for the faults of the people and declares the *didjiz fi uhib illah* against the Almohads.

The difference existing between Ibn Tumart and other theologians who had already tried before him to combat anthropomorphism by the allegorical interpretation, called *al-fikr*, was that he lifted his doctrinal difference with the anthropomorphists to the height of a *sanas bi`lah*. He regarded anthropomorphism as impiety (*hufr*) and as infidelity towards the highest authority in the country (the Almohads); he considers that this is a sufficient reason for fighting this authority in the name of religion, and for overthrowing it. The holy war against the
Almoravids was just an religious obligation (fard) as a war against any other infidels. Therefore the word mujāhidīn is the habitual denomination of the Almoravids on the lips of Ibn Tumart and the Almoravids.

Anthropomorphists and Christians (Rība) are the enemies whom the Almoravids were bound to fight equally. The war against Christianity they waged in common with the whole of Islam of that period as well as with their political predecessors, but the struggle against rūḏīn and its partisans was their special domain, in which their own dynasty had gone before them with some means as war with fire and sword. As it is their particular property it remains throughout the whole of the Almoravid dynasty the point most firmly fixed in their traditions" (cf. Goldzweber, in Zeitschr. d. Deutsch. Morgenl. Gesellschaft, xi. pp. 67-68; quoted by Alfred Tal, Les Fenins Ghitayna pp. 39-35.

Before he openly declared war on the Almoravids, Ibn Tumart posed as a censor of public morality as Amīn in tawārīf with an al-muḥāsib; he breaks the wine-jars and musical instruments wherever he finds them, he openly blames established authority. One day in Marrākshah he violently admonishes the princess Sarrā, sister to the reigning sovereign, because he met her in fact drinking with the ungodly. At the same time he publicly teaches his theological theories to whoever wishes to hear them. He is everywhere expelled, especially from Bougie, Timbuktu, Fez, Marrākshah and Aghmat and takes refuge with his tribe, the Maṣūmīa, to whom he teaches the Ḵoršā and the principles of the true faith. The author of the Ḵṟj̱ḻṟ represents him as using each of the words forming the first chapter of the Korān as a name for each one of his pupils in a branch of the Maṣūmīa, in order to make them learn it by heart. It was in these mountains of the Maṣūmīa in 515 (1122-1123), after having received the homage of the principal Berber chiefs, that he took the title of Maḥdī, i.e. he who is called by the divine will to speak and put an end to error, to order, justice and the true faith may reign. As Maḥdī he struggled against the right to use violent means in order to establish the reign of pure orthodoxy. From this moment Ibn Tumart's political rôle really begins; from this year, 515, the Almoravid empire is said to date, although the Almoravid capital was not taken till about twenty-five years later.

The first of the companions to whom Ibn Tumart gave his confidence after his return from the East was 'Abd al-Muʿmin, the same who had to take upon himself the direction of the Almoravide affairs after the death of the founder of the empire. Owing to this he must be mentioned here. 'Abd al-Muʿmin, a Berber of the tribe of the Gharīyūn was the son of a potter of Nekkuna but he had distinguished himself as a student at Tlemcen. The meeting between him and Ibn Tumart, which came about accidentally according to some, intentionally according to others, took place without doubt somewhere near Bougie from which town the young Maṣūmīa preacher had been compelled to flee just before in order to save his life. Having seen him, Ibn Tumart's intimate companion, 'Abd al-Muʿmin received the touching of this master, who laid before him the details of his doctrines, the purpose of his preachers and perhaps his future plans.

When Ibn Tumart took the title of Maḥdī he is said to have already succeeded in grouping round him numerous Berbers whose chiefs were his companions and disciples. To these he gave the name of Ṭ̱ṟḇ Arbūtī (students seeking the true knowledge); to others, i.e. the people who regarded him as their spiritual and temporal leader, the name of Muṣṣīrīn (followers the doctrine of Tawārīf); whence Almoravides.

Thenceforward his policy was to win over followers enough that he might begin open war, against the Almoravides sovereigns in order to overthrow their authority in the name of religion and to substitute his own.

On the Berber mountainmen he had already made a great impression by his reputation or wisdom and by the mature life he led, but he had to convince these gross and uncultured people by facts more palpable than theological theories which they ill grasped or abstraction which they could not understand at all. In a country where materialism has been a success at all times and under all forms, Ibn Tumart posed as a performer of miracles; he succeeded by these means in convincing the masses of the superior and supernatural power he would command.

While he was lastly criticizing the Almoravid administration he showed the Berbers how much exposed they were to the vexations of the Government, in particular of its tax-collectors, and how easily they could resist the armies of the sovereign of Marrākshah in their almost inaccessible mountains.

The result of the Maḥdī's exhortations was that several tribes committed acts of hostility against the Almoravides; they refused to pay taxes and did not show regard for the orders of the Government. In particular of the tax-collectors, and how easily they could resist the armies of the sovereign of Marrākshah in their almost inaccessible mountains. The result of the Maḥdī's exhortations was that several tribes committed acts of hostility against the Almoravides; they refused to pay taxes and did not show regard for the orders of the Government.

The Almoravid governor of Sīs who meant to march against the Harūghas and chasseik them, was beaten by them and shamefully fled with the poor remains of his army. This first victory gave the Berbers confidence and the number of tribes rallying round the Maḥdī increased rapidly. Then Ibn Tumart went definitely in the country of the Tinnīl, which was very difficult for the enemy to enter; there he built a house and a mosque near the source of the river Nafta where he fixed his residence. This was the beginning of the town of Tumart, the first capital of the Almohades; in this very spot were also built, the Maḥdī and the Almoravide sovereigns. (The mosque of Tinnīl and the ruins of the town have been discovered by Edmond Doustier during his exploration of 1907 in Morocco. Cf. Tourn. Arc., 9th series, XIX. 158 sqq.)

After 517. (1123-1124) the Maḥdī, thinking that he was strong enough not to be always on the defensive, decided to come forth with a strong armed force against Marrākshah. But his army, commanded by 'Abd al-Muʿmin, who then took for the first time the title of al-Maʿṣūmīn — according to 'Abd al-Walīd al-Marrākshī — was completely routed by the Almoravid army that marched against it. Then Ibn Tumart proclaimed, just like the Prophet after the defeat of Ophod, that all his partisans killed in this battle had died the deaths of martyrs; he succeeded by his clever proclamations in counter-
acting the dismay which such a calamity might have aroused.

The contradictory dates given by the authors, make it difficult to state accurately; the several periods of struggle between the Mahdi and the Almoravids up to the death of Ibn Tumart. Even the date of his death varies in the different works mentioning it. According to Ibn Khaldun, the Mahdi died in 522 (1125), according to others — and they are in the majority — in 534 (1138). These divergences may partly be explained by the fact that Ibn Tumart's death was kept a secret for a long time by his intimate companions. The Mahdi himself, feeling that the end was near, is said to have recommended secrecy until the Berbers should be prepared for receiving this important intelligence calmly and proclaim as leader the man chosen by the Community. It was 'Abd al-Mu'min whom the Almoravides recognized as Imām of the Community under the title of ʿAlībīd or of ʿAbour al-Mu'minin. The new chief of the Almoravides had a glorious reign (see ʿAbour al-Mu'minin): he realized beyond expectation the ambitious projects of the Mahdi, destroying the Almoravide empire and introducing by main force into the whole of North Africa and into Spain the doctrines so ardently preached by Ibn Tumart.

The politico-religious organization of the Almoravides established by the Mahdi was as follows: 1st. The people of the Almoravides formed the Community, the members of which were regarded as the only true Believers; except themselves all other men were infidels against whom they had to wage war without mercy. 2nd. At the head of the Community was the infallible Imam, first, the Mahdi, subsequently the Caliphs, his successors. It was in the name of this leader of the Community that the public prayer had to be said. 3rd. The Mahdi was surrounded by 20 counsellors, chosen from among his oldest disciples. This counsell was usually designated by the name al-qawāṣ, the assembly. It was the Great Council of the Government and the members of this assembly besides having a voice in the important matters of State, could take the Mahdi's place at the head of the Community in his absence or in case of death. It held its meetings at the Friday prayers. 4th. Another council composed of 50 members represented the Berber branches forming part of the Almoravide Community. This was the council of 50 called ʿAbour al-Mu'minin by Ibn Khaldun.

This organization was modified by 'Abd al-Mu'min and the two assemblies seem to have been fused into one.

When the Mahdi died, his successor as chief of the Community, 'Abd al-Mu'min, was first agreed upon or chosen by the council of Ten, next this choice was ratified by the council of Fifty and finally by the People.

From this epoch the sovereign power always remained in the family of 'Abd al-Mu'min. Until the conquest of Marraksh by the Marinids in 688 (1289), eleven descendants of 'Abd al-Mu'min's succeeded one another on the Almoravide throne.

The numerous provinces of this vast Almoravide empire were always held by members of the reigning family and by descendants of the famous Abū Ḥāfṣ ʿOmar. In order to understand this favour enjoyed by the latter we must observe that Abū Ḥāfṣ ʿOmar, chief of the Hāfras, one of the most powerful branches of the Maqū̃ūla in the Mahdi's time, had been one of the first to embrace Ibn Tumart's cause. By thus giving the founder of the Almoravide empire the valuable support of his tribe, he had rendered him a considerable service. He introduced 'Abd al-Mu'min and the Almoravides an even greater one at the Mahdi's death. The latter having clearly shown his preference for 'Abd al-Mu'min, the shāliḥ Abū Ḥāfṣ not only evinced no jealousy, but according to Ibn Khaldun it was he who had Ibn Tumart's death kept a secret in order to have time for himself preparing the Maqū̃ūla for the acceptance of 'Abd al-Mu'min as ʿAlībīd, because the fact that the latter was a stranger to the tribe would not have failed to excite protest. For the same reason 'Abd al-Mu'min always treated Abū Ḥāfṣ absolutely as his equal.

When Abū Ḥāfṣ died (572 = 1175-1175), his children and grand-children were always treated as considerably and with the same honour as the descendants of 'Abd al-Mu'min himself.

Al-Tṣājīn reports that the fourth Almoravide Caliph al-Naṣir, wishing to leave the province of Ḥīṣiyya in the hands of a trustworthy governor, did not choose him from among his own family; he sent to shāliḥ Abū Ḥāfṣ Muḥammad, son of shāliḥ Abū Ḥāfṣ, to say that he regarded him as his equal and if he did not choose to remain in authority over Ḥīṣiyya then it would be he himself, al-Naṣir, who would take that place, but then he would call upon him to go to Marraksh and reign there in his stead. Abū Ḥāfṣ Muḥammad remained in Ḥīṣiyya and afterwards his successors made themselves independent at the decline of the Almoravide dynasty, reigning in Tunis under the name of Ḥāfṣīdān.

It must be observed that the princes of the line of 'Abd al-Mu'min are called Maqū̃ūlān while those of the house of Abū Ḥāfṣ are called Ḥīṣiyya which makes it easy to distinguish them in the history of the Almoravide empire even if they have the same names.

The Almoravide empire was the first state since the establishment of Ifrīqya in the West, uniting under one single authority the whole of North Africa from the Gulf of Gabes to the Atlantic Ocean together with Muslim Spain.

The break-up of this immense empire began, however, less than a century, and a half after its foundation. In 653 (1253-1256) Yaghmurīsī b. Zayyān rose at Tiemcen against the Almoravide authority and founded the 'Abd-al-wāūd kingdom of central Magrib. In 654 Abū Zakariya', the Almoravide governor of Ifrīqyā, had himself popularly proclaimed an independent sovereign and took Tunis as his capital.

### Chronological Table of the Almoravide Sovereigns.

<table>
<thead>
<tr>
<th>Ruler</th>
<th>Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muhammad b. Tumart, al-Mahdi</td>
<td>515 (1121-1122) to 522 (1128 or 1130)</td>
</tr>
<tr>
<td>'Abd al-Mu'min, Emīr al-Mu'minin</td>
<td>522 (1125) to 535 (1133)</td>
</tr>
<tr>
<td>Abū Yaḥyā b. ʿAlī, Emīr al-Maqū̃ūla</td>
<td>535 (1133) to 540 (1138)</td>
</tr>
<tr>
<td>Abū Yaḥyā b. ʿAlī, Emīr al-Mu'minin</td>
<td>540 (1138) to 545 (1141)</td>
</tr>
<tr>
<td>Muhammad al-Naṣir, Emīr al-Mu'minin</td>
<td>545 (1140) to 549 (1144)</td>
</tr>
<tr>
<td>Muhammad al-Naṣir, Emīr al-Qurān</td>
<td>549 (1144) to 555 (1150)</td>
</tr>
<tr>
<td>Al-Naṣir, Emīr al-Qurān</td>
<td>555 (1150) to 561 (1156)</td>
</tr>
<tr>
<td>Muhammad al-Qarān, Emīr al-Qurān</td>
<td>561 (1156) to 565 (1162)</td>
</tr>
<tr>
<td>Muhammad al-Qarān, Caliph ʿAlībīd</td>
<td>565 (1162) to 570 (1167)</td>
</tr>
<tr>
<td>Al-Naṣir, Caliph ʿAlībīd</td>
<td>570 (1169) to 575 (1175)</td>
</tr>
</tbody>
</table>
Review of the religious and political history of the Maghrib as well as those of biographers, geographers, and emperors. The text is a part of a larger work, "Almohades - Almoravids," and references are given to specific pages for more detailed information.

The taking of Marrakesh by the Banu Maria took place in September 668 (1269).

Bibliography:

The text is written in French and references are given to specific pages for more detailed information.
of his kingdom, perished in a battle and his capital was taken (447 = 1053-1056).

On the death of Yaqūb b. 'Omar which took place in 447 (1055-1056) his brother Abū Bekr became commander in chief and marching northward continued the conquests begun in the south of the extreme Maghrib. The countries of Sīs and their capital Tālqant were subdued; next Aghmūt and its province submitted to the power of the Almoravids conquerors. Abū Bekr married the widow of the king of Aghmūt, the beautiful Zaināb, of the tribe of the Nafāwī, who was destined to play a certain part in the establishment of the Almoravid empire.

Subsequently Abū Bekr and Ibn Yāsīn attacked the Bergwātī Berbers, whose territories extended as far as the Atlantic Ocean. The Bergwātī professed the sunnic doctrines of their prophet Sallīh; it would be a good work to bring them to Islam. But these Berbers energetically resisted the attack of the Almoravids and Ibn Yāsīn, taking an active part in the military operations, found his death in a battle (451 = 1059). Perhaps Ibn Yāsīn appointed a spiritual leader to take his place at the head of the Almoravids; Ibn Khālid mentions as such Ibn 'Abīdī who, if he did exist at all, played a very subordinate part compared with Abū Bekr b. 'Omar. The latter was the chief of the dynasty and had coins struck in his name; he continued the war against the Bergwātī and subdued them (452 = 1060). Shortly afterwards he was informed that Bulāqūn, lord of the Ḋālī of the Banū Hammīd, was marching with a large force against the countries of the extreme Maghrib, and at the same time that those portions of the Šanālīya which had remained in the desert were carrying on war with one another. He took advantage of the latter fact to leave the Maghrib for the time being and go back to the desert in order to re-establish peace amongst the Almoravids. Before leaving, Abū Bekr gave the command over the troops in the Maghrib and the direction of affairs to Yūsūf b. Tājīfī in (543 = 1148-1149). He also abdicated the chieftainship of the Banū Zaināb which thus became the wife of Yūsuf b. Tājīfī (453 = 1061). This woman of remarkable intelligence, rare energy and great beauty acquired considerable ascendancy over her new husband's mind and had a happy influence on the fate of the young empire. Yūsuf b. Tājīfī confirmed the conquests in the extreme and in the central Maghrib. Abū Bekr, having re-established order in the desert and having received the news of his lieutenant's success, returned to the North to take again command over the Almoravids. But following Zaināb's advice Yūsuf b. Tājīfī loaded him with presents and made him understand clearly that he was not at all disposed to give up the supreme authority. Abū Bekr judged it wise to insist; he retired to the Sinai and to the Sittān where he died in 460 (1067) In his quality of supreme chief of the Almoravids Yūsuf b. Tājīfī founded Marrākūsh which became his capital and that of his successors; then he went on with his conquests in the extreme and in the central Maghrib as far as Algiers. In 475 (1082-1083) he came back to Marrākūsh after having left Almoravid officers in the conquered countries as governors. Urged by the Muslim princes of Andalusia (royal

de Taiffer), and in particular by al-Mu'adhī b. 'Abd Allāh, king of Seville, Yūsuf decided to cross to Spain with a strong army in order to make war against the Christian kings of León and Castile; he gained over the Christian armies the great victory of Zafīlīka (12 July 479 = October 23, 1086) which was for the Almoravids the prelude to the conquest of Spain. Certainly authors mistrust that from this day Yūsuf took the title of Amīr al-Mu'āwīyīn. This assertion is doubtful, at least it does not appear that the great Almoravid conqueror enjoyed this title denoting temporal and spiritual authority at the same time. We even know as a fact beyond dispute that the Almoravid sovereigns, while reserving for themselves temporal authority with the title of Amīr al-Mu'āwīyīn, attributed supreme authority and sovereignty in matters spiritual to the 'Abīdīs of the East with the title of Amīr al-Mu'āwīyīn, given to the Caliph.

The petty Muslim kings of Andalusia, al-Mu'āwīyīn included, soon found out that the risks, their authority and their riches ran through the Almoravid chief, were much more formidable than those they feared from the Christians. They were soon robbed of their dignities and banished by Yūsuf b. Tājīfī, who left in Spain Almoravid troops and governors, chosen from among his relatives.

When Yūsuf b. Tājīfī died in 500 (1106-1107) he bequeathed to his son 'Alī a vast empire, comprising the countries of the Maghrib, a part of Iṣrāyiya and Muslim Spain (extending to the north as far as Fraga). His descendants succeeded each other on the throne of Marrākūsh for less than half a century and the Almoravid dynasty was destroyed in Africa when the Almorahids, led by 'Abd al-Mu'āwīyīn, conquered Marrākūsh (541 = 1146-1147) and killed the last Almoravid king of the house of Yūsuf, called Taḥāk b. 'Alī b. Yūsuf. Soon after the Almorahids conquered Spain with the help of the Andalusian Muslims, who had been tired of the cruel Almoravid yoke for a long time. Since 539 (1144-1145) Almorahid armies had crossed over to Spain and at the death of the Almoravid governor Yūsuf b. 'Abīdī in 541 (1146-1147) the authority of the Almoravids in the peninsula was at an end. [See 'ALĪ b. GHAṬĀY].

In short, if one does not count the resistance of the last representatives of the Almoravids in Spain and on the Balearic Isles nor the rebellion of the Banū Ghaṭāy what is properly called the Almoravid empire had become extinct at the death of the last king of the house of Yūsuf b. Tājīfī in 541 (1146-1147) The rough Sānūsids used to the privations and the fatigue of desert-life and suddenly transported by the winds of fortune to the fertile regions of the Tell and Andalusia, were bound soon to become efficient through contact with these riches, this life of luxury that they had not known until then. They came to Spain at a period when literature, poetry and intellectual pleasures had long since replaced the love of war and the thirst for conquest. Doubtless this state of things facilitated their settling in the country but it was the cause of their ruin as well. The sudden contact with a civilisation so refined, for which they were in no wise prepared, rather than just as it had mined, some eight centuries before, the
Vandals their predecessors in this same North Africa", C. A. Bel, *Les Histoires Génoises* viii.

Such are the true causes of the sudden downfall of this empire which made such rapid conquests and lasted less than a century.

**Chronological Table of the Almoravid Sovereigns.**

1. Yahya b. Urwah b. Al-Faddah
2. Yahya b. Omri (d. 447 or 448 = 1055–1057).
4. Yaqub b. Tashfin, Amir Al-Mu'minun
6. Tashfin b. Yusuf
7. Hisham b. Tashfin
8. Ishaq b. Ali

**Bibliography:** al-Marrakushi, al-Mugheer (ed.Dusi); French trans. by Fagnan in the *Recueil africain*, xxxii., xxxviii., and separately printed Algiers 1861); Ibn al-Alfi (ed. Torni); French trans. of the parts referring to the Maghrib and Spain by Fagnan in the *Recueil africain*; this Abdur-Rrahman al-Hallal al-mu'munin (not yet published); Ibn Khaldun, *Ibn (Hist. des Berb.), Mercier, Histoire de l'Afrique centrale, Paris 1888, *et al.*; Codera, *Decalogue y desaparicion de los Almoravidos en España* (Segovia 1899); *et al.*, *Familia real de los Berberiscos* (Salamanca 1882). A. Bel, *Les Histoires Génoises* (Paris 1903).—For the Almoravid coins see M. v. Berchem in the *Numismatist*. 10th series, i. 273, note 2 (A. Bel.)

**Almunecar**

Arabic: Al-Munawwih, a little town in Spain to the south of Granada on the Mediterranean, is known through the landing of 'Abd al-Rahman I (756) with 1000 Berber horsemen in 1488. It surrendered to the Catholic kings. (C. E. Seybold.)

**Alp (A.), bey.** Frequently found in Turkish proper names.

**Alp Arslan**

Muhammad b. Dauud (Dauud) or Aqbar Al-Dawla with the kunya Abu Shuja', a famous Seljuk sovereign (455–465 = 1065–1072). Born on May 19, 430 (1010, according to others 448), showed himself already in his father's lifetime a brave and clever military leader, taking part in several successful expeditions, so that his father made him his successor in the province of Khorasan. The date of his mounting the throne cannot be fixed accurately because our informants give as the year of his father's death 450 (1058) or 451 and even 452 (1060); but it appears to be almost certain that even in the last years of his father's lifetime he was the real sovereign. When afterwards his uncle Toghrul had died (455 = in the beginning of Sept. 1055) without leaving any heir, his son al-Kundur [q. v.] called a brother of Alp Arslan's, Sulaiman, to the throne, who was said to have been named by Toghrul himself as his successor, but some influential Turkish notables did not approve of this and paid their homagé to Alp Arslan, who was soon afterwards recognised by the rest al-Kundur and was proclaimed sultan in a solemn meeting on 7 Dhu-l-Mahad 1, 456 (April 27, 1064, by the Caliph al-Kahf b. Amr Allah. In the meantime Alp Arslan still had to overcome the opposition of some of his father's relatives and of the most powerful notables who did not submit to him; or even claimed the dignity of Sultan for themselves. Alp Arslan's military abilities, however, his quick and energetic behaviour soon put an end to this, although one of these relations, Kushtunishhi [q. v.] at first threatened to become a dangerous opponent. The moment this adversary had breathed his last after a fatal encounter in the neighbourhood of al-Rai, Alp Arslan and his troops took the road to the Byzantine frontier (t Rabi' I 456 = at the end of Feb. 1064). On their way many enmis and princes joined them so that the leader could first rule the territory of the Georgians with a powerful army, conquer several towns and make the king of the Georgians his tributary and neighbour. After a而的更多信息。
duct towards the Greek Emperor and his own brother Kawar shows, a man of noble and lofty character. For the rest he was uneducated and probably illiterate; yet he was wise enough to leave the affairs of government to his Wester Nicem al-Mulk [q.v.], and to disregard the accusations made against him.


ALPUENTE, a small Spanish town in the north-west of the present province of Valencia, on the eastern slopes of the Guadalavi-Tierra valley, in Arabie al-Bâni, al-Binz, al-Fent; after the fall of the Umayyads of Cordova it had a dynasty of its own, the Bâni Kâsim: "Abd Allâh b. Kâsim al-Fent Nicem al-Dawsil till 1030, his son Muhammed Yussin al-Dawsil and his grandson Ahmân: Aydân al-Dawsil till 1043—1049, and his brother "Abd Allâh II. Iqân, al-Dawsil 1048—1049 till 1052; then it fell to the Almohads and Almohades with rebellions of short duration. In 1256 it fell to Don Jaime of Aragon through the efforts of Don Guillen Bishop of Segorbe. (C. F. Seybold.)

ALPUJARRAS — probably from the Arabic al-Baghârî (Idrîst: al-Baghârî), pastures, "sierras de yerba y de puesta" — is properly the whole of the mountainous foreland in the south of the Sierra Nevada, as far as the Mediterranean from Motril to Adra and Almería. But this name designates the numerous, fruitful valleys of Padul — Bérn — Lanjarin — Orgiva—Cádiar and Ugíjar — Alcurna — Lanjaray — Ráquay — Gador. The warlike inhabitants of the numerous villages of these valleys and across-valleys, the Alpujarren or Alpujarren, were as early as the time of the Arabs of a turbulent nature and since the eighteenth century have been many uprisings, notably the great rebellion of 1568—1570, which was suppressed by the Marqués de Medinacel and Don Juan d'Austria by the slaughter of the Moriscos (under King Alber Hanyays and 'Abd Allâh Aben-Abdo.

ALRUCABA. [See ERICA.]

ALTAI, a mountain system in the region where the Ob and the Irtysh take their source. The native Turkis name for the southern Altai is Altan-Vigh ("gold-mountains"); so in the Orkhon inscriptions, in Chinoise Chin-Jen; the same mountain-chain is occasionally denoted in scientific geography by the name of Etquet (evidently Aktagh, "white mountain") which arose from Greek traveller's reports in the 6th century A. D., but according to later investigations the mountain-range mentioned by the Greek traveller did not fall in the Altai, but in the Talmen-Sen (K. Chama, Altai, Décor. sur les Turq.-hum occidentalises, pp. 256 et sq.), the error arose through the incorrect. Greek rendering geograoos 'epikos. If the present name likewise originates in a word for "gold", then it can only be the Mongol altan ortata; the name seems, moreover, not to have appeared until the time of the Kalnchuk dominion. The present Turk population are ignorant of this meaning of the name. In a story containing a popular derivation of the word Altai, it is divided into allat ("6 months"), it is used as a common noun in the sense of "(high mountains)."

(\(W. \text{Bartold.}\))

ALPHAET. [See alphabet.]

ALPARIASIUS. [See A-ARAS.]

ALPHAROS (Alpharet). [See ARAS.]
though perhaps the influence was not a direct one. The people are still given up to Shamanism; only a portion of them have embraced the Christianity preached by Russian missionaries (e.g. W. Radloff, *Aus Sibirien, t. 250 et seq.*; A. Vambrke, *Das Türkensmolk in seinem ethnologischen und ethno-geographischen Verhältnissen, pp. 97 et seq.*; Altai in Radloff, *Proben der Volksbürtner der turkischen Stämme Süd-Sibiriens, part I. — Many other authors). The terms "Altai" and "*Altai", in the same sense as formerly "*Unrulatsa*" and "*Unrulatsa", i.e. as a common denomination for five families of languages (Tungusic, Mongol, Turkish, Finno-Ugrian and Samojedic).

(W. Hartshold.)

**ALTAY or ALTAY, is the former name of the town in the northern frontier of the Sassanid or Trak (somewhat corresponding to the old Babylonian), to the south-east of the Khuibya (south of Semnane), Al-Mahbadan describes it as a large and populous town. The place is mentioned to Procopius as Altina (v. 20), still exists; in H. Kiepert's *Manuskripte zur Geschichte des Iran* (Wissenschaftliche Zeitschrift der Königlichen Gesellschaft der Wissenschaften zu Berlin, 1894), it is to be found on the authority of the surveys of J. V. Jones a little to the north of Lat. N. 34, near the head of the Tigris. Yet to-day the position of *Altih* appears to be so far altered that it now lies to the west of the Tigris, whereas according to the accounts of medieval Arabic authors it stood on the east bank of the river. Therefore an alteration of the course of the Tigris for which there is other evidence must be assumed to have occurred in the interval. Close to *Altih* stood a Dair al-Abidat (converts) that is frequently referred to and, which is also called the Dair al-Abid after the name of the town.**

(R. M. Streck.)

**ALTILH (formerly also *Altih*) or *Altišker* (*Altishker*), a name of the Chinese Turkic, properly *six towns*, is a name for part of Chinese Turkestan in which are the towns of Kala, Akbo, U-Turfan (or Urg-Turfan), Kherghar, Yarkand and Khiotan. It appears to have been first used in the 18th century (cf. M. Harmsen, *Der islamische Orient*, vol. 1, p. 226, n. 1, p. 278, n. 3). Juilli-Boissier between Kherghar and Yarkand is now added as the seventh — and is also frequently mentioned as one of the six towns; in this case the other Kala or U-Turfan is omitted; on this account, the country is often called *Dijit* (or *Jitt*). Sibot (*seven towns*) in modern sources (as in the latest historical work *Teḥlik-i *Åmâinit*, written in 1321—1335, printed by N. Pantasow in Khiva, 1889) the best collection of historical accounts of *Altishker* is contained in a Grigorow, *Ost-Türkistan, part II, St. Petersburg in 1877 (Russ- lit.); Belinow, *Kasichur und Kaschuy 1875 is much less reliable.*

(W. Hartshold.)

**ALTILIK (τ), is the name of a six-ponted piece of ALTIN or *At urgency, Guld, also used of gold coins. The word is often met with in Turkish proper names of persons and places, e.g. Altin Köprü, Altinpaşa (Altinpaşa).**

**ALTIN (ALTIN) or *Köprü*, is a town to the south of Irkut (Arbela) on the lesser or lower Zai, where receives the Hodgai or, coming from the north, at 42° 5′ south. Le.-N. (Greenwich), on the level of the sea, built on a large conglomerate island in the middle of the Zai, it appears from within narrow and inconsiderable, but from without it presents one of the most picturesque sights in Further Asia. Two stone bridges on arches connect it with the main-land; the one connected with the East bank has a remarkably bold arch, which time so high over a deep ravine that the whole town can be seen spread out below while the other bridge is below the level of the town. As *Altin Köprü* is the only place by which its bridge affords a convenient means of crossing the lesser Zai, the caravans are compelled to pass through this town. Through it runs the principal road from Bagdad to Mosul, which at all times has been travelled over by European travellers. The inhabitants of the town, chiefly Turkomans (estimation 1914, 2,000), live principally on the proceeds of the carrying trade which, apart from the flourishing caravan trade, is also carried on by water by means of leathern rafts (kelebis). The Turkish name *Altin Köprü* ("gold bridge") can scarcely have originated in the tiles that were certainly considerable in former times, as has been conjectured, but probably in Altin-Şer, the actual name of the upper course of the lesser Zai; cf. concerning Altin-Şer G. Hoffmann, *Ann. aus syrischen Abten persischer Mäcstwerke* (1898), pp. 258, 263. Altin-Köprü in this case would be an abbreviation of Altin-Şer Köprü, i.e. the "bridge of the gold-river".


**ALTIN TASH (pronounced locally *Altin Dadi*), a village of Asia Minor, on the Prutok-Cal between Kutahya and Abya, farther from ancient remains. It is the chief town of a small administrative attachment to the or and sandjak of Kutahya (province province Kristinogdierzis = Brossa); it comprises 43 villages. (See Dacek, 1175, p. 769). 1569 houses, 8749 inhabitants, all Musulmans.

**Bibliography:** C. Huart, *Konia, le solite des vallées tourouses* (Paris, 1897), pp. 72—104; All Anawal, *Manuilis' vishénya* (Balad, 1877). 91pp. (C. Huart.)

**ALTUNŞAH, a town in the province of *Altin Sharif*, or *Altun Sharif*. Its size was once the same as the ancient after being victorious over the Perisan soldiers in *Altun Şah*, in September 407 B.C. (Plutarch)."
Author as of a copyist, was a Turkish slave, later general to the Khazars. He commanded the right wing in the great battle against the Khazars (1002). He was governor of Herat (1002). He died in 1012. His successor was Alp-Tegin. He was the highest rank in the bodyguard of his sovereign, and was a great warrior. He was married to the princess of Herat, and his son was governor of the town until his death in 1043. Alp-Tegin is said to have amazed the surrounding Turk tribes by his bravery and honesty. He is said to have discovered the treasure of the Khazars, and to have been a great warrior. His remains are said to be buried in Herat.


ALUHA (a), a kind of demon [See AL-DIN, MAHMUT].

ALUSI-ZADE, the name of a learned family of Herat, whose chief representative was Mahmud. He was a prolific writer, and his works are still in circulation among the Turk tribes.

ALWAN, see [See LAM].

ALWAN-KOH, a kind of granite rock found in the Alwan-Koh mountains, which are located in the north-west of Persia. The rock is said to be of volcanic origin, and is found in the mountains of Alwan-Koh, which are located in the north-west of Persia. The rock is said to be of volcanic origin, and is found in the mountains of Alwan-Koh, which are located in the north-west of Persia.
isolated red clay of salt formation. Wild rocky precipices, bare cliffs and gorges alternate with fertile mountain pasturages; but no single tree now grows there. The Alwär-Kohn is noted for its abundant water-supply. Mastawfi observes in his geography, written in 740 (1340), the Nukhabît al-Mudnâna, Kohn (1511 = 1595), p. 134, that in addition to the spring which rises on the highest peak, no fewer than 42 streams flow from the central portion of the mountain chain, some of which are tributaries of the Tigis, others turning southwards, flow to the interior of Iran. As the result of the plentiful irrigation by the Alwär stream the plain of Hamádún has always been considered as the most highly favoured region of Iran. Hamádún itself, the old Ekbatana, which is built in terraces along the foot of the mountain was a favourite summer residence for the Achæmenid kings on account of its cool, lofty position (1686 metres). Two cuneiform inscriptions dating from Darius I and Xerxes I still remain as vestiges of ancient Persian times at a place named Gandj-Namun (= treasure-house) on the slope of the Alwär-Kohn. Olivier was the first European to climb the summit which is covered with snow for eight months of the year; this feat was accomplished in 1796.

Oriental writers relate many legends but few facts concerning the Alwär-Kohn. Kazwini (ob. 683 = 1285) gives the best account; he names it Kohn Arward. Yakût also uses the form Arward, whereas other Arabic writers employ the later term Alwär (Mastawfi: Alwär Kohn). The Old Persian name Armandâ (Arwana and Farwend: Arward) appears in Greek writers (Polybius, Ptolemy, Dioscorus) in the form Tyras. In Old Armenian the word is found as the name of persons in the form Erwand (Arward); cp. H. Hübner, Armeische Grammatik, Leipzig 1897, p. 40, and in the Armeischimische Forschungen, xxi. (Strassburg, 1904), p. 426. The “white mountains” mentioned in the cuneiform inscriptions are probably to be identified with the Alwär-Kohn; cp. Streck, in the Zeitschrift für Assyriologie, xxv. (1900), pp. 371. However, moreover, the “cedar-mountain” of the Old Babylonian Ologophonic epic refers to the Alwär-Kohn, as Jensen has conjectured in Schrader’s Keilinschriften, Biblioth., vol. VI, part 1 (Berlin, 1900), p. 572.

**Bibliography:** Yâkût, Muğâm (ed. Wustenfeld), i. 223; Kazwini (ed. Wustenfeld), ii. 230, 311; Vullers, Lexicon Persico-Latinum, i. 85 (s. v. Arward); G. le Strange, The lands of the eastern caliphate (Cambridge, 1905), pp. 22, 195; K. Ritter, Erdkunde, viii. pp. 49 et seq., 82—88; H. Kiespert, Lehrbuch der alten Geographie (Berlin, 1878), p. 69; E. Reclus, Nomes, géog., xx., i. 168 et seq.; Fr. Spiegel, Ermanische Altertumskunde, i. (1871) 102, 104 et seq.; Justi, in Grundzüge der iranischen Philologie, ii. 427 (on the places of worship of old Persian deities on the Alwär); S. Himling, Der Zug von und nach Volker = Der alte Orient, ix., 5—34, Leipzig, 1908, p. 25—28 (calculates the height of the Alwär-Kohn quite incorectly); C. Olivier, Voyage dans l’empire Ottoman, L’Egypte et en Perse (Paris, 1801 i); iii. 193; H. Petermann, Reisen im Orient (Leipzig, 1861), ii. 252; A. V. Stahl, in Petersson’s Geographie, Mittelungern 1907, p. 205 (geological observations) and also 1909, p. 6. (M. Stek.)

**ALWAR (Ukhrul according to English orthography), is a native state in British East India (Rajputana) founded in 1731 and named after the capital Alwar. The state (314,159 sq. miles) contains 828,000 inhabitants (about one-fourth are Mahanmedans), the town 58,000. Among the Muhammadan buildings: the manor-houses of Bahurwar Singh and Fateh Dunga are worthy of mention (see Ferguson, Indian Architecture); in the palace of the Maharaja there are splendid collections of books, precious stones, armour etc.

**Bibliography:** Imperial Gazetteer, Rajputana Gazetteer.

**AMA** [A], female slave, maid. [c.p. 'Amu].

**'AMĀDIYA,** a town in Kurdistan, 18 hours north of Mosul (Mesulu) on the slope of the Tigris mountains [q. v.], Lat. 37° N. and Long. about 43° E. (Greenwich). European travellers use the forms 'Amadiya, Amadi, Amadiz and Amadiya. Although there is good authority for the form al-'Amadiyya in Arabian writers (e. g. Yâkût a. v.), the pronunciation 'Amadiyya, Amadiya seems now to prevail. According to Mastawfi 'Amadiyya takes its name from the Dalmate prince 'Isa al-Daula (ob. 338 = 949); others, e. g. Yâkût ascribes the foundation or restoration to 'Isa al-Din Zengi, who is said to have built the town in the year 537 (1142) on the site of a ruined Kurdish fort named Aŝib. The town is situated on a hill, and is dominated by the minars, built on a steep rock, and long held to be impregnable. The water-supply of the citadel is furnished by cisterns hewn in the rock. In spite of its high, exposed position, the climate of 'Amadiya is comparatively unhealthy, in summer the air is so hot, that the inhabitants are accustomed to leave the town in this season and take up their abode on the mountain-heights, a distance of 2—3 hours, where even in summer snow still lies. The principal valley of 'Amadiya is connected with the valley of Kaxwûr (Kurations). As the result of its favourable geographical position, near the watershed between the basin of the Khabûr and that of the greater Zār, 'Amadiya was for long a commercial centre and the rendezvous of the mountain Kurds, for barter with the merchants of Mesopotamia. A Jewish colony of 1,000 souls recalls this commercial period. The majority of the 5000 inhabitants are Kurds of the tribe of the Hakkâr (Hakkâr), which has its head quarters here. The administration of the town was formerly in the hands of hereditary princes who traced their descent to the 'Abbâsids; at present it belongs to the Turks, who maintain there a strong garrison, for 'Amadiya possesses a strategic importance as the key of Kurdistan. The Turkish administration has attached the Kanz 'Amadiyā which belongs to the Lâwî Hakkâr, sometimes to the Wilâyât Wâgir, sometimes to the Wilâyât Mosul in the last few decades.

AMAL (Arabic: أمال), a plural noun, action, attaining an object, distress, tax-list; hence its derivs., tax-collector, amalium, exorant, etc. In Grammar amal denotes action, the influence of some word on another.

AMALIK (or AMALIK), the Amalikite kings of the Bible. Muslim historians differ as to the genealogy of Amalik; according to some he was descended from Iadr, according to others from Arpachshad, while others consider him a Hamite.

The Amalikite kings are generally considered to be the remains of one of the most ancient Arab tribes, of the name descendant of Taim, Daud and Thamud. The Arabs say that after the confusion of tongues, God Himself taught the Amalik the Arabic language. The great antiquity attributed to them has led the Arabs to identify them with other biblical peoples. According to them, the Camannites and the Phalûnûn (Phalûnûn, hence also Goliat, or Dullûn) were also Amalik, as were also the Pharaohs of Egypt; Hûdân was moreover inhabited by this people, and it was against the Amalik of Yathrib that Moses sent a body of Hebrews with the orders to exterminate them (cp. Exodus XVII, 8 et seq.).

Bibliography: Tahari, l. 213 et seq.; 717; 1157; Masudi, Murûtû (Paris), ii. 273—275; Abyâni, ed. 180; 131; 109; 93; 94;

ibliography, l. 514 et seq. (separately printed Goettingen, 1864) (M. Seidmahmou).

AMAN (Arab. إمامة), security, protection, inviolability. In pleading in the dominions of Islam the legal claim to the protection of the Muslim authorities, if they are either recognized as Dhimmis (q. v.), or if a Muslim has granted them the aman, According to the religious law every Muslim, not only foreigners (i.e. even slaves and women, is entitled to offer security to an infidel. The Prophet has said: *All Muslims are bound to protect an infid if security has been expressly guaranteed to him (though it were by the lowest of the Muslims). According to the Malikites and Hanbalites, even minors are authorized to grant the aman if they have attained years of discretion.


AMARA, the capital of the sandjak of Amara (wilayet of Basra). It is a modern town on the left bank of the Tigris, and was only founded in the second half of the 19th century; it has 9,500 inhabitants.

Bibliography: Czinet, La Turquie d’Asie, iii. 270.

AMAT-MASJED (Sulaimân b. Mîhrân Abî Muhammed), an Arab traditionist, born in 60 (679), or according to others on 10 Ahjur Day 61 (Oct. 10, 850), the day of Husain’s death. He was the son of an Iran of Tabâristân (according to others of Dunbêtâ); heard traditions in Hûdân from the lips of Al-Zuhâr and Anas b. Malîk, lived as a client of the Banû Kább b. Asad in the quarter of the Banû ‘Awf, and in the house of the Banû Sa’d at Kifa. There he died in Ichrî 148 (May 765), according to others 147 or 148.

He was a great admirer of Ali and furnished the poet al-Sayd al-Hinayâni with materials for his panegyrics on Ali.

Bibliography: Tabari (app.), iii. 2509; Ibn Khallîkân (Bdût), 1209, ii. 267, 6th. 257; Abyâni, 1st ed. vii. 15; 2nd ed. vii. 14.


AMAZIGH, Berber tribal-name meaning: free man (pl. Imazighen) and used in this sense in the Rif, in Shilha, in Shilha, at Dezañat, in the Khir South Ouarzazat, at Ghardaia and in the Lijebel Neffûsa. The feminine (Tamazighi) denotes the Berber language in the same dialects. In accordance with the rules of the permutation of consonants, the e is represented by an in the Tuareg dialects (hence Amâkîl, pl. Imâmgh in Aghag), or by a or an. These dislocations can be traced in antiquity; in the name of Maâzunahgu, a Berber tribe which invaded Egypt under the 19th dynasty, we recognize the present Imazigh, which is the name borne by the Awelimmed and the southern tribes. The Marâq, who ravaged the borders of Egypt at the time of the late Empire, before the Arab conquest, are related to the tribes which are today called Amazigh (R. Basset).

AMBALA (Umballa), the capital of the district of the same name in the Division of Ambala, Punjab Province, British India. The town was founded in the 14th century, and has 79,000 inhabitants, of whom 32,149 are Mohammedans.

Bibliography: Imperial Gazetteer.

AMBRA. See ‘AMRAH.

AMREDJIL (v.), the title of the Grand Secretary and Chief of the Cabinet of the Sultan, who directs the correspondence with the Sublime Porte.
'AMID, (See AMIDA.)

'AMID (A.), signifies Chief, and is often used in titles, e.g. 'Amid al-Dawla (see e.g. 'Amid al-Mahdi, 'Amid al-Munafiq, etc.), 'Amid al-Din (see 'Amid al-Mahdi, 'Amid al-Munafiq). (See also 'AMID AL-JUWAYNI, 'AMID AL-FARISI.)

Al-A'mid (Ali b. Ali 'Ali b. Muhammad al-Tanribi Al-Shafi'i Al-Din), an Arab theologian, born in Amid in 552 (1150); he was first a Hakimite, but in Boghdad he turned Shi'ite. After studying philosophy in Syria he became a tutor at the Madrasa al-Kutbiya al-Sughriya, and in 592 (1195) at the Zahir mosque in Cairo. His philosophical knowledge brought upon him the accusation of heresy, and he was compelled to flee to Damascus. Later he was called to the Madrasa al-Azziyya, but was shortly afterwards dismissed, because he had entered into correspondence with the Prince of Amid, whom al-Malk al-Kamil had deposed in 631 (1233), with a view to the acceptance of a judicial appointment. He died in 631 (1233).


Al-A'mid (Ibn al-Jassam b. Bashir Abu al-Kamal), an Arab philosopher, a pupil of al-Zahidi and of Ibn Dusat, whose work was principally devoted to the critical study of Arabic poetry; he died in 371 (981).

His principal work is Kitab al-Mu'addina 'asna fi 'Ugd al-Jarid fi 'Ugd 'Amid (ed. Constantinople, Djemahib, 1287-1289); Turkish translation by Muhammad Weled (Constantinople, 1818). It comprises the memoirs of the two most important creators of the Ancients, MS. KITAB AL-MUDJHIF, the principal source of Sayyid, for fixing the names of poets in his Sharh Sharh al-Madini (Cairo 1322, pp. 47, 51, etc.); it is preserved in two Cambridge ms. (see E. G. Brown, A Handbook of the Muhammadan Ms. of C., No. 1127, 1128). His Kitab is quoted by Hariri, Buraq al-Chawabi (ed. Thorbecke), pp. 64, 69, and his commentary on the Dwiyan al-Mustaiyib b. Abu al-Sayyid, al-Sharh Sharh al-Madini, pp. 44, 45.

Bibliography: Flügel, Die grammatischen Schriften der Araber, p. 100; Brockelmann, Gesch. d. arab. litter., t. 111.

Al-A'mid (Muhammad b. Muhammad Abu Hamida Bukan al-Din al-Samarkandi), a Hanafi jurist and Shafi'i, died on the 9th Jumada II, 638 (Sept. 3, 391) at Bukhara.

As a scholar his chief merits are in the sphere of philology in which he especially cultivated the branch denoted by the Persian word Qasid (i.e. research). His principal work on this art is his Kitab al-Faraj (H. Dengelburg, Les mas. arabes de l'Escorial, No. 655, 2). His Kitab al-Mu'addina fi 'Ugd 'Amid is of greater interest to us; it deals with the dependence of the microwords on the macrowords and an adaptation of a Persian translation of the Indian work Astamanaq of Bhalbara (?) Brahman Yogi, com. by Guiñez, Mem. de l'Académie des inscriptions,xxxvi. 791; Gildemeister, Scriptores, etc. de studiis indica, p. 1155, Persis in Fors.activationem an Roth (1893), pp. 288-312; Ibn 'Arab issued a new revision of this work correcting it according to the original with the assistance of a Yogi (see Brockelmann, Gesch. d. arab. litter., i. 446, No. 100). Finally we possess another of his works, a philosophico-theological treatise, Horm al-Hayal, at Paris (de la Bibliothèque nationale, Ms. 773, 2).


Al-'Amil (J.), signifies tax-collector, agent, prefect.

Al-'Amil (Pl. 'Amilin), derived from 'amal (-za on), signifies a grammatical term or a regent, or to express it in the way of the Arabic grammarians a word, which, by the syntactical influence which it exercises on a word which follows, causes a grammatical alteration of the last syllable of the latter, i.e. a change of case or mood. Two kinds of regents are distinguished, one which can be recognized externally (lojfi) and one which is only to be supposed logically, but which is not expressed externally.

The 'amil/lojfi again is of two kinds, i.e. the case where it concerns a whole series of mutually dependent words, which can be treated analogously according to the same rule (as for example in the jafat construction); the case in which each regent requires special treatment (e.g. 'illa, lujn); these two sub-divisions are named 'amil /p/b and 'amil /p/q respectively. It makes no difference whether the regent is expressed as in 'lama Zaid, or whether it must be supplied grammatically from the sentence as a form of the verb, as in Zaid fi /l/ulat. Indeed, the absence of a regent is a very frequent occurrence in Arabic grammar (see Zamanabbari, al-Musammiif, index t. 116; 'Ibrani, Amil...). This case must be distinguished from the complete absence of the regent in the case of the 'amil /p/b, for in this second kind it is impossible to supply the 'amil grammatically, although it can be done logically; grammarians usually cite as an example the subject of the main sentence, whose 'amil cannot possibly be supplied.


Al-'Amila, an Arab tribe belonging to the Yemenite or South Arabian group. The etymology 'Amila is considered by some massaali as masculine, but by most as feminine (Azihvi, viii. 179; 'Ibb. ii. 86; Tabari, i. 252); the latter hy-
pothesis is more plausible. The Banū 'Amilī are said to have formed part of the tribes settled at Hira and also of the subjects of the legendary Zabīb-Zemobla. (Tabari, i. 685; Aḥṣāf, xi. 161; Kifāyāt, iii. 185). At the time of the Muslim invasion, we find them settled S.E. of the Dead Sea; they are mentioned among the Syro-Arabian tribes which joined Hisham (Maḥbūr, ed. de Goeje, p. 59; Tabari, ii. 2547); but do not appear again in the history of the conquest. Shortly afterwards we find them established in Upper Galilee, which is named after them Diebel 'Amīlī (Yaḥyā ibn de Goeje, p. 162; Hamadhān, pp. 129, 732). They play a very important part and are almost completely absorbed by the Banū Ḥudhail. (Ṣa'd b. Aḥmad, the poet of al-Walid, 1, was their chief prince; he celebrated the Ḥudhaiūt Ṭawb b. Zīnhū, as the asiyid of his tribe (Aḥmad, viii. 179, 182); and thereby gives a further proof of their small importance. Ibn Daraʾī (Ṣafahī, pp. 224-225; cp. Ibn I. 26) finds few notable men among them; a rare success with them (e.g. Ḥājjib b. Maḥmūd). After the 11th century A.D. the 'Amīlī seem to have spread S. of the Lebanon, in the present district of Maṭrūh and Qādīq, which is still called Diebel 'Amīlī (Abū l-Fā'id, p. 228; Dimīrah, p. 224).

According to Yaḥṣūr (Majma' al-Anwār, iv. 291), they also occupied a part of the country of the La'māllī, a day's journey to the S. of Alep, which they said was named after them 'Amīlī Mountain. This isolated reference (cp. Ibn al-Asakir, i. 45) is the more surprising in that the corresponding text of the Muqaddimah gives 'Amīlī instead of 'A):(a). To avoid the difficulty, G. le Strange (Palastin, p. 75) supposes an emigration towards the N. during the crusades, but without giving references. The Arabic historians of this period are ignorant of this change of place, and continue to use the synonym 'Amīlī-Lam. (Roulet des lieux qui ont formé, Hist. séz. ii. 88 for Kāblī: read Qāblī, iii. 491, 543). The application to the 'Amīlī of the passage from the Koran (30, 3), by the poet Līlāt b. Ḳādīq, is a seams of the Tamītli who were jealous of the favours enjoyed by Ibn al-Rikţī, (J. LaMARES). Al-'AMĪLĪ Muḥammad b. Ḥabīb Bahrī al-Dīn with the taqabāl Banū Bahrī, the author of a number of writings both in Arabic and in Persian on different subjects. Born in 953 (1547), he died in 1059 (1621). He was a native of Diebel 'Amīlī in Syria, travelled to Persia and finally obtained an honourable post at the court of Shah Abkāh. He is best known for his Anthology al-Kāshāw (the beggar's bowl), which has often been printed in the East; in addition he wrote a work on Shī'ah dogmatics (in Persian) entitled Li'mān al-Āhī and several mathematical and astronomical treatises. He acquired a reputation as a Persian poet by his Maqāmāt entitled Nām-i Na-bāhā, which according to Ḩudib forms a kind of introduction to the Maqāmāt of Diebel al-Ṭabīk Rāshid. His second Maqāmāt entitled Sākār wa-Sākār is not so well known.

Ma'mun's army under Tahir b. al-Husain at al-Reay; Ali was slain, and his troops took to flight. A new army despatched by al-Amir against Tahir was likewise defeated, and when the Caliph in 196 (811–812) ordered his troops to take the field for the third time 16, had the further advantage of Mecca, and that the reprisals of Tahir succeeded in sowing dissatisfaction in the camp at Khālikan, and the whole army returned to Bagdad without having accomplished anything. In addition there arose dangerous disturbances and disorders in Syria. In the capital itself Husain, son of the 'Ali who had fallen at al-Reay succeeded in setting on foot a conspiracy against the Caliph in Bagdad 196 (March 812) and captured him in person together with his mother and although al-Amir was soon afterwards set at liberty by his partisans, his situation was becoming more and more dangerous. In the meantime the troops of Tahir were approaching nearer and nearer, and one quarter of the city after another was stormed. When the Caliph at last was compelled to submit to negotiations as to the capitulation, it was agreed that he should be taken away from his palace at night in a boat by Harthama and that the insignia of his office should be handed over to Tahir. The boat however was attacked by Tahir's men. Harthama and al-Amir escaped by swimming, but on reaching the land the Caliph was captured and sent to death the same night, at the end of Khammar b. al-Saffah (September 813).

Bibliography: Taht. iii. 625 et seq.; Yaqubi (ed. Hausen), ii. 495 et seq.; Ibn al-Athir (ed. Thrax), vi. 74 et seq.; Weil, Geniz d. Chalifon, ii. 163 et seq.; Müller, Der Islam von Morgen und Abendland, i. 495 et seq.; Munt, Ta Chalifat, its rise, decline, and fall (y. d.), p. 477 et seq.

AMIIN, MA'AMIN, or AL-MADANI, an Arab traveller; he was first Madarin in the mosque of the Prophet in his native town of Medina. He was born (as he published in 1072 (1875) a pamphlet against the veneration of relics, especially the hair of the Prophet. Afterwards he travelled in the Musul in East and in Europe as a book-seller. In 1833 he even came to Amsterdam and Leiden, where he sold an important collection of manuscripts to the Leiden Library. Later we find him in Bombay (where he died), engaged in literary work. Among other works he wrote a history of Dawud Pasha, Masih al-ulmā bi-tilak alashr al-Madinah (1804) (1887) and pamphlets against Dildil Zaidan (q. v.), entitled Nahid al-Mudallalin, Zabti Dildil Zaidan, Bombay (1807) (1890) and against the Rishi Saliq Ahmad Arslân entitled al-Sayyid al-Masihishi Sala-yi'awāl al-ma'ribi, 1312 (1895), the last named under the pseudonym 'Abd al-Basit al-Mahm.

Bibliography: Snouck Huygevonde, Het Leidseche Orientologen-Congres (1883); in Tijdsschrift Indisch-Tijd. Landen en Volkken, xii. 191 (1913); Leiden, Catalogue des Mus. arabes provenant d'une bibliothèque privée de al-Madinah.

AMIIN, a legendary wife of Solomon. He one day entrusted to her the ring, on which his dominion and his wisdom depended. She gave it to a demon who had assumed the form of Solomon, and it only returned to the king after many adventures.

Bibliography: Grünbaum, Neue Beiträge zur orientalischen Legendenfrage, 232 et seq.

AMIIN, MA'AMIN, a Moslem. According to the genealogies, she was the daughter of Wahab b. 'Abd Manaf of the family of Zuhra and of his wife Harm of the family of 'Abd al-Din, both families of Mecca. The expression of the poet Hasan b. Thabit of Medina: "We have brought him (Mahmudel) forth!" (Noldeke, Diebescr., p. 74, n. 6) would, according to ordinary usage, signify that his mother was of Medinah; but according to the traditions of the Arabs this is not possible, and this expression as also the alliance to Muhammed's maternal uncle as living at Medina (Ibn Hisham, ed. Wusten, i. 107; Tabari, i. 980; Ibn Sa'd, iii. 91, et seq., can only refer to the wife of his grandfather 'Abd al-Mu'tadil (q. v.). The mention of Amzin as a woman of high rank (Tab. i. 1578) is due to the later legends which embellish the facts (the expression in the poem in Ibn Hisham, i. 39, v. is probably a mere term of politeness, if indeed the poem is authentic). For her marriage with 'Abd Allah b. 'Abd al-Mu'tadil, see the latter. The accounts of her own pregnancy (Ibn Sa'd, i. 56 et seq.; Tab. i. 986, 979) are legendary and should not be made use of, as Sprenger does, to give pathological explanations of the nestorial disposition of her son. She died, when Muhammad was 6 years old, at Alaw (q. v.), after taking her son out a visit to Medina (Ibn Hisha, i. 107; Ibn Sa'd, i. 73; Tab. i. 980).

[For Bibliography see IYADAH.]

'AMIIR, the name of a South Arabian tribe (see YIYADAH).

'AMIIR I. (al-Malik al-Zahir Salih al-Din), founded in Yemen the dynasty of the Bani Tahir, after the fall of that of the Rustadis about the year 855 (1451) in conjunction with his brother Ali (al-Malik al-Muqadd Shams al-Din). He lost his life during an unsuccessful attempt to capture the town of Sana'a (1875–1889), viz. by Mohammed, Historia Jemenana, p. 186 et seq. and the art. TAHIRIDOS.

'AMIIR II. (t. 'Abd al-Wahhāb, al-Malik al-Zahir Salih al-Din), was the last prince of the house of the Tahrids; he ruled in Yemen 894–923 (1488–1517). Already in 923 (1516), the Egyptian emir of Halaqa occupied the capital of Yemen, Zabid, because 'Amir refused to supply the fleet sent out against the Portuguese with provisions. Husain left his brother Barshai behind in the city; and in the following year 'Amir who had taken flight together with his brother 'Abd al-Malik fell in a combat with Barshai. As in the interval the Mamlik dynasty had been overthrown by Selim I, the Ottoman Sultan, Yemen also fell into the power of the Ottomans.


AL-AMIIR H-SADR AL-AMIN ALLAH ALI AL-MANAFI, the tenth Fatimid, was born the 13th of Ma'arrus, 20th of Dec. (31 Oct., 950). As a mere child of five he was proclaimed caliph on the 14th of Safar 495 (Dec. 8, 1101) by his father al-Mansuri.
AMIR a. Sa'āda, Arab tribe [in Egypt it appears, though apparently further in the South, as Hamirel or Hamiriel, Hamirinot, Hamiritia, Aminot, Aminiote]. The name occurs comparatively rarely, in a recognizable form as the name of a separate tribe; generally it is a collective name for a small number of tribes belonging to the great Hashemite group. The artificial genealogical scheme is: 'Amir b. Sa'āda b. Mu'tarris b. Bēkē b. Hashim. With Sa'āda are classed for example, the Awf, Lījah, Liqaḥ, Naq, and others; with 'Amir the Murrah, Qhidir, Mārin, Wādī, Sallīb and a number of others. In the 'Amirite group the Bilāl, Kiblā, Numair, Kūtarah, Bābū, Sa'āda, 'Ukāil etc. are more or less loosely united.

In the North the 'Amirites were the neighbours of other Hashimite tribes and of the Sultains, in the East of the Sallūm (the well Māturār already belonged to the latter), but they also appear in the Yamāma; in the South they were the neighbours of the Thajjīf and can be traced as far as the district of Taifaik, even as far as Nādiriyya. In the West 'Amirites were settled as far as the coast of the Red Sea.

Localities are frequently denoted as 'Amirite without an indication to which of the 'Amirite tribes they belong; only such localities are mentioned in the following list:

'Amirite mountains: Azim, Abū, Liqālah (between the region of the Numair [a. above] and that of the Kīlāb [a. above], renown on account of the battle that took place there [see below]); Kīlāb, al-Mid'inah (in the Yamāma), Wil Wāṣat. The wide sandy region of Dharrāb also lay in 'Amirite dominions. 'Amirite wašīs: Ulfū, Dārū, Rahka, 'Amirite waters: al-Qīn, Immar, al-Nisār. 'Amirite places: Aḥkrāb or Aḥkrub (battle between 'Amir and Naḥā), Bāṣtrār, Rūda, Hāfīz's double mountain), Bāṣtrār, Būrutū, Da'ār, Handjara (near Kinnaser), al-Hawmān, Hājibā, Hawīya, Muṣṭūna, (in the South, near Taftalī; al-Lākī, Nibīlī, al-Ruḥā, Ramā, al-Ranīš, Rawdāt al-Arafa, Ruḥā, al-Ruḥāb, 'Aṣ'āna, al-Sī 5-days journey from Medina; successful attack by the Muḥammas cracked on heaven: 'Amirite), al-Sulhāy, Ṭuṣ, Wāf, Zawīl.

History. Here also we must take into consideration the fact that the sources often speak of the 'Amirites, where only one portion of a tribe is meant. In heaven and in Muḥammedan times sahā looks place with various Arab tribes, which, for the most part, cannot be arranged chronologically; namely with the 'Abā, Asad, Dābba (battle at al-Sallān), Dubayy (Victory of the latter at Marawrah), Hanīf (battle at Falad), Yā시설ites (battle at al-Nahāt), Khātān, (battle at Kard), Madīkh (battle at Fal al-Rīḥ), Naḥā (battle at Aḥkrāb or Al-Ḥrūb), Ṭayy (battle at al-Muṣṭūn), Tanām (victory at Ṭajīrī mountain not far from al-Taqīp. Defeat in the night battle at al-Watār, Victory at Mount Uqayla one of the most famous battles of the heaven times, which happened, it is said, 17 years before Muḥammad's birth; a year later victory of the Tanūn at Naḍīrī). Uqayla (march of the 'Amirites against al-Taʾīf), the Tabāb b. Saʿā. In addition a battle of Khūnīn is mentioned. In heaven times the 'Amirites had belonged to the tribes which observed the rites of the Hunsites. Among the tribes which observed Islam in the year of the sabbatans, 'Amirites are mentioned. During the great revolution under Abū Bēkē they remained
Amir — Amir Al-Mu'minîn.

quiet at the approach of the Mughal army. In the battle on the mound of Râhil they fought for Ibn al-Zahîr, together with other Khâtibs and also took part in the subsequent events. In the 15th (1400) century, "Amîrînî" appeared in the Karmâniya as a poet. His book "Mu'âzzi" was published in 1447 (1522) and was translated into Persian. On 15th of X. 1352, the office of Amir al-Hadîjî was not only in charge of such cases as the cases of murder, but also in charge of the cases of theft, fraud, and forgery. According to Burt, "The pilgrimage of the Mughals" (1879), p. 402, the Amir Al-Mu'minîn was not only in charge of the cases of theft, fraud, and forgery, but also in charge of the cases of murder, and the cases of theft and fraud. According to Burt, "The pilgrimage of the Mughals" (1879), p. 402.


Al-Amir Al-Kabir was originally the title of the oldest Emir at the Mamluk court, later, after Shamsun al-Numân had borne it (1752 = 1351), it was the designation of that Emir who stood nearest to the Sultan. After the Amir al-Kabir there came: ( cp. Khalîf al-Zahîr, ed. Râzî, p. 114). 1. the Amir Sahîr, 2. the Amir Jâlî, 3. the Amir Fâlî, 4. the Great-Demiril, 5. the Great-Demiril, 6. the Amir Nâbih al-Nâ'im, 7. the Amir al-Hadîjî al-Hâfizî, 8. the Amir al-Kabir. The bearers of this title were always chosen from among the leaders of the Mamluks (Ma'Ïdûd al-Dîrî), cp. Makrî, "Historic des oulîa Mamlouks" (transl. by Quatremâres), I. 3.

Amir Khan, the first Nawab of Tonk, of Afghan origin, was born in Tonk in 1782 (1858). In his thirtieth year he began an adventurous life as leader of a band of brigands, entered the service of the rulers of Malwa, Bhopal, Indore and Bhopal; and caused great mischief in Central India by his ravages and plundering. Finally driven into a corner by the English, he concluded a treaty with them in 1817, binding himself to disband his troops, in return for which he was confirmed in possession of the territory which Kho Hollar of Indore had allotted him; thus the state of Tonk was founded, in which his successors have since ruled. He died in 1834; and his life has been written by one of his officials Hasân Lil of Bilgram. E. H. A. Royle, "Bhawan Lal, Memoir of the Pathan soldier of fortune the Nawab Daula and Daula Mohamed Amur compiled in Persian, translated into English by H. T. Princep" (Calcutta, 1833); H. T. Princep, "History of the political and military transactions in India during the administration of the Marquess of Hastings" (London, 1825).

Amir Mâdîli (or Al-Madîli), Master of Audiences or Cenámond, one of the highest dignitaries at the court of the Sûfîs of Asîn Minor. Under the Egyptian Mamlûks he held the third place among the Great-Emirs [see Al-Amir Al-Kabir] and had the supervision of surgeons and physicians. In Egypt he has formerly been named Amir Mâdîli, cp. Makrî, "Historic des oulîa Mamlouks" (transl. by Quatremâres, 115, 97); M. van Berchem, "Materiels pour un corpus islamic. arabic" pp. 274, 275.

Amir Al-Mu'mînîn, i.e. lord of the faithful. 'Omar was the first to bear this title. In the East the Umayyad and 'Abbasid caliphs followed his example, as did those of their opponents who from themselves entitled to claim the Caliphate (Alîda, Karmâniya, Fûâlî). It was not till the fall of Baghûd (656 = 1258)
that the smaller rulers in the East also styled themselves Amr al-Mu'minin.

In the West the title occurs more frequently: it was borne by the Rostemids, Aghlabids, Zirids, Hammadids, the Umayyads after 315 (928) and some of the petty Spanish kings. On the other hand those dynasties which recognized the supremacy of the 'Abbasids, e.g. the Almoravids. Their opponents, the Almohades, founded the independent African Caliphate and called themselves "lords of the faithful," as also in part the Hafṣids, Marinids and Zayyānids. At present the Sheriffs of Morocco and the Sultan of Turkey are still styled Amr al-Mu'\text{"umin}. — It may be added that as early as the year 2 of the Hijāj 'Abd Allāh b. Dājjal bore this title during the expedition to Nakhdā.

Bibliography: M. von Berchem, "Tiers califat d'Orient" (Genou. Ar. Series 10, xi. 243—335), where complete bibliographical references are given. (A. J. Wernicke.)

AMIR AL-MUSLIMIN, i.e. lord of the Muslims, a title which the Almoravids first assumed, in contradistinction to Amr al-Mu'\text{"umin} [q. v.]. The latter title was born by the independent dynasties; the Almoravids, however, recognized the supremacy of the 'Abbasids to which they also wished to arrogate to themselves this title of the Caliph. So they established a kind of sub-caliphate with a title of their own. Afterwards the African and Spanish princes bore either the one or the other of these titles, according as they sought after the independent caliphate or recognized any supremacy.


AMIR SILAH, the title of one of the highest dignitaries at the court of the Egyptian Manikut, who supervised the royal arsenal (Silah-bāsi) and the armed men (Silahbār). He occupied the second place among the Great-Emirs (cp. Amr al-Kahā). AMIR AL-UMARĀ', chief of the army, commander-in-chief of the army. As the name shows this dignity was originally confined to the military command. But the pretensions continued to become more powerful, and already the first bearer of the term, the enanah Minas, soon became the real ruler, for it was to him that the weak and incapable Caliph al-Muqaddas owed his rescue on the occasion of the conspiracy on behalf of 'Abd Allāh b. al-Mu'tazz in 296 (908). After the appointment of Muhammad b. Kāf as the governor of al-Naṣr in 324 (Nov. 936) as Amir al-Umarā', by the Caliph al-Kāfi, this despotic ruler could not but hand over to him the entire civil authority, and his name was even mentioned in the public prayers together with that of the Caliph. So the Emir became in reality virtual rulers, while the Caliph sank more and more to mere shadows of former power.


AMIRGHANIYA [See Al-Mu'\text{"ummin}].

AMIRIS, the descendants (and successors; also clients and freedmen) of the great regent of the last Umayyads in Spain, al-Mu'\text{"umin} b. 'Abd ar-Rahmān II. Al-'Abbās b. 'Alī (the Almoravids, q. v.) died in 331 (941) of the Yemeni family of 'Abd al-Malik al-Ma\text{"ahārī, who had come to Spain with Turkish freedmen. Aml\text{"ahār's sons 'Abd al-Malik and 'Abd al-Rahmān (Sancho?) b. al-Ma\text{"ahār, e.g. the Almoravids), the son of the last mentioned was the founder of the dynasty of the Amiris in Valencia, where he ruled, 453—457 (1064—1068). He was succeeded by his son 'Abd al-Malik al-Mu'\text{"aflare [q. v.], 455—457 (1061—1064). After the ten years' interregnum of al-Mu'\text{"aflare (of Toledo), 'Abd al-Malik's brother 'Abd al-Salām b. 'Abd al-'Azīz ruled in Valencia, 468—478 (1075—1085). In this year the city was taken by the Christian forces of al-Salāman b. 'Abd al-Salām and fell into the hands of al-Kāfīr, who had been determined to Toledo. — Among the former clients of the house of the slave Maqāshīl al-'Abbās, who raised himself to be ruler of Denia and the Balearic Islands may be mentioned. (C. F. Seyfert.)

AMK (or Amk) a vast district extending from Syria to the mountains of the Taurus. A land of blue clay, marsh and sand covers the surface of the plain to a depth of 60 m. According to Sichard (Reise in Syrien und Mesopotamien, p. 460), the soil has not the appearance of a swamp but the character of a meadow, such as is sometimes found on the banks of rivers, where the surface of the ground consists of a thin layer of turf of little firmness so that it is possible to walk in and unendurable conditions to disappear entirely. Towards the edges of the plain the ground becomes firmer and there are a few villages. Here and there isolated groups of basalt columns rise up from among the reeds and the green marshes; and on them the wretched dwellings are perched like storks' nests. The inhabitants are Arabs and live on their buffaloes which lead a contemplative existence in the morass. Besides the Amk serves as pasture land to nomadic Bedouins, Kurds and Turkomans. In the midst of the low-lying country stretches the smooth surface of a lake called by the Arabs Buharai Anjānīya (the "lake of Antioch") or simply al-Buharai, by the Turks Al Dina (the "white lake"). Until the 10th century the name of the lake at Yaghra was also in use after a locality of that name situated to the north of the lake (Yaghra signifies in Aramaic "hill"). With this name Arabic writers of the Middle Ages were already familiar (cp. for example Yaghra, Mu\text{"aflam, i. 516); they also use the name Buharai al-Salawwar or Tell ("veil lake"). The Karaz-Su and the Murat Pasha which proceeds from the Buharai-Gül ("gul"
lakë") quite before they enter the lake. The small seas that stretch to the north and east of the latter are only to be attributed to the want of an outlet for the water that enters it. The lake, (caused by seismic crevasses?) may only have come into existence shortly before the times of Mahad (900 A. D.), who is the first writer to mention it as the "lake of Antioch." By deepening the channel of the Oronites, into which the lake discharges its waters, the whole district might be reclaimed without great expense, and fruitful land obtained. Under present conditions the plain threatens to become nothing but an enormous swamp. The numerous ancient colonies of the 'Amek now appear mere mounds of earth. All the sand and the boulders that the different water-courses bring with them or the rain washes down from the sides of the surrounding mountains are deposited in the 'Amek, and cause the level of the ground to rise; hence at present the foundations of the old settlements lie deep beneath the surface, and the latter themselves appear as Tell'; while the storms, sweeping along with great violence, have heaped up rubbish, sand and boulders round the rains.

The Semitic name 'Amek, European travelers also: 'Amik, 'Amik' signifies "depth, hollow." In the Assyrian cuneiform inscriptions it occurs in the form of Ulıki as early as the 9th century B.C., and almost contemporaneously in the Old Ammic inscription of King Šamaš-šumu-ukiddin (810 B.C.), as Šamaš-šumu-ukiddin. In Ubydika we meet with 'Amišša niki (in the Ubydikian Moses: 'Amišši), in Sarbo 'Amišša niki. Syriac authors write 'Amišša de Jerkia or shortly 'Umba.

According to the administrative geography of the Turkish Empire, the greater part of the 'Amek belongs to the Wilayet of Aleppo, a smaller portion to that of Adana.


AMMAN, the old capital of the Ammonites, in the Old Testament called Bethel Benis 'Ammon or Rabbah, later Rabbathannam, Amman, Ammona or called by the Hebrew name Philadelphia. This city, which at the time of the Romans was of great importance, was taken by Vastil b. Abi Sufyan after the capture of Damascus (14 = 532). It became the capital of the fruitful region of al-Baša with a trade in corn, sheep and honey. The inhabitants were, at the time of al-Mukaddem, principally Sufis. The magnificent ruins date back to Roman times, with the exception of an Arab building on the castle hill (the castle of Dijlah with the tomb of Uraiah).

Bibliography: P. Thomsen, loco citato, i. 1907, 115; Bellahert (ed. de Goeje), p. 126; al-Mukaddem, in Bibl. geogr. arab. (ed. de Goeje), iii. 175, 179 et seq.; Ya'kub, Muhimmam, iii. 179 et seq.; (Trilil, East of the Jordan, pp. 398 et seq.; Survey of Eastern Palestine, 179-174, 1904, (Fr. Buhl.

AMMAN (Ar. 'Amman) better Ammon, with the Taḥbulas lyuf and is an Indian writer, famous for his Urdu translation of the story of the four Derivases entitled Bāgh-e-Bahār and of the well-known ethical treatise Akhīr Khājiyat of Hassan Wādi Kāhūl under the title Gāngī-l-Akbar. Both translations have been repeatedly printed in India, and that of the story of the four Derivases has been translated into English by G. F. Smith (The Tale of the four Derivases, translated from the naroor tongareh Calcutta, 1813). cp. García de Tassis, Histo. de las tierras, indias y hindustàn (1st ed.), i. 268 et seq., who mentions other translations and by Duncan Forbes, Hollings and Eastwick: id. Bag-e Bahar, Le jardir et la terre poétique. Poéme hindoustânis trad. en français (Paris, 1872), — Amman was stimulated to the above mentioned translations by Dr. Gilchrist, he wrote the Bāgh-e-Bahār in 1217 (= 1602). ARMAM is in Munaddij al-Dišq ii. 595, the name of a dynasty which ruled in Tripoli, 724-803 (1324-1400). It is true that the Hashids of Tunis were not in a position to assert their supremacy over Tripoli during these years, and it was virtually in the hands of independent rulers, but neither their names nor their relationships are sufficiently known. One of them was a certain Muhammad b. Dhahir Abi Bekr; during his rule the Genoese were surprised and plundered the city (1355). Finally the Hashids of Tunis, the Hashids Abi al-Ahli (1394-1432) brought the domination of these city kings to an end.

ARMAM, one of the most famous and certainly the most original of Arab oculists. Abu l-Hasan 'Amman b. 'Ali al-Maswili lived first in Iraq, then in Egypt. He travelled widely, as he himself informs us in his works, and on his travels which took him to Khurasan in one direction, and to Palestine and Egypt in the other, he practised and performed operations. In Egypt, in the days of Sultan 1I'ākim he composed his work on ophthalmology. As the rule of this potentate falls between the years 996 and 1020 A. D., 'Amman was a contemporary of the more famous but less original oculist 'Ali b. 'Abi (q.v.). If the "promptness" of this author is due but for the Arabs the standard work on ophthalmology and overshadowed 'Amman's work, the reason lies in the greater completeness of 'Ali's work. 'Amman's book, with its strictly logical arrangement is extremely succinct, as even the title shows, (Nikah al Mundhassh f.t. lit. al-Ain = book of Selection on the reason of the eye). After a preface on the story of its composition, it deals first with the anatomy of the eye, then with diseases of the eyelids, of the cornea of the
Ammar, the conjunctive, nouns, the pupil, the albumen and the visual nerve. The descriptions of diseases and of their treatment are in general very clear, often, of dramatic vividness especially when he describes operations that he performed himself. That is especially the case in the six cases of operation for cataract which Ammar describes. His principal significance lies in the radical operation for cataract by suction through a hollow metal tube invented by him. Salih al-Din of Hamid (end of the 13th or 14th century) has borrowed the part on this subject almost verbatim in his Nihal al-Din.Ibn al-Qayyim. At an earlier date al-Ghazali (7th or 12th century) had made considerable use of Ammar’s book in his medical work Marjarid.

Of the Arabic original the first two thirds are preserved in ms. 889 at the Escorial (Caust. 19 p. 317). The manuscript is mutilated, and breaks off in the middle of a sentence. The last third is almost completely preserved in the third part of the Ms. denoted by Caust. as ‘anonymus’—Cod. Esc. 894. The Hebrew translation into the Hebrew is completely preserved; the work of Nathan ha-Me’ush, who lived at Rome in the 13th century A.D. and who also translated the Kafrin of Ibn Sinah (Avicenna) into Hebrew. This translation of Nathan’s is exceptionally well done; it is much more intelligible than the barbarous medieval translations of Arabic medical works into Latin. Some short chapters and sentences, which occur only in the Hebrew translation show that Nathan’s Arabic copy represents a later recension of the text than the Arabic

The Latin treatatus de oculis Cumansuall of David Heremodus or David Armencius (printed Venice 1497, 1499, 1500; newly edited by Panier, Paris 1904) pretends to go back to Ammar al-Mawalli (first recognized by Steinmaeucker, Die Hebräischen Übersetzungen der Mittelalter, p. 567). But it is a crude forgery, has nothing to do with the original of Ammar, and is therefore of no value for forming a judgment of the merits of his work.

The German version of Ammar’s Malakhkhit is in vol. 2 of the work Der arabische Augenarzt und sein Wirken. Ein introduction zur arabischen Augenheilkunde by H. J. Lippert, J. Mittwoch (Leipzig, 1905). Bibliography: esp. Introduction of the latter work and Ibn Abi Usflin’s (ed. A. Müller), ii. 89.

(2. Mittwoch)

AMMÅR E. YABÉ E., AMAR E. MÅLÅK OF THE Hadjījāt tribe ‘Aba, a partisan of ‘Ali; His kunya is Abu ‘I-Yahya; he is also called Ibn Sumayya (s. below). His father came to Mecca in the 6th century A.D. with two brothers, in order to seek another brother of his and he there came under the protection of the Makkāmite Abu Hudhayfa, who gave him one of his female slaves named Sumayya to wife. She was then manumitted, but the family remained with Abu Hudhayfa till his death. They accepted Islam rather early. Ammar, it appears, in A’buah’s house. Father, mother and son are said to have been put to the torture for religion’s sake, the mother, the first female martyr of Īṣām is even said to have been stabbed. (She is occasionally confounded with a less virtuous Sumayya, the mother of the famous Ziyādat ‘Abd Allāh Suffānī, commonly known as Ibn Abī Thāthī). Ammar is reckoned among those who denied their faith under torture, but received pardon from Muhammad. He was one of the emigrants to Abya’sa and took part in the Hijra. At Medina he acquired merit at the building of the first mosque, took part in the very first campaign, e.g. in the notorious expedition to Najjāra, then in the battle of Badr, Othayn, and at all of Muhammad’s expeditions. When Muhammad established the bond of brotherhood between the men of Mecca and Medina, he entered into that relation with Hudhayfa b. al-Yaman. Under Al-Abd Ibn Bahr he fought bravely on the day of Yamama, when he lost an ear ("they had needle against my better ear", he is reported to have once remarked to some one who called him "one-earled"). In 21 ‘Amar appointed him successor of Sinān b. ‘Abd al-Walīd in the government of Kufa, and he was given a share in the command at the conquest of Khosrawan; the battle of Nahwe’Ad took place at this period. As the people of Kufa were as little satisfied with him as they had been with his predecessors, he was replaced by al-Sukhārī b. Sinān. Several years after, he was appointed by ‘Ali commander of the garrison of Gharra. He was a warm supporter of the commander of the garrison, and when the Sayyida became the caliphate, he followed to the opposition, offered the Emperor his moral assistance at Medina, and during the open rebellion against ‘Ommān he played at least an ambiguous part. He had from the outset declared for ‘Ali and according to tradition, was wounded in the battle of Munkār, together with others, and paying homage to Abū Bekr, for this reason; and after ‘Ali’s election to the caliphate (33 = 655) he was an ardent partisan of his cause and enjoyed his special confidence. When the war with Talib and al-Zuhair had become inevitable, ‘Ali sent him to accompany his son al-‘Uqba to Kufa, there to carry on his propaganda among the inhabitants and the decision of Kufa for ‘Ali is principally to be attributed to his efforts. In the battle of the Camel (36 = 656) he was among those who dragged ‘Ali’s horse from her litter, after her horse had been brought to the ground, and brought her as a prisoner to Basra. In the battle of Siffin (37 = 657) the old man of 93 or 94 fought like a youth for ‘Ali against Mu‘awiya and died on the top of the hill, his horse killed by the enemies, and his cavalry was commanded by Aś-‘Āshārī. Centuries later his tomb was still pointed out at Siffin. ‘Ali lost in him “one of his two right hands” (the other was Aś-‘Āshārī who shortly afterwards was poisoned). Ammar passed as one who possessed accurate knowledge of the traditions concerning the Prophet, and owed the esteem in which he was held principally to his great piety, trustworthiness and devotion to the cause. The Abūnād historians, however, did not fail to glorify the memory of the bitter enemy of the other Umayyads, who lost his life in fighting against them, with legendary stories, inventing utterances of Muhammad concerning him, and exculpating allusions to him in the Korān, in order to exhibit his energy, discreetness etc. in the brightest colours. The following passages in the Korān are referred to him, mostly on account of his persecution by the heathen: 3. 29; 7. 25; 39; 6. 29; 25; 16. 137; 20. 124; 28. 1; 29; 139; 29. 3. The Prophet is said to have declared that if ever internal wars were to break out, the truth would be on Ammar’s side, and the lie. The legends deal at length with his
arrested cooperation in the erection of the first mosque at Medina and the remarks made by Muhammad on this occasion. The Prophet even wrought a miracle for him on one occasion: when he was being tormented in the fire by the heathen, at Muhammad's command the flames were changed into a refreshing coolness, as in the case of Abraham. Moreover an exact prophecy is attributed to the Prophet concerning 'Amr's death by the 'rebellious' messengers, whom he consigned to hell, and al-Zubair is said to have become successor to the rightfulness of his own sake, when he heard that 'Amr was in the camp of the enemy. The news of his death is said to have produced a most gloomy impression in Me'awiya's camp, e.g. on 'Amr b. al-Asj. Many pious sayings are attributed to him, which were uttered, as we are told, on the day of his death.

'Amr had a son Muhammad, who also passed as an authority for traditions, and a daughter Umme al-Hakam.

(II. RECKENROTH.)

'AMMARIYA, an order of Desert fathers in Algeria, which takes its name from 'Ammiya Bz Bebna, born about the year 717. 'Ammiya's tomb is in the Levant in the province of Constantinople, where also is the head quarters of the Ziyara of the order. The order was really founded in 822 A.D. by al-Hajjaj, Emir of the Maghribi of Bishr al-Bishri. According to Depout and Coppolani, Le concile ecumenique unanimum (Algeria, 1897), p. 356 et seq., the order numbers in Algeria 26,000, in Djerba and 6,435 members. — Rinna does not mention it.

AMORIUM, according to Arabic pronunciation, 'Amurina, a well-known Byzantine city in Ancient Phrygia, on the great road from Constantinople to Cilicia. Its exact situation had for long been unknown, until Hamilton discovered it in A.D. 513. A mile from the present village of Halkad Hanna, Amorium was repeatedly besieged by Arab military leaders (among others by Mamun in 819-825) and in 838 it was captured by the Caliph al-Mut'am after a siege of 55 days and levied to the ground. Complete accounts are given in Arabic histories, especially abd al-Saluh (ed. de Goeje), il. 1256 et seq., and in Archaeography. Hamilton, Researches in Asia Minor, pp. 431 et seq.

AMR (A.), signifying command; affair, Alamy was thereby meant unlimited authority.

In Grammar Amr denotes the Imperative.

'AMR b. al-A'am al-Tammi al-Minbari, a member of a poetically gifted family; and himself fond of using metre and rhyme. He must have been born shortly before the Hulga, for in the year 9 (663) when he came to Medina with the embassy of his tribe, he is said to have been a youth. In the year 12 (673) he followed the prophetess Su'bah, and was later converted to Islam and took part in the war of conquest. He informed Omar in verse of the capture of Ra'gabakar. — Little of his poetry is preserved; according to a contemporary judgment they had made more outcries and proclamation than depth of ideas. He was famous on account of his physical beauty, which won him the surname al-Muqabali ("the pointed").


'AMR b. al-A'am al-Salhi, a contemporary of Muhammad of Kursheh birth. The part which he played in Islamic history begins with his conversion in the year 6 (627-628). At that time he must already have been of middle age, for a sudden death which took place circa 665 he was over ninety years old. He passed for one of the most witty politicians of his time, and we must endorse this verdict. The more clear-sighted inhabitants of Mecca already foresees shortly after the unsuccessful siege of Medina that this fact was the turning point in Muhammad's career. It is not strange therefore that this man like Khalid b. al-Walid, Othman, Tala and 'Amr b. al-A'am went over to Islam even before the captain of Mecca. Not much importance is to be attached to the story of their conversion. That of 'Amr is said to have taken place in Abyssinia under the influence of the Christian Negus—Muhammad at once made use of his newly-gained assistance: after a few small expeditions he sent 'Amr to Oman, where he entered into negotiations with the two brothers who ruled there, Djarar and 'Abdul haq al-Hajjari, and they accepted Islam. He was not to see the Prophet again. The news of the latter's death reached him in Oman, and occasioned his return to Medina. But he did not remain there long. Probably in the year 12 (673) Abu Bekr sent him with an army into Palestine. The accounts of the conquest of this country [a.o.] are known to be somewhat confused (esp. also Castanelli, Annali dell' Islam, A. H., 12); but this is certain, that in this undertaking 'Amr played a most prominent part. The subjection of the country west of the Jordan, especially its achieved, and he was also present at the battles of Adh-dharn and the Yarmuk at the capture of Damascus. Yet his real fame is due to his conquest of Egypt. According to some sources he aspired to a share of the spoils himself there with his troops on his own responsibility. It is more probable, however, that 'Umar was informed of the matter (esp. Wellhausen, Schmiede, und Forscherh, vi. p. 93) or even that it was undertaken under his orders. It is certain that re-inforcements were sent out to him, under al-Zubair. For the history of the conquest cp. the article EGYPT; only the following may be mentioned here: In the summer of 19 (640) the Greeks were defeated at Hellinopolis. In 20 (641) Babylon was occupied by the Arabs, in 21 (642) Alexandria lay in their power (see ARTS, EGYPT, AND MAGAWWAR). But not only the conquest of Egypt was the work of the genius of Amr; he also regulated the government of the country, administration of justice and the imposition of taxes. He founded Fustat, which was later called Misr and in the 10th century al-Kahina. We can understand, that 'Amr felt himself wronged, when the Caliph 'Uthman recalled him in favour of 'Ala' b. Sa'd, shortly after his accession to the throne. He retired in disgust from active life, occasionally giving attention to his mortification. When circumstances became three-
Several Lakhjids however were called Muhaṣṣir, which seems to be the old name of a divinity (see Rostostain, *Die Dynastie der Lakhjids* sec., pp. 46 et sqq.). He was killed at a meal by the poet Amr b. Kūlthūm (q.v.), because the latter’s mother had been wronged by his father.


**AMR b. KULTHŪM** was the head of the Taghlibis, and so famous as a poet, that his principal work was included in the *Mafālikat al-fikr* collection. He lived in the 6th century A. D., hence before Islam. His mother was Lāṭīr, the daughter of the Taghibi poet Muḥarrad. We are told that on account of an insult intended for his mother he slew the Lakhjīd prince *Amr b. Hind* (q.v.) in 576. Exact dates of his life are not known, but it is related that he lived to the age of 150 years.

**Bibliography:** Agūfah (q.v.), b. 181–185; Cheikho, *Ḏawār al-Muḥāṣṣir*, pp. 197–204; Rostostain, *Die Dynastie der Lakhjids in al-Ḥira*, Berlin 1899, p. 100. (A. Haffner.)

**AMR b. AL-LA’TĪR AL-SA’BĪ** is said to have been in his youth first a mule-driver, then later a mason, and later to have attached himself to his brother Ya‘qūb. Proclaimed commander at his death by the latter’s army (265 = 882), *Amr* submitted to the Caliph and was invested with the province of Khorasan, Fārā, Ḥaʾmān, Batān, Rāmūn and Sind. He was the only one of his tribe to leave the Lakhjīd dynasty after strenuous struggles with his opponents Ahmad b. ‘Abd Allāh b. Kūlthūm al-Khajānī, Rāfī b. Ḥarthama and Ḥusayn b. Tāhir; during these battles he was twice (271 = 885 and 276 = 890) deposed by the Caliph, and the first time also cursed by the king: his final confirmation as governor took place in 279 (892), but not till 283 (897) did he succeed in removing his last enemy Rāfī b. Ḥarthama. Like the earlier governors of Khorasan he also wished to continue the rule of Trajanovissia with this governorship and demanded from the Caliph to be invested with this province; his desire was granted in Muharram 285 (Feb. 898) and the Simmad 291 (A. H.). Ahmad was declared deposed. Isma’il however forestalled him by committing *Amr’s* general, Muḥammad b. Ḥūṣayn, to treason and slave: in the following spring (287 = 900) *Amr* himself was taken prisoner at Kūh; and shortly afterwards (288 = 901) brought to Bagh- dhād; in 289 (902) the dying Caliph ab-Mu’tādīd caused him to be assassinated.

*Amr* is said to have ruled his empire and his army with a strong hand; there had not been
such good order in Khorasan for a long time as there was under his government. As under Ya'qūb, so under ‘Amr the equality of all subjects under the power of a military despot was effectively established; the great were rigorously supervised by specially appointed spies and were not even allowed to ill-treat their slaves. In the original sources ‘Amr is frequently depicted as an astute, mischievous, misrule and therefore hated ruler, yet both in his residence at Nisibis and in his own country Sirāṭ, the erection of many buildings of public utility is attributed to him.

Bibliography: Ilm Khallīkān (ed. Wüstef.); 858 (chisheh from Sallān, Tārīkh Waṣlī Khānānān; Cavéz, Zaint-Abdul (from the same source); cp. the exerpts in Barthold, Turkestan in epochy mongolik hiclaynār, 1 a et seq.; Tabari (ed. du Gоеe), iii. 1931-2208; Marʻūdī, Murūdī (Paris), viii, 46, 125, 144, 180, 193, 300 et seq., 308 et seq. — cp. Nidākka, Orientallische Skizzen (Berlin, 1922), pp. 187 et seq. (Hartling).]

‘AMR b. Luḥayān, legendary chieftain of the Banū Khūna, who, according to Muslim historians, held the sovereign power at Mecca. ‘Amr is accused of having corrupted the religion of Abraham (al-khamsiya) by introducing idolatry into Mecca. He is said to have filled the Ka‘ba with idols, and among which was the famous Hulail, which some historians declare to have received from Ma‘ālik (Moza) as a present from the Romili, or according to al-‘Azmān (Wüstef, Die Chroniken der Stadt Mecca, i. 133), from Mesopotamia. Historians also attribute to ‘Amr the introduction of certain superstitious customs relating to animals, which under certain circumstances became sacred. al-Shāfi‘i was among those who deplored the acceptance of the animal sacrifice. ‘Amr b. Luḥayān brought Hulail to Mecca at the time of Sā‘ūd b. Dam‘-I Ḥakīf, i. e. in the first half of the third century. A. D. As however according to the same authority (loc. cit., p. 59) ‘Amr and his descendants reigned for 500 years, and according to Marʻūdī, 554 years, it would be difficult, to determine the precise date at which this event is supposed to have taken place.

Bibliography: Ibn Hīšām (ed. Wüstef.), i. 50 et seq.; Wüstefeld, Die Chroniken der Stadt Mecca, i. 56, 58, 73, 74, 352, 402; ii. 6; Alqābī, ed. ed. 1300, Marʻūdī, Murūyī (Paris), iii. 114-115, 119; iv. 46; Causin de Perpeval, Essai sur l’Histoire des Arabes, i. 215 et seq. (M. SKIEBERON).]

‘AMR b. Ma‘ndār (Abū Ṭhmāh b. ‘Abd Allah), chief of an Arab tribe and poet, said to have been born about 500 A. D., and died about 521 (643). He was descended from a noble family of the Banū Zuhayr in Yemen; he is described as a man of quite exceptional bodily strength, and is said to have distinguished himself in the battle of ‘Qādis, although he must have been over a hundred years old at that time. He had received Islam after a personal interview with Muhammad. No long poems of his are extant.


‘AMR b. Sa‘d al-Mu‘ādān, governor of Mecca at the time of Ya‘qūb b. Mu‘awiyah’s accession to the throne in the year 60 (680). In the same year he was also appointed governor of Medina, and at the command of Ya‘qūb sent an army to Mekka against ‘Abdallah b. al-Zubair, the rival caliph. He entrusted the command of this expedition to a brother of ‘Abdallah, ‘Amr b. al-Zubair, who was taken prisoner and, with the consent of his brother, hanged at Mekka by his personal enemies. ‘Amr b. Sa‘d was deposed at the end of the following year. Later he accompanied the caliph Marwān on his expedition to Egypt, and when Mu‘ājam b. al-Zubair attempted to regain Syria during the absence of the caliph and invaded Palestine, ‘Amr was sent by Marwān to oppose him and forced him to retire. Already after the death of Ya‘qūb, when the question of the succession was under discussion, ‘Amr had been mentioned as a possible successor to Marwān. He was very popular in Syria, being a nephew of the caliph on the mother’s side, and, as a member of the Umayyad family, also related to him on the father’s side. Under these circumstances he might easily have become dangerous, but when Marwān had established his authority, he resigned his two sons ‘Abd al-Malik and ‘Abd al-Aziz as heirs to his throne, and the oath of allegiance was taken to them. In spite of this fact ‘Abd al-Malik was afraid of ‘Amr even after his accession to the throne and, as events showed, not without reason. For when the caliph undertook an expedition to Iraq in 689, ‘Amr made use of the opportunity to put forward his old claims to the caliphate, and stirred up a dangerous insurrection at Damascus. ‘Abd al-Malik was forced to return, and by the promise of life and liberty caused his rebellious cousin to submit. Very soon after, however, the caliph resolved to rid himself for ever of this danger, in the year 70 (689-90) he summoned ‘Amr to the palace, and according to the ordinary tradition, killed him with his own hands.

Bibliography: Ibn Sa‘d, v. 176 et seq.; Ya‘qūbī, (ed. Houtsou), ii. 21 et seq.; Tabari, i. 1779 et seq.; Ibn al-As̄ir (ed. Tornberg), ii. 318 et seq.; Weil, Geschichten der Chalifen, i. 303 et seq.; Müller, der Islam im Morgen- und Abendländ, i. 359 et seq.; Mair, The caliphate, its rise, decline and fall, 3a. ed., p. 344 et seq. (K. v. ZETTERSTEN).]

‘AMR b. ‘Uraid b. ‘Umayya, one of the earliest Mu‘aṣṣarites. Originally a follower of the ascetic school of Ḥasan al-Baṣri, he adopted the opinion of Wāli b. ‘Abd on the question as to the status of the Muslim who has fallen into sin. We have an incomplete account of his literary activity, but it is known that he was distinguished among his contemporaries through moral earnestness and piety. It is in keeping with this character that he joined the party of Ya‘qūb III, who claimed the throne as a rival of the frivolous Wāli II. Later, on ‘Amr was on very friendly terms with the ‘Abbāsid caliph al-Mansūr. He died in 145 (764) at Marrān on his return from the pilgrimage to Mecca.


‘AMRA b. ‘Umayya (‘Amra b. ‘Umayya), the little castle of (‘A.), an of the Fārs, situated in the country east of the Jordan, about 36° 31' E. of Greenwich and 31° 50' N. Lat., due east of the nor-
to show that Ḫubbat al-Bīr, the largest and most richly decorated of the two small doors, was originally the entrance to the apodyterium and the fourth and last room of the caldarium, but while it is easy to fix the purpose of these two rooms it is uncertain whether the two intervening apartments served as frigidarium and tepidarium respectively, or were both tepidaria. At Ḫubbat al-Bīr, the large hall served as entrance to the bath, and may also, with its two closets, have been used for some domestic purpose. Mau suggests that a door communicating between the third of the smaller rooms and its eastern annex was the original entrance, but that it was subsequently closed; he founds this theory on the style of vaulting in this room along the south and east walls, and the position of a hole in the floor, at a point corresponding with the position of the apodyterium. The hypothesis does not accord with several facts: the survey gives no cause for assuming that any such rebuilding has ever taken place, and makes it even less probable that the door leading from the large hall into the first small room should have been added as a later stage. Nor do other parts of the building show any traces of different periods of construction. It seems moreover that the arrangement of the bath, which necessarily begins with the apodyterium and ends with the caldarium, excludes the possibility of such an alteration, and I am convinced that the entrance to the bath was always through the large hall.

In the outer facade of the building is a reproduction of the structure of the interior, the exteriors of the vaults showing on the bare rib-stone walls. This feature of the construction finds its explanation in the climate of the country, and as similar climatic conditions are frequently found in the East but hardly ever in the West, the complete harmony between the structure of the interior and the outward appearance of the wall belongs to the typically Oriental character. The technical construction of the wall is as follows: they are about 2½ feet thick, and built of large blocks of lime-stone of double cleaving-grain, except for the doorframes and window casements which are fashioned blocks of black basalt. The colour of these materials is very vivid. The masonry is not very solid, but a compact mortar has given it a stability enabling it to last more than a thousand years without suffering serious injury. For the roof and the water conduits cement has been used.

A distinguishing feature of Ḫubbat al-Bīr, in which it excels all similar monuments of the neighbouring country and of the more distant regions of mainland Syria, is its rich pictorial decoration; nowhere else have pictures been preserved in such perfect condition; another interesting feature (of very rare occurrence elsewhere) is the presence of inscriptions which enable us to fix the date of this building and, by means of comparison of several other monuments as well, frescoes are found in all the rooms, the large
AMRA.

hall and the bath itself, being absent only from the east chamber. Their state of preservation corresponds to age: dust, dirt, the sneer of fires and graffiti have done considerable damage. In printing the pictures, the colours were laid broadly in flat tones on the white smooth surface without much care in the treatment of the half tones; these were partly added in a way similar to that found in the encaustic mummy-paintings of the 1st-3rd Century. The absence of the details and of the drawing betrays an unusual care of touch and considerable skill in the use of colour. The white surface is frequently used as local colour, but coats of white paint are also laid on. No part of the paintings is drawn by rule and compass, but they are all sketched on the wall with a free and sure touch; yet, the work on the vaults was very laboured. This freedom of treatment is clear evidence of a long-established practice, and the painters of these pictures followed an old tradition. Besides black and white: their colours include blue, dark-brown, red, light-brown, pale yellow and sometimes green. The blue is natural ultramarine; the brown is iron; the dark brown is red covered with a thin coat of ultramarine and the light brown is ochre; the yellow is same ochre mixed with chalk; the green ochre with a coat of ultramarine.

The subjects of the pictures are bathing-scenes, gymnastic exercises, hunting of all sorts of game, with packs of hounds, or nets, or from boats; rows of pictures represent trades, there are also some symbolic figures such as the figures of the History, Philosophy, Poetry, a caliph on his throne represented as Pantocrator, the enemies of Islam and a rich zodiac. Of a more decorative nature are the numerous female figures in the niches, heads in medallions surrounded by foliage, figures of men and animals in lozenges. The ornament consists of drapery, foliage growing out of vases, vines, laurel, palm-trees with clusters of fruit, and birds with birds of the desert. Some detached parts of these frescos, viz. a nude female figure with a rich head-dress interwoven with pearls, and the fragment of an inscription, are now in the Kaiser Friedrich Museum at Berlin.

The pictures are arranged in rectangular borders, or in a circle as in the niches, as in a picture-book; the composition is of an epic-narrative character; and both in form and contents the syro-hellenistic tradition is predominant. Certain features, especially the epic style and perhaps the type of some of the female figures, seem to be derived from old oriental art, while the aquatic scenes and the chase with nets remind us of the art of the Sassanid period. Other elements, such as the architecture of the back-grounds and niches with their spiral columns, give a definitely Byzantine impression; while the laurel-garlands and draperies recall western classical art; some features, finally, such as the birds of the desert and the palm-trees are copied directly from surrounding nature. The more architecture too corresponds to the style of the Seljuk, the groins and vaulting seem to be of western origin, while the vaulting of the large hall and the shape of the cupola in the caldarium appear to be of the Syrian type: the general character of the building as a whole is hellenistic, and the outward appearance typically oriental.

It would therefore have been very difficult to date the monument by the aid of criteria furnished by the history of art. The building presented an altogether new type, and it is not surprising, that the pictures were at first taken for classical works of the 1st. or at most the 6th century A.D., and that the Chosrodes kings were thought of as builders. The case of the other famous Umayyad castle, al-Majduba, was similar: it was thought to be of post-classical, Chassidical or Sassanid origin. In the case of Kasr Amra two pictures in the large hall, which bear inscriptions, defining the date; these are the picture of the enthroned caliph and that of the enemies of Islam. The first has a long Arabic inscription, unfortunately so damaged that it has not been possible hitherto to decipher it; in the second the figures have bilingual inscriptions in Greek and Arabic; in the third place there are Greek inscriptions on the allegorical pictures representing History, Poetry and Philosophy (φιλοσοφυ). The fact that the inscriptions are bilingual as well as the shape of the curvate Arabic letters indicated from the outset that they belonged to the end of the I. or the beginning of the II. century of the Hijra; the interpretation of the picture representing the enemies of Islam, which was written 675 and not earlier, was done by H. Becker with the assistance of Th. Noldeke and E. Littmann, fixed this date with conclusive certainty. (Muil had already arrived at the true date by means of detailed historical arguments and by a correct appreciation of the inscriptions and pictures; but he was unable to put forward the reasons for his view in the great book published by the Viennese Imperial Academy, because the historical part of the work had been entrusted to other hands.) The important picture in question represents, besides two uncertain figures, the emperor of Byzantium, Roderick the visigoth, the Sassanid Vordiugerd III. and the Negus of Abyssinia, with the following bilingual inscriptions:

[RAIΣΔR RΩΟPOΧΡΟΣ XOΣΑΡΟΣ ONAT]

(The underlined texts are considerably damaged.)

Kasr Amra was built therefore in the first half of the VIII. century, between the year 711, when the Arabians in the north against the last king of the Goths, and 750, the date of the fall of the Umayyad dynasty. Within this limits the fact that direct relations existed between Roderick and Walid I speaks for this caliph, while the historical accounts, collected by Muil, which speak of Walid I's passion for building and of his residence in the district of Kasr Amra favour the claim of the latter.

Some new and important suggestions are found in a recently published study by M. Max van Berchem. Starting from the fact that the six figures of the picture representing the enemies of Islam are arranged in two groups, he points out 1. that the figures in the first group are those of the sovereigns of great empires, while the second group contains mere kings, 2. that the arrangement of the three figures in each group from left to right corresponds to their geographical situation from West to East. Hence it follows that the third figure of the first group must represent some great Asiatic sovereign dwelling to the East of Persia, while the third figure of the second group must stand for a monarch of the second
Amsel Feld 

[see SOKOYAL]

Amsel Feld (see SOKOYAL)

AMTHAL (a), plural of Mathal (q.v.),

AMUD (a), pillar, club; in mathematics technical term for the vertical line.

AMÜ-DARYA, one of the two principal rivers of Russian Turkestan. The old name Oxus (Oxus) is derived from an Iranian form Wukhsin. As late as the 10th century (Al-Dirazi) Wukhsin is mentioned as the 'genius (mawdā) of water in general and of the Oxus in particular'; on modern maps the name Wakhsh (in medieval geographers Wakhshah) is confined to a tributary rising on the Alai, which is also called Surkhāb and Kizil-Scha; the natives are said to apply it also to the Panj and other head-waters. Other names are: Peshawar Wukshin; Chinese Kuchin, Wuchu, Pukara and Puksh; Arabic and Mod. Pers. Djarjilun (a word used in Persian sources — by Gaudat as early as the 13th century — to denote large rivers in general.) The modern name is derived from the name of the town of Amul (which like Amul in Tabari's has been traced back to the pre-Aryan people of the Amuri; cp. J. Marquart, Untersuchungen zur Geschichte von Iran, II. 57) later Amul and Amitya (the modern C gather), hence Ab-i Amitya or Darya-i Amitya (the river of A.).

Owing to its situation on the chief route from Khorasan to Mā wara' al-Nahr A. was a town of such importance, that it could give its name to the whole river.

Modern geography regards as the principal head-water the Al-scha rising on the Lower Pamir; the natives (as well as the medieval geographers) suppose it to be the Panjdi (medieval name Djarjila which rises on the Greater Pamir and in its upper course bears the name Wakhsh; Panjāb was originally the name of the place where the Wakhsh joins the other streams and the 'five' head-waters become a single river, (thus mentioned in the beginning of the 13th century). Isjkhal (ed. de Goeje, p. 266) mentions as head-waters besides the Panj and Wakhsh the River of Hulbuk (the names Askhtr and Barhshu or Balshu, perhaps to be read Tatliz, seem in spite of Isjkhall's view to have denoted the same river, now called Kullāb-Darya), the Fargh or Farghār, the modern Kizl-Surkhāb and Kizil-Scha and the Andijānāhāb or Andijānāhāb, (this variation in the spelling is, as is well known, at the sound i), hence Andijān, modern name Tār-Scha). The only tributaries of the Pamj on the left, mentioned by Arabic authors, are the Koke and Al-Sara; the pronunciation of the old names remains yet to be established with certainty. The main river is further joined on the right by the Kūr Nūh (in the Middle Ages Rūmāl which is now the name of a head-water) and the Sorkhāb (called in the Middle Ages and i late
as the time of Timur Caghán-Roś; the Zafar-Nâme gives it as Daghut-Roś). The district through which the headwaters flow consisted of the following countries: The Pandj, after leaving the country of Wâkhân, separated Bâdakhsân from Shânkân (also written Shîkân, Shîkhan and Shîkna) and Karân (probably the modern Kshân and Darwâz; the latter name is also used by many of his successors). Between Pandj and Wâkhân were situated the mountain district Khuttal or Khuttalân and the plain of Wâkhân (the modern Karghan-Tube). The Wâkhân flowed through the districts Fâmir (written Fâmir and Bâmîr; the name apparently included the Alai valley), Karâš (called Kâr-i-Tîgin at the time of Timur; modern name Karategin), Kânkût (written Kumarâk; or Kumârâk, the Kowâqeh or Kowâqeh of the Ancients). Between the Wâkhân and the Kânî-Nâhû were situated Wâghîrât (from Wâghd-jû) the modern Fâlâbâd and its district and Kânshû (now called Kâlbâlîyân). The mountain-country containing the head-waters of the Kânî-Nâhû and the Surkhan was inhabited by the people of the Kânî-Nâhû (the people of the Kânî-Nâhû), whose alphabet is of the Ancients, the Kowâqeh or Kowâqeh. The name of the party of the Kowâqeh is the same as that of the Kowâqeh. It is also the same as that of the party of the Kowâqeh of the Ancients. The passages from Balâhâr quoted in Bartold, Tâhstein o yezdân mowqoteh mâkhârî (texta, p. 9). In the valley of the upper Kânî-Nâhû (the district of the modern town Dâghumbe and Hisâr) were situated (from east to west) Shûmâna and Kâsân of Aqha-bân; the valley of the Surkhan formed the country of Kâmîyân (from Kâtân to Aqha-bân), the country of Gaftân referred to in the history of the Arab conquest is probably identical with the district of the modern town Shârâbâd. On the left bank between Bâdakhsân and Balûkh lay Tâkhristân in the narrower sense (also written Tâkhristân; in its wider sense this name (derived from the people Tâkh-ris, who appear first in the II. century B.C.) comprises all the mountain districts on the right and left banks of the upper Amû-Daryâ, which are dependent on Balûkh. In these districts only the water of the mountain streams which flow into the Amû-Daryâ was used for purposes of irrigation; the canals derived from the Amû-Daryâ itself only began near Zârmâ (on the left bank) and the modern Kâl (to-day the irrigation-channels start further up-stream near Kâl). From Amû (the modern Cârdjûl) onwards a strip of cultivated land followed the left bank without interruption, although its breadth was subject to many changes; to-day the greater part of the land between Cârdjûl and the frontier of Khwâna is occupied by sand, and from Hamûd Allah Qâwânî it appears that as early as the VIII. (xiv.) century the strip of cultivated ground was no longer continuous. Khâshchân, the country irrigated by the lower Amû-Daryâ, began in the iv. (x.) century near Tâhîrya, 5 days journey below Amû; from the v. (x.) century up to most recent times the town of Dâghum (called by Arab-Geographers, as now minus of Dâghum-Ash, which according to Hamûd Allah Qâwânî lay 12 parasangs below Tâhîrya, was regarded as the southern frontier-town of Khwâristân. The modern frontier above the town of Pînîk was only determined after the Russian campaign of 1873; near this spot the mountains slope down close to the town, so that the river-bed is narrowed down to a third of its ordinary width; this 'gate' is about 1,100 feet wide, and is called Bahûn. Shîr (the Lion; Mouth, thus already in Hamûd Allah Qâwânî and Dâshül, Alâtâqeha, referring to a legend about a jump of Dâshül, the horse ridden by the Calif, Alî); On the right bank the cultivated land only began 9 parasangs below these rapids near the town of Ghârâbakhsh or (Ghirâbakhsh) (leaving out of account the old town Farâb or Fârâb situated opposite Cârdjûl). The famous town of Dâshül and all his successors. Between Pandj and Wâkhân were situated the mountain district Khuttal or Khuttalân and the plain of Wâkhân (the modern Karghan-Tube). The Wâkhân flowed through the districts Fâmir (written Fâmir and Bâmîr; the name apparently included the Alai valley), Karâš (called Kâr-i-Tîgin at the time of Timur; modern name Karategin), Kânkût (written Kumarâk; or Kumârâk, the Kowâqeh or Kowâqeh of the Ancients). Between the Wâkhân and the Kânî-Nâhû were situated Wâghîrât (from Wâghd-jû) the modern Fâlâbâd and its district and Kânshû (now called Kâlbâlîyân). The mountain-country containing the head-waters of the Kânî-Nâhû and the Surkhan was inhabited by the people of the Kânî-Nâhû (the people of the Kânî-Nâhû), whose alphabet is of the Ancients, the Kowâqeh or Kowâqeh. The name of the party of the Kowâqeh is the same as that of the Kowâqeh or Kowâqeh of the Ancients. The passages from Balâhâr quoted in Bartold, Tâhstein o yezdân mowqoteh mâkhârî (texta, p. 9). In the valley of the upper Kânî-Nâhû (the district of the modern town Dâghumbe and Hisâr) were situated (from east to west) Shûmâna and Kâsân of Aqha-bân; the valley of the Surkhan formed the country of Kâmîyân (from Kâtân to Aqha-bân), the country of Gaftân referred to in the history of the Arab conquest is probably identical with the district of the modern town Shârâbâd. On the left bank between Bâdakhsân and Balûkh lay Tâkhristân in the narrower sense (also written Tâkhristân; in its wider sense this name (derived from the people Tâkh-ris, who appear first in the II. century B.C.) comprises all the mountain districts on the right and left banks of the upper Amû-Daryâ, which are dependent on Balûkh. In these districts only the water of the mountain streams which flow into the Amû-Daryâ was used for purposes of irrigation; the canals derived from the Amû-Daryâ itself only began near Zârmâ (on the left bank) and the modern Kâl (to-day the irrigation-channels start further up-stream near Kâl). From Amû (the modern Cârdjûl) onwards a strip of cultivated land followed the left bank without interruption, although its breadth was subject to many changes; to-day the greater part of the land between Cârdjûl and the frontier of Khwâna is occupied by sand, and from Hamûd Allah Qâwânî it appears that as early as the VIII. (xiv.) century the strip of cultivated ground was no longer continuous. Khâshchân, the country irrigated by the lower Amû-Daryâ, began in the iv. (x.) century near Tâhîrya, 5 days journey below Amû; from the v. (x.) century up to most recent times the town of Dâghum (called by Arab-Geographers, as now minus of Dâghum-Ash, which according to Hamûd Allah Qâwânî lay 12 parasangs below Tâhîrya, was regarded as the southern frontier-town of Khwâristân. The modern frontier above the town of Pînîk was only determined after the Russian campaign of 1873; near this spot the mountains slope down close to the town, so that the river-bed is narrowed down to a third of its ordinary width; this 'gates' is about 1,100 feet wide, and is called Bahûn.
this branch is said to have reached the Çinik and then to have flown on some distance further; it seems clear that the group of lakes called Kha-
hidjân must not, as has been maintained, be sought at the Altbirg, but at the Saiî-Kamâl. None of the later geographers seems to have known
the delta from personal observation; Al-Jâhiþ and Al-Râzi say that the place the fâlibin-village, called Sahzû, is at the spot where the river enters lake Arnî. At the time of Al-Mâkândâtâ, who wrote in the year
757 = 955-956, or his authority (for there is no doubt that he himself never visited Khâ-
hirâm) the left arm of the river west of Gurgânj seems already to have been dry; and the building of a dyke for the protection of the town of Gurgânj is given as an explanation for the drying-up of this river-bed. The water is then said to have turned 'eastwards', and to have flowed 'in one direction only'. (Muk., p. 288, n. 107.) No details are given as to the direction in which the main
stream, after being dammed off at Gurgânj, flowed to lake Arnî, nor are we told whether the Kuran joined it or reached the lake independently.
Al-Mâkândâtâ (380) knows the Ubrûf as a dried-up river-bed, which even at his time was regarded as the old bed of the Amû-Darya; the drying-up of this river-bed and the dessication of the region near the Balakh mountains were con-
nected with the rising prosperity of Khâhirâm, although the river could have reached the Saiî-Kamâl and the sea only by way of Khâhirâm (traces of a source further south have not so far been identified with any certainty). That the view given by Al-Mâkândâtâ was universally prevalent, is proved by the name 'Old Khâhirâm' as ap-
plied to the Balâkhia district in Ibn al-Mâtîr (ed. Tornb.), iv, 267. It is still impossible to say with certainty, whether the report that a town existed at the Balâkhia, rests on any basis of histori-
cal fact; the suggestion made by Tomschuck (Sergiana, p. 94 and 112) and Marquart (Erkala-
kie, p. 55) to identify Balâkhia with the Chinese Po-Lo and the town Râkka mentioned by Frisz
(V. century A. D.) cannot be accepted without reservation.

In the xii. (xiii.) century after the Mongol in-
vasion, perhaps in consequence of the devastations
of this epoch, the course of the river seems to have been diverted towards the left. We are told that several towns on the left bank, among them already Hâzârasp, were flooded, and that the Mongols at the capture of Gurgânj, which was then the capital, (Sâfar 618 = April 1221) de-
stroyed the dyke and thereby completed their work of devastation. A few years later the town (called Uргenct) by the Mongols and later by the Uzbeks), was rebuilt; but it then lay (like the modern Kunyz-Urgenç) on the 
right bank of the branch which flows past it. During a space of 350 years this branch, which flows towards the Çink moun-
tains and the Saiî-Kamâl, is referred to in all descriptions of travel and historical accounts (true in the history of Timur and including Morettâd (ed. Di-
âne, 431-1446) whom Al-Goce regards as particularly trustworthy, were completely dependent on the written sources of the preceding centuries. In addition to the Arabic geographers of the iv. (x.)
century Hâfirî and al-Râzi say that the desert between Khâhirâm and Khorsûn is so well known that no detailed description of it is needed, is taken word by word from the Lashân-Nâmâ (cp. the text in Burhînî's Tawârîkh in ethnî, mongol. majmi, i. 81), and can therefore not be taken as referring to Hâfirî's own observation. The statements of Hâmid Allah and Hâfiz on the other hand cannot be trusted and are not known to us; and the trustworthiness of the for-
mer is particularly supported by the fact that he mentions a large waterfall on the Ubrûf, for the modern dry bed actually shows traces of falls of considerable height (up to 28 feet). Observe references to such a waterfall are also found in
ancient authors (Buduquq quoted by Strabo and Polybius); but the assumption, that Hâmil Allah's statement may go back to these or similar sources, is made impossible by the fact that he mentions the Turkish name of the fall (Gövidî, lit. noise, rumbling, thunder). In the account of Hâfiz Abru' the statement, that the Saiî-Darya joined the Amû-Darya and that the combined river flowed into the Caspian Sea, deserves special notice; for this there is no other literary authority, but traces of such a junction of the two rivers are preserved both in old river-beds and in local tradition; the statement has certainly nothing to do with the opinion of the Ancients which regarded the Jassat as an independent tributary of the Caspian Sea. Hâfiz Abru' wrote his historical and geo-
graphical works at the court of sultan Shahhiâk, at a time when Khâhirâm belonged to the decora-
tions of this monarch. This thus makes it hardly probable, that his information on the lower course of the Amû-Darya should have been incom-
plete. At the same time it must be admitted that neither Hâmid Allah nor Hâfiz knew the Ubrûf from personal observation. A more important source (not used by de Goeje) are some contempo-
rary accounts of historical events (campaigns etc.,) which took place in the region of the Ubrûf, especially the following two: 1. Zâhir al-Dîn al-Mâshî (ed. Dorn, text p. 436, transl. p. 449) narrates how at the command of Timur the sâyîds of Mâzâdanar were in 704 (1302) brought in a s.h.r to Aghriçâ, (this is in Hâfiz Abru' and later in Abru' that the name of the place where the river enters the Caspian Sea, and Hâmid Allah are in the Caspian Sea, including Morettâd (ed. Di-
âne, 431-1446)) as far as a certain place (obvi-
ously as far as the waterfall?), the author's father, then twelve years old, is said to have accompanied
them on this journey. 2. Khîndemir in the Hâfiz al-Siyar (ed. Toher, iii, 244-246) describes the campaigns of Hûsun Bahkâr (who later became sultan) from Aztrâbâd to the Ubrûf in 864 (1460) and 865 (1461); in the year 864 Hûsin goes
from Astrabâd to A'qhrâz and Adâk. A fortress of this name is also frequently mentioned in the accounts of the campaigns of Sultan Mahmoud Shahbât; it is to be sought on the left bank of the Ushôb, on the chief route between Khvârûm and the cultivated district on the northern slope of the Kârân-Dagh and Kopet-Dagh, perhaps where the well of Kârtîsh now is), after seven days he reaches the Âmû-Därây which he crosses on a boat; in 858 he leaves Astrabâd in the same direction, loses his way, and suffers much owing to the proximity of the channels of the Kârân-Dagh; he reaches Adâk, whence he crosses the Âmû-Därây, his army encamps on the bank of the river A'qhrâz and later occupies the newly founded town of Wûzîr (situated according to Abu'l-Qâhid at the foot of the Ust-Urt, at a distance of 6 parasangs from Urgûnc). Both narratives prove very clearly, that the Ushôb at that time carried water in its lower course, and that it was regarded as a continuation of the Âmû-Därây. There is no reason to assume an alteration of the historical accounts under the influence of pre-conceived geographical opinions (such as might have been gathered from Hâfiz Allâh and Hâfiz, especially not in the case of Khodemût, who in the section on geography is termed a learned geographer). Father Martignoni's A'qhrâz, and his own Allâh-Allâh, use only the geographical authors of the iv. (x.) century, and still makes the Âmû-Därây flow into Lake Aral only.

We do not possess a detailed description of the course of the river for the time from the vii. (xii.) to the x. (xvi.) century. According to Abu'l-Qâhid both the Ushôb and the Ushôb in its lower course, up to the Urgûnc, were not only inhabited, but also under cultivation; the road from Urgûnc to the bend at the Balâkhan is said to have led from and to salt, and we are told that fields and vineyards ran along both banks (though not in an uninterrupted line as the French translation has it); the occupiers are said to have been Druids or Romans (such as now inhabit the district on the Gurgân). Considering that at the time of Abu'l-Qâhid the banks of the Ushôb had long been desolate, it is probable that his contemporaries had an exaggerated idea of the splendour of this past prosperity; in Hâfiz Abu'n's account the course of the Âmû-Därây from Khvârûm to the Caspian Sea goes for the greater part through desert country. From the present state of exploration of the best of the Ushôb and the surrounding district it appears that only the water of the Şût-Kamîsh and the upper Ushôb were used for the purpose of irrigation; further down stream the water probably contained salt, owing to the chemical constituents of the soil, as is now the case in the Atrek. The fact that the favourite spot of the Atrek, at about 12 miles from the northern shore of the Caspian Sea, in the district which, according to the accounts of the Ancients, was the home of the Mâkîs (Am âl), and Amâl is (the regular Mod. Persian form of the (hypothetical) old Persian Amârda), in the period of the Sassanids Amâl together with Gâlân (the modern Gîlâm) formed a great Persian ecclesiastical see, cf. Ziehrer, d. Deutsch. Morgenl. Gesellsc. 1879, p. 407. The town is also mentioned several times in the Shah-Nâmê. In the Muslim period Amâl became an important seat of commerce, and under the last Abbâsids took the place of Sîriyû (the modern Sari) as capital of Tabarestân. Ibn Hâwâjal describes the right branch, the Kurdar of the Arabic geographers (called by Jenkinson Aradakh, prob. for the Turkish Arâtîk), although the left branch flowing past Urgûnc and Wûzîr was still regarded as the Oras proper (called by Jenkinson Oğûs). We are told that the river at that time no longer reached the Caspian Sea.

Soon afterwards the water definitely diverted into the right branch, and in spite of a few isolated attempts (during floods) at breaking through in the opposite direction (such as took place as long as 1879), the great quantity of the river's water has since flown in that direction. Abu'l-Qâhid (born in A.D. 1603 according to the cyclic reckoning; the year of the Hijrî is erroneously given as 1014 instead of 1013) states that the event which robbed Urgûnc, then the capital, of its water-supply and resulted in the gradual desiccation of the whole district, took place 30 years before his birth; and it is already referred to by the Osmanli Seifî, who wrote in 1890 (1582). In the xi. (xvii.) century Khvârûm takes the place of Urgûnc as the capital of the country; later on the towns of Urgûnc and Wûzîr are founded in the same district, obviously in place of the deserted towns on the dried-up river bed; the island in the delta Arat (which has given its name to the river) in its historical development assumes an importance which had never belonged to it before. It was not until the last century that some canals were again diverted to the left, and that the town of Kûnûs-Urgûnc (prop. Khûnûs-Urgûnc, old Urgûnc) to distinguish it from Urgûnc near Khvârûm), was rebuilt; except for a few years these canals have not longer been of any use since 1879. The question of constructing an artificial connection between the course of the river and the Şût-Kamîsh and the Caspian Sea, has been under discussion, but as the enterprise would be of no advantage in any respect, it has been given up since.


(W. Barthold).
Amul in the year 367 (973) as a very populous city, larger even than Kazwín. The town was also a centre of active industrial life (carpet-weaving) and of scholarship; it is said to have possessed 70 madrasas (academies) in the city. The famous historian al-Tarabí (d. 921) was born here in 909 (1501). The prosperity of the town was seriously impaired through Timur's devastations in the end of the 14th century. To-day Amul is the capital of a large district of the province Mazandarán (corresponding more or less to the old Tabaristán). The rapid stream of the Herbars-Firúd which leaves the mountain-glen of the Alborz just before reaching Amul, flows in several branches through the town, which for the greater part is built on its left bank. The old town was situated to the west of the modern Amul; it is said to have been destroyed in an inundation, and extensive ruins (especially of an old fort) still indicate its site. The number of inhabitants, estimated by Frasé at from 35,000—40,000 in 1822, is stated by Melgund at 10,000 in 1860, and more recent estimates give sometimes 8000, sometimes 20,000. These fluctuations find their explanation in the large diminution of the populations during the summer, when a considerable number of the inhabitants go to the mountains with their herds. Amul lies in the centre of an open, well cultivated district, still characterized, as already in the Middle Ages, by extensive rice-fields and rich orchards (famous plums). The small town of Herbars, the Ain al-amn of the medieval Arabic geographers (Yàkût, i, 409; Alisír) situated where the Herbars-Ríd enters the Caspian Sea, serves as harbour of Amul.


AMULET. [See AMUL.]

'AMÚR (Ichibél), a mountain massif of Southern Algeria, situated between the Ksar mountains in the S. W. and the mountains of the Awdal Nair in the N. E. [See ALGERIA, ATLAS]. It is an elevation stretching from N. E. to S. W., at a length of about 63 and a breadth of about 37 miles, and covers an area of about 3700 square miles. Its height is only from 650 to 975 feet above the plateaux from which it rises in gentle slopes, towards the Sahara, however, it slopes down fairly abruptly. The structure of the massif is rather irregular, though several ridges and a few dominant peaks can be distinguished; in the south the Guenn 'Arif (5005 feet); the Djebel Sult 'Oko (5545 feet); the Gibril (5545) the Ichibél Mabég (4600); the Ichibél Sult Ri' Zeit (4895); in the south, the Ichibél Sult Shamsa (5014); the Ichibél Mimbér, the Ichibél-Umra Khamiwi, the Ichibél Redaët. A characteristic feature of the eastern part of the Ichibél is the 'Amar, a very slimy plateaux of sandstone cliffs, which are the 'agdas, vast plateaux of sandstone cliffs, which are the 'agdas; these are covered with vegetation and surrounded by ravines with steep walls of a height from 100 to 500 feet. This 'agdas in the 'Amar extends between the two branches of the Ichibél-Mid, the Ichibél al-Grú, and the Ichibél Malû.

Owing to its high situation the Ichibél 'Amar receives abundant rain and, in winter, even snow; it is an important hydrographic centre from which
water-courses descend in all directions, forming rushing torrents with deep-cut valleys which, after leaving the massif, lose themselves in the sands of the Sahara or in the closed basins of the high plateaus. Such are, in the S. E. the Oued Melich, the valley of which, narrowed by the gorge of the Kinnet el-Melich is one of the ways of access to the Sahara; in the South the Oued M'tern which, after flowing through the South of Algeria under the names of Oued Djerdi and Oued Surt, loses itself in the Sahar Malghir; in the North the various streams forming the Oued Sekhaj, which flows into the basin of Tguzin whereby the Clatif wells, in the Northwest the Oued Sidi el-Nacer flowing towards the Sahar el-Sharqui.

The high situation, the comparatively freshness of the climate and the abundance of water have favored the development of agriculture and of vegetation in general. Fields of barley and wheat are deep down in the valleys, in the depressions extending between the mountain-chains, yield in normal years sufficient grain for the needs of the population; there are also meadows and orchards full of fruit-trees. In these regions are situated the villages which are inhabited by the sedentary farmers of the districts populated by the nomads. The following are the most important of these villages, the largest of which contain hardly a hundred homes each:

In the South, Sidi Bu Zid, Aof, the administrative center of the district, and Tadamna; in the South al-Righa, Tawila, el-Hamwida, and al-Aman. The mountain-slopes and the heights of the 'gadus' are covered with trees (terebenthis, thorns, el-débes, junipers, and saks with corky scars), which grow so thick as to give the country the appearance of a real forest. Altogether the Oued el-Amur is a very different country from the regions adjoining it in the South and North. It is a real Tell of the Sahara... it always impressed the natives as a fairy-country which their imagination was pleased to paint in enchanting colors.

The Djebel 'Amur having been formed by drawing推崇 in the scathed rocks, and by the tombs found everywhere in the massif, has been inhabited since a very ancient period; at the time of the first Muslim invasion it was occupied by the Waglimten, a group of Berber tribes belonging to the Tagila. Towards the x. century of our era the Rashid, a sub-tribe of the Berber Watan, settled in the mountains, and gave them their name (Djebel Rashid); they were driven forth however by the invasion of the Bent Hill. An Arab tribe belonging to the Abbedj group, the 'Amir who later on were joined by the 'Orwa, settled towards the end of the x. century on the eastern slopes and the surrounding plateaus; thence they advanced gradually to the Rashid on the North and South, until in the xvi. century they became master of the whole district as far as the Ksar mountains. The name Djebel 'Amur was then substituted for that of Djebel Rashid.

Owing to the protection afforded by their mountains the 'Amur practically preserved their independence until the French conquest. The Turks were unable to subjugate them, and the boys of Oua never succeeded in gaining possession of Tawila, the principal Ksar of the country. They therefore had to content themselves with a nominal sovereignty, and the Djebel 'Amur was in point of fact a kind of hereditary fief held by the family of the Banu Yahya. In 1830 Djeudh el-Yahya, the head of this family, succeeded in putting an end to the intestine wars, which had devastated the country, and established his own authority over the whole massif. The 'Amur tribesmen at that time divided into seven sects: Awlad Mina, to which the Banu Yahya belonged; Awlad Bani 'Amur; Awlad Rahman; Amaas; Awlad Ya'kibi; Makna; Hadjafal; they were capable of putting in the field 500 horses and 5000 men. To them must be added the Kemanata, a Berber tribe, of whom the chiefs only spoke Arabic.

The 'Amur preserved their independence until the year 1845, when they submitted to General Merey-Mongé; after 20 years of tranquillity, however, they rose at the instigation of the Awlad el-Shalgh and took part in the insurrection of 1864-1865. Even before the French conquest a fraction had separated from the rest and penetrated as far as the district of Figgaï; they were called 'Amur Saharans to distinguish them from the Djebelja, the inhabitants of the massif. In the treaty of Lalla Maghnia concluded in 1845, the 'Amur Saharans were recognised as subjects of Morocco.

Bibliography: Daumas, Le Sahara algérien (Paris, 1845); Derréguy, Le sud de la province d'Ouan (Bulington de la société de Géographie du Nord, January 183), p. 181; Duhamel Rivière, Le Djebel 'Amur (Algiers, 1903); See also the bibliography to Algeria and Atlas.

(G. YWKE)

AMURATH [see Murad.]

'AMWAS or 'AMWAWS, the ancient Emara mentioned several times in the time of the Maccabees and in Josephus, situated in the plain of Iudæa, right at the foot of the mountains, on the road from Jerusalem to Antioch, was a city of 15,000 souls since the Ill. century A.D. The town was taken by 'Amr b. al-As in 717; formerly the chief place of a tophary, it remained a provincial capital under the Arab dominion, until the seat of administration was transferred to al-Raml [q.v.]. The modern Amwas is a miserable village with few old remains. The Caesarean Emara mentioned by the Crusaders may perhaps be identified, as Robinson has done, with the ruin of the castle of Latrun at a distance of little over a mile. 'Amwás is especially known for the fact that it was a chief centre of the plague of the year 156 (perhaps already 17) A.H. (653-659), which for this reason was called the 'Amwar (or plague of 'Amwás and al-Quṣayra: Talut, ad. de Goeje, l. 2516, 1). Its victims are said to have been 25,000, among whom were 'Abū 'Ukga, Mu'āwiyah b. Djahl, and Yaqub b. Abi Sufyan.


(FAHUL)

ANA, town in the Quatar (Mesopotamia) near the front of Tyre, situated at N. Lat., 34° 27' and E. Long. (Greenwich), 32° 18'. It is a very old town known already to the cuneiform.

AMUR — 'ANA.
ANADOLI HİSAR, a castle erected by Bayezid I in 1398 (1396) on the Asiatic coast at the narrowest part of the Bosphorus. Its original name was Güzide Hisar; it has now fallen into neglect. On the opposite coast, Mehmed the Conqueror built in 1565 (1552) the castle of Rumel Hisar, in order to bring Constantinople completely into his power.

ANAHID (Anāhīd), Persian name of the planet Venus (Arab. Zohūr).

ANAK (anāk), plural of mā'an, cattle. Also the name of a star.

ANAMBUR, the ancient Anamibur, a promontory and harbour in Asía Minor; now only a landing place (Scala) and chief town of a ham.

ANAPHA, Harbour on the Black Sea, in the district of Kuban (Russian Caucasus), with an old fortress restored by the Turks in 1783; belongs to Russia since 1828.

ANAS (Abu Hanifa), one of the most prolific of the exponents of the Sunna. After the death of the Prophet he gave him the title of Imam, and the right to interpret the laws of Islam. He was the author of many works on the law and theology, and his influence on the development of Islamic law was enormous.

ANASIYA (n.): derived from anas, i.e., rain; egoman.

ANAPA, Harbour on the Black Sea, in the district of Kuban (Russian Caucasus), with an old fortress restored by the Turks in 1783; belongs to Russia since 1828.

ANAS (Abu Hanifa), one of the most prolific of the exponents of the Sunna. After the death of the Prophet he gave him the title of Imam, and the right to interpret the laws of Islam. He was the author of many works on the law and theology, and his influence on the development of Islamic law was enormous.

ANASIYA (n.): derived from anas, i.e., rain; egoman.

ANAPA, Harbour on the Black Sea, in the district of Kuban (Russian Caucasus), with an old fortress restored by the Turks in 1783; belongs to Russia since 1828.

ANAS (Abu Hanifa), one of the most prolific of the exponents of the Sunna. After the death of the Prophet he gave him the title of Imam, and the right to interpret the laws of Islam. He was the author of many works on the law and theology, and his influence on the development of Islamic law was enormous.

ANASIYA (n.): derived from anas, i.e., rain; egoman.

ANAPA, Harbour on the Black Sea, in the district of Kuban (Russian Caucasus), with an old fortress restored by the Turks in 1783; belongs to Russia since 1828.

ANAS (Abu Hanifa), one of the most prolific of the exponents of the Sunna. After the death of the Prophet he gave him the title of Imam, and the right to interpret the laws of Islam. He was the author of many works on the law and theology, and his influence on the development of Islamic law was enormous.

ANASIYA (n.): derived from anas, i.e., rain; egoman.

ANAPA, Harbour on the Black Sea, in the district of Kuban (Russian Caucasus), with an old fortress restored by the Turks in 1783; belongs to Russia since 1828.
ANAZA (A.), staff or spear (see Lišūn vii. 257). In the Muslim ritual the 'anaza first appears in
the year 2 (623). When Muhammad for the first
time celebrated the festival of Breaking the Fast, Bilāl carried a spear before him on his way
to the ummār; during the service this spear was
planted in the ground and served as entara [q.v.].
Precisely the same thing was done on the occa-
sion of the other festival (10th Dhu 'l-Hijjah).

— The custom of carrying a spear or staff was ob-
served and expanded by Muhammad's successors.
It has become the rule for the preacher to hold
in his hand or to lean upon a staff, a sword or
a bow, when he ascends the pulpit at the Friday
sermon, and the sacred wooden wands of the
waqf

used. It is obvious that all these things are
symbols expressing the same ideas as the 'anaza.
According to Becker's explanation staff and pul-

dit are the two attributes of the judge or imām among the ancient Arabs.

Legend relates that the prophet received the
'sanaz or even three of them' as a present from al-
Hārith ibn al-Kalb, to whom it had been given by the
Nogaz.  

Bibliography: Bukhārī (ed. Kreelb) l. 135
et sq.; 241 et sq.; Ibr. San'a', iii. 167 et sq.;
Sahih (transl. by Wüstef.), p. 127 et sq.;
Lane, Manum and Customs, chapter Religion
and Law; C. H. Becker, Die Kanun im
Arabischen Recht (Berlin, 1886), pp. 53 et sq.;
A. J. Wenshick, Mohammed und de
Joden en Medeian, p. 141 et sq.; Th. W. Juy-
boldt, Hands. des islam. Gesetzes, p. 84,
87 et sq.  

(A. J. Wenshick.)

ANAZA, an Arab tribe; it is said that their
original name was 'Amir, but that they were called
'Anaza, because the ancestor of the tribe killed a
saint named 'Amir. The name is certainly not connected with 'onaz, the word for a goat.' 'Anaza also

designates a mimal, apparently a kind of vessel.
Nisāb al-'Anaza, the man of 'Anaza is sometimes confusing
with that derived from 'Am. Other tribes of the same
name are 'Anas b. 'Amr b. Aṣaifa (belonging to the
Khāz'ī group) and 'Anas b. 'Amr b. Aṣwaf
(belonging to the Qasimī).

The genealogy of the tribe in question is:
'Anas b. Asad b. Khabla; the Qadla and 'Anaza
are mentioned as brother-tribes, while the following
were counted as sub-tribes of the Yazdī (including
the Aslam), the Yaqūdum, and the Hālabī (including
the Siyāk). The modern sects which partly are
divided into further sub-divisions of which 'Aṣwaf of
their own are as follows: 'Abd al-Karim, Sa'īd,
Haddīthī (these two are said formerly to have formed
the tribe of Bīgla), Hāsama, Rawla (the most numerous
and most powerful tribe); Prince Muhammad, a
son of the Khedive 'Abbās I, was sent to them in
order to bring about in union in accomplishments;
Wulad 'Alī, Sirāh, Arfaddh, Tawf. The whole tribe is estimated by A. Blunt to possess
30,000 tents or 120,000 members. They do not
however form a political unit, and instances of wars between 'Anaza tribes are not lacking; the
Heseine e.g. formerly one of the leading tribes,
were reduced to a very inferior position by an
unsuccessful war against the allied Sāhā and Rawla.
A number of smaller tribes are allies or tributaries
of the 'Anaza; and it is a general rule that all
Bedawī and farmers of the Syrian and Mesopotamian
plains live within the tribal influence of the
'Anaza or Shammar, the two strongest tribes of that region, pay tribute to one of these,
and sometimes to both.

At an older period places are seldom referred
to as belonging to the 'Anaza, so that it is impossible
to locate their habitations at that time with any certainty. There were 'Anaza near Medina,
in Yamāma, and even in Yemen. At the present
time the district covered by their wanderings
includes the whole Syrian plain, and reaches to the
North as far as the latitude of Aleppo (they
are also found in the Hālā), to the South as far
as the Shammar hills, and eastwards to the Euphrates
and even beyond that river. At the beginning of
the winter these nomad tribes at times pass through
the hills where they still find fresh pasture for their
camels; and from December onwards no 'Anaza
are found in the whole district north of the chain
of hills which begins to the north-east of Damascus
and reaches as far as the Euphrates. Towards
March, when the she-camels have dropped their
young, the 'Anaza begin to return north, so as to
reach their summer quarters again by the middle
of April. They do not take their sheep with them
to the south, but leave them in the care of the
subject tribes. The Euphrates is, on the whole,
the boundary between the 'Anaza and the Shammar
of Mesopotamia; the former however frequently
cross the river by numerous fords in order to
make raids in Mesopotamia, so that there is a
permanent state of war between these and the
Shammar who are barely half their numbers. The
'Anaza are always readily assisted by the Yazdīs;
the raids from one side of the river to the other
usually begin with the arrival of summer.' 'Anaza
are found even in the district of Nībih and Mosaīf;
and east of the Khābīr there is a fairly considerable
part of the tribe, a sub-tribe of the Haddīthī,
who emigrated to that district in consequence of
dissensions with their fellow-tribemen and joined
the Shammar.

Of the history of the 'Anaza in the older
period little is known. Individual members of the
tribe occasionally take part, but like the whole
tribe and its various parts, they are of no con-
derable historical importance. In pagan times
they had an idol Sai'īr, and like the other Kaffī
their tribes they assigned to Mulūrīk a son whom
they called Bahlī. In the famous war caused by
the murder of Kalath they are said to have joined
the Bakr and shared their troubles and perilous
existence. In the early times of Islam a certain
al-Kadūl b. al-Hārij is said to have been the
most influential person among the Bakr's tribes.
Al-Fakīr b. Dāsim b. Hanzāfī was a rich and noble
member of Bakr, who, having been captured by
forces of the 'Anaza. But their importance does not
begin until the second half of the xvii century;
about twenty years after the Shammar, coming
from the Nejd, had made themselves masters of
the Syrian desert, the 'Anaza also advanced from
the Neajib; the first tribes to move seem to have been
the Fedean and Huzzam, who with the assis-
tance of some of the Sedawi's driven from their
seats by the Shammar, forced the Shammar to
cross the Euphrates; they were followed, as it
seems, by the Hadhdhâh, Sith and Wâlud 'Alî,
next came the Ruksha towards the end of the xvii
century, and at the second half of the xix.
century the Taraf and Eridhdât. As the Turkish
governors were powerless to interfere in these
dangerous movements, the 'Anaza became undisputed
masters of the Syrian desert as far as the
Euphrates, where they stopped all traffic and commerce.
Down to the second half of the xix century the
district on the Euphrates was in their undisputed
possession, and therefore a dreaded and almost
impassable country; in the sixth decade of the
xix century they made a raid on Aleppo and
looted the town. Early in the thirties 'All Pasha,
the governor of Bagdad who was then fighting
the Jâbrûs (Shammar) called upon the 'Anaza
for assistance against the Shammar; they came in
such numbers that the governor was obliged to
hasten his departure. But the Shammar soon began to be
afraid of his friends and allies; he vainly attempted
to persuade them to return, on the plea that
they were no longer wanted: they demanded a
reward for having come to his help from such a
distance and settled on the pasture-lands near
Bagdad. 'All Pasha now invited the Shammar
against them, but when war broke out the 'Anaza
were victors, and ravaged the Shammar
country; they also gained a decisive victory over the
government troops and besieged Bagdad which
was full of refugees, but retired before the savage
Zabîd whom 'All Pasha had summoned against
them. The troubled condition of the Syrian desert
and the Euphrates district, for which the 'Anaza
were responsible, began to improve slowly after
1862 in consequence of the vigorously conducted
campaigns of 'Unur Pasha, the governor of Aleppo,
and later of Midjâb Pasha who at that time was
governor of Bagdad. There is much ill feeling
between the 'Anaza and the Druzes of the Haw
rin, not only because they have put a check on their
predatory raids, but because the protection with
which the former have been provided has enabled the
latter to venture on raids against the much more
powerful 'Anaza. It is for this reason that during
the great rising of the Hawrin Druzes (1896),
the 'Anaza remained loyal to the Turkish govern-
ment and took part in the suppression of the
insurrection. — They seem to be very negligent
in observing the Mohammedan religious law (e. g.
prayer). When the Wahâshât movement spread to
Syria they were obliged to receive the pious
Wahâshât imams and to submit at least outwardly
to the strict observances of Wahâshât; but after
the fall of the Wahâshât power in Syria they
were quick to throw off of this irksome yoke
of strict piety.

**Bibliography:** Borchardt, *Bemerkungen über die Beduinen des Wâshât* (1884); A. Blunt, *Bedouin tribes of the Euphrates* (1878); E. Sachau, *Studien in syrischen Manuskripten* (1883); M. v. Oppenheim, *Vom Mittelmeer zum persischen Golf* (Reichert).  

**ANBAR (A.), AMBERGRIS (ambre gris, amber grise) to distinguish it from amber (ambre propre = amber), a substance of sweet musk-like smell, easily fusible and burning with a bright flame; highly valued in the East as a perfume and as a medicine. It is found floating on the water in tropical seas, (spec. gravity 0.78–0.95), or on the shore, sometimes in large lumps. Ambergris probably is a morbid secretion of the gall-bladder of the sperm-whale in whose intestines it is found. Kawrini mentions it together with sulphur, asbestos, mineral tar and mastic, and states in addition to various marvellous theories of its origin that it is secreted by an animal and found in the body of sea-fishes. There is, he says, no difference of opinion as to its originating in the sea; the 'sea of Zanj' especially (i.e. the part of the Indian Ocean stretching along the east coast of Africa) washes its shores at certain times in big
lumps, mostly of the size of a head, the largest
lumps weighing 1000 wiehter. — He states further, that it strengthens the brain, the senses and the heart in a wonderful way; it increases the mental substance, and is, of the greatest use to older men owing to its subtle warming effect. —

The fullest account of the medicinal effects of
ambergris are found in the al-Qârim; the most
detailed account of its origin of the various
commercial varieties and their provenience in the
Encyclopaedia of Nawawi who follows Ahmed ib.
Yûhâmi and Muhammad ib. Ahmed al-Tantist
respectively. There is an interesting reference to
varieties called 'bab-ambergris' and 'beak-ambergris';
the former also called 'swallowed ambergris' (ad-
ma'am); it is said to be gotten from the beak of a
large fish called hât or unber who swallows
the ambergris floating on the sea and dies in conse-
quence; the body is cast ashore and bursting
open gives forth the ambergris which it contains.
The 'beak-ambergris' (al-mamâr) contains the
dews and beak of a bird which alights on the
lumps and being unable to get away perishes
on them. This fact is obviously founded on the
fact (pointed out by Dr. Swedes) that ambergris
frequently contains the hard mandibles (beaks)
of a cuttlefish which serves as food to the sperm-
whale.

**Bibliography:** Yûhâmi, *Nihâl, Kind, Arab. ed. de Goeje*, vil. 366 et seq.; Mas'udî, *Marâjî* (Paris), t. 333 et seq. 360: Idem, transl. by Joubert, t. 64; another adds that among the
(Notice of Extracts, xvii), 469 et seq); Kastâni
(ed. Wustenf.), l. 245: Damiri, *Qawâ'id al-
'Usâmil* (Bâlût, 1284), liv. 186; — the hât
ep. Kawrini, l. 131: Damiri, l. 141.

(J. Reuka.)

**ANBAR (Arab 'l-ANBAR), an Arab tribe whose
name is derived from ambergris or the sperm-whale
[cp. the preceding article]. The grammarians men-
tion Hal'ambar as an abbreviation of the name,
but this form occurs only very rarely in literature.
Khadjam is also given as the name of their
ancestor.

The genealogy is as follows: Anbar b. Amr b. Tamim; the Hadjam, Dârid and others were brother-
tribes, the Djundit, Kha, Mâlik and Bahshû
septs of the 'Anbar. The 'Urdjî and Haridjî
belonged to the Djundit. A malicious genealogical
story about the many marriages of their ancestors
'Umar Khâridjî is found in *Alzâhî* 1, 99; 2, 75; *A'umîl* (ed. Wright) l. 265. Their origins were in the Yamam. Of moun-
tains belonging to them; there are mentioned:
al-Mughâissîl, Tamûlîs; of wâli's and wells:
al-A'zala, al-Faky (occupied after its inhabitants had perished with Massilimm), Faidji, al-Khaff, al-Kharimik, al-Lulaiyin, Mawiya (in the valley of Faidji), Mawjishan, Munadij, al-Targhauja, Tibrak, Usaha; of localities: Djou Soudia, al-Fak" (inhabited by the Dakhla and 'Anbari), Hasayal, tananani (palms-plantations), Lughat (inhabited by the Malaghji and 'Anbari), Makama, al-Kasiga (palms-plantations), al-Rajmout, Shattu Firtas (palms-plantations and fields). History. When Muhammed was called to give the Tamim in consequence of the refusal of one of their tribes to pay the tax on them, he sent the Umayya against the 'Anbari. The latter were beaten and had to leave a considerable number of captives in the hands of the Muslims. The induced the whole group of Tamim tribes to tender their submission through their skaffas. In the inscription of the year 11 (632) the 'Anbari seem to have been among the loyal Tamim, and later they took part in the expedition of 'Aqrima.

(RECKENDORF.)

'ANBAR, a town on the left bank of the Euphrates, in the north-east of 'Irak (Babylonia), situated under 43° 46' E. long. (Greenwich) and 33° 23' N. lat. According to the Arabic geographers the distance between 'Anbar and Bagdad on the main route was 12 (Yekht: 10) parasangs or 65 miles, reckoning the parasang at 5.5 miles (1.34c., Strack, Babylonien nach den arab. Geographen, Leipzig 1900, I. 8). The town is said to have been built by the Sassanid king Shapur II (Arab. Sibur) who reigned from A.D. 309-379; this statement however in all probability does not refer to an actual new foundation, but to the rebuilding and fortification of an older settlement already existing on the spot, especially as the survey of the ruins still extant on the site which was undertaken by Ward and Hilprecht, has furnished definite grounds for assuming the existence of a pre-Sassanian town. Anbar soon became one of the principal towns of the Sassanid empire, and already in the time of Anilkus it was regarded as the most important town of Babylonia after Ktesiphon. As a strong military station intended to protect the capital in case of attack from the side of the Eastern Roman Empire, it was of pre-eminent strategic importance, and thus played a considerable part in the emperor Julian's well-known campaign against Persia. The importance of the geographical position of Anbar was chiefly due to the fact that the first large navigable canal of Babylonia which served as a communication with the Tigris, branched off from the Euphrates at a short distance below the town. This canal called Nahr 'Isa in the Arabic sources (cp. Strack, loc. cit., p. 25 and sqq.; G. le Strange, Enquête dans l'Anatole et la Syrie, published by the Oxford University Press, 1900, p. 74 et sqq.) undoubtedly belongs to the pre-Islamic period, and seems to have been cut by one of the Sassanid kings, mostprobably Shapuri II. Being situated in the midst of the most fruitful province of the Persian empire and connected with the capital Ktesiphon by a short and convenient waterway, the strongly fortified town was chosen by the latter Persian kings for their arsenals and magazines. It is to this circumstance that the town owes its name; for the word 'Anbar, which the Arabs regarded as a plural, is derived from the Taimani (Oid. Irh, hypot. kum-dara, Mod. Pers. anbar, arm. ambar) and signifies storehouse or treasury; cp. N. Oldenbourg, Grammatik der neusprachlichen Sprachen (Leipzig, 1888), p. 415; S. Finke, Die aramäischen Fremdwörter im Arabischen (Leiden, 1886), p. 135; H. Leuschmann, Ägyptische Grammatik (Leipzig, 1897), i. 278; A. Scheffer in the Zentralbl. der Deutsch. Morgenl. Gesellschaft, 1894, p. 598. The name of the town Férido-Shapuri (Arab. Foojra-Shapuri) is said to have been given as a second, the Sassanid king, the Persians seem always to have used the name Férido-Shapuri, by which it was also known to the Romans (Ammianus Marcelli, 21, 16, 1; Strabon: Zoisius: Strategia); it is also used by the Syriacs who had a Nestorian bishop residing in the town (cp. Guldin in the Zeitschr. der Deutsch. Morgenl. Gesellschaft, xiii. 413). The Byzantines know only the form 'Abasara ('Abasa, 'Abassara) which they had heard from the Arabs. The latter retained the name Fairis (Firis)-Sibur only as the designation of a district ( oppressed) in the province (asas) al-Diyali of which Anbar was the chief town; cp. Strack, loc. cit., p. 16, 19.

Anbar remained a flourishing town during the early centuries of Islam. It was taken as early as the year 12 (634) under the caliphate of Abul Bakr, by Khalid who defeated the allied Persians and Byzantines in a sharp conflict near the town. For a short time it even was the seat of the caliphate: the first ruler of the 'Abbasid dynasty, Abu'l-Abbas al-Saffah (132-136 = 750-754) made Anbar his residence and was buried there in the palace which he had built; and his successor, Abul Djasar al-Mansur, resided in the town until the foundation of Bagdad in the year 145 (758). After this the importance of Anbar gradually diminished; its capture and devastation by Abu Tahir, the leader of the Karmaites in 315 (927) accelerated the process of decay. In the time of al-Ma'addad (375 = 985) the number of inhabitants was already small. The palace of the caliph was still extant in the days of al-Issakhir (340 = 951), though in a partly ruined condition; it is mentioned once more in Bagdad al-Din's account of the Mongol advance against Bagdad in the year 656 (1258).

To-day the site of Anbar is quite waste; the situation of the town is indicated by the ruins of Tell 'Akbar ('Akara) and Anbari (Chesnay: Omn. Harr., in which latter form Ritter already recognised the old name of the town. The Nahr Sebjaywiy which leaves the Euphrates to the west of these ruins cannot (at any rate in the earlier part of its course) be identical with the above-mentioned Nahr 'Isa (diffcrently H. and R. Kiepert; cp. the map in M. v. Oppenheim's Von Mittelasiens zum Fert. Golf, Berlin 1899). The very extensive mounds of ruins which indicate a town of considerable size, have recently been visited and described by J. B. Bewaher and Ward (together with Hilprecht).

Bibliography: Bibl. Geogr. Arab. (ed. de Goeje), i. 277; ii. 135; iii. 135; Yekht, Mefjum (ed. Wustenfeld), i. 567; iii. 929; Bellahori (ed. de Goeje), p. 246; Rashid al-Din, Hist. des Mongols de la Perse (ed. Quatremere), i. 230; G. Weil, Gesch. d. Chalifen (Stuttgart, 1846 sqq.), i. 55, 209, 244; ii. 609; iii. 476; K. Ritter, Erdkunde, x. 145 et seq., 444 et seq.;
in the power of the Muslims, and finally limited to the modern kingdom of Granada. The christians of Northern Spain did not know it at all, but the old name Hispania or Spain for the Arab South, while calling their own country by specific names like Asturias, Leon, Castile, Aragon etc. This is pointed out in a similar way by al-Idrisi (p. 174). Cp. Dozy, Recherches sur l’histoire et la litterature de l’Espagne (3 ed.), I, 301-303: Abu ’l-Fida, Tazfig al-Andalus, trans. by Keimanel I, 234; Goethe, Die Alhambra, p. 85: Aragon und die Andalusien (4th ed.), 178.

Following the ill-drawn and distorted map of Ptolomy, beyond whom they did not easily venture to go in tracing the exterior boundaries, the Arabs frequently describe Spain as an irregular triangle with the following points: Panta Maragrepi and Tarifa (Djaratt Tariff) on the Straits of Gibraltar, which is called al-Zubayid, the road ‘ar Djasay, in the South, Finisterra in the North West, Cabo de Creus and Port Vendros (Panam Veneris = Haikal al-Zubara) in the (North) East. Similarly, the whole coast from Tarifa to Creus (cp. al-Marraksh, al-Musaffa, p. 4) or at any rate as far as Tarragona and Barcelona is sometimes regarded as the southern frontier, while the chain of the Pyrenees assumed to run almost due south to north and thus drawn on the maps appears as the frontiers on the east. Later on however, ‘Shark al-Andalus (East Spain) is of course also used more correctly to denote the later Kingdoms of Valencia and Murcia. The western frontier on the Atlantic (Bay al-Zalima or al-Zalimah, al-Bah al-muljan = mare tenebrosum, al-Bahr el-sabih = a Sham, Awtayannah, al-Shamah, al-Bahr al-gharbi contracted as al-Sharki, al-Tam, al-Shaim, al-Sawwassit, the Mediterranean) is also frequently reckoned only from Tarifa to Cape St. Vincent or to Cabo da Roca near Lisbon; the northern frontier beginning there is made to turn round the corner of Galicia and to reach the West Pyrenees near Fuenterrabia. The Pyrenees are usually called Diebel al-Bustal, mountain of the pueblos (mountain-passes) or al-Diebel plateaus or al-Bahr al-Whiley, the separating mountains (ibn’a al-Andalus wa l’Ifnyrmat), the mountain ranges of Castile bear the name Diebel al-Sharirat, mountains of the Sierras, and the Sierra Nevada is called Diebel al-Thallu, snow-mountain, or Diebel Shubaytis, snow Solotana.

As regards the descriptions and maps of Arab Spain which have hitherto been published, e.g. in the atlases of Spruner and Munks (2 ed. 1880) and Droysen (1884) cp. also the maps in August Müller’s Der Islam in Mesopotamien und Alemannien, ii. and especially in Stanley Lane-Poole’s The Moors in Spain, 2 ed. (1887), it must unfortunately be said that all without exception show no innovation and full of errors which are handed down almost indefinitely from the unhappy times of Castile, Conde, Sossa, Jaubert, Gayangos, Hammer, Mehren etc.; even the labours of a Dozy seem to have left almost no trace on the geographical exploration of Arab Spain, and that great critic and historian himself was not very critical enough in dealing with the impossible names, the immutable forms in the section on Spain of the Direction de l’Afrique et de l’Espagne par Edrisi (texte arabe avec traduction, des notes et un glossaire, par R. Dozy et M. J. de Googe, Leyde 1886), cp. on this work E. Sauerla, La geographie de Espagne du Edrisi, Madrid (1888–1889), though the responsibility for the mistakes probably rests with the original text of al-Idrisi. Apart from such sporadic corrections of details, and identifications of names and sites as are found scattered about the works of Dozy (cp. especially Observations geographiques sur quelques ancien beasts localites de l’Andalousie in the Recherches, 3rd ed. I, 349–347) and in the writings of Sauerla, Simonet, Egalas, Costera and Basset, very little has hitherto been done for a scientific treatment of the geography of Muslim Spain. It will therefore be necessary to collect from all accessible printed and unprinted sources all the notices referring to this large subject, which occur in Arabic geographers and historians, as well as in biographical dictionaries and anthologies; the material thus brought together will have to be compared, arranged and subjected to critical analysis, and to be used as the basis of an entirely new geographical description and for the preparation of new maps; no help at all can be derived from the utterly incorrect and unscientific identifications of Castile and Conde down to those of Hammer and Mehren; it will be sufficient to compile only the undisputed mass of 833 place-names of the Iberian peninsula, putting down without all critical selection in the most arbitrary forms, pronunciations and mis-readings, which Hammer’s blind encyclopaedia really compiled chiefly from Castile, Conde, Hamer and Gayangos and on which he wanted 47 pages of the Sitzungsberichte der Wiener Akademie (1854). In the field of history the great Dozy found it necessary to throw overboard all the old ballast (Conde etc.), before he could write his monumental Histoire des Musulmans d’Espagne by the help of the Arabic sources, first critically edited and exploited by himself; in the same way it will be necessary for geographical research to turn over an entirely new leaf, before a really critical exploration and description of Arab Spain — al-Andalus — is possible. I have shown in isolated examples the method to be followed (involving of course, where necessary, the comparative study of the Medieval sources, both Latin and Spanish, and even of Ancient classical literature), and I have indicated how from the study of Arabic sources results can be gained even for determining and identifying ancient classical place-names and for fixing the corresponding sites: cp. Oviedo = Altivar = Oviedo = Altivar = El Puy de Cebolla = Oviedo (Fr. Flamen) in Homenaje a Don Francisco Codina (Saragossa, 1904), p. 115–119; Monseigneur et Arlésiens d’Aragon chez les auteurs arabes en O. Archaeologie Portugaise, ii. (1903); Zur spanisch-arabischen Geographie: Die Provinz Calis in R. Haupt’s Katalog 8 (1905); Die geographische Lage von Zafullah-Saracins (1868) and Marcus (1875) in the Revue Hispanique for 1906; cp. also David Lopez, Toponymia arabe de Portugal in the Revue Hispanique for 1902. Owing to the fact that during the ‘reconquista’ especially after the capture of Granada (1492) invaluable treasures of historical and geographical literature, especially dealing with Spain, were sacrificed to blind fanaticism and irrevocably destroyed, the material about Spain which still exists scattered in North Africa and the East, should be brought together from all quarters; the whole material should then be made accessible to a wide circle
of scholars, geographers and historians, by means of critical translations accompanied by detailed commentaries. The whole geographical and historical literature of the Arabs, in so far as it contains any reference to Spain, should be treated in the same way. It is difficult to mention all the short notices written in A. D. 846, and the works of Al-Yaḥṣā, Yaḥṣā etc. (cf. especially the monumental Bibliotheca Geographorum Araborum ed. de Goeje, 1870-1894) down to the late gigantic compilation which the Maghribī Ahmad al-Maṣḥari collected at Damascus in the years 1628-30 out of 100 Arabic sources, and which may be described as an encyclopedia of Muslim Spain, especially as Guyangos' so-called translation of this mine of information, The History of the Mothemonian Dynasties in Spain (2 vols. 1840-1843) is most inaccurate, uncritical and obsolete, and avoids difficulties by ignoring them. All geographical references and names should moreover be collected from the vast Arabic dictionaries of learned men and of mists' especially many of these books treat of a surprisingly large number of Spaniards, thereby proving the flourishing condition of Arabic letters in Spain: the principal work to be used in this way is of course Codera's Bibliotheca Arabica-Hispánica, the ten volumes of which contain biographical works specially dealing with Arab Spain; (it is unfortunate however that false readings and corruptions are particularly frequent in the case of place-names). The history of Muslim Spain can here be only treated in its outlines. It begins with the marvellously rapid Arab conquest of the Peninsula (from 92 = 711 onwards) the story of which has been embroidered by many legends, led at first until 755 by the quickly changing governors of the Umayyad caliphate of Damascus (more than 20) the Arabs boldly advanced as far as the heart of France (732 Tours-Poitiers) there followed the civil war between Northern and Southern Arabs and Berbers, and in the year 756 the foundation of the separate emirate of Kūṭaiba (Cordova) or al-Andalus independently of the 'Abbasids by 'Abd al-Rahmān I, the Umayyad who had escaped from the ruin of his family, The rule which he founded was of peculiar importance, that of splendid underside 'Abd al-Rahmān III (912-961; caliph 929); soon however it began to wane, especially after the death of the gifted regent (al-Ḥārūji) al-Maṣʿūdi (1002) (q.v.) the greatest statesman and general of Arab Spain, who may be called the Bismarck of the 10th century; and in 1031 it disappeared entirely. Out of the ruins of the great caliphate there arose numerous but shortlived petty states under princes (Muḥammad al-Tālabīfī, Reyes de Taifas) who for the most part were men of high culture, In the years after 1056 (victory of Vitovs. Tālifin over the Christians at al-Zallāka = Sacratius north coast of Baitaifs) these small dynasties were destroyed in a tragic manner by the rough force of the Almoravids (al-Murāwīdīn), Berbers from Morocco, who in their turn were supplanted both in Africa and Spain (1145-1150) by another religious and political sect and dynasty, the Almoravides (al-Marmādābīdan = Unitarians). The power of the Almoravides in Spain gradually dwindled down after their heavy defeat at Las Navas de Tolosa (al-Tāb) in 1212; and after 1236 the Arab domination was restricted to the small, but industrially active kingdom of Granada which, though protected by the mountains, yet had to acknowledge the suzerainty of Castile. The town of Granada was taken in 1492; there followed the insurrections of the Moriscos in the years 1568-70, and in 1609, the final expulsion of the Moriscos, Mudejares and Jews. A detailed treatment of this long history would be out of place here, and we must refer the reader to the special articles dealing with the various subjects. Here we content ourselves with an enumeration of the various dynasties which reigned in al-Andalus, with the names of their capitals: Umayyads (Cordova) 756-1031. Abbadis (Seville) 1025-1091. Dajwaridas (Cordova) 1051-1076. Ziridas (Zamora) 1015-1092. Bircidas (Cádiz) 1029-1069. Bakridas (Hendaye) 1011-1052. Beni Yaliy (Niebla) 1023-1051. Banu Murad (Seville) 1048-1051. Zâul b. Hāfiz and his son Muhammad (Santa María de Algarve) 1016-1052. Afaridas (Badajoz) 1022-1092. Banii Dbi (Toledo) 1036-1085. Amirdas (Valencia) 1021-1065. Banii Hdi (Sevilla) 1039-1110. Banii Raste (Alhambra) 1056-1078. Banii Āmira (Aljucena) 1025-1092. Banii Šumadīh (Almeria) 1044-1091. C.F. the chronological table in Duy's Histoire (appendix), which is followed in Stanley Lane-Poole, The Moorish Dynasties (abridged edition London 1894) Antonio Vives y Escrue, Monades de las dinastías arabes-espánolas (Madrid, 1893). Codera, Traité de numismatique arabes-espánolas (Madrid, 1879), and his smaller special contributions: Juan de Dios de la Rada y Delgado, Catálogo de monedas árabes-espánolas que se conservan en el Museo arqueológico nacional (Madrid, 1892); H. Lavois, Catalogue des monnaies musulmanes de la Bibliothèque nationale, Espagnes et Afrique. (Paris, 1891). For the period from 711-1110 we have Dory's classical work, Historia de los reinos de España (Leiden, 1786; german tr. Leipzig, 1874; spanish by F. de Castro, 2. ed. Sevilla-Madrid 1877-1878), an abridgment of which is given by A. Müller, loc. cit. For various controversial points and disputed questions recent investigations must of course be consulted e.g. Hugard's Estudio sobre la invasión de los Berberes en España (Madrid, 1892), where it is made probable that Rodrigo escaped after the first battle against the Arabs and Berbers on the Laguna de la Anda in 711, and put up a brave fight in the North, West until 713, in which year he was killed fighting against Musul in the battle of Segovia and Tábara, near west of Salamanca, a theory supported by the traditional site of his tomb at Vitus in northern Portugal. (Cf. also Sarnatta, Felicia, Madrid 1906; Juan Menendez, Leyendas de los últimos reyes musulmanes de España (Madrid, 1906)). The times of the Almoravides, Almohades, and Nasrids or Almárrides (Banū Nasr, Bani 'Abmar) 1232-1492 of Granada, i.e. the period covered by the xiii-xiv century, still wait for a second Dory, whose first task it would be to make full use of the Arabic sources. Sporadic contributions like Codera's De decembris y desperi-
vion de los Almorávides en España = Colección de Estudios arabes; iii. Saragossa, 1899) are of course to be welcomed gratefully as a valuable source which ought to be critically analyzed. Fagnan's French translations of several Arabic sources for the history of Spain and the Maghreb are also very pertinent: Histoire des Almohades d'après Abd al-Malek al-Merroukhi (Algiers, 1895). Chronique des Almohades et des Hassides attribuée à Zechachi (Constantine, 1895); Ibn al-[Ahli: Annals of the Maghreb and of the Iberians (Algiers, 1898—1901). Historia de l'Arabe et de l'Iberian inique al-Baydawli 'l-Maghribi (by Ibn al-'Ash'at), i. (Algiers, 1901), ii. (1905); En Nosotros en otros: Extral relatos de un Maghreb (out of Abu 'l-Mahsen b. Taghribardi; Constantine, 1907); unfortunately the place-names do not receive sufficient critical treatment.

It is only the last episode of the chivalrous struggle projected through 800 years for the possession of the beautiful peninsula, which has since again inspired historical works either of honor or interest. For the purpose of this work the following sources will have to be given their due share of attention in a final history of Granada and its Almohads: Ibn al-'Ahli: Annals of the Maghreb (out of Abu 'l-Mahsen b. Taghribardi; Constantine, 1907).

ANDARÁB, Middle Persian (hypothetical) Andiarpak ('Between the waters'), a geographical name occurring several times in countries of Iran and Iraq.

1. The river on which Andarab is situated, belonging to the system of the Araxes (Araxes), rising on the right slope of the Sangwall chain, the (Sulâh of the Arab geographers, see above p. 134) it flows in a curve round these mountains, first in a northeasterly, and beyond Andarab, in a north-westerly direction. The sudden change of direction is caused by the mountains of Gilân which obstruct the course of the river like a dam and prevent it from continuing into the Caspian Sea. To the north east of the Sangwall-Tagh the Nahí Andarab joins the river of Albâr coming from the west. The united river — the modern name of which is Kâra-Sû — flows northward to join the Araxes. The Nahí Andarab is nowadays called Balkû-Sû ('fish-river'); the name Kâra-Sû is also frequently extended to it.

2. A town situated at a distance of a few parasangs from Bardîba, the capital of the province of Ardán (q.v.); also name of the fruitful district of which Bardîba is the centre.  
3. Town in Khôrûkhân, 2 parasangs from Murs; also called Andarrâb.

4. Town and river, five days journey south-east of Simîrîm (to the south east of Balkû); like No. 3, it is also called Andarrâb.

Bibliography:

To 1.:
ANDIJAN, chief town of the district Farghāna in Russian Turkestan, important commercial town with 49,512 inhabitants (1900). Under the name of Andukān it is mentioned as early as the iv. (x.) century; it is said to have been re-built towards the end of the sixteenth century by the Mongol ruler Daukāt and Kaidū; under the Timurids and later it was the residence of the princes or governors of Farghāna; in Eastern Turkestan all inhabitants of Farghāna are still called Andijān. All buildings of the modern town (mosques, madrasas etc.) belong to the last century. In 1898 there was a rising against the Russian government, which was suppressed in few days; in 1902 occurred a great earthquake, in which nearly all the houses of the natives were destroyed, and which claimed 4500 victims. As in most towns of Turkestan, a Russian quarter has risen side by side with the original 'Asiatic town.'

(Ad. Kurethold.)

ANDJUMAN (Turkish pronunciation Eņgūmen), a Persian word the original meaning of which is: Andjumān (Arabic equivalent: wāqīfāt; and wāqīhad) for a long time however, as Champlin points out, the word Andjuman has been used to denote especially religious or denominational associations such as the Zoroastrian societies of Yazd and Kermān which exercise judicial functions, and the associations of darwishes founded by Ghār al-Din, the governor of Hamadān. Since the introduction of parliamentary government the word has acquired a new meaning, and the political groups which arose in great number at first in the provinces and later in Teherman, were called Andjuman's. In the latter sense the word has frequently been rendered by 'club,' a translation which, though not incorrect, yet fails to express adequately the character of these societies of modern Persia. Most of them undoubtedly present a striking analogy with the Clubs of the French revolution, and exercise the same kind of political activity. At the same time however they play, according to their importance, the part of provincial parliaments or municipalities. There have also been Andjuman's formed as philanthropic, scientific, educational, or charitable societies; but all these associations, whatever their name, were devoted to liberal and constitutional ideas, and exercised some political activity.

The most famous of these societies is the Anjuman-i-Millī (National Club) of Tabriz founded on the 1st Ramazān 1324 (17th December 1906) by the leaders of the constitutional movement after leaving the British consulate where they had taken sanctuary (khatrī). At first it consisted of twenty merchants and a few 'ulama.' The number of members increased rapidly and soon included representatives of all classes of the community. From the very beginning its influence was such that the mīr 'ulāmā, Muhammad 'Ali Mirzā was represented in it by an accredited deputy. Nor was the growth of its authority impeded by some conflicts with the Chamber of Deputies, especially when the latter ordered the recall to Tabriz of the called 'ulama,' or by the difficulties attending the vote on the law concerning the provincial assemblies which desired to obtain legal recognition at the earliest moment. The club was temporarily dispersed after the coup d'état of June 1908, but re-assembling soon afterwards, it seized the supreme power in Adharbājān and appointed Sattār Khan and Bāqir Khan generals of the constitutional party; working in agreement with the other andjumans of Persia it organized the resistance against the perfidious government. Although supported all through by the press, the National Club decided to found an official organ, the Djebrat-i Millī which published the minutes of their meetings.

The next in importance after the Tabriz club, is the sacred club of Isfahān, founded in 1907; it consists of 18 members, 3 from each class of the community, and ordinarily meets every Saturday. It is the andjuman of Isfahān which organised the resistance against absolutism in the South of Persia; it also secured for the constitutional party the powerful assistance of the Bakhtiyāris and freed Fārsān from the domination of the Shībī. Other societies of no less activity were founded at Māshhad (3 andjumans), of which one is a charitable, and another educational, and at Hamadān, Ardabil, Naqsh-e Jahan, Shirāz, Bāb-e-Bahrī etc. At the last mentioned place the opening of the meeting was announced by salutes of artillery, and the troops presented arms before the delegates of the people.

The capital was somewhat slow in following the example set by the provinces. At first it had only meetings of corporations for the purpose of preparing the elections — for which each class of the population nominated its representatives separately. — But as soon as the andjumans had been approved of by the religious authorities of the Andjumans, which served as a municipal council and originated many important reforms. Other societies were formed to include people belonging to the same province, or following the same occupations, e.g. students, professors, physicians, and telegraph officials, or interested in the same questions; similarly there was founded a society for Public Education, which had representatives in the provinces, an agricultural club and many charitable associations.

The Andjumans of the Brethren admitted Zoroastrian as members. There was even a society of women: the Andjuman-i-Niswān which met every Friday for the discussion of social questions of interest to women. During these meetings ladies were not permitted to smoke or to drink tea, nor were they allowed to bring their children.

In June 1908 Teherān possessed no less than 124 andjumans; nearly every inhabitant of the town belonged to one, and many to several. It must be admitted that apart from a few exceptions, these societies in spite of their great number and varied aims, maintained on the whole a perfectly correct attitude. Their meetings were much frequented, and the smallness of the contributions facilitated the acquisition of new members.

Several Persian andjumans were founded in foreign countries: at Bombay there exists a Persian patriotic society called the Andjuman-i-Watānjadī-i Iranī. After the restoration of constitutional government in Turkey several liberal associations, among them a Persian Committee of Union and Progress, were founded at Constantinople in order to collect financial assistance for the champions of freedom, and to secure for them the sympathies of Europe. Persian societies for
mutual assistance have for a long time existed in the Sanaa and `Amil. 

In India the same name of Andjuman has been adopted by a large number of Muslim societies, on which see: A. le Chanzier's important article on the Age d'or in the Revue du Monde musulman (November 1906, p. 77-78; see also ibid, November-December 1907, p. 579, January 1908, p. 172, March 1908, p. 806). Such societies are e.g. the Andjuman Islamiya at Bombay which has done such much to improve the state of the Indians in Musulms; the Andjuman Islamiya of Patna, Lahore, Bangalore, Coimbatore, Trichinopoly; the Andjuman-i Musalami of Madras; the Andjuman Mufaddul Islam of Madanpur and others.


Bibliography: G. le Strange, The lands of the eastern caliphate, p. 426 and the authors quoted in the note to that passage.

ANEIZA (see Tanen)

ANFAL (A.), plural of Naif, booty; Sârat al-Anfal is the title of Surâ 8.

ANGAREB (Angara), a low hat made covered with leather, used in the Sudan.

ANGORA, the ancient Antioch, called Anter in the Arabs and Engrâvite by the Turks, on the eastern bank of the river Mêikûl, on the left bank of the river of the same name in Asia Minor. The town which, according to Cuenot, has 27,825 inhabitants, is built upon the slopes of a rock which rises above the plain to a height of about 500 feet; at the top of the rock is the citadel (Aji squash). The most notable building is the mosque of Mîhâk Idrîs dating from the time of Sultan Sulayman, on the north side of which are found the remains of the famous temple with the inscription of the emperor Augustus (Monumentum Augustanum). Since 1852 Angora has been the terminus of the Anatolian railway. The town is also known for its goats and cats, but the formerly flourishing wool-industry and the important export-trade in materials made of goats hair, has now ceased; at present these materials are only manufactured in a single village of the plains called Stanci or Istanî. The distillation of spirits is now a flourishing industry, and the surrounding district produces excellent wine and other kinds of fruit.

History. During the prime of the Arab caliphate the town suffered frequently through the annual raids against the Byzantine empire; it was not, however, permanently occupied by the Muslims until the time of the Seljuks. After the fall of that dynasty the district of Angora was temporarily independent, until it was incorporated in the Ottoman empire by Mustafa I. (1751-1757). In 1359 and 1386. In the neighbourhood of the town is the plain of Cilân, the scene of the battle between Bâyrâz and Timur (19 Dec, 1399, July 1402) in which the former was defeated and taken prisoner.

Diograph: M. Cunoet, La Turquie d'Asie, in 1779 et a.v., Pauliny-Wiloska, Realien-

ANHALWARA (Analawara), the former capital of Gudjarat, taken by Mânumâd of Ghaznav in 416 (1025). The site is now occupied by the town of Fath in northern Baroda.

AL-An'hui or Selim Efendi, modern Syri-<ref>http://www.newadvent.org/cathen/11630c.htm</ref>

ANGORA, the ancient Antioch, called Anter in the (unknown) language, on the right bank of the river Arik in Asia Minor. The town which, according to Cuenot, has 27,825 inhabitants, is built upon the slopes of a rock which rises above the plain to a height of about 500 feet; at the top of the rock is the citadel (Aji squash). The most notable building is the mosque of Mihâk Idris dating from the time of Sultan Sulayman, on the north side of which are found the remains of the famous temple with the inscription of the emperor Augustus (Monumentum Augustanum). Since 1852 Angora has been the terminus of the Anatolian railway. The town is also known for its goats and cats, but the formerly flourishing wool-industry and the important export-trade in materials made of goats hair, has now ceased; at present these materials are only manufactured in a single village of the plains called Stanci or Istanî. The distillation of spirits is now a flourishing industry, and the surrounding district produces excellent wine and other kinds of fruit.

History. During the prime of the Arab caliphate the town suffered frequently through the annual raids against the Byzantine empire; it was not, however, permanently occupied by the Muslims until the time of the Seljuks. After the fall of that dynasty the district of Angora was temporarily independent, until it was incorporated in the Ottoman empire by Mustafa I. (1751-1757). In 1359 and 1386. In the neighbourhood of the town is the plain of Cilân, the scene of the battle between Bâyrâz and Timur (19 Dec, 1399, July 1402) in which the former was defeated and taken prisoner.

Diograph: M. Cunoet, La Turquie d'Asie, in 1779 et a.v., Pauliny-Wiloska, Realien-

ANHALWARA (Analawara), the former capital of Gudjarat, taken by Mânumâd of Ghaznav in 416 (1025). The site is now occupied by the town of Fath in northern Baroda.

AL-An'hui or Selim Efendi, modern Syri-<ref>http://www.newadvent.org/cathen/11630c.htm</ref>
(called by Arabic authors Sanah; b. Ashut) was crucified in the year 914 by the governor Yusef b. Abi ‘l-Fadl, whose act is stigmatized as ‘tyranny and rebellion against God and His prophet’ by Ibn Hawkal (ed. de Goeje, p. 252). Even under Shapur the kingdom of the Bagratisid is said to have included the whole region from Dvin (Armenian capital) to Bagrat’s reaching southwards as far as the frontiers of Mesopotamia (al-Djami‘; thus al-Iṣṭikhib, ed. de Goeje, p. 188 and 194). The son of the murdered king, Ashot the Iron, succeeded, partly with Byzantine assistance, in re-conquering his kingdom; a ruler of Armenia he bore the Persian title shahānshah (king of kings) which had already been conferred on his predecessor and rival, Ashot son of Shapur, by Sabuk, the successor of Yusef.

A part as the first half of the ix. century the Bagratisid under Ashot Masker bought the district of Ant from the Krumarskan; but it was not till time of Ashot III (961–977) that Ant became the royal capital. The wall which is now extant was built by Shapur II. (977–989); the site of Ashot’s palace in 964 has been fixed by the excavations of 1896. The two halls and possible spaces enclosed by the two walls show that a few decades had been sufficient to witness a considerable increase in the number of inhabitants. At a later period town life was undoubtedly not restricted to the comparatively narrow space within the walls. The Bagratisid built several bridges over the Arpa-Cai thus enabling the trade between Trebizond and Persia to take the shorter route through Ant instead of passing through Dvin. Their dynasty reached the summit of its power under Gasik I (990–1020); and the most flourishing state of the capital would naturally coincide with this period; from 993 onwards Ant was the residence of the Catholicon of Armenia. As numerous inscriptions prove, Gasik retained the Persian title of shahānshah which also appears in an Armenian form (arzakat arzak); he was also styled ‘king of the Armenians and Georgians.’ The remains of a church erected by Gasik in 1001 were excavated in 1905 and 1906; among them was found a statue of the king which represents him as wearing Muslim headgear (chapa); the same headgear is also found in a relief portrait of Ashot in the monastery of Smatii preserved in the monastery of Haghpat.

Under Gasik successors the kingdom rapidly hurried towards its close, and as early as 1044 it became a part of the Byzantine empire. The growth of the town of Ant however was further encouraged by the Byzantine governors (catapans); an Armenian inscription ascribed to the satrap Hron the erection of a magnificent aqueduct conducting waters from the hills of Aladja to the town.

The Greek rule was ended by the sultan Alp Arzan who conquered and destroyed Ant in the year 1064; according to Ibn al-Asfir (ed. Tarnih, v. 27) the town possessed at that time 500 churches. In 1072, a year after the defeat of the emperor Komnas Diogenes, the sultan said Ant to the Muslim dynasty, the Shakhids (probably of Kurdish descent, mentioned as early as the x. century as rulers of Gondji), and down to the end of the xii. century the town remained (apart from a few interruptions) the residence of a branch of that family. At that period the town had two mosques, one of which is still preserved and has been used, since 1907, as a museum for the objects discovered during the excavations; the other collapsed during the second half of the xii. century. There are also Christian buildings belonging to the same period; the Shakhids acted as benefactors and even towards their Christian subjects, and being related by marriage to the Bagratisid, they were recognized by the Christian population as native and lawful kings. The walls of the town were repaired and furnished with some towers during their rule.

Ant was for the first time conquered by the Georgians as early as 1124, under David II who laid the foundation of the town of the Georgian Kings; after the final expulsion of the Shakhids the town became a part of the kingdom of Georgia, but was left in the possession of the Armenian dynasty of the Zakharids who held it as a fief. Under the Zakharids the walls of the town were extended so as to reach the steep banks of the Arpa-Cai. The ecclesiastical buildings of the period show that the Georgian rulers (like their Eotian predecessors) favored the so-called ‘Chalcedonic’ (Greek-Byzantine) type of church accordingly predominated at the time, a fact ignored by the Armenian tradition. There was no religious persecution of Muslims during this period, just as there had been no persecution of Christians under the Shakhids; a Muslim contemporary (p. Ibn Hawkal, ed. de Goeje, p. 242 et seq.) bears witness to the fact that the Georgian king protected Islam against all law and that under their rule no distinction was made between Muslim and Georgian.

Ant was besieged unsuccessfully by the Khwarizmshah Djafar al-Din in 1226, and conquered by the Mongols in 1239; but even after this conquest the town remained for a time in the possession of the Zakharids; an humiliation on the main gate shows that at a later period it was considered the ‘private domain’ (Khānl-Fuqh) of the Mongol rulers of Persia; but it never regained its former importance. According to tradition Ant was finally destroyed by an earthquake in the year 1319, but both inscriptions and coins of a later date have been found. A variety of copper-coins struck at Ant by the Ilkhan Sulaiman (1295–1344) is called the ‘key-coins’ (nominal coins), the coins bearing the image of a hairy figure. Money with the inscription Ant was struck as late as the second half of the xiv. century by the Djalir and, even in the xv. century by the Karat-Koyunlu; but their mint is probably to be sought in the vicinity of the town, perhaps in the fortress of Mahaspert at a distance of less than 2 miles from Ant. It is impossible to determine when the town was finally abandoned by the inhabitants; the excavations shows that after the decay of the palaces and churches a rude and miserable population had built their dwellings on the ruins. At the time of Ker Porter’s visit (November 1877) it was possible, even without excavations to distinguish clearly those houses and their separate rooms, as well as the streets of the later period, which are only 12–14 feet wide. Ant is now the name of a Turkish village situated near the ruins. As the villages of the neighbourhood possess no mosque for the Friday service, the mosque of the town which is still comparatively well preserved, was
down to recent times used for the purpose. This is done even now on one occasion in the year, although in the eyes of many Muslims the building has been deserted, since the objects found during the excavations, including the statue of king Gogkh and many stones with crosses, were brought into the mosque.

Biography: Accounts of the history of Ant are chiefly found in Armenian sources, especially in Stephen Asolik, a contemporary of Geoffre. The Arabic and Persian accounts are extremely scanty, and the town is not mentioned at all by the Arabic geographers of the 9th and 10th century; Yaqut (ed. Whately, l. 70) gives it a single line; Ahmad Al-Dschawir (ed. Nisjm al-Maluk, Sīyāhāt-Nāma, ed. Schéfer, Supplement, p. 293) states merely that the district has a cold climate and produces much wheat and little fruit (translated in The lands of the pattern ottomane by G. Le Strange, p. 185: "A town in the mountains where much fruit was grown"). Ibn al-Athir (ed. Tarn, x. 27) seems to be the only Muslim author who describes (not quite accurately) the situation of Ant.

The ruins were first visited in 1695 by Gemelli Careri (Collection de tous les voyages faites autour du monde, ii. Paris 1708, p. 94) and described at length in 1817 by Ker Porter (Travels, i. London 1821, p. 172-175). Since the peace of Turkmen-Cal (1827), in which Persia ceded the district of Erivan to Russia, the Arpa-Cal constitutes the frontier between Russia and Turkey; the ruins of Ant therefore, although on Russian soil, were now situated close to the Russian frontier, and travellers could visit them from Russia without danger or difficulty. Plans of the town were sketched by Texier (1839); cp. Voyages en Arménie, Paris 1842, Atlas, plate no. 14) and Abich (1844; cp. M. Brosset, Rapports sur un voyage dans le Géorgie ou dans l'Arménie, St. Petersburg 1851, Atlas, plate no. 23 and id., Les ruines d'Ant, St. Petersburg 1858, Atlas, plate no. 30); Abich's plan was still used during the excavations of the last years. The Christian monuments were especially described by Murawjew (1848; cp. his Graviti i Armēnīa, St. Petersburg 1848); an account of the Mohammedan inscriptions is given by Khanykov (1848; cp. Milange Armēnique, i. 70 et seq., and M. Brosset, Rapports etc., 3eme rapport, p. 121-150); the Album compiled by Kästner (1850) contains pictures of architectural monuments on 36 leaves, and a collection of Armenian, Arabic, Persian and Georgian inscriptions on 22 leaves (cp. Brosset, Les ruines d'Ant, p. 10-63). Among Arabic authors of recognition is due to Nokes Sargyian and Sargy Djalvants for the collection of Armenian inscriptions. A study on the history of the town based on this material was published by the Armenian Alligation (Venice 1855, in Armenian, cp. Brosset in the Mēlange Antiquaries, iv. 392-412); the writer had not himself visited the ruins, but his results have only been made obsolete through the excavations of Ant.

Ant became a part of the Russian empire through the conquests made in the war of 1877-1878; but the excavations were not begun until 1892; they were interrupted for 11 years after 1902, and continued systematically since 1904. The results of these investigations conducted by N. Marz (N. Mars) throw new light on the history of the town. Buildings which formerly had been inscribed to the Bagratian have now been recognized as dating from a later period; on the other hand discoveries have been made both in the town and in its surroundings of buildings belonging to the earliest period of Armenian Christianity, when the influence of the Syrian Church had not yet been supplanted by the Greek civilization. The excavations have brought to light clear evidence both of Byzantine and of Arab and Persian influence, where the tradition of the church has preserved no record of such connections with foreign culture. The results of the excavations have therefore acquired considerable importance not only for the investigation of Armenian history but also for the treatment of general historical questions on the relations between the civilizations of Christianity and of Islam.

As the excavations have not yet been completed, only separate articles and reports by Marz are as far available: 1. Ant, stelîna dznerni Armēnii (St. Petersburg, 1890, in the collection Protivskoy pož모yâvâr armēniâ); cp. Mit- telt, des Seminars für oriental. Sprachen, Westen. Stud. ii. 93 et seqq. 2. Raschbach in Ant in 1904-1906 (St. Petersburg, 1906, in the Architektur und Struktur des christlichen Konstruirs, part 18); 3. O raschbach i rastakat in Ant in 1905-1906 (St. Petersburg, 1907); 4. Zekpi wa rekk, ed. Imp. Russ. Arch. Obšči, xvii. prokollyu, p. xxxiv-xxxvi (on the excavations of 1905). A systematic study of the history of Ant based on the results of the excavations is still wanting. The facts brought together in this article are derived partly from the reports quoted and partly from direct communications from the explorer and his collaborators.

(See W. Bakthova.)

ANAKA, a large legendary bird, which is said to have received its name from its long neck or, according to others, from a white collar on the neck. (The name of the biblical 'Amakim is derived from the same root). The further accounts of Arabic authors suggest both the griffin and the phoenix, and legend connects the 'anak' with the sajji alwaa (q. v.) mentioned in sira 25, 48, and 50, etc. Although it is generally assumed that the bird only existed in the remote past, Ibn Khallīkān (quoted by al-Damūsī) claims to have read in the historian al-Farghānī, that an 'anak' was to be seen among other strange animals in the zoological garden of the Fatimid caliph. The description which he adds indicates that he alludes to a species of waders (herons) occurring in Upper Egypt.


ANKABUT (A.), the spider. Al-Kasmini and al-Damūsī mention several species, the most dangerous of which is the poisonous tarantula, al-Kanāl in al-Qadīrus. Al-Damūsī also describes a fieldspider of redyash colour and very large, from this it has four claws with which it bites; it spins a nest in the ground, and seizes its prey by night. The weaving spiders make their
webs according to mathematical rules; according to some the male spins the web and the female the web; according to others the female only is capable of making a web; as material for the web they use the spider sick. When the weaving is finished, the spider sits down in a corner waiting for a fly to enter the web, and pounces on it at once. Others suspend themselves on threads, others sit motionless on the ground and catch their prey at a jump; after rendering it helpless by smothering it in their web they carry it off to their lair and suck its blood. According to al-Hajjâz the spiders young are eschewed. With the most wonderful of relating this because they are able to spin without being taught. The spider lays eggs out of which come small worms which, after three days, change into spiders; the act of copulation lasts a very long time, Damûr describes how the male approaches the female. Spiders webs are applied to external wounds to stay the flow of blood; they are also used for polishing cornished silver. The spiders themselves when wounded are said to be a good remedy against uawas forer etc. According to the tradition a spider once saved Muhammad from a great danger. When during the Hijra' he and Abu Bakr had sought refuge in a cave the Kuranî who pursued him found a spider web in its opening. They therefore gave up the search thinking that no one could have entered the cave a short time previously. This and similar legends are founded on the fact that the spider makes its web with extraordinary rapidity. — Shî'it al-An'âsî is the title of sûra 29. — Cpt. also the article Astûràlă. Bibliography: Karwini (ed. Wüsteml), 1, 439; Damûr (Caire, 1398), II, 132 et sqq. (J. Rokka). ANMUADZI, arabisèz from the Persian umânta, model, pattern. Anna, a coin and weight in British India. The coin equals 1/16 of a rupee. ANOSHWARAN, Arabic form of the name assumed by Khorasan (Tabari, ed. de Goeje, L, 862), Pehlevi anâshewart, Persian anâshwart, of immortal soul; in Persian it has become Anashwaran. In the Book of the Dead there is written: 'Let the four-made name-worship of gentile soul (Purâk o Anâshwart). It is also the name of a son of Mustâfîl and a daughter of Mahbûr of Ghazna, who was Bairi of Iljirgan from 420-434 (1029-1043). Ibn al-As'îr: 292 sqq. (Cp. ANOSHWARAN.) (Cl. Huart.) ANOSHWARAN, S. Shâhid, M. Shâhîd al-Kashânî, waqf of the Seidjûlî Madkûl (522 = 1127) and Sâmil (530=1135-1136), and from 526-528 (1132-1134) of the caliph al-Mustâfirîh hâlikh, Anoshwaran was greatly honored by his contemporaries, and especially praised in many poems by poets of his time, because he was an author himself and liked the society of poets. He composed memoirs in Persian on the events of his time, entitled Fatûlî sâmil al-As'îr, which were later translated into Arabic by ‘Imâd al-Dîn (864). Al-Bondârî’s abridged version of this translation has been edited by Houtema (Recueil de textes relat à l’histoire des Seidjûla, ii, 89). Another work by him, entitled Nasîr al-Madkûl is mentioned by al-Wazirâni (ed. Minû, Muhammad, p. 4), and Hâshîh Khâshâ, but is not extant. It was Anoshwaran who encouraged al-Harîf to compose his famous mawzûâ. He died in Kâshân 534 (May 1139).
where the help of men was not forthcoming. Gradually the helpers became his subjects. While they expected to advance his cause they were also prohibited from rendering any form of assistance to his enemies; they were commanded e.g. to lay only information with Muhammad against their pagan relatives. At the same time they preserved their old rights against the right of criticism, and demanded respect for their persons, which Muhammad was ready to accord. — The Ansar had no reason to regret their exposure of the cause of the prophet; "Allah helps those who help him" was a saying of Muhammad, which did not remain unfulfilled. After passing through the critical period the community of the Ansar soon began to flourish; rich spoils of war flowed into the town, and trade improved. After the taking of Mekka many Ansar feared that Muhammad might transfer the seat of government to that town, but he allayed their fears by saying that he wished to live where they lived, and to die where they died. It is obvious that he could have found in the population of no other town such trustworthy supporters of his cause as he found among the Ansar; had he gradually become. Yet it was the fate of the Ansar to see the noble population of Mekka, who formerly had opposed the prophet, in every possible way, loaded with tokens of his favour [cp. further the article MUHAMMAD.]

Although the Muslim monarchy after Muhammad's death was at first elective, the Ansar did not succeed in securing the dignity of caliph of one of their number; and when it had become hereditary in a dynasty of the Koraishah belonging to Mekka, they were for ever excluded from the succession. They became however the classical types of Muslim piety, devoted to the memory of Muhammad and pre-eminent in the science of tradition. This distinction was their answer to the pride of the Mekkan, which occasionally found expression in venomous words; they could also appeal to the fact that they alone had rendered assistance to the persecuted believers in their direct need, and the recognition which their conduct had received from the prophet. Like the Koraishah they traced back their excellence to the choice of their ancestors and opposed the confidant pride of the Koraish in their ancestral nobility by an embellished version, probably invented at that time and for this purpose, of their own early history, which told of glorious past in South Arabia, their traditional home; it is probable that the famous contrast between Northern and Southern Arabia established by the genealogists, had its chief source in the jealous imagination of the Ansar [see Goldscheider, Mahomed. Geschichte, i. 93 sqq.]. Yet their chief pride was in the name of Ansar, which they preferred to their former much praised tribal names of Medina.

Bibliography: A. Sprenger, Das Leben und die Lehre der Mohammed; A. Müller, Der Islam im Moslem, und die Mohammed. H. Grimm, Mohammed; Cantani, Anhalt dell'Islam; D. S. Margoliouth, Mohammed und die islam. H. Rockendorf, Mohammed und die Selimen. (II. RICKENBERG.)

ANŞARA (discretional form UNŞAR, name of a festival celebrated in North Africa and other places on the 24. June (according to the Julian calendar), by lighting fires of plants which produce much smoke, (cp. our fires on the day of John the Baptist) and by similar usages; the object being to produce a wet and therefore fruitful year by sympathetic magic. According to Doyé, Supplement, ii. 184, the word is derived from the hebr. ṢANṣAR (III, 7), penticost.

Bibliography: Besides Doyé, loc. cit. and the books quoted there: Doutte, Mérébés, i. 377; Westernarch, Mısırclulara vokumus, in Morocco (Poulle, 1905); Bel, La population musulmane de Tunis en Revue des études ethnographique et sociologique, 1908; Duval, Pléth de contrées sahariennes chez les berbères in Revue Africaine, p. 358 et seq.

ANŞÄRÎ (Abu İmran b. Abu Ḥâmid b. Ṣulaymân, Muḥammad), one of the oldest and most famous Persian mystics, usually called Pîr-i Anşârî or (after his birth-place) Pîr-i Hīrî, his nisba indicating that he boasted of Arabic descent (he is said to have been a descendant of the famous Abu Ẓâïb al-Anşārî). The year of his birth is 386 (1000), that of his death 451 (1060). Anshârî is the author of the famous Kitâb al-Abyad, under the titles of which are enumerated by Ebnû-l Ḥâfiz and Zāwâlî in the books quoted below. The best known of them is their Frâyez (Muṣświadczenie) which have been frequently printed (Teheran, 1299, 1324; India, 1286, 1297).


AT-ANŞAKÎ (Dâwûd b. ʿOmar al-Darî), Arabic writer on medicine, born at Antioch as a son of the râs of ʿIṣâr-Shtâb b. al-Nasîrân, in spite of his blindness he travelled extensively, and visited Asia Minor where he learned Greek, in order to study the sources of his science in the original texts. Later he lived at Damascus and Cairo and died in 1208 (1899) at Mekka, where he had resided less than a year.

His chief work is a great compendium of the whole science of medicine Šuṭārârât al-ḥâlāl wa-šuṭārârât al-ḥālân, published at Cairo 1306-1509 = 1334 (Qbomb, by a pupil, and, on the margin, a treatise on Therapeutics, entitled al-Nâsî b. ʿUmarî-nâsî b. tâfîl al-nâsî-nâsî b. tâfîl al-nâsî-bn al-nâsî-bn al-nâsî, cp. Leclerc, in the Notice et Extraits, xxix, p. xii. The art anatomy having always been considered as an appendix to medical science, he prepared an abridgment of the work of Muhammad al-Bârî (died 508 =1106) on Love, entitled ʿUlayq al-wâlîn bi ʿaṭîf (north) nawkîl al-nawkîl, printed Bâlîk, 1303; Cairo, 1279, 1305, 1308; cp. Kosogutian, Creusa, p. 23; A. V. Kerner, Jeler, p. 428; Goldscheider, in the Stammheer, a. Wien. Akademie, Philhist. Classe, livxiv, 543 et seq., ii. vii. In addition to a few smaller treatises on his science he wrote a book: On the philosophers stone Rûmûl b. Ḥâfiz (de Scholasticum, Cat. n. 60, ar. de la Bibl. Nationale, n. 2935, a.) and one on the application of astrology to medicine Unmîndî b. tâfîl al-ḥâlân (ed., n. 2557, 3).

Bibliography: Muhî-ibn, Khulîl-ibn- ʿAfsî, u. 140-144; Leclerc, Histoire de la médecine arabe, u. 304; Winterfeld, Geschichte der arah. Literatur und Naturwesen, N. 275.
AL-ANTÁKI — ANTÁKIYA


AL-ANTÁKI (Valya b. Sulay), Arabic author, who continued the history of Khatyáshá [q.v.], the work which deals with the years from 326—417 (938—1026) was completed at Antioch, where the author had gone in 405 (1014/1015). It is probable that he was born in Egypt where he had spent the first 35—40 years of his life, and that he died in 458 (1066).


ANTÁKIYA (the classical ANTIOCHIA), a town in Northern Syria, situated in the very productive and beautiful plain of the lower Orontes valley, not very far from the rivers mouth, (about 14 miles in a straight line) under 36° 10' North Lat. and 36° 6' East Long. (Grunewald).

Antakia was founded in B.C. 300 by Seleucus I in place of two important older Greek colonies; as the residence of art-loving rulers and as an important emporium of trade, it soon became the capital of Syria, and was later regarded as the most important and most populous city of the whole Roman empire after Rome and Alexandria, and as the capital of all the Asiatic provinces. It was during the days from the foundation of the Sassanid empire which caused the regions on the Euphrates and Tigris to be more and more removed from the sphere of its political and economic influence. This was followed in 499 by the complete separation of the Persian Nestorian Church from the Church of the West, with the result that Antakia lost its primacy over the Christians of Babylonia. It always had been the policy of the Persian kings to weaken the Asiatic centre of the Roman power. At early as 260 the town was besieged and captured by Zabdir, I, who transplanted a large number of its inhabitants to Damiabahpí in Susiana (cp. Tabari, i, 287). Again in the vi. century Antakia was the principal object of the expeditions of the Persians. Khoesaw I Anitákin was captured and destroyed the city in 538, and in the same year a large portion of its inhabitants, including the immediate vicinity of Kaisíshrn, where a town called Rýmba, was built for them on the plan of the Syrian Antakia; cp. Nöldeke, Gesch. d. Persen. und Araber vor volk Zeit des Sassaniden (Leiden, 1879), p. 105, 239; Streck, Babylonen nach dem aram. Geographen, ii. (1901), p. 256 et sqq.

Apart from the two devastations by the Persian kings the decay of the town was accelerated by terrible earthquakes which occurred with extraordinary frequency. During the first five centuries of our era no fewer than ten great earthquakes are counted, one of which (in 536) claimed 250,000 victims. The emperor Justinian rebuilt the town on its ruins after the destruction by Khoesaw I, but it was restored in considerably less than its previous size. Antakia was occupied by the Arabs in the year 17 (538); cp. al-Baladhi (ed. de Goeje), p. 132; Well, Gesch. d. Chaliften, I, 79 et sqq.; A. Mullar, Des Islam im Morgen- und Abendland, I, 159; and the Muslims remained in possession of the town in spite of the heavy defeat which the inhabitants suffered at the hands of the Byzantines in 69 (688); cp. Well, loc. cit., 479. It was not until the end of the year 353/966 (according to Cadmous) or at the latest 358/970 (according to the Arabic sources) that Antakia was wrested from the hands of the Byzantines by Surtetos, the bold general of the Greek emperor Nikephorus Phokas, assisted by a traitor among the Arabs (an earlier attempt to gain possession of the town, which Nikephorus Phokas himself had undertaken in the spring of 353/966, had proved unsuccessful); cp. Freytag in the Zeitschr. d. Deutschen Altertums-Ver., II, 139, 239; Well, loc. cit., 159; A. Mau, Mowqil I, 574. For more than a century Antakia remained the chief bulwark of the Byzantine empire against Islam. After 473 (1080) it had to pay tribute to Muslim, the Úqailí prince of Mosul (Mawill), and in 477 (1083) it passed again under Muhammadan rule, the treachery of the Greek governor having opened the gates of the town to Sulaiman I, the Saljúq sultan of Ispain. A dispute broke out between Sulaiman and Muslim regarding the possession of the town, and the latter was killed in 478 (1085) in a battle near Antakia, Sulaiman died soon afterwards (cp. 479 = 1086), wherupon Muslim's lieutenant invoked the intervention of Malakhah who established order by appointing Vâğıt Basan emir of the town. The latter was killed in battle with Antakia, when a large portion of the Crusaders appeared before its walls on 21 October 1097.

The town was protected by strong and extensive fortifications as well as by the natural features of the ground, so that the siege presented considerable difficulties to the Christians. It took more than four months to complete the investment on all sides, but as in the case of two previous attacks, it was only possible to capture Antakia by the help of a traitor. On 2. June 1098 the crusaders stormed the town with great slaughter. Three days later there appeared a large Muslim army under Karbíght, the emir of Mosul, who had set out to raise the siege; the Christians were now besieged within the town, and their position soon became desperate. But their spirits having been lifted by the alleged discovery of a large body of the besiegers, they mutinied on 23. June by a bold sally, which was followed by an overwhelming victory over the troops of Karbíght in spite of their superior numbers. For 179 years Antakia remained in the possession of the Christians and became the capital of a principality, a vassal state of the kingdom of Jerusalem, comprising the coast region of Northern Syria from the Nahé Djabú in the North to the Nahé el-Kelí (near Ládhákiya) in the South and including the 'Antak depression (q.v.) and the valley of the Orontes as far as Súquir (Larrisse, to the north west of Hamat). During this period Antakia once more experienced a certain prosperity; many new buildings were erected, and the population increased and gained in wealth owing to the revival of trade.

The Christian rule in Northern Syria found a sudden termination at the hands of the Baibars, the Mamlúk sultan of Egypt. Already in 666 (1263) his armies had devastated the principality of Antakia; in 666 (1263) he proceeded to greater deeds. Threatening the town by a sudden attack he gained a complete victory over its knights who had met him in the open field, forcing a surrender having proved unsuccessful he attacked the town by open force on 19. May, and
Antakya fell into the sultans hands almost without further resistance; 16000—17000. Christians are said to have perished at the capture of the town, 100 000 to have been led away to captivity; the whole town including the citadel was burned down, and the spoil taken was enormous; Antakya never recovered from this blow; it has remained under Muslim rule ever since, but its importance has decreased steadily.

The situation of Antakya is most delightful; it lies in the richly-watered valley of the Orontes which is here about 140 feet wide. The favourable climate and the great productiveness of the soil make it one of the fairest spots in the East; and Oriental praise Antakya as the most pleasant town of Syria after Damascus. The abundant rainfall to which it is exposed — and which according to Petermann has gained for the town the nickname *kakakakakak* (= pissaiah, Weisbach's correction of Petermann's *nabakakak*) produces a most luxuriant vegetation.

The modern Antakya is situated in the plain on the right of the course of the Orontes and extends as far as the slopes of mont Silpium (Arabic Hâshib al-Najâdî, 1323 feet above the level of the sea) which belongs to the Cæsarea chain. The town is surrounded by extensive gardens in the East, and the pleasant fruitful land of the immediate surroundings affords a vivid contrast with the wild and rugged mountains of the neighbourhood, the sharp outlines of which present a very beautiful view. In antiquity the slopes of the Silpius were covered with houses, but the modern Antakya occupies hardly a tenth part of the space which it occupied before Justinian's time. Its extent at that period can still be clearly determined by the traces of the ancient walls which suffered no serious damage at the conquest of the town by KhusRAWI and, and the course of which can still be recognised everywhere. The town as re-built by Justinian occupied a smaller space within these walls.

By far the most interesting of Antakya's ancient remains is the enormous grid of fortifications of which considerable portions are still extant; it is a wide oval which enclosed the little modern town situated in the north-west corner of its circumference. The many-battlemented walls, rose boldly over the heights, as well as the enormous dimensions of the fortifications which, for the medieval art of war, were practically unassailable, still excite our admiration. Their length is more than 16 miles; enormous towers of defense rose from the walls at distances of 70—80 paces from each other (altogether, it is said, more than 360). The destruction of the walls has advanced rapidly during the last few decades, as after the last great earthquake (1872) the inhabitants received permission to use them as building material for their houses. The citadel built by Nikephoros Phokas on the Silpius has been in ruins since it was destroyed by Debars. On the Silpius is shown the martyr's tomb of the 'prophet' Šâhīb al-Najâdî (i.e. Agabos: Acts 11, 28) said to have been the first Christian of Antioch; it is regarded by the Muslims as an honoured place of pilgrimage, and has given to the Silpius its modern name. The most important remains of antiquity are situated on the slopes of the Silpius, the ruins of the colonnaded aqueducts being especially noteworthy. Of the ancient gates a few are still tolerably well preserved; the interior of the modern town has no buildings of importance, the large mosques of the town are unimportant. The houses give an impression of great poverty; and the frequently occurring earthquakes have left everywhere vast heaps of rubbish and ruins. The town, which is built can—in many places be clearly recognised as similar rubbish heaps of an older period.

The ancient Antakya situated at the meeting-place of the roads leading from the Euphrates to the sea with those leading from Syria to Asia Minor, was the chief centre of traffic between the East and the West; to-day trade and industry are in a state of absolute decay. The bazaars are unimportant and not much frequented. The most considerable of local industries is the manufacture of soap for which Antakya is the most important town in Syria next to Idlib (S.E. of Haleb). Other occupations of the inhabitants are the production of silk, the cultivation of corn and olives; cedars are also sought in the Oronotes in large quantities. The appellative noun *Antakia* in 'cover, earthen' indicates the form of the town as a seat of textile art; cp. Fränkel, *Die arab. Fremdwörter im Arab.* (1886), p. 44 and Zulsar, *Mualaha,* 8 (9), Var.

In Antiquity Scænsia Picta (Arab. Salâkia) served as harbour of Antakya, in the Middle Ages al-Suwâidya situated farther to the South at the month of the Orontes, both harbours are now in a state of absolute decay. The modern Antakya suffers not only through the want of a protected harbour, but also through the fact that the upper part of the river as far as the town is not navigable. One of the chief reasons why the town in spite of its magnificent and advantageous situation never again rose to any degree of prosperity since it was captured by Berbers, must be sought in the fierce hatred with which Muslim fanaticism regarded the former capital of Oriental Christianity. Another obstacle to economic progress were the frequently recurring severe earthquakes (see the enumeration in Ritter, *Rundsch.,* xxvi. 1155 et seq.); the most important shocks of recent date occurred in 1822 and 1872. Since the decline of Antakya trade and traffic was more and more diverted to Haleb (Aleppo).

The number of inhabitants, which was very considerable in Antiquity and the Middle Ages is now greatly reduced; in the last decades a slow increase of the population can be observed. In 1853 H. Petermann counted about 10 000 inhabitants (one third of whom were Jews and Christians, chiefly Greeks and Armenians), another estimate dating from 1849 states the number as 17000 (15000 Christians); later authorities give only 6000 inhabitants; Scehna's information in 1880 estimated the size of the town as containing 3500 houses, i.e. about 17500 inhabitants (among whom 2500 Christians and 250 Jews); Caunet (1892) notes 25 000 inhabitants, Böecker (edition of 1900) 25 000 inhabitants (4000 Christians, a small number of Jews). In the Arab Middle Ages Antakya was the capital of the *'Aqabîn, district (q.v.) i.e. of the 'military frontier' erected against the Byzantins on the frontier in Syria and Asia Minor. To-day Antakya belongs to the wilâyat of Haleb and is the seat of a Râ'în-mâqâm. Of the five existing 'patriarchates of Antioch' belonging to the different Christian sects (on which cp. Neber
ANTAKIYA — AN-TAR(A)

Antakya is the ancient city of Antioch, located in modern Turkey. It was an important center in the ancient world, being founded by Seleucus I Nicator in 301 BC. It was a major city of the Roman, Byzantine, and later Ottoman empires. The city has a rich history, hosting several empires and civilizations.

The city's name derives from the Greek term Ἀντίοχεια, which means "city of Antioch." It was a major cultural and intellectual center in the ancient world, and it is known for its contributions to philosophy, science, and the humanities.

The modern city of Antakya is located in the southern part of the country, and it is the capital of the Antakya Province. It is a major commercial center, with a population of over 200,000 people. The city is known for its beautiful natural surroundings, including the Antakya Forest and the Antakya Lake.

Antakya has been an important center of Christianity since ancient times, and it is home to several important religious sites. It is also a center of modern-day Turkey, being a major hub for trade and commerce.
Bibliography: Aghâmi, vii, t. ed., p. 138-135; 2, ed., p. 141-146; Ibn Kotsala, Nishâbî al-Shârîf (ed. de Goeje), p. 130-134; Muyâd al-Nâfisi fi Akhbar Anbars b. Sadiqah al-Muhaddithah (ed. Râfqi); Abî Akbarî (Bâirat, 1864); Dâvûd, W. Akinâh, The Divan of the Sixteen Arabic Poets (London 1879), p. 38-52, app. p. 178-183; Dârânî (Bâirat, 1888, 1901, Impr. Scient. Cairo, 1815); W. Aâwâdût, Berichterstatter über die Archäologie der alten Arabischen Gliederung (Gotha 1872), p. 50-57; H. Thürbecke, Anwârâh im persischen Dichter (Leipzig 1883); Th. Nûzî, Fünf Melâkat übersetzt und erklärt (2 Bâirât, 1891: A. Kâshah, Akademie der Wissenschaften in Wien, philol.-hist. Cl. u. v.); Wien 1900, p. 1-49; Brockelmann, Gesch. d. arab. Literatur, 1. 82 (Brockelmann, Gesch. d. arab. Literatur, ii. 62). The Strat Antar shows clear traces of the traditions on which it is based. Essential features of this model bâdâw are already found in the account which the Kâtib al-Ashkâli (1. ed. vi. 148; 2. ed. vi. 155) gives of the poet Antar (q.v.; for the secondary form Antar there is evidence already in the commentary to the Hamâts, ed. Freytag, l. 108); his descent from the slave-girl Zuhût, his reception into his father's family on account of his brave deeds, his love of 'Abd allâh, his treacherous murder at the hands of Wâsî b. Dîmît, called al-Azdî al-Râbi'î. The story was amplified by the insertion of numerous elements belonging to other cycles; it is now known in two recensions, that of Hîdîjâ (al-Sîra al-Hijâjîyya) which is more detailed, and the shorter Syrian recension (al-Sîra al-Hijâjîyya) with which the Babylonian recension (al-Sîra al-Hijâjîyya) is probably identical. The date of the origin of these recensions cannot be fixed with any certainty. The earliest authority quoted is al-'Azmâlî who may be regarded as the rival of the old Antar poems but has nothing to do with the work in question, in which but little is found of the genuine poems. The Bâirât edition mentions a certain Yûna b. Ibrâhîm al-Mîrî (perhaps identical with Ibn Khallâl al-Yûna b. Ibrâhîm al-Mîrî) as collector of the Sîra. The statement of Ibn Abî Dîsîha, that Abî Mu'âthî yâsh Muhammad b. al-Muqtâlî b. al-Sâgîr al-Anbût (lived between 540 = 1145) collected stories concerning Antar is worthy of attention. We may assume that the stories about the hero and poet Antar re-form in the course of a novel, became at an early period the subject of the recitations of 'professional story-tellers; a man of literary tendencies may now and again have put together the various recensions known to him, but the work of re-constructing the popular tale did not cease at any given time and is still in progress.

Bibliography: Bibliographische Details in Chaurin, Bibliographie des ouvrages arabes, iii. 113 et seq. (to the Mâm. there must now be added: Aâwâdût, Verz. d. arab. Hârâb. d. Kâshâh, part 9; Bâirat, vi. 912-913); Fertich, Die Hârâb. in Geschichte, iv. 365 et seq. v. 53 et seq. — Chief editions: Cairo 1366-1811 in 32 parts (âsur) and Bâirât 1855-1874 in 154 books (âsur) and 1881-1885 in 6 volumes. The Cairo edition represents the recension of Hîdîjâ, the Bâirât edition probably that of Syria. — About a third of the whole was translated by Hamilton (Târirîcch Antar, 2 Bâdawîan renaissance (London 1790-1820); 4 vols.); L. M. Devî, Les aventures d'Antar, fils de Chekleid, roman arabe des moines-citéens (Paris 1864), (M. Hartmann, "Antari (q.), a word derived from 'Antar, in Egypt (q.) a reciter of the romance of Antar and (q.) a short garment worn beneath the caftan. In the latter meaning the word also occurs in Turkish, where however it is written with Alîf, not with 'Ain (Antarî); cp. Dâsy, Sublimation, x. v, and the passages quoted there.

ANTARTUS. [See TARTUS.]

ANWARI, the shining', poetical name of Awasd al-Din 'Ali. Anwari was born at Badma, a small village in the district of Khwarîn, and came to the court of the Soltân asmâu Sâdîq after having recited his first kâfîda in praise of this monarch. When his patron had been taken prisoner by the Ghurâb he accompanied the embassy sent by Sâdîq's wife, Turâsh Khutban, to the ruler of Samarkand, in order to secure his assistance; on this journey he composed his famous elegy, translated into English by Kirkpatrick under the title The tears of Khurram (Atisic Miscellany, l. 236 247), in which he describes the terrible devastations perpetrated by the Ghurâb in Khurram. After Sâdîq's death Anwarî seems to have lived at Merw at the court of the later rulers, until he suffered a serious blow in consequence of his predictions for astrological calculations. He predicted a storm for a certain day of the month of Kadhjâ 583 or 582, on which all the planets stood in the sign of Libra; as however there was a complete absence of wind on that day, he gained nothing but universal derision for his prophecy. On this account he left Merw and went at first to Nihâpîrt, later to Balah. He probably died shortly afterwards at the latter place (according to Ethrî between 585 and 587 = 1189-1191), but the precise date is unknown.

Anwarî owes his fame chiefly to his Khâtad which are greatly admired by the Persians. His diwan has been repeatedly lithographed in Persia and India (Tabriz, 1260, 1266; Lahânâb, 1850), and poems of his have been published and translated (from Kirkpatrick) by Zhuskow, Fizli and others.


ANWARI. See ERSERI.

ANWARI SUHAIIJ, title of the Persian version of Khôtâ va Dûmà by Kâshîlî (q. v.).

ARAB (q.) = Badawa's, nomads. [See BADAWI.] ARABA, the Old Testament name of the whole valley of the Jordan, now denoting only the continuation of this valley to the south of
EXPLICATION OF PLATES.

PLATE I.

1. Berlin, Emperor Frederic Museum, plaster relief, ʿIrāk, 1st—2nd cent. H.
2. Cairo, Mosque of ʿAmr, northern portico, wooden abacus, 1st cent. H.
3. * * * * * * wooden abacus on columns near western wall of Ḥaram, 2nd cent. H.
4. Harran, Great Mosque, capital from the middle gateway, 1st—2nd cent. H.
5. Baghdad, Džāmiʿ al-Khāṣqā, from the old Mihrāb, 2nd cent. H.
6. Kairawān, doorpost of the gateway of Sidi ʿUtha, 262 H.
7—10. Cairo, Arab Museum, Room VI, nos. 16—19 wood panels, 1st—3rd cent. H.
11. Cairo, Mosque of Ibn Ṭullān, western colonnade, surface of arches, 565 H.

PLATE II.

1. Diawrigi, Džāmiʿ al-ʿAṣif, gateway, 576 H.
2—4. Ḥamāh, Mosque of Nur al-Din, three pieces from the Minbar, wood, ± 559 H.
5. Aleppo, Minaret of the Great Mosque, stone entablature, 483 H.
6. and 6a. Aleppo, Fāṭimid building, near the Bāb Anṭākiya, bracket and ogee, 545 H, stone.
7—10. Mawjil, Great Mosque, four pieces from the old Mihrāb, 543 H, stone.
11. Śalṭīla near Aleppo, from Fāṭimid tombs, 6th cent. H.
12. Muṣḥahd near Aleppo, stone frieze of the aiyubid gateway, ± 600 H.
13. Ḫonās, Mosque of ʿAli al-dīn, from the border of a carpet, 6th–7th cent. H.
14. * * * * Karā Ta[r] Madrasa, mosaic of enamelled tiles, 649 H.
15. * * * * Aleppo, Bāb Anṭākiya, wooden frieze, 6th–7th cent.
the Dead Sea. It is a large bore desert of wide,
\[\text{\ldots} \]

ABARESQUE. In German the word arabesque
denotes the foliage ornament of Mus-
\[\text{\ldots} \]

ABARESQUE. In German the word arabesque
denotes the foliage ornament of Mus-
\[\text{\ldots} \]
elements like cornucopias, vases etc. In the fully developed arabesque, even these objects, cornucopias and vases, have become abstractly conceived designs of leaves. Abstraction goes so far that the whole wealth of decorative elements taken from plants consists only of two or more combinations of a small number of patterns some resembling palm-leaves and others wholly inure to nature. Stalk and leaf are no longer as in nature — two co-ordinate but formally distinct elements — but have conformed to such an extent that the leaf no longer grows out of the chief stem on a small stalk, but represents simply an expansion or outgrowth of the chief stem. The want of reality, or rather the direct opposition to nature, is further emphasised by the fact that the stalk grows through the leaf, in other words the leaf does not represent an end, but develops into a new stem and so on in countless repetitions. This is connected with the fact that the composition of the ornament is usually based on the principle of infinite correspondance, that is to say each surface, however small, is ornamented in such a way that by putting together the design we get a doubly symmetrical surface pattern capable of infinite expansion. This law of composition governs not only the ornamentation of surfaces, but also that of borders, although the latter, by their nature, are capable of infinite expansion in one dimension only. In spite of this fact their composition is frequently of such a nature as to admit of infinite continuation, without change, in their secondary direction, viz. that of width. In the case of borders there frequently appears the cognate principle of reciprocity, in which two corresponding parts of the pattern stand to each other in the relation of punch and matrix, so that the infinite correspondence is effected by a means resembling the reflection of mirrors. Apart from this the ornamentation of borders exhibits the conventional schemes of single, double, and undulating interlaced foliage with a wealth of variations. Another composition of frequent occurrence is that representing the foliage as growing out of a vase. It is dominated by the principle of strict symmetry in relation to a single axis, as is also the scheme of composition known as the "heraldic style". Another form of composition, closely related to the last and sometimes indistinguishable from it, represents the foliage growing up as a tree, and may be connected with the old oriental ideas of the tree of life. — While these principles are universally applicable to the arabesque of all periods, other features are subject to variation according to time and place. The quantitative relation between surface and pattern, and that between stalk and leaf, varies between two extremes. One of the extremes is represented by the type of arabesque best known from the stucco decoration of the mosque of Ibn Tulun in Cairo, where the leaf covers almost the whole surface. The stalk very nearly disappears altogether, so that leaf grows out of leaf. The result is that the ornamented surface is entirely covered, and nothing is seen of the ground. This is the "horror vacui" of ornamentation. It follows that the design of the positive ornament is effected merely by means of a few imaginative, especially spirals, which pass through the leafage. The artist in executing the design, draws or carves or points not so much the ornament itself, as the ground. The opposite extreme is found, e.g., in the ornamentation of the buildings of Nur al-Din Mahmut in the here the leaf plays a quite secondary part, the pattern consisting of stalks ingeniously and elegantly interwined. The positive ornament is equally balanced, or even dominated by the ornamented ground. All the other principles of form and composition are preserved.

The tendency to a geometrical composition of arabesques finds an unmistakable expression in the intertwining of several systems which are frequently arranged in such a way, as to create a contrast between larger and smaller geometrical compartments, or between compartments ornamented with greater or less fulness, or in different styles of design. Besides the ornament consisting of foliage only, geometriically intertwined bands are similarly combined with foliage. This combination is the most common form of arabesque. The intertwined geometrical design forms a complicated framework; the manifold irregular polygons formed by the mutual crossing of the lines are filled by the foliage, either separately or in a connected pattern. These forms pass into arabesques of a purely geometrical nature, i.e. those consisting of intertwined bands. Here all possible combinations are represented, from the simplest platting, the mere intersecting of systems of parallel lines, to the most complicated geometrical figures. As in the case of the foliage ornament the effect aimed at is the creation of a contrast: a linking up of the positive pattern by means of larger or smaller portions of the ground surface. A wealth of polygonal shapes or stars appear as the fixed points which create order in the kaleidoscopic confusion, of small irregular polygons. These compositions, which are often most ingenious, are formed by the well-thought out and frequently surprising use of a few lines not unfrequently broken; it is often very difficult to disentangle their fantastic play so as to arrive at the system. A certain advance stage of the power of geometrical vision is an indispensable presupposition of this kind of composition. The systems most favoured are those found on polygons or stars with an odd number of angles, e.g. pentagons or monagons, or stars with seven or fifteen points.

In addition to these two prevalent elements — foliage and intertwined bands — there appears a third specific feature in the motifs derived from the Arabic script. Writing itself as a decorative element plays a much more important part in Muslim art than in any other. It is undoubtedly an expression of a certain bigotry on the part of the Muslims, that they inscribe merely every article of artistic craftsmanship with some verse from the Koran, the confession of faith, or with innumerable, sometimes rather pointless, formulae of blessing or congratulation. But besides these inscriptions proper, which we may well accept with gratitude because of their historical importance, there frequently occur groups of letters which do not form intelligible words or sentences at all. This should by no means lead us to the conclusion that the objects thus inscribed are the work of illiterate men. It is rather a purely decorative use of the characters, an ornament in the shape of letters. The letters most frequently employed in this way are, on the whole, Alif-Lam
and Līm-Allīf, which often form whole borders. We may suppose that these are not quite meaningless characters, but that they serve as a kind of 'siglum', being in fact an abbreviation for ornamental purposes of the šahāda, which already in the ṣaqqūra protocols is shunted as a kind of Līm-Allīf's. The decorative value which the letters of the šahāda already possess owing to their symmetrical and symmetrical symbols is not thereby diminished. Other meaningless groups of characters are inaccurate copies of the blessings and congratulatory formularies which occur so frequently; and letters, the nature of which has been completely misunderstood, are found on objects made by non-Muslim artisans especially on Western imitations of Arab works of art. Finally — and this is of greatest importance for the arabesque — the decorative writing developed into a particular kind of linear ornament, in which all consciousness of the original nature of the letters was completely lost. This phenomenon appears very clearly in carpets from Asia Minor.

The term arabesque in its wider sense, as denoting the ornament of Muslim art in general, also comprises a number of figurative elements which are, indeed, impossible to distinguish from these, taking this word in a narrow sense, and to class them under the term 'iconography'; but the value of these figurative elements is for the most part purely ornamental, while their composition is frequently closely connected with or even inseparable from the arabesque. A short survey of these figurative elements belongs therefore to an aesthetic analysis of the arabesque. The most independent elements are a number of genre pictures: hunting scenes, banquets, games, occupations are represented sometimes in a whole series of pictures. They usually fill appropriate spaces of the rich arabesque in the form of medallions. In subjects and style they depend chiefly on miniature painting, and frequently show the influence of Eastern Persia and Central Asia. Another class is formed by representations of astrological or originally symbolic meaning, which have become merely decorative forms. Their wide-spread occurrence is due to the decorative value inherent in all symbolic representations, a fact which it would be easy to illustrate by instances from all periods of art. To this class belong pictures of the Sphinx and griffins, genii or angels, the signs of the Zodiac, the seven planets, vases with bows and arrows, and animal combats. None of these decorative motifs has been created by Muslim art; they all belong to the inherited stock-in-trade of old periods of art. No essential change was made even in their specific forms. We may include in this class the somewhat rare old representations of dragons, of St. George slaying the dragon (Khiṭṭ, ḫyāṣ), probably also the Sasānian winged Dragon which frequently bear the Phœnician sign of the ḫawwaw (unless we ought to adopt a recent suggestion and read it as Arabic 帑) and the royal ram. In the same connection should be mentioned the Chinese motifs, frequent since the ṣafāwī period, but occurring even earlier, such as the dragon, the phoenix, and both together forming the Ming crest, the Klin and the Fuh, the line of clouds of symbolising immortality, and many others; lastly Indian subjects, such as the three spheres as a Buddhist symbol and the Anguvastara garment. Some figures have even been identified as Buddhists and Bodhisattvas, but this identification is disputed.

Another frequent feature of the arabesque are the representations of animals belonging to the so-called heraldic style. They are placed facing each other according to a strict principle of symmetry, and some vegetable elements enter into the composition. Other frequent animals are lions, griffons, deer, lutes, peacocks, parrots etc. Besides these animals also occur in the ornamental design of composition, known already in antiquity, viz., in an undulating foliage ornament interrupted by pictures of animals. Another group is formed by heraldic crests proper. The Ming crest has already been mentioned. Cretes consisting merely of an animal emblem, such as the lion or leopard or the double eagle, belong to the Turkish race, and probably go back to primordial totemistic ideas. There are further the emblematic crests of the Manlîkks which are closely connected with the ornamentation of pottery and enamelled glassware; and such isolated subjects as the Tree of the Moon, the crest of Bade al-Dîn Lâ‘îb. In Spain we find representations resembling cabbages which recall the ornament of old Moorish art. A special class of decorative motives is that of the Moorish towns. These especially, but also the other motives, are found in close organic connection with the arabesque. Lastly there occur isolated figurative elements, such as the heads of lions and other animals, the bodies and wings of birds, claws and hands, which coalesce with the arabesque and are of the same ornamental value as the foliage. This phenomenon can be observed particularly in the ornamentation of Moslem mihrabs in the period of Bade al-Dîn Lâ‘îb, but it also occurs in later Eastern Turkish and Turkish works of art.

It is clear that the arabesque as described above according to its principles of composition and its separate elements, did not suddenly come into existence; rather, even at the time of the rise of Islam. The aesthetic description of the arabesque as something which can be followed by an inquiry from the point of view of the history of art, which regards it as something in the process of becoming. There is an obstacle to this mode of inquiry in the fact, that our knowledge of monuments varies considerably according to time and place. As there are some great gaps in our knowledge, it is somewhat dangerous to draw a rapid sketch of the course of development. So far as we can extend our survey the growth of the arabesque, we may say that the first steps in the arts and crafts of all the provinces of the caliphate meant an uninterrupted continuation of a received tradition; a fact which has recently been emphatically demonstrated by the monuments of Mahatta and Ku‘afir ‘Arnâ. As mentioned above, the already existing tendencies, which started as a reaction of the oriental principles of the hellestic art against those of west, gradually gain a more and more extended authority. The different provinces naturally exhibit considerable differences of style, and some characteristic provincial features of the earlier period are adopted locally. As the material has to a great extent become known quite recently, or is still unpublished, we cannot avoid the enumeration of definite examples. Generally speaking, the arabesque contains the tradition of the universal hellestic foliage ornament with
become a dominant feature of supreme authority for the whole art of Islam? and 2. how was it possible for the arabesque, derived as it is from many heterogeneous sources, to become a single organic unity? Both questions can only be answered when treated in connection with the whole of Islamic art. In order to find an answer to the first problem, we must remember how the Muslim outlook on life, as contrasted with that of classical antiquity and even Christianity, left, strictly speaking, no room at all for Art on a large scale. The whole character of the Muslim view of life explains the gradual disappearance of the figurative element from their works of art, whereas in antiquity figures had formed the essential part and vegetal ornament only an accidental by-work. The development of ornamental decoration as exhibited in the arabesque, was favoured by the prejudice against the large forms of art in general and against the representation of figures, which latter applied equally to the detailed work of the craftsman; the great wealth on the other hand created a desire for luxury, art and ornament. It is even more difficult to find an answer to the second question. An analogy to the unity of Muslim art may indeed be found in the unity of hellenistic art, as the provinces influenced by it extended to the East and West even beyond the frontiers of the kingdom of Alexander and of the Roman Empire. We may even regard the unity of hellenistic art as a necessary condition without which the rise of a homogeneous Muslim art would have been impossible. There is however a great contrast between the conditions at the beginning of hellenistic and Muslim art. In the one case the conquerors were the most artistic nation that has ever existed, and in this respect contributed most to their relation to the conquered peoples. The case of the Muslims was completely different. The Arabs had no artistic gifts, and the conquerors were the receiving element in all matters affecting culture. The hellenistic countries were welded together by Greek civilization; the link which bound together the countries of Islam was only the community of religion and government; handicrafts were left entirely to the subject population; the hellenistic provinces the participation of the subjects caused the change and the decay of Greek art; in the Muslim countries it created the art of Islam. In view of these facts the only explanation hitherto advanced for the homogeneity of artistic style, and for the dominating position of the arabesque, was reference to the general economic situation and to the state of Muslim civilization. All the lands of the caliphate were united by religion and language. The pilgrimage to Mecca afforded an opportunity for intercourse and exchange between the inhabitants of the East and the West. In spite of the imperfect means of transit, lively traffic circulated through all the Muslim countries, as formerly through the Roman empire. A great number of individuals travelled through large portions of the known world; while commerce, the most important factor in the spread of art, extended with fewer limitations than at any preceding period, through all the countries of Islam. Although these considerations afford a perfectly opposite contribution towards an explanation of the fact of artistic unity, they are yet of such a vague and
ARABESQUE — ARABIA. 307

general nature, that they cannot satisfy us completely; Recent research, especially C. H. Becker's study of papyrus, has brought to light a tangible and very important element, the Greek system of "liturgies" existed in the early times of Islam: the populations of the most diverse parts of the empire were bound to make their contribution towards public buildings and institutions of common interest, such as mosques and medresas; but also in the form of workmen and master-builders. In constructing the Umayyad mosque of Damascus, for instance, a Persian and an Egyptian Arab served as architects; and workmen of the various nationalities were employed on the great buildings. This fact explains the syncretism of Muslim art; it explains the occurrence of Persian elements in mosques, etc.; and gives an opportunity of learning the various traditions from personal experience. In this way there is a process of assimilation and the creation of a homogeneous style, from which the art of Islam, and with it the style of the architecture, arose as a unity. And always in the course of such developments, it is hardly possible to determine the date of its end, especially as the material known to us is scanty.

We may say that the arabesque, in its developed form, is found already in the mosques of Ibn Tulun. This however does not yet signify the final completion of the assimilating process. The ornamentation in question, although a pure arabesque, is yet a specific variety belonging to Egypt. And the arabesque which in the provincial type is blended in a more complex form, and which attained universal predominance, does not seem to have reached its goal until the Fatimid period.

Immediately after the end of the unifying process, there is a series of centrifugal developments. Just as the caliphate dissolves itself into separate states, the art of Islam is broken into themes which partly strike out new paths of their own. This development is particularly recognisable in the field of ornamentation, i.e., of the arabesque. Three large regions can be distinguished, characterised both by internal relation and by manifest differences from each other: the East, with its centre in Persia, surrounded by the eastern Hijaz, Iraq, Turkestan, and India; the centre consisting of Egypt, Syria, and the eastern Hijaz, and Anatolia, each of which parts maintains a certain independence; and lastly the West consisting of Northern Africa and Spain. The arabesque of the eastern group shows a development towards greater realism, obviously under the influence of Central and Eastern Asia. The arabesque of the central group preserves more faithfully the motifs by which it had been dominated at the time of its origin; Byzantine influence being very noticeable in Anatolia. The arabesque in the art of the western group shows some characteristics approaching oriental taste.

All provincial developments, apart from a few exceptions, change the style of the arabesque in its outward features only. The essential characteristics of the arabesque are preserved throughout, both in regards to composition and their elements; there is therefore only one and the same arabesque in antiquity as well as in modern times, in the East and the West, and in the South as well as the North.

E. HERRAND

ARABFAKH (Abd el-Kadir b. Sliman, Sihab al-Din), Arabic historian; he wrote towards the year 950 (1543) at Djiziz a history of the wars of the Imam Ahmad Gréf of Harar against the Christian Abyssinians; the book is entitled Ta'liqat al-Zamani or Faras al-Habash, and is based on memoni and materials, but also in the form of workmen and master-builders. In constructing the Umayyad mosque of Damascus, for instance, a Persian and an Egyptian Arab served as architects; and workmen of the various nationalities were employed on the great buildings. This fact explains the syncretism of Muslim art; it explains the occurrence of Persian elements in mosques, etc.; and gives an opportunity of learning the various traditions from personal experience. In this way there is a process of assimilation and the creation of a homogeneous style, from which the art of Islam, and with it the style of the architecture, arose as a unity. And always in the course of such developments, it is hardly possible to determine the date of its end, especially as the material known to us is scanty.

We may say that the arabesque, in its developed form, is found already in the mosques of Ibn Tulun. This however does not yet signify the final completion of the assimilating process. The ornamentation in question, although a pure arabesque, is yet a specific variety belonging to Egypt. The arabesque which in the provincial type is blended in a more complex form, and which attained universal predominance, does not seem to have reached its goal until the Fatimid period.

— Immediately after the end of the unifying process, there is a series of centrifugal developments. Just as the caliphate dissolves itself into separate states, the art of Islam is broken into themes which partly strike out new paths of their own. This development is particularly recognisable in the field of ornamentation, i.e., of the arabesque. Three large regions can be distinguished, characterised both by internal relation and by manifest differences from each other: the East, with its centre in Persia, surrounded by the eastern Hijaz, Iraq, Turkestan, and India; the centre consisting of Egypt, Syria, and the eastern Hijaz, and Anatolia, each of which parts maintains a certain independence; and lastly the West consisting of Northern Africa and Spain. The arabesque of the eastern group shows a development towards greater realism, obviously under the influence of Central and Eastern Asia. The arabesque of the central group preserves more faithfully the motifs by which it had been dominated at the time of its origin; Byzantine influence being very noticeable in Anatolia. The arabesque in the art of the western group shows some characteristics approaching oriental taste.

— All provincial developments, apart from a few exceptions, change the style of the arabesque in its outward features only. The essential characteristics of the arabesque are preserved throughout, both in regards to composition and their elements; there is therefore only one and the same arabesque in antiquity as well as in modern times, in the East and the West, and in the South as well as the North.

E. HERRAND

ARABIA, the westernmost of the three peninsulas of southern Asia.

a. Topography, Climate, Products.

Arabia, called by the Arabs Ash-Sharaf al-'Arab, "the peninsula (island) of the Arabs," or abbreviated al-'Iraq, "the peninsula." Arabia by the Persians and Turks, is only joined to continental Asia in the North and is bounded to the West by the Red Sea, to the East by the Persian Gulf and the Sea of Oman, to the South by the Indian Ocean. By the Sabans of Saba it was connected with Africa, from which only the straits of Bab el-Mandeb separate it at the entrance to the Red Sea. To the East at the entrance of the Persian Gulf it approaches the country of Peru. The area of Arabia corresponds to about a fourth of Europe, but it is almost impossible to give an accurate statement because data as to the boundaries in the North differ considerably. Some draw them as far as the territory of Aleppo and the Euphrates. But although the mesopotamian plain has been inhabited by Arabo-tribes for many centuries past, no geographer has made Arabia reach farther than the Euphrates boundary. Neither must the so-called "Arabia peninsula," as it is frequently regarded as belonging to Arabia but to Syria, although it is inhabited by Arabs. The Shatt peninsula al-Tih [q.v.] on the other hand, which most Arabic and European scholars regard as a part of Egypt, geographically belongs to Arabia.

West Arabia (extending in length about 16°) consists of two large parts: Hijaz and Yam en. Hijaz — the name of the people, properly speaking the mountain-range separating Tiham, the lowland along the coast, from Najd, the highland; as a matter of fact, however, it stands for the whole country, bounded to the West by the Red Sea, to the East by Najd and stretching from the farther end of the Gulf of 'Ashl弓a to a few days' journeys south of Mecca where Yemen begins. The northernmost part of Hijaz (as far as Tālibī) is only one, and Hejār after the mountain-range crossing it from North to
South. It is a poor country, possessing, it is true, a great number of wadis (valleys) through which after heavy rains mountain-streams (tiaa) flow towards the sea, but yet suffering much from drought. Formerly the Djâhîm lived here, at present the Huwâjij, who are regarded as the descendants of the old Nabatânean.

The road from Aqaba to Medina, the old pilgrims’ road from Egypt, goes along the coast as far as Yanbo and a little farther to Al-Dhâr, the old harbour of Medinâ as a distance of two days journey from this town. The only place worth mentioning on the Gulf of Aqaba is Mâsâmah where the inhabitants as early as in the year 9 (620-621) concluded a treaty with the Prophet from which it is evident that they were weavers and fishermen. Next we may mention Al-Wadîh, the territory of the Balî-Abâs begins and which offers an excellent roadstead for small ships. Close by is the mouth of the great wadi Idâm with its many bimuchas, now called wâdî ’Himmâ, which begins to the south-east of Khaibar running very far from the source of the wâdi Ruwâma. It first turns to the South-West, then passes near Medîna and making a great bend goes on to the North West. In pre-historic times this must have been an important stream; now it only occasionally has water after heavy rainfall. Farther inland but more to the north are the ruins of Madyan [q.v.]. From Madyan the road used to lead straight through Badî’ to Wâdî ’l-Kûrâ (“the village of valleys”), of which Khârîb was formerly the principal place. Here the road from Egypt to Mecca joins the pilgrims’ road from Damascus which goes east of the Hijaz-mountains past Ma’âr, Tabbâk and Al-Hijjî, or Ma’dîn in Shābî, from where a road to Al-Wâdîh as the harbour of Al-Hijjî which corresponds to Stambo’s Egrip. On the coast south of this place we find Al-Hâwâ (“the white village”), in which Sprenger recognised the old Leukseke. Here is the end of the Balî-Abâs territory and the beginning of that of a kindred tribe the Dāhîmah. The country between Al-Hijjî and Wâdî ’l-Kûrâ used to be the territory of a tribe famous even up to the present day for their deep love of passion, the ’Udhânah, “who are when they love”.

The whole country round about Medîna is volcanic — the volcanic zone is said to reach from Palmyra as far as Mecca, — and even in historical times has been a few eruptions. The last of which we know took place in 654 (1256); see Sâmîhûd, p. 40. In Arabic the black volcanic mountains are called Hârâr or Lițâm (lava). Medîna itself is situated between two of them; hence the phrase: “What is between its two Hârâreh (or Lițâm) for ‘the whole town’.” The valleys in these Hârârehs are remarkable for their comparatively great fertility. The cultivation of dates especially has been of importance for centuries past. Less than an hour north of Medîna is the hill of Obîd [q.v.]. To the territory of the town belong the big Hârâr of Khaibar (to the east of Wâdî ’l-Kûrâ) where the wâdî Ruwâma has its rise. Tâmîm (Taima) to the east of Tabbâk on the west frontier of the Nufâd desert and even the oasis Damm (also Dâmmat Al-Djândal, i.e. the Dûmâ built on stone), called at present Al-Djâmî or Al-Djîmî [q.v.], and situated on the north-western boundary of the Nufâd desert at a distance of 13 days journey from Medîna and 10 days from Damascæ, are also reckoned to belong to the territory of Medîna by the Arabic geographers.

From Yanbo it is possible to travel along the coast to ’Idîddah and from there in two days straight to the east to Mecca. The Holy territory (al-Hijaz, now also often called al-Hudâf, i.e. Al-Hajjî al-Mâzâm) is entered at Ta’if at a distance of 24 miles from Mecca where the mosque of ’Aqâr stands. In all other directions the boundaries are farther away from Mecca. Even before crossing the frontier the al-‘idâm is put on. The pilgrims from Nejd and Yemen put it on at Karân al-Manâzîl. In its vicinity was the famous market of ‘Oqâ, where a competition between poets took place. Almost due southward 36 miles from Karân al-Manâzîl is Ta’if situated high up in the Chawâni hills, the summer-resort of the well-to-do Mekkans. The air here is invigorating so that all south-European fruit grows in abundance. Especially famous since olden times, are the grapes and raisins of this district. According to Al-Lejârî the mountains of Ta’if are the only place in Hijjât where in winter the water freezes. (This happens on many mountains in Yemen, e.g. according to Gläser on the Hâjirî.)

The hills to the south of Mecca have been inhabited from very ancient times by the Hudâb, who produced many talented poets. In their neighbourhood we find even to the present day the Tahâf to whom Ta’if formerly belonged. Here the mountain-range, called further on on Safâ, broadens out and becomes an Alpine country. This is the most fertile part of the Hijjât. The mountains themselves are inhabited by Yemenite Arabs called Bahmînya (i.e. “castle-like”) by Ibn al-Mudjâwî on account of their rough customs. The instances he gives are partly corroborated by Burckhardt. Ibn Djalîr relates that they behaved very disparagingly in Mecca in what is still Arabia’s most sacred month, the month of Rajab, but that people had to put with their conduct because of the rich supplies they brought to market. At the time of the 11th century, they were still called Badjâl, now they bear the name Astî [q.v.]. The eastern part of the alpine highlands is the territory of the Kaftân, who are for the greater part camel-brokers. They are a very old but still a vigorous tribe from whom most of the Yemenite-Arabs claim descent.

Yemen — properly the country on the right, i.e. the southern country, also the happy country — has been famous from time immemorial for its great fertility and its riches. It consists of two unequal parts: Thâhmit al-Yamam (the coastland of Yemen) and Nejd al-Yamam (the highland of Yemen, also Dûfâl al-Yamam, the mountains of Yemen), with the plains of Nejdîkh in the North, Mârib in the East, Sana in the centre, Ta’if in the South. The Yemenite Thâhmit is the continuation of the Thâhmat of the Hijjât, according to Gläser’s observations it grows ever broader, owing to the retreating of the sea.

The road from Mecca to the highland of Yemen goes round the mountains on which Ta’if is situated and leads over the well-known mountainous Turâbî and Tabbâk to the high town of a flourishing fertile district on the western bank of the Bighâ, which continues as far as Central Arabia, journeying from Hijjât to Yemen the frontier is crossed between Ta’ifbîth, situated at about the
same latitude as al-Sirwan, and Eljard, From these two main roads go straight on to Sa'db, while a branch route leads eastwards to Nadjif [q.v.]. From Sa'db the road goes southward to San'a, the capital of Yemen. To the east of San'a lies Marib [q.v.]; the territory of which Marib is the capital, is now called al-Lubayn (1900). It stretches from Nadjif as far as salt Ballah to the southwest. Everywhere in the interior of this region, there are evidences of a very ancient and important Berakish, famous from antiquity. The first Europeans who visited these regions with great danger to their lives were Armand and Halévy. The port of Yemen further south has recently been described at length by Landberg (Arabica, v).

Going southward from San'a through Qunjan (Qunjan), famous for its horse breeding, Varris is reached, the village where Forskål, Nahlub's companion died; half a day's journey farther south are situated the ruins of the capital of the Himyars, Zafar in the longitude of San'a, and the latitude of Zahadi. From here the road leads over Qunjan, famous for its cotton spinning — the Prophet's body was washed in a pond of Qunjan — in Dham, formerly famous for its cotton weaving. At an important village of the same name, a famous mosque of Muhammad B. Lalahat, not far from Ta'izz. In the vicinity of Qahlah was situated the famous fortress al-Mudhabqin, the tools of the Karmian rule over Yemen. The town furthest south in the mountains is Ta'izz, in the middle ages and up to a century ago a place of great importance, the capital of the Karmians, but now in decay. The mountains are here called Sarah, alluded to by Ibn al-Mudhayk as the Princes of Yemen's mountains, and famous for its coffee plantations arranged in terraces and an excellent system of irrigation, and for the cultivation of the kah (cassia seeds). The young sprouts of these plants, which are highly valued as an anti-malarial, are exported in large quantities to all the towns of the Tihama. To the north of these mountains are the wilay of the Hamdah and al-Usha (Ushah), also called al-Ti Dibbi, the waterway that separates the Indian Ocean and the Red Sea. Here are the sources of two perennial streams, the wadi Zabdh flowing to the North and the wadi Band (Banad) flowing through the old miqlish Ra'ain and opening out into the Gulf of'Aden to the east of the mouth of the wadi Tuban or wadi Malik. Another road, which Mammuz has followed, leads from Varris straight southward to 'Aden. The road from Hjaldah to San'a, over Mundakia (the chief staple for coffee) has been described by Glaser.

The old division of Yemen into districts, al-Mudhayk, which also applied to Hadhramaut and the Yanma, has long been obsolete.

South Arabia. To the south Yemen is bounded by the province of Hadhramaut, now pronounced Hadramasut. This is a mountainous country intersected by many valleys, whose industrious enterprising inhabitants in more than one respect resemble the Swiss. Since very early times they yearly have sent part of their young men to other regions to try fortunes and thus they are not only found in the seaports towns of Arabia but also in Egypt, Persia, in British and Dutch India. Almost all the Arabs in both the last named countries are Hadhramis. The country is纵向 from West to East by a wide valley, the wadi 'U-Kaar. This wadi has a perennial stream which falls into the sea on the east frontier near Salib; the two largest places Shilam and Yarm are also situated there. To the south-east of the latter town, at the entrance of the wadi Bahrin (Balahar, Berihit), named thus after a still active volcano, is found the grave of prophet Hul, well known from the Koran. Here begins the great desert which surrounds Hadhramaut on the north, south, east, and east. The best seaport of the coast is Makhäll (the name means simply 'harbour'). It is not improbable that this place is identical with the Lul (al-Lul) of the Arab geographers, just as in Yemen numerous ruins and tomb points in Hadhramaut to a bygone time of considerable prosperity and wealth.

To the east of Salib, which perhaps corresponds to the old Kharot, begins the Yemeni coast, named Masin and often called Shih by the Arabic geographers, a name meaning 'coast' in the old language of South Arabia. The name Shih is now limited to the first (westerly) seaport. The eastern frontier is Hierak to the east of Mirbat. The latter place has an excellent harbour but it has decayed to an unimportant village. The city of Mirbat, now called Mirbat, lies to the east of the harbor; some say that the old Mirbat was the harbour of the old, now depopulated capital Zafar. This town was devastated according to Ibn al-Mudhayk in the year 618 (1221). In Ibn Battuta's time however it still was an important town. The latter speaks of the sardines which are still caught here in such enormous quantities that sardines are fed on them. In the country they are called 'muhar' and also 'the fish of the mountain chain which runs parallel to the coast grows the incense-tree. According to Ibn al-Mudhayk everywhere between Hadhramaut and 'Omsa traces were found of former terraced cultivation. This is corroborated by Beut's description of this remarkable district. The cultivation of incense is now very limited. The inhabitants of the Ghar mountains and of the fertile coast between the two districts are partly troglodytes. The coast to the east of Hierak as far as 'Omsa is said to be devoid of trees and shrubs, the island is absolutely unexplored.
Mukaddasi calls this town "the portal of China." Ibn al-Majdub says that it lay waste in his time. It must however, have recovered afterwards; Walled describes it as a well-fortified town of some note. To the north of it, on the north side of the peninsula, the point of which is formed by the promontory Ras Musulam (Masanab), lies Dabbah (or Dama), which was already in the time of the prophet a town of great importance and even now the capital of North 'Omán. Opposite on the west side of the peninsula lies the flourishing seaport town of Surqah. About the aborigines of the population of 'Omán we have no information whatever. Tradition only says that after the breaking of the sultan of Muzul the And migrated into 'Omán. The former inhabitants seem to have been Muzun; as 'Omán is also sometimes called. The And appear to have remained the prevailing tribe although great numbers of them migrated to the Hejaz in the time of the Omeyyades. They belong to the Hadîtes [s.v.]. Taliyirah also settled in 'Omán and a branch of the tribe of Nahshin has for a long time have held the upper hand. Even Northern Arabs (Bani Ghásr) have settled in 'Omán. Dates are the favorite food and are largely exported to other countries.

The country stretching to the west and northwest of 'Omán as far as the boundaries of 'Iraq was settled in the golden age of the Arabs al-Baṣrâni, (now the name of the land) al-Baṣrâni, after the capital al-Baṣrâ (or al-Baṣra) is at present the name of the country. The southernmost region is named after the tribe which inhabits it, the Khâdîjam (Khalisâni), who are notorious pirates; further west is the peninsula of Kûsir. From very old times the inhabitants have been pearlshippers and dhow pilots. The capital is nowadays called either al-Qaṣim or Hûfîf (Hüfîf) which name is not mentioned by Arabic geographers. A few hours farther east lies the Harbour of Ojpâl. Whether Mârânas, lying not far to the north of Hûfîf, is identical with the old Mushuknor is difficult to decide because the description of the country given by the Arabic geographers is altogether very superficial. To the north of the district Jâhâsh lies that of al-Kûtîf named after the well-known seaport. The coast was formerly called al-Kujîf after a harbour from which the Arabs got the bamboo-canes for their spears imported from India. Jâhâsh abounds in dates so that an awe-inspiring growth speaks of 'carrying dates to al-Baṣrâ in the name of 'customs to Newcastle'. For centuries the 'Abû al-Kâsî tribes and the Tamîn have contended for the over-lordship. The latter held it as long as the power of the Kûsirians lasted (close on two centuries). About the coast from al-Kûtîf to Kuwait nothing need be said: it is flat and sandy. Kuwait - the name means the little kôr (citadel) - is also called Kûrid (the little horn), now pronounced Grûn, hence the English spelling Gurn. It lies on the south entrance of a bay and will probably become an important trading-place. For the state of the Shámar it is the nearest port for traffic with the East. The Shámar of the territory is under Turkish sovereignty, but practically independent. On the west side of the bay lies Kûrim, the most important station on the road from Basra to Lâhaj and to Yâmûn.

Central Arabia. To the east of Yemen, north of Hûfîm and the Mahra and west of 'Omán as far as Central Arabia there extends a vast desert, of which we know the borders only and these imperfectly. It seems to be similar to the Nûfûd desert in North Arabia. Water is scarcely to be found. After rain the ground is covered with vegetation and abounds in pasture. Then the bedawins journey inland with their camels, sheep and families and live there for three or four months. Neither they themselves, nor their cattle need water; the people live on milk, and because of the succulence of the herbage - the most juicy plants grow on the sunniest spots - the cattle have no need of water and even refuse it when it is given to them. As soon as the summer heat has dried up the plants they go back to the settlements of their tribe. This is the custom of all bedawins who live at the edge of the desert. How far they actually venture into the interior is unknown to us. The desert has several sources. The part between East-Yemen and Northwest-Hûfîm is named 'Irânji; to the North and the East of Hûfîm it is called al-Adâh (the dunes); the part north of Mahra the Arabs call Wâdî; but generally it is called al-Dahâr, 'the red country', after the colour of the sand. On maps it is indicated as al-Rûb', al-Qâhî, i.e. the empty quarter. Whether there is any water in the interior so that at least animals may live there is quite uncertain but not improbable. The bedawins of Mahra, whose fleet, having its headquarters (called mahâtir) are famous all over the world, put down this excellence to the fact that their camel-mares are sometimes covered by camel-stallions of the Ejinî. This might lead to the supposition that these are still wild camels living in the interior as is asserted by the Arabs who call them jûfâyîn (wild). Perhaps the same applies to the camels of West- 'Omân which are equally famous. The assertion that a people speaking an unknown language dwells there (cf. v. Oppenheim, sein Mittelmeer und Persischen Golf, II 332), is not to be trusted. According to Ibn al-Majdub bedawins as late as in the xii. century ventured to travel right across the desert to Mecca and Mezâr for the exchange of goods from Egypt. On the north-east border of the vast desert, a three days' journey from the south of Yâmûn and nearly as far from Bali, lies the formerly flourishing, well-watered oasis Yabūţ which was devastated by the Kûsirians; after the oasis this part of the desert is sometimes called the sand of Yabûţ. The way from 'Omán to Mecca goes through this oasis. From here a spur of the desert stretches to the North between Bahrain and the Yâmûn, which is also called al-Dahâr or Nûfûd and sometimes 'the sand of 'Alûd'. It is described as rich in pasture and is intersected by timbered mountains-chains, residence in which is said to be agreeable and healthy. On the west and north-west border of the great Sahâ, is found the territory of the Kûtîf and the Lâhaj depression, which was formerly called Palace but is now named Wâdî Dârâs (Dâwras) after an Arab tribe. Its continuation south-west of Yâmûn is the Wâdî AlÂbî (formerly Palace al-AlÂbî). To the north of the desert commences the
central highland (Najd), the heart of the peninsula and without doubt the most healthy and to Arabs the finest part of Arabia. The south-eastern province (often not counted as belonging to the real Najd) is the very fertile Yamāmah (q.v.) Yamāmah and Bahrain are together called al-Ahm. From the Yamāmah two mountain-passes ('Oyana and Hurainūla) lead to Thumamah, which is already situated in the West (also Wa'ilūlah) and from there farther north-west to al-Shammar, the chief town of this province, and in 9 hours to 'Omanah, the principal town of the province of Kaşmah, which is bounded on the North by the Shammar country, and on the West by Khamis in the territory of Medina. We owe to Doughty a detailed knowledge of this country. Two hours north east of 'Omanah lies Durah. Right across Kaşmah goes the large wadi Rummah which comes from the harrs of Khamis (6000 feet high) and extends as far as the vicinity of Bayra. This is a depression, most probably the bed of a stream in prehistoric times. Although a good many wadis open out into it and though the beds of torrents (tail) conduct into it a considerable quantity of min-water, still the wadi Rummah, often a day's journey wide, is generally dry—only in exceptional years does it become a real river—but the water reaches the ground and sometimes is visible in places. Kaşmah owes its fertility to its circumstance. To the west of Kaşmah the wadi goes between the two hills of Abu (well known through the ancient poets), of which the northern is called the black and the southern the red, formerly the white. The width of the valley is here from two to three and a half miles. This part of Najd which lies further north east is now called Sodair (some pronounce Sodayr, Sodair; Doughty even has Sidi) the name is modern. In the Daihīn Nūrūd it is the name of a station on the pilgrims road from Bayra (cp. Norberg's translation, ii. 235 and 203). In olden times the different parts of Najd were named after the tribes.

To the West this province of Kaşmah is bounded by the territory of the Shammar, named thus after a branch of the great tribe of Tu' (q.v.) after whom it used to be called the "two sides of the Taif."

The Shammar mountains form the north boundary between Najd and the Nafa'il or Dānah, the real desert with exactly the same characteristics as the great desert in the South. After the rain it is covered with green, juicy herbage; men and beast live for some weeks in abundance. But later the sun scorches everything and the country for want of water becomes a bleak waste, perilous for the traveller who loses his way. Several Europeans have crossed this wilderness among whom Lady Blunt and Euting deserve to be mentioned. The soil consists of reddish sand and gives the impression of being a bed of gigantic horses that had humped through it from East to West (Euting). On the west side of the faţah (faţah, faţaf), as such a hoofprint is called, is a high sand-ridge, at the east base of which the bare stone often shows; then the ground rises gently towards the East. The depression is called Kār in Arabic; the high sand-ridge miyaf or naf, the plural of which nafif, (also nafa'il) now denotes the whole desert, just as in South the synonymous aqāf. This naf of which we must trace its origin in the Chaldean language, has probably arisen through metathesis from faţaf or faţaf (with the plurals faţāf and faţāf). The facts that those faţaf's always retain their shape leads to the supposition that the stone formation already had the described form and that the west wind has blown the sand against the ridges and piled it up there. The area of these depressions as well as their depth differs greatly. The length of the largest is estimated at just over a mile, the depth does not exceed 20 yards. The passage from Sur (Djaf) to Djoaw (Djaf) was done (in the opposite direction) by Euting in 8 days, by Lady Blunt in 10. After three days the oasis of Djeblūb is reached where numerous inscriptions and paintings on the rocks show that it has been visited since remote times. Not quite a days' journey from Djoaw there is a well called Shagākh which Euting (1883) however found filled up. Djoaw already described stories under its old name Dūma, is situated on the wadi Siţīn, a hollow which stretches through Kāf to the Hawrān right across the stony desert, which is at present called Hamād, a name not to be found in the written language. Perhaps, as Wallin supposed, the real form is hamād from the verb hamada meaning 'to be barren'.

The name Badiyāt al-Shārin, Syrian desert, was limited by the Arabs to a part of the great desert on the eastern side was called in the South Badiyāt al-'Irāq, desert of Iraq, in the North Badiyāt al-Jāhrī, Mesopotamian desert, also Khārib. The southern part was also often called the Sambūn. The bāllīya slopes from West and North to East and South and is intersected by numerous ravines whose water accumulates partly in ponds (gāhāt), partly in bigger streams which flow out into the Euphrates. In spring there is an abundant growth of grass and near the wells oasis-like gardens; in some spots where the soil is more bare consists of limestone covered with a layer of sand, it remains quite sterile. An expedition right across this country from Iraq to Syria such as Khalīf b. al-Walīf undertook in the year 13 (634) with his horseman is a hazardous enterprise. The boundaries of the territory expand and contract according to the weakness or the strength of the number of the various civilized states. At present the al-Itāf mountains south of Aleppo form the northern frontier according to Suchau. yet summer bedawin travel often as far as Ma'ra'īb with their herds.

Climatic. Products. On the whole Arabia suffers more from heat than from cold. Yet in the highlands the nights are often cool even in the summer and in winter the icy cold north wind becomes most disagreeable. - Poets look upon the east wind (jāfā) as the most delightful. Much feared on the other hand is the sanīn, now generally pronounced sinīn, the 'poisonous' scourching wind. All prosperity depends on rain, hence: it is often called 'God's mercy' (raḥmāt Allāh) and the ideas water and rainfulness are often synonymous. The more particularly the rain, is the loveliest time of the year. Then grow the herbs and the grass needed by the cattle. The canals are specially fond of prickly plants among which the nū'mān is foremost, so that the proverb says: 'It is pasture-land but not like the nū'mān', To men the bâllīya (desert) yields the faţaf (a kind of mesembryanthemum), now called akaf (a name probably derived from hamād). Its reddish grains give for four better than barley flour which is much used for the cooking
of porridge. They also use, but only in times of need, flour got from the seeds of the colyoyuth. Another product of the desert is the traffic, which is eagerly gathered and eaten, and the well-known scene (sawt). What is most grown in Yemen, in the Yamama and in a few places and always remains dear so that bread always has been an article of luxury. Barley is cultivated more because it is needed for the horses. Here and there millet (gibara) is grown in fairly large quantities and in Lahja and Qamna rice as well. The cultivation of tobacco has decreased under the oppressive rule of the Wahhabis who prohibited this article of luxury, but now it is beginning to increase again.

Of the trees of the bedlay we must mention several species of acacia like the tak, which yields the gum arabic, the sadaq, the chamar, the najd, the nabab (chamans toora), the ghafas which gives excellent charcoal, the sana (sama) palms always growing wild and the henna. First and foremost, however, stands the date-tree so highly valued by the Arabs. The prophet is reported to have said: Honour your mothers, the mothers of Adam, the same, the same. But the tree which is only tree that is (artificially) fertilised. The date is for many Arabs the principal food; the unique fruit is eaten raw. There are several kinds of dates; in the territory of Medina more than a hundred different varieties are counted.

Lions (al-adana) are repeatedly mentioned by the old poets and Hamudain gives a list of the regions where they were found. Ibn al-Mudjais says that there still were some in his time in the mountains north of San'a and Danghy (450) heard the same report in Central Arabia. They seem, however, to be extinct now. Panthers (anazri) and leopards (fahal), hyenas, wolves and foxes are the large beasts of prey. About game the necessary facts are given in the ethnographical part of this article. Monkeys live in Yemen, perhaps also in other parts. Among the birds of prey there are two kinds of eagles, and falcons, hawks and owls. Crowns are found everywhere. Among other birds we may mention the hoopoe (alkya al-bat), the hawk, the nightingale, some species of pigeons and of the partridges specially the kafat.

The first place among the cattle is taken by the camel (qamal) without which the desert would be practically uninhabitable. Rightly the poets have called it the ship of the desert for it is the only means of traffic within it. The story that people in need of water go so far as to kill the camels and drink the store of water in their stomachs is called by Jacob (Richter's, p. 98) a fairy-tale. He is partly right but the story is not wholly invented as appears from Yabari i. 2143 where horses are watered by such men. The Arabian camel has only one hump. A distinction must be made between the beasts of burden (kelba, collectively khala) and the riding-camels (ghalas, i.e. really 'named', or badoon, 'noble'). To the first kind belong the milk-camels (milka). The camel's milk is eaten a good deal and their milk which tastes and is wholesome is much drunk but it is of no use for making butter for which purpose the milk of goats and sheep is used. Flocks of these animals are kept throughout Arabia, but cattle are rarely found. Only on the Euphrates there are cows bred called shilka in contrast to the other shepherds. The Arabian thorough-bred is famous all the world over. It is small but beautifully shaped, and has great speed and endurance, and exhibits an almost touching devotion to its master. Only the wealthy can keep horses as they are used only for war or tournament (jharid, fantasia), for hunting and travel. A good horse is very expensive — a thoroughly bred mare is said to be worth 35 camels — and want much barley and water. On plundering expeditions water for the horses is carried on camels; in time of want they often use up the greater part of the household allowance. Many details are found in Lady Blunt's and von Oppenheim's books of travel.

Horses are bred not in Najjd, only but also in several parts of Yemen like Damari, in Djawf etc. Since older times horses have been exported from Arabia to India. The prince of Shammar every year sends some by way of Kuwait to Bombay. — Although donkeys are used in Hijaz, in Lahja and Yemen as well as by the South in Central-Arabia, the beduins consider them only for carrying heavy loads, for the same as donkeys. The semi-badewas in the valley of Sudjar on the Euphrates have numerous herds of donkeys.

Of domestic animals we may mention dogs — the ordinary watchdogs very much like jackals, and the grey-hounds (called qarze from wara) — and cattle bigger than europen ones; swine are rarely kept in the bedlay; in the towns, however, they are found fairly often. Monkeys are said to have been often used in Yemen for domestic services.

The locust plague is well-known in Arabia. It is said to appear every seventh year. When a swarm settles, young and old come down on it not only to exterminate the destroyers of the precious herbage but also because they regard them as plumsant to eat. They either cook them with salt or roast them. — Bee-farming does not exist; wild honey is found in several parts and regarded as a welcome gift of God.

Bibliography: contributions to the knowledge of the geography of Arabia are given by nearly all the Arabic geographers and historians of whom we may mention al-Hamdan's Kitab anwar al-Andar (ed. D. H. Müller, 1824—1851). Further, the Turkish geographer Lidbich Naswil (Stambul, 1145) deserves attention. The state of investigation till 1855 based on the travels of Niebuhr, Burckhardt, Wellsted a. o. has been summarised by Ritter, Erdkunde XII and XIII. The researches of later travellers, the results of which will be given is the special articles on the districts in which they have travelled, have been used in Elsmie's Arabien and die Arabische Welt, and in the later travel accounts (1875) and in Hogarth, The Penetration of Arabia (1895). For the old geography cp. Sprenger, Die alte Geographie Arabiens etc. (1875).

A. Ethnology.

The theory of the Arab genealogists that all Arabs are descended from Ishmael, those of the North through Ismael, those from south through Yaqub who is identified with Kadeem, is based on the Old Testament. Another view connected with this is that the true Arabs (al-Andar at-Andar) are the extinct tribes of Ash, Taimud,
The division of the Arabs into northern and southern tribes is an actual fact. The southern tribes are called Yemenites, the northern ones Nusiriats or Ma'hadite. Already in Mahjam's time, however, many tribes of Yemen were found long settled in the northern half, and in the South there were a few Nusiri ones. Tradition connects the migration of the former to the North with the breaking of the big dyke near Marib. How far this is historically true we cannot decide from the sources we have at our disposal. In any case there must have been other contributory causes and other wanderings must have taken place.

The condition of the country itself keeps the camel-breeding Arab constantly moving about. The desert, which surrounds Central Arabia in the North, East and South yields after the rainy season, extraordinarily rich pasture-land for some three months, so that man and beast can live in abundance. Thither they take their children and baggage and return to the territory of their tribes when the soil becomes barren again. Often, however, when their own country cannot support them all, parts of the tribe travel to other regions where they seek a new home sometimes by force. The Bedawis are very prolific and under favorable conditions a small group of families grows in a comparatively short time into a powerful tribe. Then the expulsion of neighboring tribes or emigration is inevitable. As the southern territory of the Nomad, between the desert and the states on the coast is limited, the Bedawis of the South were obliged to emigrate to a far greater extent than those of the North. Already centuries before Mahjam the powerful Yemenite tribes of the Ta'if had conquered a territory in the North of Najd and the Khatal's tribe had settled in the East and the South of Syria. Hence migrations of northern tribes to the South take place only in exceptional cases.

The opposition between the southern and the northern tribes may be due first of all to the fact that the latter regarded the former as invaders. Through contact with the inhabitants of the southern states (Yemen, Hadramawt, Oman) they had acquired the Arabic language and perhaps in their customs some peculiarities to which the northern people were not used and which they therefore resented. Afterwards the ill-will increased very much and finally became racial enmity in consequence of the rivalry of the Medinaites — the Anfal who were of Yemeni origin, and the Mehks — the Korish who belonged to the Nusiri tribes. This antagonism has become disastrous for the Arab race. It even exists at the present day.

The foundation of the tribe is the family. To have as many sturdy men as possible is the Arab's ideal; through them his family becomes of importance and acquires supremacy over the kindred families who even recognize him as their elder (Shaykh) and call themselves his children. Out of this springs a tribe which is joined by other and weaker tribes if it is powerful and wealthy. Different tribes also often join forces for common purposes. Such a complex of tribes has a common name, generally that of the principal clan, also often one chosen at random, like the Panther tribes (Amir), the Dogs (Kilil) etc. All affiliated tribes are regarded as the descendants of one father or of one mother. As in other times the antagonism between Yemenites and Nusiriats was not as great as later, we often find in tribal groups that are mainly North-Arab some unmistakably Yemenite divisions, and sometimes the reverse is the case.

In the genealogical tables of the Arab Kaib can is given as the progenitor of all Yemenites. It is worthy of note that the Kaib can still exist as an important tribe in the country to the east of South-Hijaz and North-Yemen and reaching as far as the great peninsula of the Red Sea. Kaib, according to Bent the name of the inhabitants of the Income-country, is identical with Kaib I do not venture to decide. South of this territory is that of the Kaib tribe from which the most important of the two groups of Yemenite tribes is said to be descended.

To the Kaib-group belong or did belong:
1. the Ta'if, who have held for about two thousand years the two mountain ranges, the Jana and the Sabatai, the most important towns of Kaib, according to Bent the name of the inhabitants of the income-country, is identical with Kaib I do not venture to decide. South of this territory is that of the Kaib tribe from which the most important of the two groups of Yemenite tribes is said to be descended.

2. the Hamid and Mahdi tribes, which for the greater part have remained in Yemen. To the latter belong e.g. the Ballahites, lying the south-east of Ta'if, and the Buqaita, who played a great part ia the conquest of Ta'if in Oman's time.
3. the Amira and the Uqbah, who early settled in Palestine: the Lakam, founder of the kingdom of Husain on the Equator, and the Kinda, who had the upper hand not only in their native country of Hadramawt but also governed the Scimitar and the Khorasan even before the title of King, The famous poet Imru' al-Kays belonged to this royal family.
4. the Aam, a powerful group of tribes which conquered Oman and settled in the Karb branch of whom, the Khusain, founded a kingdom in Eastern Syria; other branches of their group are the Khans, once masters of the Khusain, and the two other Aam tribes, the Anbal and the Qahira (Medina); the Aas and the Khsm.

To the other group of descendants from Kaib, at the head of whom the guama-
logists put Himyar, the great confederacy of the ḫaṭāḥ, of which the Bāsh and the Tāmil, who settled very early in North Syria form a part, the Husains, occupying the valley of the Ḫalīl ḫaṭāḥ and the kindred ‘Uṣayr, who lived in their vicinity and are famous for their depth of passion; the Kalb, inhabiting the Syrian desert; and the Bāḥil who settled in the Northern Ḫilāl. In Omar’s time large parties of the Bāḥil and the Husains were moved to Egypt.

The North Arabian tribes are called Niḍar, or Māʾrid or Mirdādites after their supposed ancestors. The latter name is found in Preconquest as the designation of a group of tribes, the former occurs in an inscription of 328 A.D., discovered by Dussaud at al-Namāza in the vicinity of the Ṣafā (to the east of the Ḥawāz). This inscription says of Mar al-Kalb b. Anuʾ, ‘King of all Arabs’ that he ruled the Asad and the Niḍar (Uḏammān in the Epigraphic, ii. 34). Not counting the group of the Ḥaḍrāt, once powerful but already lost to sight before Islam, they are divided into two great groups; the Rāḥib and the Muṣār. The dissolution of these groups had taken place long before Islam. The two tribes which had the upper hand, emigrated to Mesopotamia, where the two provinces of Dīyār Bahrān of the Dīyār Bahrān and of Dīyār Muṣar on the Euphrates preserved their names for a very long time. These provinces were afterwards occupied by the Taghlib and the Namir.

To the Rāḥib-group belong the Ḥannā and the closely related Asad, who lived near each other to the north of the Ḫalīl Rumma. The gillīta’s road from Bagh to Medina crossed their territory. The Ḥannā, who are said to have driven the Kūti’s from Arabia in the remote past, here kept the supremacy. In the second half of the 8th century they occupied or subjugated nearly the whole of the Syrian desert. To them belong the Bani Ṣulaym in the North-East and the Rāḥil in the West. Asad are still found in ‘Irīsh. Closest related to them are the Waal which divided into two important groups; the Bahr and the Taghlib; the religious conflict between the two after the murder of Kullab, who was in authority over the Waal, became fatal for both. Both migrated to Mesopotamia with the kindness tribe of Namir; the Bahr settled in the northern part in the province called after them Dīyār Bahr. The capital of the Asad still bears that name. The Taghlib and the Namir occupied the southern part. They were Christians and therefore had to pay the double poll-tax in Islam. To the Bahr b. Waal belong among others the Bani Ḥunafāʾ, lords of the Yamāna and the neighbouring Shābān. Also the Bani al-Kalb, who lived in trasnition are considered to belong to the Rāḥib-group.

The first place among the Muṣār-group was originally held by the Ka’il, who were of such importance that very often all non-Yemenite Arabs were called Kusaites. At present it is only the name of a small, half-nomadic tribe: on the Euphrates which has to pay the ḫuwa (k.s.) to the Shamm. To the east of them live the Adawān, also under the authority of the Shammars; they formerly lived near the Fuh and the Ḥudhail in western Hijāz. To the Ka’il-group belong further the Ḥawāz and the Sulaim who possessed the western part of Najd to the east of Madīnā and Mecca. At the beginning of the 19th century the Sulaim and their neighbours the Ḥilāl (reconsidered to belong to the Ḥawāz) became so troublesome on account of their large numbers, that they grew dangerous to the safety of the holy cities and had to be forcibly subdued. They decided to emigrate to Egypt; where at first they settled in the Nile-delta, then they were obliged to move to Upper-Egypt and in 444 they were persuaded by the promise of a camel and of a dīna of coin to trek to the Nile and to emigrate to North-Africa. Most Arab baduważ in North-Africa claim descent from these two groups. The Ḥilāl still live in popular stories, even in Central Arabia. Formerly they belonged to the tribal-group of ʿAmīr b. Ṣāʾaʾa, to which also the Kullān, the Kūṭāl and the ʿUqāl (Agul) were considered to belong. The last mentioned tribe is still of importance in Najd. They supply the greater part of the camels and the escort for caravans from Syria to Najd. A branch of them are the Manṣūrī, who were already powerful in the 7th century and still remain so. Their territory lies on lower Euphrates.

The Kaul-group also comprises the Ghassāfī. Their two principal tribes the Abs and the Dhubayj are well-known through the nutriti-crystal was between them caused by two races, lasses and called after them ‘the war of Dīyār and Qatīr’, the principal branch of the Dhubayj were the Ḥassān. To the Muṣār belonged farther the Qāba and the Tamīn who occupied the regions in Najd which had been long inhabited by the Ḥiṣār and Taghlib. The Tamīn are a large tribe and have spread in all directions. True baduważ of this name are no longer to be found in Arabia (though there are some on the lower Tigris), yet a large number of the inhabitants of the Najd towns consider themselves to belong to this tribe. The large-baduważ tribes in Najd, all of them Muṣārītes, are now the ʿAbd (Muṣārī), to the ʿAmīr (Muṣārī) to the west of the Dīyār Ḫilāl domintating the road between the two holy cities; to the east of them, separated by the Ḫalīl Rumma, the powerful tribe of the ʿQatīr; and to the east of those the Muṣārī. The Bani ʿAbbās, east of the Yamama, are also Muṣārītes; their importance has diminished under the rule of the Wahhabīs.

Finally there belong to Muṣār the Ḥudhail who from ancient times have inhabited the mountains in the neighbourhood of Mecca; and the Kūṭāl, once a powerful group in South Hijāz to which the Karant, the old ruling tribe belong. At present this famous name is only borne by a small tribe of shepherds in the territory of Mecca, the only one among the nomadic tribes skilled in the art of cheese-making.

The conquests of Islam have caused considerable changes in the badawi-world. The baduخاص provided very strong contingents for the armies, and when in ʿAmīr and in Syria large military stations had been founded, new centres were formed for these bases in the East and in the West to which other contingents of baduخاص were moved. On account of this some tribes were so much weakened that they had to join others and lost their independence in Arabia itself.

Between the Rāḥib’s and the Muṣārī tribes jealousy has existed for ages.
such a degree that the former often allied themselves with Yemenite tribes against the Ma'arajites. The Hadrami, who live scattered in the Hadhram and Najdi, are not counted among the true Arabs. They are excellent horsemen; their herds consist of small cattle; they also often do smiths' work. Related to them are the Shemhan in the south-west of the Yemen and the Affars, who own the camel. Still farther removed are the Saharan (Shilha), "the gypsies of the desert," really tinkers but none the less excellent hunters (vid. the passages quoted by Oppenheim, i, ii, i18, No. 3). They ride on asses only. In ancient Arabic literature they do not seem to be mentioned at all.

The jobda badawie scorn handicraft, cattle-rearing, trading, hunting and robbery as in his opinion the only occupations worthy of men. Agriculture and navigation too is to him beneath his notice. The Army were often scornfully called 'sailors' by the Tamim, because their kindred in 'Omam were navigators; the Korish looked down on the Medinenses because they did not till the soil. Their principal food is milk. From the milk they make by evaporation a kind of curd which becomes palatable again when mixed with water and is often carried on journeys. It is called abil (now bi't), ma'run, or waft. Butter is generally clarified and kept in this form. Generally speaking the badawie do not know the art of cheese-making. Meat is not every-day food. Except on the not infrequent occasions when they are obliged to slaughter them, they kill their cattle for festive occasions and for guests only. But as a well-to-do badawie-shaikh has guests very often, his family eats meat nearly every day. Butter, wool and stuffs woven from camel's- or goat's hair, and - most important - these animals themselves and horses (where they are reared), are brought to market by the badawie and he receives in exchange dates, corn, clothes and household utensils. In pre-Islamic times many a rich shaikh obtained the extensive herds in this way; now coffee and tobacco have become indispensable to all badawies. Even these most conservative of all people have to obey the spirit of the time. Thus bows and arrows have been replaced everywhere by the rifle. As long as the Wahabis were in authority, smoking was tolerated in none of the regions under their influence.

The badawie have taken part in commerce on a large scale only to the extent of providing the camels for the caravans and guarding these against hostile attacks for which protection they received black-mail (bid'ir). Even now powerful badawies living along the high roads receive 'purses' (prata) from the Government. Townspeople travelling through the territory of a badawie-trust must establish with them the bond of 'brotherhood' (khuwa', shorter for khyewa) because they buy for money. The weaker tribes in want of protection have also to pay for this 'brotherhood'.

Hunting with greyhounds (qir), and falcons (gafir) is much indulged in. The big game consists of gazelles, mountain-goats, wild cattle, a kind of antelope with heavy, straight horns, in all probability the prototype of the fabulous 'unicorn' — and wild asses. The 'sage' of the badawie, the fittest runners of all, is the principal sport of the Arals. The chase of the wild ass is the sum of every kind of chase. Of small game there are a few kinds of partridges, hares, jirds (jarak), and the big bird called gabb. Cassiches are shot especially by the Husain and the Shitak. These birds are gradually disappearing, however, in the North-Arabian desert.

Kufts (ghuns) play an important part in the life of the badawie. A poet of the earliest time of the 'Umayya, calls the kufts the desert, the camp of the 'Alid (Ma'arajites), and thus there happens to them what does happen and sometimes we come down on the Bekr (Hun Wali), our brothers, if we find no one but our brothers.' So it has always been and so it is still. To rob camels and often wives and children as well from any tribe, last of all from a hostile one, and to spoil a little blood as possible that no bloodshed may be caused, is the badawie's ideal life. The women and children can be ransomed, the booty is divided according to fixed rules. The shaikh who has to keep up the tribe's dignity and must have the necessary means for this receives a large share. On the other hand the lesse is borne by all the men of the plundered camp and the shaikh is expected to contribute handsomely. It is chiefly for those raids that the women and children take part ride camels; the horses are only mounted in the fight and when estimating. A good horse is its master's pride but it is a very great expense, if only from the fact that he must always have plenty of water for his horse. The pillaging expeditions are altogether one of the chief causes of the impoverishment of the people of the desert. The place of destination is often as a great distance and the journey takes every fatiguing for men and beasts. When they have attained their end they have to march home post-haste in order to escape the pursuing enemies; in this way not only the raiders but also the plundered people and animals suffer a good deal. If the pariahs succeed in winning back the prey they still suffer losses through the forced matches to which their animals are exposed. And the fortunate robbers are threatened by the shaikhs of some other direction. A weak tribe therefore is obliged to join a more powerful one. When men are in such a raid the consequences may be disastrous because if no blood-money is paid or accepted a blood-feud is raised which may bring about the death of a whole tribe.

The Saiyid (Lati) or Shaikh (senior, though often a young man) of the tribe is really only primo inter pares, and in theory his dignity is not hereditary. As long, however, as his son excels through business and wealth it generally remains in the family. As a rule he is at the same time Emir (commander in chief) or khan (Dux) in time of war. The latter is now generally called khan, while the title of Emir belongs to the ruler of a province, as for instance to the prince of the 'Abd al-Malik. But the Emir (ju'af, al-ka'fi), whose dignity is usually hereditary, is administered according to the law of custom (had'a, 'urf), which agrees with Muslim law to the extent in which the latter is founded on the former; but as the Shaikh only gives advice and never commands, so the judge's sentence involves only a moral obligation.

The solidarity of the tribe and the responsibility of the whole tribe for every single member obliges the leaders to exercise some sort of police-
supervision. If a number commit a deed of which the tribe refuses to bear the consequences, the head of his own tribe, he is expelled and is a lost man if no other tribe will give him protection. The feeling of solidarity and the duty to uphold and promote the interests of the tribe with all possible strength is called 'ajalj. Unfortunately this often degenerates into blind party-spirit. The badaws are the most materialistic and the most realistic people one can imagine. In the matter of religion they are not only lukewarm, but indifferent, they have little faith. Where the Wahhabis have had some influence, however, the commandments of Islam are at least outwardly observed, as for instance now in Najd. Their gloomy asceticism however has spoiled the character of many womads. The settled Arabs on the other hand are religious and are easily led to fanaticism.

Most badaws have only one wife. As a rule they only take another when the first is barren and they do not want to divorce her. The Shâlihīs often have three or four wives, sometimes for political reasons, in order to be related to an influential family, sometimes, but more rarely, to give a house to a woman. Often the girls are only twelve years old when they marry. For this reason and because the womads nurse their children for two or three years, they soon grow old. Besides they have much work to do. They have to provide fuel and water, to milk the herds and make butter, to cook the food and to weave coverings, blankets and clothes. The wealthier women have all this done by the servants. Yet the position of the badaw-woman is much better than that of the woman of the towns. She enjoys much more freedom and is generally respected. The noble maidens (hârinâ) of the tribe is very dear to all the people; the matron often have a considerable influence in the decision of matters of importance. But a woman hardly ever enter the men's division of the tent. The veil is not generally worn. The bringing up of the children is very simple, but even in the toughest tribes they are accustomed to obedience to the parents and respect for grown-up people.

The hard-won possess, according to the unanimous testimony of all travellers a natural dignity. They are courteous and well-mannered and as a rule generous. That is the key word for the manly excellence, which the Arabs call murâs (virtue). They are keen on winning booty but theft is a crime in their eyes. They are hospitable, though often only for the reason that they wish their guests to repeat their praise. For to be a person of note, to be praised everywhere as noble, generous and brave, to be feared and admired, is the highest ideal of the aristocratic Arab.

The vicinity of the badaws is a constant danger for all states roundabout the desert. These states have to be strong so that the badaws may not venture to enter their territory without permission. If not, they have to buy their peace and even thus suffer the badaws to cross the frontier and devastate their country. In such cases wide stretches of cultivated land become again pasture-lands, as for instance at present a great part of 'Arab and even regions beyond the Tigris. Or again Arab kingdoms arise on the frontiers, which reach far into the cultivated states, like Palmyra and Hatha in antiquity, the kingdom of the Ghassânides in Syria. And in ISP, that of the Lakhmids in southeastern Arabia. In inner Arabia the Wahhabis rule, they established a fairly good condition of order, and the heir of their power, the prince of the Sharman in }[il]h III has considerable influence over the badaws in Najd and in the southern part of the Syrian desert. In the frontier districts the badaws usually become half-nomads, shepherds or even rulers of cattle and are frequently called to till the soil. The reverse process, that farmers take to a nomadic life, happens only very rarely. Life in the desert is much too hard for them and involves too much privation. Only the badaws trained to it by nature can bear it.

The feeling of solidarity with other tribes is usually but a faint one. Nor is there always harmony within the tribe. This makes it easy to the possession of the authority at any given time to subdue and conquer the otherwise insurmountable tribes one by one. Owing to the same cause they hardly ever join forces for a common enterprise. Acknowledged evils that might easily be removed by concerted action, remain in existence for years while the people resign themselves to the will of God.

The Arab kitchen is very simple. Formerly the daily food was a mixture of flour or roasted or pounded corn and dates (zudar) and water or milk. At present it is barqûd (the name in Persia), pounded wheat or Indian corn steamed over water; for the benefit of honoured guests butter, melted lent or sour milk is poured over it and sometimes cooked mutton is put on top. Bread was still rare in Muhammad's time. Since the famine in the Hijas, however, in IS (639), wheat was imported from Egypt. Bread is baked in very thin flat cakes. Milk is drunk a good deal and for refreshment they use sour milk (labas). Dates form the principal food for many Arabs. In time of need the badaw eats whatever he can find, not only the big lizards (hasâ) and jerboas (yârûû), but even snakes, water (a kind of big rat), according to others more like a rabbit), wolves and foxes, as well as many kinds of plants and roots.

Their clothes are simple. Those who are not well off wear a shirt only (byâlul) with a belt and an upper garment (hâlû or 'ayyân). The wealthier people wear over the shirt a kind of kafus and in winter over this a lined jacket, in place of which others wear a sheepskin coat. In place of the former turban, the lâ'â (at present generally pronounced 'alwâ') has become the general head-wear; it is a piece of cloth held together by a black ribbon (zâba). Trousers are not used. Most people do without foot-wear, only the well-to-do wear boots and slippers.

The clothes are not washed as water is generally scarce. Owing to this same reason their bodies too have to be washed without regular washing, for bathing the children and for their own hair they have to use sand-unique. When the badaws come across a pool of water he is bathed, but as this is a rare event, Islam has substituted in the case of the desert people rubbing with sand for the ritual ablutions.

Each tribe has for its camels a special mark (zurâ) by which every-badaw recognizes them. It is often painted on the rocks to indicate the
of Arabia before Islam, but has actually opened up a new era for semitic archaeology. Our largest acquisition of this epigraphic material, which was very scanty up to the middle of the last century (now we have about 2000 inscriptions) we owe to the scientific explorers Joseph Halyer and Eduard Glaser. These inscriptions fall into two large dialectical groups, the so-called Minyan and the Salamaans. The first, the Minyan group, belongs not only to the numerous texts dating from the period of the Kings of Ma‘an (for the names see above), whose capitals Karawwā and Yathī lay in the South Arabian Desert, north-east of Sana‘a, and north-west of Ma‘rib respectively, but also to the majority of the Katabanian royal inscriptions first made known by Glaser, and the few Hadrami inscriptions that have been found up to the present. Future journeys of exploration should start with the latter, for it is known by report that hundreds of inscriptions exist in Shabwah, the hitherto unvisited ancient capital of Hadramawt. The Sabaean inscriptions on the other hand begin in the period of the so-called Friest-Kings (wālih l.b. waśir, or manakhi b. manakhi) of Saba‘, about 750–350 B.C. (this is the old Sabean epoch, in which may be included the first period of monarchical rule); from 350 B.C. the so-called title "King of Saba‘" is borne by the Princes ruling in Ma‘rib, besides whom the only kings still existing were those of Katabān and Hadramawt. Then a new element appeared, the Himyarites, who probably first established themselves in Katabān and then established themselves also in Ma‘rib, and whose rulers bore the titles "King of Saba‘" and (of) "King of the Hadramawt" (after the mountain after Kataba‘ the Katabanian capital Tam‘a south-east of Ma‘rib); it is fully certain that the era of 315 B.C. used in later inscriptions dates from this critical point, which is politically so significant. (If the era is e.g. in Saba‘, ch. 799 is +1177; ch. 799 is +1177 line 4, as named after a certain Mahāμa bin Abyah, this is probably the archon or sponsoynus or the quorun office, for the Salmans, like the Sabaeans, used this mode of reckoning the years). The title mentioned above in the king of Saba‘ and the king of Hadramawt and Yemen (i.e. Yemen) at the turn of the 1st century A.D. these native kings with the long titles held their position without a break from about 335–525 A.D. when their place was taken by the Axumites. In this period too, we still have long South Arabian inscriptions, especially long-dated inscriptions dealing with the break of the Dam at Ma‘rib; it has been discovered and published by Glaser, and belongs to the period 525 and 550 of the above-mentioned era (that is 542 and 543 A.D.). This inscription begins: "in the power and great memory of the Merciful (Rajahmūn) and his Messian and of the Holy Spirit, this memorial stone was inscribed by Abraha, the governor of the Grezita (i.e. Axumite) King Ragdhi Zbyyan (or Zul-Yamani) the King of Saba‘ and the King of Hadramawt and Yemen and their kings in the high land and the low land"; it
mentions among other things emblems of the King of Rome and of the King of Persia, and of Mamluks (as al-Munafir) and Haritsi ben Gub- bent Gub, on the Khirbet Gub bent, so that the name of the period, the Mamluks, Byzantium and Persia and likewise the topics planted by them on the Arabian frontier, the kingdom of Hira (al-Munafir) and that of Gub bent (in the land east of the Jordan), are fully represented here in the distant South, with their interests and intrigues. — An ex- ception to the prevailing fragment in the Ottoman Museum O. M. 281, under the names of the Merciful and his son Kretos the victorious (shaikhah) and of the Holy Ghost, it mentions a King of Saba' Sumaita' A'ashwa, and a Samaikān (sic) Ela-Abūhe (probably a mistake of the scribe for Ela-Abūhe), King of Ḥabak (Habak), with which compare the Ḥam-Emiss inscription, dating from 545 A.D. (There we have Sharaibheh Vaknul and Matīb, Kāribīn Ya'farr as sons of Sumaita' A'ashwa, the 'Uṣūmāqe of Procopius).

The Ethiopian rule, during which the above-mentioned Abarah not merely defeated and disposed the last King of the Himyarites, Ḥiṣ Nawis (cf. also Inan, Hal. 63, 2), but later watched with favours the foreign elephant right up to Mecca, was followed about 570 A.D. by the conquest of Yemen by the Persians under Khos- row I, who installed a certain Wazir as governor. But finally Yemen also succumbed to the conquering power of Islam. The last Persian governor, whom Khosrow II Parviz had appointed, was Būhe, who, after Khosraw's death (638 A.D.) accepted Islam and recognized Muhammed as supreme lord.

It is not practicable to place the beginning of the Sabaean kingdom much later than 700 B.C., since otherwise we cannot possibly find room for the many names of kings already authenticated (from a still very incomplete knowledge of the epigraphic material which once undoubtedly existed), and though frequently fathers and sons or brothers ruled at the same time, yet we can establish from the inscriptions a large number of genealogical series (often of grandfather, father, son and grandson), and historical experience of all periods, but particularly of antiquity, teaches us that such a series of four members occupies on the average a century. Consequently, the above estimates (Old Sabaean epoch 700—500 B.C. etc.) are rather to be regarded as minimum dates, especially and this applies in particular to the last two following epochs, the Kings of Saba' and the Kings of Saba' and Ḥiṣ Rādān) as we are still far from knowing all the kings and therefore up to the present can establish only a more or less defective sequence.

Now the important question arises, in what chronological relation do the Minaean inscriptions, for which at least 500 years are to be assumed, stand to the Sabaean. While it was regarded as obvious at an earlier period (e.g. by D. H. Müller of Vienna) that they were contemporary, Edward Gassner, who is followed especially by Hugo Winckler, and the writer of these lines, has championed, as is well-known, the theory that the rule of the Minaean kings preceded that of the Sabaeans (and also of the so-called Priest-Kings), an hypothesis which would naturally presuppose a much earlier date for the Misnaean (1200—700 B.C. at the least). Lately, however, the hypothesis of contemporaneity has been again defended by several scholars, particularly by the Arabist Martin Hartmann and the historian Eduard Meyer; while Hartmann, it is true, now admits that the golden age of the Misnaean kingdom preceded that of the Sabaean he holds nevertheless that the oldest Misnaean and Sabaean inscriptions are contemporary, and assigns the important inscription Gl. 1155 = Hal. 535, in which mention is made of the in- stance-traitor with Egypt, Aḥ̄̄r and 'Ir Nahān (resp. Gassner, as above) between Egypt and a people named Miḥr, to the year 525 B.C., identifying these Miḥr with the Medes (= Persians) under Cambyses. It is far more probable, however, that in Miḥr Mi- dian lies concealed, and finally also the name Menthīḥa, which was that given to the Bedu of Sinai by the ancient Egyptians; for Aḥ̄̄r also (plural) and singular Aḥ̄̄r) and Ḥr-Nahān we have names (viz. Aḥ̄̄r, abbreviated to Hār, in the north of the peninsula of Sinai and 'Ir Nahān = region of the Nahar or of the Wād of Gaza, which is still called Nahār at the present day), more suitable than Assyria, which was no longer in existence in 555, and the Persian province Edhir-Nārī (= Syria and Palestine).

At the most it may be admitted that the oldest Sabaean inscriptions may have been contemporary with the latest Misnaean. In point of fact we find in the groups which, also on other grounds I regard as the latest preserved to us (of and of my Suwardh, Chitt) allusions to the Sabaeans already settled in Yemen, so Hal. 257, where after the Misnaean gods, there also occur 'all Gods of the sacred river districts (agg'w) Ḫiṣ Ilim, (Dhī) Shībāyín, (Dhī) Ḥabūn and (Dhī) Hī- mārān, which elsewhere in the Old Sabaean inscriptions are mentioned as 'Gaewi in the closest connection with Saba', and similarly in Hal. 485 and all Deltas and subordinate Gods (khaibān) and Kings (this points to a number of petty princes) and tribes (μήδη) of Saba' and Gaewi. Hence the Misnaean kings referred to, Khāli'ī, Kālib, Shahidi and Yihī'-Il Rāyān, father of Tūn-kanthera, may well have been contemporaries of the oldest Sabaean Priest-Kings (and not about 700—500 at the lowest estimate). In the above-mentioned Old Misnaean inscription, Gl. 1155, on the other hand, the Sabaeans (in conjunction with another tribe Khwān) clearly appear as a horde of nomads roaming over the country north of Yemen, who were accustomed to raid the Misnaean castles on the high-road between Raggait (in Negda) and Ma'in (near Petra; cf. also John 1. 13) were such attacks are carried back to an early period). The Assyrian royal inscriptions also make mention, shortly before 700 B.C. of a Prince Yihī'-amara of Saba' (the name Yihī'-amara occurs, especially in the oldest Sabaeans epoch, as that of several Priest-Kings) who, as appears from the context, obviously dwelt in Central Arabia, just as the Queen of Saba', whom tradition places in the reign of Solomon, demands rather a North Arabian prince (cf. the Queen of Arib, i.e. probably the North Arabian Ugar, in the inscriptions of Tiglat-pileser and Sargon).

Now it is of the greatest importance that the Misnaean kings, for the protection of their income
trade possessed a colony in the land of Midian which is called Maşit in the inscriptions (e.g. in GL. 1155) a fact directly verified by the discovery of Midianite inscriptions in el-'Ula (cf. 'Ola) by Euting. After the collapse of the Midian kingdom (326 B.C.) the Persians and Nabataeans were probably the heirs of this Midanian colony of the land of Midian, as we may infer from the passages in the O.T. Jer. vi. 10 (about 640 B.C.) Ezech. xxxvii. 26 and xxxviii. 11 (about 586) and Is. 14 (about 539). But already other powers made themselves felt about this period in N.-West Arabia, such as in all probability Nebuchadnezzar (606—562 B.C.) cf. Jer. xxviii— xxxviii, which also explains the fact that the mid Nabatean was sent to Talmid, where the existence of Aramaic-Babylonian influence at this period is independently attested by the Talmit—Stele discovered by Huber and Euting. The King of the Arabs (Herod. 3.) mentioned by Herodotus in 525 B.C. is very probably already a king of the Lihyānitēs whose capital Agra (Hagar) on the Gulf of Aqaba is mentioned by Ptolemy, and whose inscriptions, pointing both by their form and content to the 6th century B.C., were discovered by Euting in el-'Ola along with Minaean and Nabataean. Every thing is in favour of the view that these Lihyānitēs were the successors in N.W. Arabia of the Minaean-Sabaean, the predecessors of the Nabataeans, and that they are therefore to be placed about 600—500 B.C. As a matter of fact, as early as 312 Antigonus wages war with the Nabataeans, who at that time were probably under Egyptian suzerainty, and from the 2nd century onwards the names of the Nabataean kings are known to us almost without a break until at length in 106 A.D. this kingdom was brought to an end (by the Romans). The Nabataean capital was Petra, but Midian also belonged to their domain, the land of the Sabaite or Sabaean (cf. also the Salmahite, i.e. Salmahite woman in the Song of Songs). In this epoch falls the unsuccessful expedition of Ahasuerus Galles (under Augustus) to South Arabia. While the Safaitic inscriptions (about 100 A.D.) found in the Hawrān like the earlier Lihyānitate fragments and so-called proto-Arabian or Thamudic scribblings represent by-forms of the South Arabian alphabet, the Nabataean cursive script developed out of the Arabic branch of the Canaanite script, and was at its best in the 1st century B.C. The oldest Arabic inscription yet known is that of Nebīr in the eastern Hawrān, dated in the year 225 of the era of Boyāt, i.e. 328 A.D. and set up as a memorial on the tomb of a king Imra' al-Kais, son of 'Amar, king of all the Arabs who were headlands and king of the two Asad (i.e. Asăd and Tāl) in Central Arabia, near Tēμēl al-Šalhūn and of Nīṣāl (i.e. N.W. Arabia). He annexed his conquests, as the inscription further announces, as far as 'Nadījat, the city of Shamsun ('i.e. the Southern Arabian King Shamsun Yuhārīl) and is probably identical with the King of Ifin of the same name, whose Arabian tradition places about 250—330 A.D. We have here the so-called Lahmid kings of ancient Arabic poetry, who were installed by the Persians on the old Babylonian-American throne as outposts against the predatory incursions of the Byzantian who had posted in the land east of Jordan the Djāñid princes of the family of Ghassān, who had immigrated from South Arabia, in order to protect the frontier and hold the Arabs (and behind them the Persians) in check [i.e.]. As regards both dynasties, but especially the Lahmid, we have more exact information from Arabian tradition, particularly for the 6th century and onwards, until the overthrow of the kingdom of the Shamsun and the victory of Iskandar and we even possess a series of shorter and fragments of songs by different court poets of the Kings of Ifin.

This covers in brief outline what we know of the political history of the pre-Islamic Arabia. But the great importance of the Arabs for the ancient East lies far more in the domain of civilisation and religion; the two catchwords immense and moon-worship give the best indication of the direction in which this nation, otherwise so inaccessible and secluded, influenced its nearer and remoter neighbours, especially the Hebrews and the Greeks.

First of all, as regards the religion of the South Arabian, as we find it in their inscriptions, it is a strongly marked star-worship, in which the cult of the moon-god, conceived as masculine, takes complete precedence of the worship of Venus which is conceived as feminine. This is shown in the clearest fashion by the stereotyped series of gods (Minaean: 'Attār, Wādh, Nakrūh, Šamān; Ḥadramawtī: 'Attār, Sin, Ḥoll, Šamān; Kataba: 'Attār, 'Amān, Ḥoll, Šamān; Sabaean: 'Attār, Ḥawān, Allūk-hālt, Shams) we have here throughout, as 'Attār (the planet Venus conceived as masculine, Babylonian Šedušī, as symbol of the sky, the god of the heavens) mentioned first; Ḥoll or, as the case may be, Sin, 'Amān or Hawān the real chief god, i.e. the moon (cf. particularly Sin = Babylonian Sinu); Nakrūh (Babylonian Mākrūt = the planet Saturn or Mars), or Holl (Phoenix, who brings the incense to foreign alters), 'Amān (messenger of the gods, Nebo) or Allūk-hālt (his written signs) i.e. the stars, cf. similarly Ṭabuqā, his (the moon's) servant (messenger or servant of Šešu (or in certain cases some epithet denoting her, e.g. Ḥāt: Night, "case of the temple or") the daughter of the moon-god, to whom women may have appealed by preference and who therefore stands at the end of the whole enumeration. Besides these, a certain part was played by a great Mother-goddess, the mother and consort of the moon-god, conceived as a personified lunar station, the Minaean Aššārē (Aṣān, Aḥsārā), who was called Ḥariānti among the Sabaeans and who was also in all probability universally known, as Šatū (e.g. as a component part in names of persons, also in the shortened form Shātū). We may also mention various lesser 'Attār deities (confined later to the part played by Venus as morning or evening star), and among the West Sabaeans, Tālaḥ, a god of the bow who also bore of very the epithet Ḥāt-Samaṭi "lord of the heavens" (cf. canaan. and aram. Ḥāt Šuṣān), and to whom especially camels (ḥāt) are sacred (hence in Midian but probably also in South Arabia Ḥaḥāl or Ḥušāl) etc. It is a particularly favoured mode of thought to conceive the two chief aspects of the moon (waxing and waning moon) as twin deities, in which conception sometimes the one and sometimes the other phase is specially favoured, according to the locality; thus
Amis (the paternal uncle) forms a complement to the 'father' Wadd or they are set in opposition to one another as Wadd (friend) and Nahrūn (the evil Satan or Mars transferred to the evil I.e., the waning moon) or as Nofiwa-Latī (infected from Hērmān's Ope-Ane), and 'Artī-Latī (for which see Plates of Epigraphic Evidence) i.e. a favourite of Latī and enemy (properly, sugared against) of Latī, or as the Hebrew Habel (camelherd and shepherd) and Kain (smith and singer, cf. the Sabean divine name Kaiṉta) in the primal allegory of the nomad and husbandman Gen. iv, or as Wāndī (here waning ‘moon’) and Hārīmān (hinderer, averter) in a Smith Arabic (Katabiyan) inscription.

We may note incidentally that the whole West-Semitic system of names, which we find fully elaborated as early as about 3000 B.C. in personal names transmitted to us in the cuneiform inscriptions, was first elucidated by the correct interpretation of the South Arabian names of deities, which in particular in the personal names begins with the prefix 'Latī' (Latī, or 'any father') and 'any uncle'), this element denoting the waning andwaning moon (cf. above Wadd. Ab and 'Amīs as the special protecting deity of the bearer of the name.

In North West Arabia from Mecca onwards to Petra and further onwards to the Syrian desert (Palmyra) and the Hawāri, the same ideas prevailed, partly even appearing under the old names, partly with new designations. Here we have especially to do with the cults of Mecca and of the whole Hijāra, shortly before Muhammad's (al-Latī and Hābīl, in certain cases also al-Latī and Wāndī, in addition al-Lurī, a feminine form of the above-mentioned 'Arūz-Latī, the goddess of death, Manīt, a god of death and others) and at an earlier period the still more important cult of the Nabatāna. Among the latter also we find the moon divided into two twin deities: Dhi-Shēr (of the mountain); cf. Arabic Shēr, the Edomitic mountain region) and his consort Khuri'ah (the son, Heb. kerēth; the former especially in Petra (Dimyros) and Hawāri (or Hābi'īl) and his consort Manāwāt; further also the 'Mother-goddess' i.e. (especially the goddesses of 'Amni-mūtain, in which we may perhaps recognize the solarite region of 'Amni-Nanād from the Song of Songs) and a god A'arrīt (i.e. Arab. al-Aqrā'ār, 'he with the white mark on his forehead', originally perhaps only an epithet of Husan). The knowledge (so important for purposes of interpretation) of the meaning of 'Mats (i.e. an epithet of the moon and of jāst) (hUSAN) we owe to the penetration of Hugo Winckler.

For everything else the reader must be referred to the literature on the subject; the most important books are mentioned below. But we may point out in conclusion that in all probability the Greeks borrowed from Arabia at an early period, through South Arabian incense merchants (cf. Aramartic in Lyca in and in the Troad, i.e. the Hadramautic) their knowledge and his machine Lato (Latin Latium form Latam) as also Dianysos (of Hespelos, i.e. according to Usener the Little Hero, and Hermes, in the same way as (according to Ptolemi) they took their additional letters Ph, Chi and Phi from the South Arabian alphabet (instead of from the Cusanitica, as the remainder); the identity of Lato and the divine mother Latī had already been put forward as a conjecture by the famous Arabist W. Robertson Smith an early as the year 1837, that of Hubal and Hībel (Gen. 4) before him by Freytag (Etüde. der Semitischen Sprache, ii. p. 345). This would seem to prove definitely that South Arabian civilization with its gods, incense altars, inscriptions, forts and castles, must have been in a flourishing condition as early as the beginning of the millenium B.C.

For the above cf. J. H. Martyn and D. H. Muller, Sabbatische Denkmäler (Vienne 1885); D. H. Müller, Burgern und Schützen (Vienne, 1879 and 1881); D. H. Müller, Ephigraphische Denkmäler aus Arabien (Vienne 1889); J. Halévy, Études Sabéennes (Paris 1874); Ed. Gaisser, Skizze der Gesch. u. Geogr. Arabiens, Vol. ii. (Berlin 1890); do., Zwei Inschriften über die Damaszener von Marīth (Berlin, 1897); do., Alufasemische Nachrichten (Munich, 1908); F. Homsé, Sidiubār, Christenbeith (Munich, 1885), containing pp. 65—88 complete bibliography up to 1894 (continued up to 1907 by Otto Weismann, Orient der Südsulubār, Altabbenand, ii. (Berlin, 1908) with the first Minaean-Sabean Grammat, do., Anfänge und Abhandlungen (Munich, 1892—1901, three parts); do., Der Gottesdienst der alten Araber (Munich, 1901); do., Grundzüge der Gesch. u. Gesch. der alten Orient, i (Munich, 1908); M. Hartmann, Die arabische Frage mit einem Vorwort der Archäologen Tammes (Leipzig, 1909); H. Winckler, Mutær, Mutær, Matīs (Berlin, 1901); do., Arabisch-somatisch-afratisch (Berlin, 1898); W. Robertson Smith, The Religion of the Semites (2nd ed. London, 1894); J. Wellhausen, Ketz arabischen Heidentums (2nd ed. Berlin, 1897); Th. Noldeke, Gesch. der Persen and Araber vor der Zeit des Sassaniden (Leipzig, 1879); do., Die religionsgeschichten aus dem Haus des Goffina (in the Ath. der kgl. preuss. Akad. d. Wiss. 1885); do., Die somit. Sprachen (2nd ed. Leipzig, 1899), pp. 49—65; G. Rothstein, Die Dynastien der Lakhidin in alt-EMBER (Berlin 1899); Fr. Beetzheim, Reide der semitischen Religionsgeschichte (Berlin, 1988); and with reference to this, Noldeke in the Zeitdch. der Dritigen, Götter, Geschichtlichkeitswissenschaften Arabiens, Mohammens, (Munich, 1924).

ARABIA UNDER ISLAM.

The history of Arabia under Islam will be sketched in the articles dealing with the particular provinces, cities and dynasties. Here it is sufficient to lay down the main outlines.

After Muhammad had firmly established the supremacy of Isālam by the conquest of Mekka, almost all the heads of tribes and petty rulers of the peninsula sent deputations to Medina in order to do homage to the Prophet. On this account the 3rd year of the Hijra (630—631) goes by the name, among the chroniclers, of the 'Year of the Deputations'. Nevertheless the Arabs had no intention of surrendering their independence; no sooner was Muhammad dead (632) than they thought the moment had come to shake off the yoke. Even in the lifetime of the Prophet, Maslama (r. R.I.) the chief of the Banū Jutaba had arisen in Central Arabia as an opposition
A similar attempt was made by Tulaibah [q.v.] among the Banu Asad, al-Aswad b. Ka'b [q.v.] of the tribe 'Aun in Yemen, and the prophetess Sadibah [q.v.] among the Tamim. Khalid b. al-Walid, who was seized by the Khalif 'Abd al-Malik with him and the Tamim, whereverupon the prophetess Sadibah joined Musilamia. The latter was then killed in the bloody battle of 'Alqaba' and the Banu Hanifa brought into subjection. In Yemen al-Aswad fell a victim to a conspiracy of his own people, and the rising soon came to an end when the Muslim troops invaded Yemen in 655, so that in this year all danger threatening the continued existence of 'Aqaba in Arabia was removed.

There followed the period of the great conquests under 'Omar I, during which it seemed as if Islam had really succeeded in moulding the Arabs into a homogeneous and powerful nation. But 'Omar's successor 'Oghmaan favoured the interests of his family and thereby brought about the disunity and strife which soon made it clear that the Arabs set their separate interests and tribal hostilities above any political commonwealth embracing the whole nation. It is true that the first Umayyad Mu'awiyah succeeded in ending the civil war and in maintaining his rule over the whole of Arabia but he transferred the centre of his authority to Syria with the result that during the reign of his son and successor Yazid I, the holy cities Mecca and Medina rebelled openly against the government and the second civil war broke out. It now became more apparent than ever that Islam far from having got rid of tribal differences, had made them more acute by introducing the religious opposition between Shi'as and Kharijites. Especially the dogmas of the last named were to the taste of the Arabs and became the cause of repeated insurrections under the later Umayyads, after 'Abd al-Malik had defeated his Arab opponents in the year 73 (692) and had restored peace in Arabia. Finally the Kharijite doctrines gained a footing in certain parts of the peninsula, especially in Qura, where they have maintained their hold to the present day.

Meanwhile Arabia under the Umayyads as afterwards under the 'Abbasids, had sunk to the position of a provincial empire of the Khalif and even with regard to all administrative duties it did not form a unit. There was no central government, no capital city, different cities and districts of the peninsula had their own governors, who were appointed strictly by the Khalif. When therefore the khilafah lost its power after the death of al-Mutawakkil (861), it was inevitable that these governors should act as independent princes, especially in isolated districts as in Yemen where this tendency had already existed before (especially in Zabid). With such movements religious risings were combined, e.g. of the Zaidites in Sa'da and San'a', and of the Karmatians in al-Bahrayn. In short, there can no longer be any question of a history of Arabia as a whole; there is only a history of dynasties, tribal and sectarian leaders, who come into prominence in the different areas of the Arabian peninsula, and against whom the umayyad and abbasid khilafah were preoccupied.

The influence of the central government at Baghda, still makes itself felt at the most from time to time in Mecca and the frontier districts, until, after the fall of the khilafah 656 (1258) the Egyptian Mamluke-Sultans began to exercise some influence on the course of events in Mecka and along the shores of the Red Sea.

Under Selim I (918-928 = 1512-1520) the Ottoman Turks came on the scene and established their rule in the eastern parts of Yemen. But in this country they had a difficult position in face of the Zaidites who, under the leadership of their Imams, at length (1043 = 1633) drove them out of the country. In the rest of Arabia everything remained as it was until the Wahhabis [q.v.] arose in central Arabia in the second half of the 18th century and soon won such a strong position that the Turks were compelled to call in the help of Muhammad 'Ali. The latter succeeded, but only after great efforts, in breaking the power of the Wahhabis, yet the power of the Turks in Arabia remained as before, nearly nominal. It was not until the last of the six centuries that they made a vigorous attempt to make their power a reality, and undertook expeditions to Egypt and Yemen (1814-1817), while Muhammad Pasha (1870) and 'Abd al-Karim Pasha (1876), approaching from the East, subdued the inhabitants of the ancient country of the Karmatians. In consequence of this Yemen was formed into a Turkish vilayet, with San'a', as capital, while Eastern Arabia, so far as it was subdued at all, was added to the vilayet of Basra as a new sanjak with the name Negidj. But the new vilayet Yemen existed only on paper, because the Arabs living there soon rose in open rebellion and in spite of repeated expeditions Turkey did not succeed in bringing them into subjection. The English, on the other hand, succeeded in establishing along the whole of the south coast from Aden to Musqat a supremacy which is none the less real for not being quite openly avowed.

Statistical data as to the present condition of the peninsula are not available. In 1875 Negidh Bey in his 'Furū' al-Yaman es-Sā' (II, 355) estimated the population at 10,752,550 souls but this number is purely conjectural.

IV. ARABIC WRITING.

The Arabic character, although one of the youngest in point of age, occupies the first place after the Roman character from the point of view of geographical distribution. Its development from the western frontier of China to the west coast of North Africa and from Constantinople to the Malay Archipelago in all other parts of the world it is known and more or less used, especially in consequence of emigrations from Syria.

Down to the last century erroneous views were held concerning the origin and the primitive form of Arabic writing. It was thought to be a development of the hieroglyphic or so-called 'Kufic' by the Arab themselves, which had been used for the oldest Arabic documents, manuscripts of the Kor'an, inscriptions on stone and on coins, which were known at that time. This view was first shattered by the discovery of papyri, which have been found in immense numbers since the eightieth decade of last century, thus increasing the material in our possession in an unexpected way. These documents some of which date back to the beginning of Islam, exhibit the surprising fact that the form of Arabic writing even at that early stage does not essentially differ from the ordinary round script, latter Naskhi, but all the
more, it would seem, from the ‘knife’ character. Forms resembling the letter on the other hand are found on the two inscriptions, which are the earliest monuments of Arabic writing hitherto known, viz. the triglyphic, as mentioned above, inscription of Zebdi dating from A.D. 518, and the bilingual (Greek and Arabic) inscription of Harran in the Leda which dates from A.D. 568.

The question as to the relation between the angular and the round script may be left aside for the present, in order to continue the account of the origin of Arabic writing.

Arabic inscriptions have been mentioned show a close resemblance to a number of inscriptions from the Sinai peninsula, which, after many unsuccessful attempts, were at last correctly deciphered in the last century. The striking resemblance between the two scripts inevitably led to the conclusion that one must have been derived from the other. The language of the Sinaiic inscriptions was found to be Nabataean (a dialect of Aramaic) although their nathemes for the most part were of Arabic nationality. The type of writing employed is later than that of the other Nabataean inscriptions which are found scattered from Damascas to Medina, dating as far back as the beginning of our era and exhibiting a very archaic script. Even in these however the stems of the latter Arabic writing are found developed up to a certain point, especially the stems according to which certain letters which join together in writing, and the existence of separate final forms for certain other letters. (Eutin, Nabat. Inschriften, p. 4).

The linguistic and historical importance of the Sinaitic inscriptions is not very considerable; unlike the inscriptions on Nabataean monuments they are not the work of professional calligraphists and practised scribes, but of members of the caravans which traded between South Arabia (India) and the Mediterranean. On the details cp. Eutin, Sinait. Inschriften, p. 10 ff. The inscriptions may be said to represent the type of cursive writing used by the Nabataeans, especially in their capital Petra, in the second and the beginning of the third century A.D. from which period they date; the material written on, in this case baked granite, would of course be responsible for certain modifications. But the general shape of the letters was probably the same, only that rounder forms may have been used and that certain letters were perhaps more frequently joined together. Nothing, however, can be said on this point with any certainty, as documents on any material other than stone and metal are entirely lacking. It is to be hoped that the discovery of such documents (H. Brunnow, Die Ptolemische Arabien, I, inscription to n° 613) at Petra may prove to be only a question of time. It may be regarded as certain, that in a commercial town like Petra, where the art of writing was in common use, a cursive character adapted to the practical needs of every day life might have been developed at an early period side by side with the stiff script of the coins and stone monuments.

The latest Sinaiitic inscriptions hitherto known are Eut. n° 457 dating from the year 106 of the Boer era (210-211 A.D.) and n° 319 dating from the year 108 of the Boer era (220-231 A.D.); this is the inscription of Hegra (Tamnun 162 = July 277). Recent Hill, 1906, p. 244 et seq.; the two oldest Arabic inscriptions date from the years 312 and 568 A.D. (The Arabic inscription of Numara which dates from the year 223 of the Boer era (325) is still considerably older; but it is written in the Nabataean monumental character, which shows already many signs of the transition towards the Arabic script: viz. the many joined letters, the form of the 8 especially the disappearance of the letter Samek).

The further simplification or transformation of the Nabataean cursive writing into the Arabic character must therefore have taken place in the fourth and fifth centuries of our era. We must wait for further discoveries of inscriptions to show whether this change took place at Petra, then already beginning to decline, or in the rising neighbouring kingdom of the Ghassanẹn; future finds will similarly enable us to fix more accurately the time of the transformation, as well as the date at which the present arrangement of the alphabet came into use. The numerical value of the letters with its apparent arrangement does not show such a change, but it becomes intelligible at once, if we consider it from the point of view of the old Nabataean arrangement. In the Nabataean alphabet c as final letter corresponded to 400; to this were added the following signs which did not exist in the Nabataean writing: c = 500, c = 600, c = 700, c = 800, c = 900, c = 1000.

The rearrangement, i.e. the present order of the alphabet is obviously based on the principle of placing together characters of similar shape. This principle was not however carried out quite consistently, e.g. was not put after 3, 2 and 1, but placed at the end of the alphabet perhaps because of its distinct terminal form (l). The final forms of 5 and 3 also differed in the ancient script, yet the two letters were put together in the alphabet.

It is possible that the present arrangement dates back to the pre-Islamic period; it is a noteworthy fact however that Maghribi writing which probably originated towards the year 500 of the Hijra has a different arrangement which partly corresponds to the old Nabataean order of the letters and partly to the modern arrangement. (See below). Under the influence of commerce the new script spread to the countries to the North and South of its place of origin. As at the beginning of the vi. century of our era it had reached Northern Syria, we may well assume that by that time it had made similar progress towards the South, and was known and in use throughout the region where Northern Arabic was spoken, especially in the two cities from which the religious and political movement started a hundred years later.

We are told that Mekka at the time of the prophet possessed only 17 men, whose names are preserved by Al-Baladhurī, who was able to write, in addition to a few women. This statement however seems very improbable. The prophet himself had from five to ten secretaries. The fact moreover that the Mekkanis, like the Egyptians with their fondness for writing, used all possible kinds of materials to write on (see below), was natural in an old commercial town, indicates very clearly that a knowledge of writing was
pretty widely diffused. According to Arab tradition, which in this case sounds very probable, Arabic script was then brought from North Arabia to the other Arab state, the kingdom of the Lakhmids in lower Mesopotamia. It is very questionable however whether it was brought there by Christians as Wellhausen assumes (Arabien und Forschungen, III, 312). It is certain on the contrary that the literacy language used by the Christians of that region was Syriac, as Nöldeke (Geschichte des Christentums, p. 7, note 3: Gesch. d. Persen und Araber vor Zeit der Sassaniden, p. 177, note 1) conjectured correctly. Even the Christians of Nedjila were addressed in Syriac by Jacob of Sarabj. It is clear however that the Arabic script was in use at Hira as early as the time of Mutalammas and Tarafa (second half of the vi. century A.D.); though possibly it had been introduced only recently; for it still appeared to the Bedawi as something very mysterious.

The rise of Islam: no doubt helped to spread a knowledge of writing. Written portions of the Korán existed before the year 622 A.D. (Nöldeke, Gesch. d. Q., p. 34 et seq., and after the text had been officially fixed under 'Omar and 'Othman, the art of writing spread together with the study of the sacred book.

The following are the oldest monuments of Arabic writing belonging to the Muslim period:

I. A number of coins beginning with the year 20 (661) (Nützlin, Catalog des Berliner Museums, vol. i. no. 84 et seq.), the oldest of which however bear only very short legends;

II. several inscriptions, none of which are older than the second half of the vi. century A.D. one dating from the year 72 (691-692) in the Kubbat al-Sakhr at Jerusalem, three undated milestones of the caliph 'Abd al-Malik, and the inscription of Kaṣr Khartum which dates from 92 (710-711). — For the sake of completeness an enumeration of the inscriptions belonging to the ii. century of the Hidjra may also find a place here: 1. in Kaṣr al-Aqbarin (N.E. of Palmyra) dating from 110 (720-729); 2. in Kaṣr al-Usir (S. W. from Palmyra), both put up by the caliph Hishām; 3. in Antinœ (Upper Egypt) A.H. 117 (735); 4. the Camp of Djerash A.H. 125 (747-743); 5. mosque of Avdon A.H. 125 (747); 6. cistern of Raml A.H. 172 (788-798); 7. boundary-stone of Eghnumein belonging to the time of Hārin al-Rašid (in the possession of the author); 8. several milestones found at Fāṣilah;

III. A number of documents on papyrus, the greater part of which also belong to the 2. half of the vi. century A.D. It is to be regretted that the oldest of these belonging to the first half of the century, which are preserved at Vienna, are still inaccessible to the world at large; but the documents which are available are quite sufficient to give a complete picture of the writing of the vi. century, as it is out of the question that it should have been subject to any considerable modifications between the years 23 (642-643) and 87 (706).

Plate I gives a general view of Nabataean and the oldest forms of Arabic writing.

As in the simplified Arabic script the shape of several letters was indistinguishable from that of others, it became necessary to invent a means which would prevent confusion. Following the model of Syriac writing dots were chosen for this purpose; the date of their introduction is unknown, but they probably go back to the pre-Islamic period. The accounts of the Arabs themselves on this subject (Nöldeke, Gesch. d. Q., p. 305, 311) may well be set aside. Dots were certainly used in the first century of Islam, though perhaps not as extensively as later. On the documents of that period, so far as they have been accessible to me, the following letters have dots:

\[\begin{align*}
\text{א} & \quad \text{ב} & \quad \text{ג} & \quad \text{ד} & \quad \text{ה} & \quad \text{י} & \quad \text{ז} & \quad \text{ח} & \quad \text{ט} & \quad \text{➕} & \quad \text{➕} & \quad \text{➕} & \quad \text{➕} & \quad \text{➕} & \quad \text{➕} & \quad \text{➕} & \quad \text{➕} & \quad \text{➕} & \quad \text{➕} & \quad \text{➕} & \quad \text{➕} \end{align*}\]
and in Baghdad, where the oldest paper manuscript of the Qur’an is known (the Ghawri al-dawlah of Alh ’Abd), was written in 250 (870). It was written as late as the middle of the 11th century. (Palmer’s Society, Oriental series, plate vi.)

The vowel signs which were likewise borrowed from the Syriac script, seem also to be very old, but as to the date of their introduction even less can be said at present. The original system of vocal marks differed considerably from that which is now in use; as Ewald recognised, it was based on the different phonetic strength of the vowels: a (a) as strong vowel was expressed by a dot above the letter, a (a) occupying an intermediate position was denoted by a dot in the letter, an (i) by a dot below the letter being expressed by simply doubling the dots. In order to indicate that the dots were regarded as not strictly belonging to the script proper, they were in copies of the Kor’an usually added in various colours—in the oldest copies in red, later also in yellow and green, more rarely in blue,—whereas the dots belonging to consonants were apparently always written in black. The dots are occasionally replaced by little circles.

At present it can neither be asserted nor denied that the Kor’an was at the time of its composition sanctioned by the writer of the text itself. It is certain, however, that in the 11th century, their use had not yet received canonical sanction. Malik b. Anas (died 1279 = 784) at any rate demanded that copies of the Kor’an destined for use in diviner’s service should contain no vowel-points. In profane writings they were probably not used at all.

Towards the end of the 11th century this system of marking the vowels was replaced by a new method which is still in use. Owing to the ignorance of the Arabs in all matters concerning the origin of their script, it is impossible to say whether the statement that it was invented by al-Khalil (died 1170 = 776-787) is founded on fact. The vowel-signs of this system are simply the corresponding vowel-letters, in the case of some of them the derivation is clearly discernible, such as a (a) is a standing (in the Maghrib) a (a) form obviously an analogous considerably shortened form of the old a (a).

Some of these so-called orthographic signs were probably invented at a still later date than the vowel-marks, but the date of their introduction is equally obscure. It is possible that they also passed at least through two stages of development. Hausen as the most important is probably the oldest. In the oldest manuscripts of the Kor’an it is expressed by two red dots put alongside of each other; later it is represented by a blue dot or circle which appears above and sometimes beneath the letter. The other forms of these marks which are still in use are also said to have been invented by the above-mentioned al-Khalil: a stigmata which to a certain extent is supported by the fact that they also were expressed by letters of the alphabet: samm is a small s, and dżaḏa or čaḏa a small č.

In a similar way two systems of punctuation seem to have been in use at different periods. In the oldest copies of the Kor’an the end of a verse is denoted by strokes slanting upwards from left to right, the length of which varies from 4 to 10; the end of a group of five or ten verses is expressed by a circle enclosing 3, 4, 5 or more similar strokes. The later system was to denote the end of a single verse by a simple circle, the end of a group of five by a , usually in the form of a circle ending in a point at the top; and the end of a group of ten verses by a more or less ornamental circle, more rarely by a square, in which the number ten was written at first in numerals, later in letters of the alphabet; occasionally this mark is put not in the text but on the margin. This system disappears in the vi. century; in manuscripts of the Kor’an dating from the later middle Ages only the end of a single verse is denoted by a circle or rosette; and numerals denoting groups of ten are occasionally written out in letters.

In profane writings punctuation is only sparingly used. In the oldest period only the ends of long sentences are marked by a circle, which perhaps represents a modified dot.

Our information about the writing materials used at that time is fairly extant: it is derived chiefly from the accounts of the traditionists concerning the missionary apostles sent out by the prophet, and from the statements of the Kor’an undertaken by Zaid b. Thabit (tenth or eleventh century). Further details which however belong to a later period are supplied by the statements of the Khubis.

At the time of the prophet and in all probability during the proceeding period leather (adah) was the principal material written on. By this we must understand real leather, not the much more expensive parchment, as is proved by a story, told by Ibn Sa’d and repeated in several places (see Wellhausen, Säkuen und Karawän, i. 125; Ibn Khujjis, Khulâ al-Ma’älif, p. 170), according to which a messenger sent by the prophet to deliver a missionary epistle written on adah, missed it in picking up his leather water-pot. The other anecdotes told by Ibn Sa’d (in al-Isâb, 87 and 102) show that he was frequently dyed ( chance? Wellhausen, ed. de Goeje, p. 7). In telling the same story used instead of adah abhar the expression gudh abhar. The Khudis’ library possesses two documents on leather which however belong to a much later period, viz. 233 (847-848) and 239 (853-854). Such documents were rolled up and fastened together with a leather thong and thus could be sealed. There is a well-known story to the effect that Ibn Tahir’s Moslem architect drew the design of his mosque on leather, Other materials used were:

1. . 2.

Camel’s bone, especially the ribs, skin and the broad shoulder-blades; skraf. The Khudis’ library possesses a specimen of the
PLATE III.

Paprycus (90 A.H.)
Kūfa, writing of the ii. and iii. cent. H.
1. Inscription of the Khalifa al-Ma'mūn of the year 116 H. on the Kubbat al-Sakhra, Jerusalem.
2. Korān from Amaqjir, Damascus, 256–260 H.
Kor'an, written in ornamental Kufi by Abu Bekr of Ghirma, A.H. 566.
Official document of the 3rd cent. A.H. bearing the name of the 'Abbásid Kálíf al-Mu'tadí bi 'Ilah.
Characters used on coins up to the VII cent. H.

1. ʿUmayyad A.H. 77.
2. ʿAbbāsid A.H. 148.
3. ʿUmayyad A.H. 268.
4. ʿAlīṣīrīd A.H. 358.
5. ʿAlīṣīrīd A.H. 615.
6. ʿAlīṣīrīd A.H. 616.
Alhahid script.

1. Inscription of Nur al-Din of the year 564 A. H.
2. Inscription of Sulaiman al-Din of the year 583 A. H., in the Aqsa-Mosque, Jerusalem.
Beginnings of the 'Ṭabīb' script.

1. 'Hand' of the year 479 A. H.
2. 'Hand' of the year 583 A. H.
1. Sura 1, from a Koran written by a Mabry.
latter, containing a list of witnesses, unfortunately without date. The bone is pierced, in order to be filed on a cord for future reference.

4. Pothersheds, hibab or shabaf, chiefly used for short notes. In Egypt, as is well known, this was a favourite material. In antiquity as well as during the Coptic period there even exists a specimen dating from the brief period of Persian rule — in the Arab period however it seems to have been much less used, and while thousands of hieratic, Greek and Coptic ostraca are found in many museums, the Khedive's library alone possesses a few in Arabic. Pothersheds were also used outside Egypt, especially in Arabia. Flax and reeds, shabaf, were also used for short notes; they were probably mostly pellicles of lime-stone cliff horizontally by the hand.

No specimen seems to have been discovered so far.

5. It is very probable that wooden tablets were also in use, although no definite statement to that effect can be adduced. A specimen (unfortunately incomplete), preserved in the Khedive's library, one side contains writing in ink; the other side is carved in the other side (in centuries).

7. Parchment (called rosh, ala, fulgha in the Fibres, p. 21; the expression al-ndar al-ghaṣūr used by Haüsser b. Thabit can also hardly mean anything but parchments: the Greek, d. a., ail al-ghaṣur is written in Thabit's maqāla, v. 31, ed. Arnold, v. 30 of the Calcutta edition, also means parchment; but since it is mentioned in a parallel with akit yamūn the meaning may be leather. The explanation of the commentators, a cheek as white as parchment is foolish (Retical women are brown), in consequence of which at the end of Papyrus, p. 34, the white stones have been limited chiefly to documents, and secondarily to copies of the Korān.

For the latter purpose it was sometimes prepared in a large size (the MSS. of the Korān note. 1 and note. 389 have a size of 60:54 and 70:48 cm.). In the Maghrib however parchment was used for books only as late as the second half of the IV. century, and perhaps even earlier by the V. century. — Rags (lothā, v. 40 of the Calcutta edition) and a sheet of a large leaf of parchment or a scrap of a large leaf of parchments or papyri.

8. Papyri (ósito, søfri, niswāt), which spread from Egypt over the whole ancient world, was known also in Arabia, and served down to the early 'Abbasid period as the principal writing-material of the Muslim world. The manufacture of papyri which had existed since the remote past declined gradually after paper had come into use, as the latter material was less expensive and more convenient for practical purposes; in the first half of the IV. century. It seems to have disappeared completely. The most modern papyrus document in the Khedive's library dates from 319 (931), that in Vienna from 333 (935; Mitteiungen, ii. 98).

Papyrus (wūsāf, sūf, thāf) did not become known in Muslim countries until the end of the I. century. It seems to have been some time however before the use of the new material became general. The oldest book on paper dates from 296 (870) and was probably written at Bagdad, the Cairo ms. n. 1646 bears the date 285 (879-879), but: this is not beyond question; it must have been written however about the year 500 (912-913), most probably at Damascus. In Egypt paper does not appear until the second half of the third century (a fragment dating from the time of Ibn Tulun is in possession of the writer); it was obviously a matter of some difficulty, owing to the conservative tendencies of the country, to start a material like papyrus which had been in use for thousands of years. The popularity of paper seems to have increased rapidly towards the beginning of the IV. century; the change was accompanied by a gradual deterioration in the quality of the papyrus, and towards the middle of the century the latter disappears altogether. The manufacture of paper on the other hand seems to have developed enormously. In the second half of the century the author of the Fibres knows only seven different kinds of paper, but their number must have increased very rapidly, since paper manufactories arose in almost every large city in the Muslim countries, the products of which were known by distinctive names according to their origin, quality and price. The size of the paper especially the high state of development which, the industry maintained throughout the Middle Ages. The leaves of the largest Korān in the Khedive's library (note. 19) which dates from the IX. century, have a size of 117:98 cm. although the edges are cut. Where even such sizes were insufficient, as in the case of official documents, foundation deeds were written on paper, and parts of parchments were stitched or pasted or sewn together. Some foundation deeds in the Khedive's library are 75 feet long.

Towards the end of the Middle Ages European paper began to be imported into the East. Al-Sakkāwī (died 992 = 1496) in the Tāriḥ al-ṣafar al-Miṣr, refers to a work of 40 volumes, most of which were written on paper coming from Frankish countries. It seems that towards the end of the century European competition gained the upper hand; the paper of manuscripts written in Egypt towards the year 1500 (1591-1592) frequently shows European i.e. probably Italian watermarks.

The Arabs have preserved no tradition concerning the origin of their writing: al-Baladhurī (end of the II. century) following authorities which may date back to the end of the I. century, seems to hold that it was invented in the kingdom of the Lubnānīs. Later writers, Ibn Khaldūn (Mukātāt, ch. 30) and Ibn Khallūn (article Ibn al-Bawwāb) repeat this view and state explicitly that the art of writing spread through Arabia from Bīrūn or Anbūt. The author of the Fibres (p. 4) alone gives an account which may preserve an element of genuine tradition. He writes as follows, on the authority of Hishām al-Kalbī (died according to Ibn Khallūn in 392 = 819/820): 'The first who wrote Arabic were...'

They are said to be the names of kings of Miḍiān who perished on the 'Day of the earthquake' (sura xavi, 185). It may be possible to suggest that this statement contains a reminiscence of the origin of writing in Mi'diān, the country of the Nabaʾa'im. Another authority quoted by Abū Nadīm, Ibn Abī Salīl or Salīl (see Fibres, ed. Flügel II, 1) gives the same names more correctly: Ādān, Šūrū, Qāmis, Muḥammad, Qūsīs.

If we omit the sīāf from the middle of these words the remaining letters represent the order of the letters in the original alphabet, only that
ARABIA.

called Abū ʿI-Hānān ʿAḥr, who lived 100 years later.

Finally we may mention a calligraphist of the close of the "Abbaṣida period, who achieved great fame, Yāḥyā al-Maṣṭūʾi, the court calligraphist of al-Maṣṭūʾi, the last "Abbaṣida caliph. A script called Yāḥyā derives its name from him. Genuine specimens of this artist's work are fortunately still extant in the shape of two complete copies of the Korān (dated 686 = 1296 and 696 = 1306; see Arabian Inscriptions, i. 152). It is abundantly clear from these specimens that it would be absurd to attribute to him any original innovation in the written character. Even the artistic merit of his work cannot be placed very high, if we compare it with other specimens of calligraphy; it seems therefore that he owed his fame more to fashion than to anything else. The two copies of the Korān show a quite ordinary hand, which is only remarkable as resembling the peculiar somewhat stiff ṭūḥāt of the later Persians, which perhaps is derived from it, just as the ornamentation of these manuscripts of the Korān is clearly the model of the Persian style of ornament. Yāḥyā's signature is written in a kind of calendar style.

For scenes in the Korān, that fall of the "Abbaṣida kalifate, Egypt as the largest Muslim state remained the centre of Massim civilization. Towards the end of the Fāṭimid rule (first half of the vii. century) the round character used for books had reached the highest point of its development, and under the Ayyubid dynasty it was again gaining an absolute predominance on stone monuments. The peculiar round and well-proportioned forms, in which it appears e.g. on Salahīn's inscriptions (mihrāb of the dāmār of 562 = 1171-1188, minbar of 564 = 1173-1180) give it a character entirely its own, so that we are justified in speaking of a separate Ayyubid style of writing.

During the Mamluk rule (640-917 = 1242-1312) the round script maintained its full beauty, except on coins, where a curious degeneracy set in rapidly. The splendid copies of the Korān which amirs and sultans caused to be written for their mosques are the best testimony. In the charters of the sultans and the government departments, the same y. 1195.

The calligraphists most famous in the later period were the ʿAbh Māʾsūṣ ʿAbd Allāh, the Khālid al-Miṣṣīṣī (Khalīfānī), who is also claimed as the author; he lived under al-Salāḥīnūn and died in 319 (834), and ʿAbd Allāh al-Yūsufī (al-Dūʾīrī) (died in 357-358 = 967-968). It is impossible for us to say what services they rendered to calligraphy, as no genuine specimens of their art are extant. An alleged autograph by Ibn Mūāsa in the Khādisī āl library (Cat. i. 141) is a clumsy forgery perpetrated by the modern calligraphist ʿAbd Allāh Bay Zuhūlī; the Korān itself, written in a Persian hand with a Persian interlineary translation in red (ink, is not older than the year 1000 (1591-1592). Later on these two calligraphers (known as abū al-Ṭālib) were regarded as reformers of the written character. Ibn Khālid al-Miṣṣīṣī states that Ibn Mūāsa transformed the kūfī character into that now in use (māṣūla ḫāṣṣaʿ al-ʿṣūr ʿalā ḫāṣṣaʿ l-ṭāʾiʿ). How little Ibn Khālid al-Miṣṣīṣī was conscious of the difference between a calligraphist and a reformer of the script is shown by the fact that he makes the same statement in the same words with reference to another calligraphist, Ibn al-Bawwāṣ, property owner of the same name, who died in 307 (920).
the coins of the first century, especially those of the early period, is not so very much different from the cursive script.

In view of these facts it is impossible to avoid the conclusion that the difference between the two types was chiefly due to the nature of the material written on, though at the same time there existed a tendency to create a separate monumental script.

The distinction between the round and the angular script became more pronounced in the 11th century: the former assumes a still rounder shape, and apart from a few points of detail, appears in form practically identical with those now in use; the angular writing both on stone monuments and coins and in manuscripts of the Koran becomes still stiffer and more angular. In the 12th century the angular script enters into a new phase of development which removes it even further from the round cursive. — The name 'Kufic' (كوفية, كوفية) has of old been applied to the angular script, but the origin of this appellation is not easily explained.

There can be no doubt that the name is derived from the town of Kufa, which, founded in the year 17 (638), was one of the oldest Muslim cities, and before the foundation of Baghdad (150 years later) was the religious and intellectual center not only of Iraq, but of the whole East. It goes without saying that in a town of such importance the art of writing must have flourished, and this is borne out by a statement of the Fihrist, according to which the people of Kufa first invented a special process of tattooing by means of (fermented) dates, whereby the hitherto hard and stiff parchment was made soft and flexible. Although the script itself, as we have seen above, was known in Mesopotamia at least 100 years before the foundation of Kufa, we may conjecture that it received its name from the town in which it was first put to official use; the name therefore probably arose in Mesopotamia, perhaps in Baghdad itself, and spread from the centre of Islam over the whole empire as an appellation of all the more angular forms of writing to distinguish them from the round cursive. The name first appears in the works of the most celebrated of all the oldest scriptors: that of Mecca, of Medina, of Baqra, and of Kufa. Unfortunately he only describes the Meccan script in a tolerably intelligible manner. It is surprising that, according to this account, two cities which were situated at a comparatively short distance from each other, should have possessed two distinct types of script, while Syria which for three quarters of a century was the centre of the empire, and Egypt where probably more use was made of writing than anywhere else, are passed over in silence. It would also seem curious that neither of the scripts associated with one of the holy cities was used for copies of the sacred book.

If we read further that these four scripts were derived, one from the other by the calligraphers: Kufa at the time of the Umayyads, we realise that no such reliance need be placed on the statement regarding the four different scripts. It proves however that the appellation 'Kufic writing' was in existence at that time. Later on it occurs frequently, once in the Shihb, in the form of $\text{Kufic}$ $\text{الكسندرية}$, an expression which seems to indicate that it was regarded as a charac-
During a period of about 500 years the kufic character, when written with the round script, was used almost exclusively for copies of the Koran (of profane books of the older period written in kufi only a single one is known, a fragment of a genealogical work — see Alwardt, Versuch, Berlin i. 367, published by Krogder, Uber zwei Frgmentenblatter mit altertumlicher Schrift in der Akademie der Wissenschaften zu Berlin, 1875) inscriptions on stones and coins, and for a short time also on official documents, especially of a legal character. Standing unrelated to the needs of practical life it was artificially cultivated as a kind of hieratic script: it existed side by side with the cursive, but not without being influenced by it, and passed through a series of stages, probably not like that of the cursive lead to higher perfection, but to degeneracy, and finally to complete extinction. That it was an essentially artificial script, which was frequently found difficult by the scribes, is proved by the fact that the latter often inadvertently drop into writing the round hand (cf. Arabic Paleography, plate 111, 114, 116).

We will now consider the monuments containing Kufic writing in detail:

1. Manuscripts of the Koran. With one exception (Arabic Paleography, plate 43) all old copies of the Koran are written in kufi. Apart from the fact that it was regarded as a hieratic script, the use of kufi has a highly inconvenient character may possibly have been due to an imitation of the Estrangela, which as is well known continued to be used for copying the Bible even after the introduction of the Peshito character: but this hypothesis cannot be proved. The use of the Kufic Koran was long disdained, until the discovery of several manuscripts or fragments rendered more accurate conclusions at a distance. Unfortunately we do not refer to the time when the manuscripts were written, but to the date at which they became the property of a mosque foundation (mawṣil); but as most of these copies, especially those of large size (nawri), were written for a special purpose, we may assume that the dates are nearer than is commonly supposed, and are not so distant from the time of origin. According to the mawṣil-owners' remarks on the foundation) most of the dated Korans belong to the ili. century; viz. the Paris copy no. 336 (de Slane, Cat.) dating from 229 (843-844); ib. 'Uqairī ad-][' (ib. Uqairī ad-][', the Cairo fragments no. 35101 from 270 (885-886); ib. 'Uqairī ad-][' (ib. Uqairī ad-]['; the Cairo fragment no. 477 (890-891) probably from the mosque of 'Amr at Old Cairo, no. 40760 dedicated by Amadīr, the governor of Damascus from 256-264 (870-877). The only specimen of the ili. century is the complete Koran, Cairo no. 387 with a mawṣil dated 608 (784-785); ib. 'Uqairī ad-][', ib. Uqairī ad-][', ib. Uqairī ad-][', ib. Uqairī ad-][', ib. Uqairī ad-][', ib. Uqairī ad-]['; cf. Zardikān, ed., Imp. Rush., Bibl. Islām., ii. 66-233. By means of these dates, however scanty, we are able to fix the different types of scripts exhibited in these manuscripts, and thereby to arrive with tolerable accuracy at the date of the other copies as well. The writing of the Koran of 608 is still simple and natural, though executed with great care; there are few consonantal dots (\(\text{ذ} = \text{ذ} \), \(\text{ق} = \text{ق} \), \(\text{ك} = \text{ك} \), \(\text{س} = \text{س} \)) and none at all for the vowels, it would be quite wrong however to regard this fact as an argument against the existence of these signs at the period in question. The writing of the ili. century Koran differs considerably from that of the earlier manuscripts. The letters are of a rounder shape, and the mawṣil is drawn out to a long sharp point in the left bottom corner. Occasionally the letters are not written, but practically painted, i.e. the outlines of the characters only are drawn and filled in with ink, thus Cairo no. 388.

During the ili. century copies bearing an unquestioned date — the Paris ms. 28, 353 of the year 500 (912-913) and 26, 356 of 566 (976-977) and the Constantinople copy Aya Sofya no. 21 of 337 (948-949) almost certainly belong to the ili. century — but there seems to be no doubt that the copies in which the tendency towards rounder forms and ornamental flourishes in the final letters is further developed, may be safely assigned to the iv. century. It is surprising that Kufic Koran, which however are seldom complete, are very rarely dated; out of the 227 fragments at Paris (= 4600 leaves; catal. de Salze, i. 87) only 3 are dated, of the 6 at Berlin (6 of which are on paper) not a single one, and of 40 copies at Cairo only three.

During the fifth century the use of kufi for copies of the Koran seems to have become less frequent. The material in our possession is not sufficient however to fix the date of the change more definitely; for although large numbers of Korans (thousands as we are told) existed at that time, especially in the mosques of Cairo, only a very small percentage have been preserved. The Catalog. ii. p. 53, of 427 = 1055-1056; a Cairo copy of 499 = 1105-1106; both written in the round hand, The same applies to the sixth century. Of the few dated copies (348 = 1133-1134 at Mecca, 535 = 1160, 566 = 1170-1171, and 598 = 1200-1203 written in Persia) three are written in the round hand; only the copy of 566 exhibits an ornamental kufi, which represents a third type of that script viz. a form basing towards the arabesque, especially in the final letters, and corresponding to the script of the stone monuments and coins of that period.

Inscriptions on monuments and especially coins yield far more copious material for the study of the kufic script; it must be borne in mind however that the shape of the characters may in these cases have been influenced to some extent by the nature of the material written on.

Three principal types of kufi may be distinguished on these inscriptions:

1. The old simple kufi, generally stiff or angular, which on the whole lends itself to the ili. century, although already in isolated inscriptions belonging to the end of the ili. century, e.g. the inscription on a well at Ramsa of the year 172 (788-789); see van Berchem, Inscriptions arabes de la Syrie, p. 47, plate ii. 31 the tops of some letters (l, n, c, q) are drawn out to a sharp point, thus exhibiting the first beginnings of the tendency towards ornamental flourishes. The numerous epigraphal inscriptions at Old Cairo which date from the ili. century as well as the inscription referring to the building of the mosque of Ibn Tulun, show a further development in the same direction, which is also exemplified on the coins of that century.
3. The inclination to adorn the characters, especially the final letters, with arabesque-like flourishes becomes still more pronounced in the 14th century, particularly with the rise of the Fāṭimid dynasty; (courtear deur; see van Berchem, Matériaux pour un corpus inscri. arabo., part i, p. 3). This script remains characteristic for Egypt under the rule of the Fāṭimids (about 909-1171 A.H., 505-655 A.D.) and disappears with the fall of that dynasty.

4. In the 17th and still more in the 18th century the scripts of Syria and Mesopotamia assumes fantastically intertwined forms, which in the end become positively ugly; this is particularly noticeable on the coins of the last 'Abbasids of Baghdad, who retained this script, perhaps as a kind of hieratic character, until the end, although it seems that only professional calligraphists were able to read and write it, while the mass of the people remained entirely ignorant of it.

A reaction against this unnatural and useless script began with the 17th century. We may only add the question, whether it started in the East immediately after the fall of the Fāṭimid dynasty or in Egypt against the Fāṭimids, which began in Persia in the 13th century (this is van Berchem's view, see Matériaux 1, i. 85-254 et seq.; Inscriptions arabo.-Syriaques, in the Mémoires de l'Institut Egyptien, t. ii, fasc. vi, p. 450), or whether on the contrary it spread from the West to the East. It is certain in any case that on coins the round script first appears in the West, first of all on the coins of the Almoravids, (All b. Yūsan b. Taghīfūn (500-517 = 1090-1105), see Stanley Lane-Poole, Cat. Brit. Mus. ii. 259). After the foundation of the Almohade dynasty in 524 (1130) it gained an exclusive predominance; on the coins of 'All b. Yūsan b. Taghīfūn still has the old form, on the Almohade coins the latter form is used without exception. The most modern Arabic inscription on stone in Egypt dates from 555 (1160), but the round script occurs as early as 100 years before that on coins under al-Mansūr (507-487 = 1016-999), in the possession of the author; in Syria we find: Damascus 529 (1124-1135) in the round script, 551 (1165-1170) in the same, 571 (1190-1205) at Bosra in the round script. Aleppo 543 (1148-1149) in the round script, 545 (1148-1154) at Palmyra in the round script (see van Berchem, loc. cit. p. 453). On the coins the round script first appears a few decades later: a silver coin of Saladin of the year 573 (1177-1178) shows a script which is still somewhat angular, but which can hardly be called Arabic; the genuine naskhi (ô e. written in this later form) is first seen on a dirham of 'Alā' of Damascus (592 = 1195), see Cat. Brit. Mus. iv. 283. After 622 (1225) Naskhi is used; or gold coins as well without exception. Towards the same time it makes its appearance on the coins of the Seljuqs of Asia Minor (610 = 1214-1215) still angular, 616 = 1216-1220 round script; Cat. Brit. Mus. iii. 89, 112, 118. On the stone monuments of Asia Minor only the round script is used from the beginning of the 7th century onwards (cp. Sarre, Rènes à Klein-Aisien, p. 319); Naskhi is occasionally found as well, but then on ornamental bands consisting of short inscriptions of hardly more than a single line; the content is religious, anally a passage from the Koran, and the whole inscription serves only a decorative purpose.

The use of kufi persisted longest in the far East, Mesopotamia and Persia. An extremely ugly form of it appears, to the exclusion of any other script, on the coins of the last 'Abbasids of Baghdad, (649 = 1251-1258), a time when the round script has been used for a long time in the West. The latter, however, is found on: the not very numerous monuments of that period, thus on the Talisman (Ishtha) Gate at Bagdad dating from 618 (1221-1222), Sarre, Islamische Thorschmiede, p. 8 et seq.; on the bridge of Hurba of 629 (1231-1232); Jones, Memoirs, chapter entitled: Median wall of Xerophone, on the Modrasa Mustajirra in Baghad (Nishapur, Voyage en Arabie, p. 241); the minaret of the last-mentioned building, now called Māsamī Sāhī al-Qadhī has inscriptions in ornamental Kufic writing (Oppenheim, von Mittelm. zum pers. Gesch., ii. 240).

Owing to the lack of old Muslim monuments in Persia, little can be said about that country. The inscription of the Church Minaret at Erzurum, supposed to date from the year 551 (1040-1053), does not seem to be genuine. The oldest buildings hitherto known, viz. the tomb of 'Alī-ibn-Kubālī dating from 557 (1162) and the masoleum of Mūsā ibn-Khaṭīb at Neībūr, erected in 582 (1186-1187), have no inscription on the round script; it is found on the sepulchral monum. of Oldjātu at Sulaimān which dates from the year 620 (1223). In the different countries conquered by the Muslims, the Arabic script which they were forced to accept together with the language of the conquerors, was subjected to certain modifications, partly perhaps under the influence of the old native scripts, and partly owing to special circumstances which it is impossible to determine in detail. In no case however has the transformation gone so far as to lead to the development of an entirely new script, just as the Roman character, as used in North America, does not differ very much from that used by the Italians.

The oldest and most widely spread of these modified forms, which for that reason must be regarded as one of the most important, is the Maghribi (i.e. 'Western') script, which in our time is used throughout the whole of North Africa and in some parts of Central and West Africa, while in the Middle Ages down to the beginning of the modern period it was extended to Spain as well.

According to tradition the western script was originally called 'that of Kairawan', and there seems to be no reason for doubting this statement. After the conquest of North Africa, Kairawan founded as early as the year 508 (1112-1113) became the political capital of the West; and after the foundation of its great university in the next century it was the intellectual centre as well. The importance of the town grew still further in consequence of the political separation of the Maghribi including Egypt from the empire of the caliphs, which took place towards the end of the century; Kairawan now became the residence of the new independent dynasty of the Aghlabids (814-963 = 806-909), and we may assume that
the new script was developed there at this period. That the change took place at Kairwan seems to be proved by the name 'script of Kairwan.' As to the time the following points may be noticed: 1. The script on the coins of the Aghlabids differs in a striking way from that of the coins of Eastern countries; on the whole it is still stiff and angular, but it already exhibits clear signs of a beginning modification. 2. It is well known that a characteristic feature of the Western script in which it differs from that of the East, consists in the punctuations of ٣ and ٤ as ٣ and ٤, as had been done in the East down to ii. century (see above). This fact seems to prove that the Maghribi writing separated from that of the East at a time when the latter still placed the dots in the older way. Similarly it would seem that the distinct order of the letters in the Maghribi alphabet dates from the period in question. The arrangement is partly that of the old Nabataean alphabet, and partly the later system based on the similarity of the letters. It is as follows:

٣ ٤ ٥ ٦ ٧ ٨ ٩ ١ ٢ ٣ ٤

The oldest specimens of this script (given in Houdas, Nota sur l'écriture maghrébine, in Nouveaux mélanges orientaux, p. 94) do not seem to be much older than the year 800 (912) but show clearly that Maghribi writing is a development not of the old round hand, but of the Kufic script; it is therefore not the result of a natural process of evolution, but represents the conscious attempt of a scholar to create a new script on the basis of the old hieratic Kufic.

A new form of writing arose in Spain after the centre of the Maghrib had been shifted from Kairawan to that country, it is called 'Andalusiš' or 'Corbayan,' and is distinguished from the still somewhat stiff script of Kairawan by the remarkably round forms of its letters. Ibn Khaldun (Muqaddima, l. 3, 30 on the script) states that after the script of Kairawan and Mahdia had gone out of fashion, the Andalusiš writing appeared in the West (Africa) where its use only declined together with the decay of the Almoravid power. Under the Marinids, he says, writing became still worse, so as to be very difficult to read; by this third script he evidently means that used in Morocco, which after Fāš (Fasa), the third intellectual centre of the Maghrib, is called the Fāš script.

Although in comparison with Spanish writing it represents an undeniable deterioration, Ibn Khaldun's judgment is somewhat too severe. The Fāš script of the books is not only legible, but frequently very pleasing as well.

After the vii. (xiii.) century Muslim states of considerable importance arose in Central Africa; these to the time the following points may be noticed: (a) the four types of Maghribi are distinguished in Africa (Houdas, loc. cit., p. 105): 1. The Tunisian script which closely resembles that used in the East, but dots ٣ and ٤ in the Western fashion. 2. The Algerian script, usually pointed, and angular, and frequently difficult to read. 3. The Fāš distinguished from the last by the round shape of its letters. 4. The script of the Sudán, which is generally thick and clumsy, and more frequently angular than round. Owing to the progress of Islam among the negroes of Central Africa, especially the Hausa, during the second half of the xii. century, this script has spread considerably, and reaches to the West as far as the Atlantic where Lagos has become a new centre of Islam, and to the East as far as Wadai where it meets the Egyptian māḏīl.

Persian writing. — It has been pointed out above that the end of the vii. (xiii.) century is to be regarded as a turning-point in the development of the Arabic script: it was at this time that its /h/ disappeared from practical use and that the round script reached the culminating point of its growth. The evolution of the Persian script — hūd — seems to fall in the same period, both of its beginnings can be traced very much earlier.

This new script is characterized by the tendency to slope downwards from right to left; hence the final forms of some letters, especially ٣ and ٤, are drawn out in a long line, and ٧ and ٨ rounded, and a similar line is required to form the connection between certain letters.

This peculiar development of the Arabic script among the Persians is manifestly due to the influence of the old national script, the Pehlevi. Like the other countries with an old civilization of their own, which fell under the rule of Islam, Persia, where the resistance against Arab influence was particularly strong, retained its old script for several centuries after the conquests. It is found as late as the year 140 (735-736) on the coins of the Seljuks and the Arab governors of Tabaristan. More than two centuries later the author of the Fāšīrūsh gives a very exact description of Pehlevi writing; he states that flesh was written ٧ and read ٨ in long curves, and a similar line is required to form the connection between certain letters.

The manuscript given in the Fāšīrūsh, notwithstanding the imperfection of the tradition, shows clearly the
same tendency to slope downwards form right to left; the hypothesis that it exercised some influence on Arabic writing is therefore inevitable (cf. Plongé, p. 23); the first three lines of the specimen are upside down, the fourth line is the reverse of the third, unless both lines are intended to be Arabic). The author of the Kitâb al-nilâma of Mashâqiš al-Mârî (Tehârâ, Soc. Oc. Serv., plate VIII and IX) which until recently was regarded as the earliest specimen was written in 647 (1250-1251) and the script used is Persian naskh. The autograph of Bâhechâr Nishâpi, dating from about 730, similarly shows the characteristic sloping tendency of the later naskh.

In books however the old Arabic script was preserved much longer. (To the post of 543 = 1148-1149 Berlin, Persia, Paris, 74). The Angkān, in which however the Persian punctuation of the letters and words is already fully developed though not always consistently used, finds but little place in official documents. A species of the old naskh is called by them ta’liq (script for correspondence).

From Persia the Arabic script spread to the East and South East over Asia, where many authorities prophesy a great future for this script. A Chinese Buddhist master is known to have written in naskh, although it is not certain whether he first appeared there as early as the ii. or not until the middle of the iv. century. The presence of the second Chinese inscription in the old mosque of Canton (Himly, Zeitschr. d. Orient. Morgenl. Gesellschaft, XL, 141 et seq.,) dating from 701 (September 1350), according to which the original text was written in the period Tulun-Kwan of the Turan (627-650) is not clear. Apart from this Arabic inscription of this period we possess practically no written documents of an early date. The inscriptions on old brass vessels can in most cases not be dated with any certainty; it is improbable that they go back beyond the j.v. century. Chinese Muslims, in spite of their apparently very small number (perhaps 50000) are practically nothing for the religious life of the community and for Muslim learning. It was not until quite recently that Chinese Muslims have begun to write and to print; the latter they do according to a very old technical process by means of wooden blocks, the engraving of which necessitated certain modifications of the written character.

The Muslims of India have also received their script from the Persians whose language they study as much as Arabic. The use of naskh prevailed throughout, naskh being reserved almost exclusively for religious and legal works, as in Persia and Turkey.

The Malay archipelago, like India, first received Islam from the Persians, whose places was later taken by Southern Arabs who went there in the early Middle Ages as merchants and sailors. At the time of the traveller Ibn Battuta, c. A.D. 1350 Java was governed by Muslims of Sumatra of the Shahît school. 150 years later South Arabians emigrated towards the northern coast of Java, whereby the influence of Islam was greatly accelerated (van Heemskerck, pp. 4). Old documents in the Arabic character do not seem to exist; the modern script shows clear traces of its South Arabian, non-Persian origin.
The conversion to Islam of the East coast of Africa similarly proceeded: from South or East Arabia (Oman); it does not however seem to have made much progress during the Middle Ages. A new invasion of Arabs from East and South Arabia, which began towards the end of the 11th century, and was continued with great energy by Negro converts from Zanzibar, since the middle of the 16th century, has gone far in spreading Islam throughout large parts of East Africa, at the time when the intervention of European powers began. The progress of the Arabic character which had already reached Uganda and the Congo, has since then been arrested; and in the last 90 years a retrograde movement seems to have set in.

The South-Arabian Scription. The old inhabitants of South Arabia (Sabæans, Minaeans and Himyars) used a consonantal script, the letters of which — with the exception of a few ligatures or rather monogrammatic combinations — never appear combined on the stone and bronze inscriptions in other parts of Arabia. This script is derived from the oldest form of Semitic alphabetic writing, which as Praenestius has pointed out is distinctly from the ‘Mesa’ script hitherto regarded as the oldest. Whether the Southern Arabs received it from Palestine in the North or from Southern Mesopotamia is a question which cannot yet be solved with any certainty, and the same applies to the date when it was introduced. If it came from Palestine, the introduction probably falls later than the year 1000 B.C.; if from Southern Mesopotamia it may have taken place somewhat earlier.

It is much more surprising that nothing is known about the time of its disappearance. Probably it did not survive long after the decay of the South-Arabian civilization; in the time of Muhammad it seems to have been already obsolete, hence e.g. the fabulous statement of the Khallilîan that at the time of the rise of Islam nobody could read or write in Yemen, a most astounding statement which is refuted by direct evidence (e.g. the inscriptions found from Yemen skilled in writing by Labh). Apparently thought it had fallen out of use, it was still known, as is proved by the name applied to it by the Northern Arabs (masrád, propped, supported), a name founded on the peculiar shape of the characters usually consisting of one or two vertical or slightly slanting strokes which seem to carry or support a curve, circle, hook or notch). It is certain in any case that after the rise of Islam the North Arabian script became solely dominant.

The nations of South Arabia, which were characterised in antiquity by the same restlessness as to-day, migrated at various periods, which at present it is impossible to fix accurately, through North Africa as far as the South of Syria, at first perhaps as traders and later for political reasons. Sabæan inscriptions have been found near al-'Ola in the far North of Arabia, and it is not impossible that others may yet be discovered in Midian, and on the Southern frontiers of Palestine as well as in the country East of the Jordan.

Apart from these monuments other inscriptions are found in the region of Northern Arabia, under the script of which is clearly derived from South Arabian writing. According to the shape of the characters it may be regarded as certain that they belong to three different periods, and thus owe their origin to three distinct migrations of Southern Arabs. (The best account of these South Arabian alphabets is found in Littmann, Zur Erörterung der Thamuditischen Inschriften = Mitteilungen der Preussischen Gesellschaft, 1904, pl. 41, and Dussaud, Le Chretien, 126.)

1. The oldest are the lîhyâ inscriptions — according to D. H. Müller, Epigraphische Denkmuler, p. 20, this is the oldest form of any South Arabian script; and represents the connecting link between the Old Semitic and the Sabæan script — it is chiefly found in the district of al-'Ola. The texts are unfortunately not very extensive; as they contain indiscriminately Jewish expressions (Liläbshâ, Ephemeris, li, 120) they cannot be older than the hellenistic period.

2. An obviously later type of script is found on the inscriptions, formerly called proto-arabic, and later known as Thamudic. They were first discovered by Euting in the same district as the lîhyâ inscriptions; Dussaud, generally farther North. Burton (Land of Midian, ii, 138) found a few in Midian; and the present writer discovered a number in the mined town of Gaba to the North West of Tabûkh, see Mêlanges de la Faculté Orientale de Beyrouth, iii. In spite of their large number — Euting alone collected 794 — they yield very little information, and their date cannot yet be fixed with accuracy.

3. Still more modern, because clearly exhibiting curvilinear forms, is the script of the very numerous inscriptions found in the Sûfah, an unvisited volcanic district about 100 miles S.E. of Damascus. The information yielded by their contents is similarly scanty; it is possible however to fix their origin in the time between A.D. 1000 and 1100 with some certainty (Dussaud and Mäcler, Mission etc., p. 66 extend this time as far as before the IV. century). It is impossible to say how late the script survived; it is a striking fact that the inscription of Numâra dating from the year 328 is written not in the Sûfah script, but in Nabataean characters.

The South Arabian script also spread to Africa, where it still survives in a form differing from it externally but not in essential characteristics. The migrations of South Arabian tribes to Abyssinia, where they founded trading-stations at first probably in the district of Axum, seem to have begun long before the commencement of our era. The Ethiopian nation speaking a Semitic tongue arose from their mingling with the native tribes. Monuments in their South Arabian script which at that time was scarcely modified, only exist from the period after the conversion of the Abissinians to Christianity (IV. century A.D.). Soon afterwards however a fundamental transformation took place, perhaps under the influence of Greek writing; and according to D. H. Müller (Epigraphische Denkmuler aus Abyssinien, p. 56 of 190), it is to be regarded as the conscious work of one man, perhaps a Greek. From all of the direction of writing, which until then had been from right to left, and partly boustrophedon, was fixed as running from left to right; the writing was further transformed into a syllabic script in such a way that the appropriate vowel was affixed to each consonant in the form of a dot or stroke or hook.
Between 900 and 1000 A.D. the Aramaic language died out, and was replaced by modern dialects, the most important of which, Aramitic, is still used by the Semites of Abyssinia and a lingua franca. It has retained the old script, only forming new characters out of the old material, in order to express new sounds. Even some of the neighbouring peoples — Gallis and Aga tribes — have tried to adapt the script to their languages.

This modern Abyssinian script is the last direct descendant of the old Semitic alphabet, which after a space of more than 3000 years still retains the principle of leaving the characters unconcealed.

**Bibliography**: In addition to the works quoted above the following may be mentioned:

- De Sacy, Nouveaux apéages sur l’histoire du l’alphabet des Arabes du Monde, in the Journal Asiatique, Series 1, 3, 199 et seq. Arnef. The present order of the alphabet in Arabic;

The following were not accessible to me:

**A. ARABIC LITERATURE.**

**CLASSICAL ARABIC.**

The phrase classical Arabic denotes that form of the Arabic language which since the commencement of Arabic literature has been used by the Arabic writing nations for all their literary productions (for the very few exceptions see below, articles ARABIC DIACRITICS and ARABIC LITERATURE). The earliest specimens of classical Arabic known to us are found in the pre-Islamic poems. The problem arises here two poets (who, for the most part, must have been ignorant of whatever existed in the Arabic writing of statistics) — either (perhaps with the object of securing for their works a wider field of circulation) they used for their purposes a language composed of elements from all the different dialects, such as may have been created by the necessities of trade, and which it only remained for the still unemitted, or the dialect of any particular tribe (perhaps owing to political circumstances) achieved in pre-historic times special pre-emminence as a language of poetry. A final answer to these questions, if it ever becomes possible at all, will have to be reserved until all accounts of the ancient dialects in our possession have been subjected to a careful scrutiny. It may be remarked, however, that the analogy of other literary languages, the history of whose origin can be followed more closely (e.g. German, English and French), seems in the case of Arabic also to favour the hypothesis of a single dialect as the original form of the poetical and thus of the written language. — An account of the present state of our knowledge on this subject is given in Bockelmann, Geschichte der Semitic Spr., i, 253; esp. also Noldeke, Religions aus der Sprachwissens., p. 1—44; Id., Die Semitic. Sprachen (2. Aufl.), p. 52 et seq., see however the review of the last-mentioned work in the Liter, Centralblatt, 1899, col. 1404; Proctor in Schleicher’s Sammel-Sprachen in Asien, 1892, p. 688; and A. Fischer in the Zeitschr. d. Deutsch. Mongol. Gesellschaft, lix, 662, note 4.

Except in a limited sense there can be no question of a development of classical Arabic. In spite of the fact that vocabulary and forms of expression were again and again subjected to considerable modifications in accordance with the influence of outlook between the various stages of civilization, and with the special requirements of each separate branch of knowledge (cp. A. Fischer, loc. cit., i, 580 et seq.), it may still be said that the grammatical skeleton of Arabic, as now written, by the better class of newspapers in Egypt and Syria, is essentially identical with that of the old poetical language. (The difference between classical Arabic and the modern vernacular dialects is of course proportionately greater, see below, ARABIC DIACRITICS.)

The cause of this quite unique conservative state may first of all be found in the fact that the later Muslims regarded the language of the Koran as genuine classical Arabic (see below), so that this particular form of the language was almost invested with religious sanctity, and, secondly, it would seem, in the inability of the Arabs to free their tongues from grooves into which they have once fallen.

It would lead us too far to give here an account of the grammatical structure of classical Arabic; we can only refer to the special literature on the subject: Socin’s Arachisches Grammatik (3rd ed., 1860, and 1898, revised by Bockelmann), the most up-to-date of existing grammars, contains on p. 161—200 a good bibliography.

Wright’s Arabic Grammar (3rd ed., 1896 and 1898, revised by Robertson Smith and de Goeje), de Sacy, Grammaire arabe (3rd ed., 1864); Fleischer, Kleine Schriften, Noldeke, Zur Grammatik des Kais, Aramisch, Beckendorff, Syntaktische Verhältnisse und maximinale artificial, and essays scattered through these oriental periodicals.

A rapid survey of the Phonetics and accent of classical Arabic (particularly suitable for non-Arabists) is given in Stumm’s Arabische, Persische und Tuschibisch in ihren Grundlagen. The most important Arabic sources on classical Arabic are mentioned further down in the article ARABIC LITERATURE. — Dictionnaire de l’Arabe by Lane, Fiehner, Doty, Kazimirs, Bekot, Wahlmutz, etc.

A few remarks on the power of expression of Arabic as compared with that of other literary languages may not be out of place. Comparing it first of all with the other Semitic ton-
gues we notice that the possibilities of synthetic distinctions are in Arabic developed to a far greater extent and brought out with greater precision than in any of the others. Where other languages have to content themselves with simple co-ordination, Arabic commands a large number of subordinating conjunctions. In one respect however, Arabic as well as its sisters compares unfavourably with the Aryan languages: while for the noun it has created a great number of subtle distinctions which enable it to express even the most abstract concepts, the development of the verb has been most one-sided. We seek in vain for a distinction between inchoative and permissive forms of expression: *šuwm* means 'he was standing' and 'he rose'. Similarly the different grades of the simple meaning of the verb which we render by means of various auxiliary verbs, are frequently left unexpressed: *yabrū* 'he reads', and 'he is able to read'. The expression of the tense also often lacks precision, in spite of the development of a number of verbal expressions which could be used, such as: *šub*, *šawf*, etc.) (cp. on this point the grammatical works referred to above, and Bruckmann, Grundriss, l. 23 et seq., as well as the same author's Gesch. d. arab. Litter., l. 11 et seq.)

The extent to which till now favoured the growth of Arabic literature by putting new problems before, li. has been set forth below (see ARAB. LITTER.); but attention has also been drawn to a few points in which the language of Arabic literature and Arabic philology more or less depend on Islam. Classical Arabic owes its wide diffusion and its still unassailable predominance to the fact that the Koran (which for the most part was composed in the dialect of Mecca, was assimilated by the Muslims, at least as far as the vocalization and orthographic signs are concerned, if not to a wider extent (cp. Völkers, Volkssprache und Schriftsprache im alten Arabien und Hartmann's remarks in the Oriental. Literaturzeitung, ii. 127, et seq.), to the language of the poets which was in the main retained as classical. The element which on the whole they did not venture to change (cp. however e.g. Völkers, loc. cit. p. 83, *šawf* in place of *šawf*) were the consonants of the sacred book as committed to writing at an early date, although they frequently agreed but ill with the classical pronunciation. This is the reason why the consonantal orthography of the Koran still remains without any essential change the norm for classical Arabic. The striking phenomenon presented by the omission of many terminations in the Koran is probably to be explained by the assumption that the creators of this orthography in writing down the text pronounced each word separately, and thus accepted the 'absolute form' as the normal form of the word. Although this hypothesis appears, at first sight, to be highly probable, the fact that the early copies of the Koran (Cp. Noldeke, Geschichte des Quaran (1st ed.), p. 247 et seq.)—The endeavour to read and interpret the Koran an 'correctly' as possible is eminently responsible for the creation of two sciences which proved highly important for the task of putting the language on a scientific basis and controlling its further development: the sciences of Phonetics and Grammar. It is true that in the field of the former the Arabs seem to have been influenced by the Indians, and in that of the latter by the Greeks (Aristotle; Bruckmann, Gesch. d. arab. Litter., l. 97), there can be no doubt however that their achievements in both subjects are considerable. To the Arabic writers on Phonetics we owe an exact definition of all the old Arabic consonants, and native Arabic grammar (however artificial it may appear to us) has unquestionably rendered an important service to Arabic, by restricting the system to the inherent in all Semitic languages to a minimum.

It would be difficult to forecast the future of classical Arabic. In Muslim countries all attempts to elevate a vernacular dialect to the position of a new literary language have proved to be failures (see article ARAB. LITTER.), and we may assume that the language which has had a life of at least 15 centuries will maintain its position so long as its baldaans exist in the religion of Islam. (A. SCHEIDT.)

**ARABIC DIALECTS.**

1. Definition of Arabic Dialects. Classical Arabic, the oldest specimens of which are found in the pre-Islamic poets, must be regarded as a form of the language which, originating probably in the Eastern part of Central Arabia, was later elevated to the position of a common language, and the rules of which were defined, not without some artificiality, by the Arab grammarians. It is obvious from the outset that forms of speech differing from this language must always have existed, and in the same language we possess many specimens (see sánâ'), Further dialectical details of the older period are preserved to us on other inscriptions (including Nabataean monuments) found in Arabia itself and in the neighbouring countries, and especially in the different peculiarities exhibited by early specimens of the language, in variants of the Koran, and in numerous statements of Arabic grammarians and lexicographers. At a later stage the mixture of Arab tribes, the intercourse with foreign nations, the influence of the classical language and other circumstances may be expected to have caused modifications in the form of the spoken language. Considerations of this nature show that it is a mistake of many scholars, and was fully comprehended by the Koran, the very nature of the language (as is usually done) immediately from the classical language. It is necessary on the contrary to make the relation of such dialectical forms to classical Arabic the subject of investigation, while classical Arabic itself has to be divested of its dogmatic character and to be regarded from the point of view of linguistic history. With regard to certain elements of modern Arabic it has already been proved that they are not derived from the classical language (see below). For the rest it may
be said that the historical investigation of Arabic dialects and of the Arabic languages in general has not yet emerged beyond the very first beginnings. In addition to the further investigation of modern Arabic it will be a task of fundamental importance to collect the dialectical peculiarities of old Arabic, so far as they have been handed down to us, with as much completeness as possible, and to consider them as a whole. A part of this problem has already been solved by Völlers. In the following pages we consider the modern dialects, tracing back their history as far as possible. —


II. Extent of the region covered. — The following are the countries where Arabic is still spoken in our own time (partly side by side with other languages): Arabia together with Muscatonia and Syriia as far as the frontier of Asia Minor; North Africa, Southern Sahara, Western Malsi; Egypt as far as Sotha as the western headwaters of the Nile; Jordan, Darfur, Wadai, Bornou; districts in the curve of the Niger and in Senegal; the western Sahara between Senegal and Morocco; Zanzibar and the districts on the opposite coast of Africa were colonized from South Arabia; other colonies are found so far as the Malag Araboland. — Arabic was formerly spoken in Spain (down to c. 1500), on the Balsarin islands, in Sicily, Patellas (down to the 18th century), Madagascar. Whether Arabic was ever a vernacular language among the Moabites in the South West of India has still to be determined. — Within the boundaries indicated above Arabic came into contact with a number of other languages; we follow under the separate countries.

III. Sources. — On the sources for the study of the dialectical conditions of the earliest Arabic, see above under I. For the later period the following have to be considered: 1. Arabic literary texts written in the vulgar dialect or with a vulgar colouring, some of which are of a very early date (Cp. e.g. the Malal; 7). The most important works are the Church Arabic literature (cp. Georg Graf, Die christlich-arabischen Literatur bis zur frömlichen Zeit, Strassborg, 1905); III. the Sprachbruch der alten christlich-arabischen literatur (Leipzig 1905); and documents in Jewish Arabic. The latter dialect (usually written in Hebrew characters) possesses in addition to important old works (Cp. Aba' 3. Walld. Marwan b. Djasz, Das book of Hebrew, 1875) an important literature extending to the most recent time which still等待 to be exploited from the point of view of linguistic history, Cp. Erich H. von Vassal, Die litteratur populaires der israelitischen und arabischen jahwe of the Historical and Critical studies, July 1904, and following numbers. A large number of interesting printed literature is preserved in the British Museum, at Strassburg, and in Berlin. Maltese literature (written since about 1800 in the Roman character; cp. Luigi Bonelli in the Archivio Gio- nello italiano, suppl. period. 1) is of considerable importance.

IV. Characteristic features. — The following pages give a comparative account of characteristic features of the Arabic dialects and of traits important from the point of view of linguistic history, arranged according to the usual grammatical scheme; the account does not in any way claim to be complete — the quantity of interesting and historically important material is immense. To this will be added, arranged according to the different dialects 1. where necessary, short remarks referring to the various linguistic spheres; 2. in order to facilitate a rapid survey of the historical relation of the several idioms to each other, the main points of comparison or the characteristic forms or the well attested forms of the independent personal pronoun and the perfect and imperfect of the first stem of the strong verb in the case of each of the better known dialects; 3. a bibliography of the most important literature (1).

1) The following points should be noted: 1. The transliteration adopted is that of the E. o. E. An acquaintance with the sounds of classical Arabic is presupposed (Cp. however Völlers, loc. cit. 2). Occasionally ð, = ð, = as semivowels, ð, = ð (like m in half) have been retained from the sources; the orthography of the vowels has on the whole been simplified, similarly in the paradigms under V. It has not been intended to express all the possible shades of the vowel sounds, ð denotes a short accented vowel. a a long accented vowel. The accent has been indicated, wherever it is given in the sources or can be determined with certainty in some other way. Forms in [ ] are corresponding forms in classical Arabic. a Abbreviations: m. = masculine, ð. = feminine, c. = nominative (gender); s. = singular, pl. = plural, cf.
**Preliminary note.** The differences between modern and classical Arabic have been regarded as so slight that some authorities altogether deny the existence of Arabic dialects; cp. Eichhorn, Über die verschiedenen Mundarten der Arab. Sprache (1799); Legrand, La vie et mœurs des Arabes de Syrie (1841). These views partly arise from ignorance of the real circumstances and partly from the fact that the investigation did not look beyond the common idioms such as now exist everywhere. At the present day, after the material in our possession has grown considerably the following points should be noted throughout with regard to general statements:

1. There are large districts concerning which we know as yet nothing; 2. the dialect of a country is not yet nearly known, if we know only the idioms of one particular point (especially the capital); 3. common idioms are to be found everywhere; the typical elements (which are sure to exist in abundance) must be sought far below the surface. Younger are not very suitable as specimens for the purposes of linguistic history. Fairy-tales also often contain many elements belonging to the older dialect or the classical language.


1. The guttural explosive *Hammah* of cl. Arabic has to a large extent been dropped. This is connected with among other things: 1. the loss of unaccented vowels. E.g.: 7aḍ("7ād") (gen.), 7aḥ(hād) (cp. under δ) if the conception of words and elements, e.g. 7aḍ(7ād) or 7aḥ(hād) is brought (gen.) marxaniča(a ṣawara) (7aḥ(hād) Spanish, similar) another noun (7aḥ(hād) (7aḥ(hād) (7aḥ(hād)) another noun (7aḥ(hād) (7aḥ(hād) etc. - On the other hand *Hammah* is not always used in the dialects where it is absent in cl. Arabic, thus in South Arabia after a long vowel.

2. 7aḍ. In the East and West it frequently contains a "swallowing" sound (Trip.). In Mor. it tends to become a labio-dental r. For the rest 6.

3. 7aḥ. In Alg. and Sym. frequently 7aḥ. For the rest 6.

4. 7aḍ and 7aḥ. Usually 7aḍ and 7aḥ among

**ARABIA.**

The ordinary values of the sounds are subject to numerous modifications caused by a variety of influences, especially the meeting of certain sounds within the same word, or from word to word. In Tadisi. e.g., /f/ becomes /θ/, /id/ becomes /id/, /mr/ or /ad/ becomes /a:/ and /ad/ becomes /ad/. Similar phenomena wherever we have vowel-stress descriptions. - Irregularities are frequent where stilitants meet, thus /nun/ (Trip.), /ahr/ (Malta), and other places in the W.'s, /saw/ (Jemar, etc.). /kand/ (Trip.), /sd/ or /yd/ alongside of /gg/ (Trip.) 'to pass by' (Mor.). Similar phenomena in the E.

In Maltese consonants at the end of a word regularly become voiceless. - Doubles consonants are usually preserved; the reduplication is dropped however regularly in Maltes and, frequently in other regions, in cases where a double consonant occurs at the end of a syllable, in Malta it is also regularly dropped after a long vowel. — For instance of a new reduplication see e.g. under /g/ and, under /q/, in the case of the Algerian verb.

Words are often considerably started and abbreviated, e.g. /bad/ instead of /bad/, /dhar/ and other forms used in Algeria for /dhar/ 'bought now', etc.

**Vowels.** Instead of e.g. a-i-i we have a large variety of nuances of vowel-sounds (a-i-ii, i-i, a-i, etc.). To a certain extent the vowels have lost their characteristic elements-distinguishing between different forms; sometimes the groups containing i and w have become confused (as in 'Oms'), sometimes all the three groups (W.), in these cases the vocalization depends only on the nature of the adjoining consonants (whether they are emphatic or guttural etc.) or on other vowels (harmony of vowels especially in the W.).

**Assimilation of vowels is frequent, e.g. /m-ir/ (m-ir) 'the drank' (Syr., Eg.). In the second radical of the verb the vowels of the perfect and imperfect are frequently assimilated to each other. — Unsounded short vowels are dropped, either altogether, or (in the E.) loss of /i/ and /a/ rather than /u/. Hence e.g. in Syria /hadda/ she wrote', but /hadd/ 'she drank'; an interesting distinction occurs in the form /hadd/ the killed' (both hypoth.) became fixed in de forms /hadd/ and /hadd/ (with corresponding intrusive forms); when the accent was thrown back, these forms could not be changed, while /hadd/ /hadd/ were fixed in the modern forms /hadd/ and /hadd/ etc. A well-known parallel is to be found in Aethiopie. — Vowels are sometimes lengthened under the influence of the accent: /hadd/ (hadd) /hadd/ for /hadd/ (W.) etc.

**Long vowels:** A where not preserved, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/, /a/.
In the 2. pers. s. and pl. and in the 3. pers. pl. has frequently been lost; thus after roots, khd, and in the pl. masculine forms like hām, hāma or feminine forms like hāma, hāma (Syr.) used for both genders. At the same time we find e.g. in S. Ar. in after cons. m. and t. l. d. Central Ar. 2. pers. s. after cons. s. and similar forms, l. d. (as in Arabic, because of the t). 2. pers. pl. mo. hāmin, kāmin, 3. pers. pl. o. hūm, a. hūm, s. hīn. Om. 2. pers. s. n. mā, s. kāfā, 2. pers. pl. m. kāmin, s. kāmin. 3. pers. mostly s., among Bedawins usually s. (of the accus. and s. [it]). At Mūçul ma., e.g. hūm in 'him' e't. probably a secondary form derived from 'him and 'dān ending in -nā is very rare, especially in Arabic; but in other dialects, e.g. (Mesop.), and very widely diffused - miqā, bētā (also abbreviated) with forms for the fem., and the pl. in Arabic qā'īn, qā'īn (South Arabian, Kampfmyer). Relative pronoun mostly a qā'ī (if), qā'ī in South Ar. also a qā'ī, Om. d. kāfī 'derived from sādī', all unchangeable. The article a, of, etc. has the accent in Central Ar., even in cases like dāfān the 'heart' e't. in South Ar. the article also occurs in the form of on. etc. - Interrogative pronoun: mā 'who?', mā 'what?', wā 'where?', n̄ām (for 'nām), 'what', 'what is it?' 'what is it?' preserving the nān. The verbs. For perf. and imperf. of the principal form see below. Other stems of cl. Arabic: in the W. especially not only change of sādā to sūr, but also of kāfā to qā'ī (like hūm, sādā, qā'ī) to qā'ī (like sūr, mā) so that sādā became identical with it, and in the living language it has disappeared, and frequently been replaced by it. Traces of it however have been preserved side by side with i, e.g. in the case of verbs med. and tert. w. and y. The verb of admission on the other hand is common in the Ved. as well as in the E. mānhūnī, how great 2. am. sādā and qā'ī in the W. in Tānis and Malta, though common in other parts of the W. (Tlemessa, Tripolis etc.) and in other regions, especially as a common way of expressing the passive. The use of w. is also limited in the W. (cp. below), i.e. (or el. respectively) occurs in the W. in the form fād. e.g. fād'ā to be you. The verb d. fād'ā (Tun.) is d. fādītīs (Tlemessa), imperf. yafīlā. In the W. tf (and tf) occurs in x. in place of x. Combinations: perhaps t. and x.: ṫāl̇ān̄ā etc. (thin|nām) or ṡāḟāl̄a to stop (common) and other cases (see below). Other aisms t. with i prefixed (i.e. corresponding to w.), only that the it is not inverted in the W., e.g. in Tānis, Morocco and other dialects, 2. pers. s. 'tāfā.ṫādā. The 3. pers. pl. of it was sold'. Cp. in Tlemessa the much more modern term al̇āl̇ā (he was sold). Mor. tāl̇āl̇ā 'he was eaten'. - fād. e.g. d. gōrō 'to go away' to walk one after the other (Mesop, Algeria), also fād. e.g. d. gōl̇ā, māl̇ā in the sense of it. (Mesop.). The accent of the different stems is mostly parallel to that of the 2. pers. s., except in fād. (everywhere). The old formation of the passive is preserved in Om. (cp. supra under s. and below under w. 2. 3. s). traces also occur among the Bedawins in the interior of Algeria. The participle frequently stands for the present tense in isolated cases also for the perfect. In Central and South Ar. especially the participle with suffixes is used to express the past tense; e.g. d. fāḋān̄ 'he has beaten you', in place of which we also find fāḋān̄a, mostly however forms with nān. fāḋāhān̄ 'he has beaten you', fāḋābān̄a, etc. (the suffixes of course are suffixes of the accusative). Verbal augment. a common in Syr. and E. Eg. e.g. d. fāḋūa the 'writings', 1. pers. pl. m. d. fāḋūa. From this must be distinguished s. s. etc. used in the E. and W. to express volition. In Morocco we find kāfī for the present tense (Sp. hāmā, hāmā, kāfī, kāfī the last two forms s. s. kāfī, Central Ar. in 'Our kāfī etc.' followed by the perf. to express the past tense). In Mor. to occurs side by side with kāfī. In Om. kāfī has [kāfī] to express a wish; and many other forms. Verbs med. geminatrix. Practically everywhere where like sādā, qā'ī etc. in Sp. however dāfā (tāfā). 1. pers. s. dāfā, 3. pers. pl. bāfī. Verbs prime. hāmā. Forms like dāfā side by side with bāfī (tāfā), participle in the E. and W. hāmān̄ā, māmān̄ā, māmān̄ā, as well as regular forms. Verba tertia al and μ. Corresponding to the accentuation bārā' (kāfī etc.) we find kāfī' (tāfā') in the W. (Syrian), participle in the E. and W. hāmā'n̄ā, māmā'n̄ā, māmā'n̄ā, as well as regular forms. The verb in the time and y. in the accentuation, kāfī (kāfī etc.) we find kāfī' (tāfā'), but mā, t. hā (tāfā) corresponding to kāfī, as against bārā': radix corresponding to bārā' but in the Egyptian fragment of the Psalms still and he has come', on the other hand already has the accent if the case at the present time in Central and South Ar. - Imperf. yāfī in Egypt, but not in the E. and W. yārī, yārī etc. Corresponding to the fragment of the Psalms, yārī, Sp. the latter part of the W. yārī etc. side by side with yārī etc.; the former part prevails. The verb Yārī has disappeared. Traces of the notion not only in forms like yārī (what is it?) (cp. supra under μ.) and similar forms, but especially in combinations like semmān̄ā (Central Ar.), where must be regarded as derived from ayy. quite similar cases in Sp., concerning Inner Africa see infra. Cl. fā'ā (or other wov. vowel) frequently replaced by fā'dāl̇ā, fā'dāl̇ā etc. (with the accent always on the first in Sp. where as a rule the stress is on the last: rāmār [somān̄] date, d. tāmār etc.) or fā'ilā etc. as to-day in the W. and E. in dialects which put the accent at the end, sometimes side by side with fā'ilā forms, e.g. in Trip. yābār and dāhār 'sea'; or some words like fā'ilā and others fā'ilā. Similarly forms like bāl̇āl̇ā side by side with bāl̇āl̇ā (tāmār) in idioms which put the accent at the end. For cl. fā'dāl̇ā to-day fā'dāl̇ā and fā'dāl̇ā consistently corresponding to bāl̇āl̇ā and bāl̇āl̇ā 'sea', abāl̇ā, abāl̇ā etc. Sp. bāl̇āl̇ā, hend. Mor. Tlemessa, dābār, damār Tan., Trip., Malta (in Trip. however the same bāl̇āl̇ā [nomāvāl̇ā], similarly Eg. Syr., but Central Ar. bāl̇āl̇ā side by side with abāl̇ā etc.). Dābār etc. (the same as the foregoing forms), but bāl̇āl̇ā etc. Fenn. Central Ar. bāl̇āl̇ā and bāl̇āl̇ā, all other regions bāl̇āl̇ā (thus also in Sp. owing to the following analogy of the ordinary forms of the feminine). For cl. fā'ilāl̇ā Sp. in the old

for linguistic phenomena of the headland which closes in the Persian Gulf Jayakar is to be compared. — Persian influence especially in the fathered North East (Jayakar). Remain of the old South Arabian language, on which further information is still needed, in Hadramawt. The Me'ribi spoken in this region has been studied in detail (see above). 

For 'intensive verbs' and the 'passive' which are here preserved in the first and second form, like ملّه 'he forgot' (malh), ملّه 'was strangled' (malh), imperfect: ملّه (malh), ملّه (malh), ملّه (malh), ملّه (malh), ملّه (malh). But: active and passive, or intensive) similar as in 'Omni', the active frequently accented on the last (malh), partly attenuated. These are the language's present condition on the pessimistic. Perf. 3. pers. pl. forms of like ملّه (malh), ملّه (malh), ملّه (malh), ملّه (malh). Imperfect: ملّه (malh), ملّه (malh), ملّه (malh), ملّه (malh). With ملّه similarly as in Syria.

With. Spitta, Grammar der ar. Verbalwörter von Ägypten (Leipzig, 1880); E. V. Stuwe, Die arabischen Verbalwörter von Ägypten (Leipzig, 1895); H. Von, Lehrbuch der arabisch-ägyptischen Sprache (Cairo, 1890; translated into English by E. V. Barnet, Cambridge, 1895); C. A. Nallino, L'arabo parlato in Egitto (Milan, 1909); J. C. Selden Wilmor, The spoken Arabic of Egypt (London, 1905); and as R. ed. 1905.

As for the rest of Egypt, there is no doubt that conditions are very different and that many peculiar features exist; but reliable information is still scanty. Maghribi linguistic phenomena reach as far as the gates of Alexandria. On Upper Egypt cp. Heinz, Schöfl, Die Lieder einer ägyptischen Bauern (Leipzig, 1903); H. Done, in T. A., ser. 8, v. (1885), 5–88 (Texts without transliteration).

8. Spain. Important sources take us back as far as the 5th century, such as Rembert of Alcalá. Peirats (Spain-Hispania) published in 1905 a systematic account together with a dictionary in translation; the Spanish-Arabic is particularly important from the point of view of linguistic history, especially with regard to accentuation, as it preserves to a large extent an early stage of development. Foreign influence: Romance and other idioms of the Spanish peninsula: Berber. The following forms according to Pedro de Alcalá, Pronouns: and, entre [also f. l.] do, de, de, de, [also South Ar., cp. Ethn., Nub., etc. f. l.]: do, de, de, de, [also South Ar., cp. Ethn., Nub., etc.]; entre [also f. l.]: do, de, de, de, [also South Ar., cp. Ethn., Nub., etc.]; entre [also f. l.]: do, de, de, de, [also South Ar., cp. Ethn., Nub., etc.].

9. Morocco. The conditions frequently resemble those of Spanish-Arabic. The accent is variable and apparently not subject to any rules;
it is clear however that owing to circumstances which to a great extent correspond to those of Spanish-Arabic, the tendency to throw the accent back which is noticeable in Spanish-Arab has been carried to an even greater length. The phenomenon is in a state of flux, and perhaps caused by the influence of Berber. We may compare this with the conditions existing in Central and South Arabia, where the accent is similarly variable; in the region of the old South-Arabic language (e.g. in Mehir) we find that the accent is thrown back much as in Spain and even as much as in Morocco.—Foreign influence: Berber; Spanish (both directly and indirectly, as many Spanish Arabs went to Morocco).—Pro-

non: and, nadia and ana; na, nadia and data c.; but also east, east, t.; probably originally f.; also, t.; also, t.; also, t.; also, t.; probably originally f.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.; t.
Concerning a wide-spread use of old terminations of the verb and noun, which to a certain extent is undoubtedly found in the colloquial, further materials are needed. But cp. also Kaufmann's *Marakian, Grammatik* (in preparation).

(KAUFMANNER.)

**J. ARABIC LITERATURE.**

Already at the time of their first appearance in history we find the Arabs in possession of a considerable body of traditional lore, which however does not go beyond such elements as are met with in the case of many other gifted races on a low level of civilization, such as the Banu Negrites or the South-Sea Islanders. The Arabic language which has brought out the potentialities of the Semitic family of speech in the richest yet often one-sided development, commands an extraordinarily copious vocabulary, the men who created it, were forced to give a separate name to each object in the phenomenal world, owing to the fact that general concepts, though not unknown to them, had not yet become the basis of their mental processes. From this follows both the writer's charm and the chief defect of their literary art: it is restricted to the particular, but for this very reason it is able to work itself out with the greater precision.

As early as the year 500 A.D. the whole of North Arabia possessed a common poetical language such as is found in the case of many of the so-called primitive races. We may assume that it arose gradually as a result of the reciprocal relations between the different tribes, which followed from their annual migrations in search of pasture, as well as from the pilgrimages to common places of worship such as Mecca and 'Olaq; the vocabulary probably was drawn from the Arabic of Damascus. It was used not only by the great poets at the royal courts of Damascus and al-Hira, whose art served the desire for refinement accompanying a more luxurious life, but also by the highwaymen of the desert for the purpose of immortalizing the petty strife of a narrow existence.

The dialects at the same time maintained their position in every-day life, and probably supplied down to a later period the language of many of the more primitive forms of art, which are passed over in silence by tradition. The camel-driver who called on his animal and whipped away the time by accompanying its regular trot with a monotonous song, the women in the Bedawi tent and the peasants of the palmeries; casting, who lightened the fatigue of their work by rhythmical words in melody, must surely have used the language of common speech. This poetry of every-day life is only referred to in occasional allusions: thus we hear of lullabies and cradle-songs (Goldscheider in the *Wiener Zeitschr., f. die Kunst des Morgenlandes* 1888, p. 165—167) of the workmen songs, which accompanied the digging of the fosse for the protection of Medina against the Mekkanen (Ibn Sa'd, II, 50, 60), or those verses with which St. Nilus heard the Bedaws of the Sinai peninsula saluting a well (cp. Numbers, 21, 1). Scanty remains of such songs are preserved to us by Belkhir (Fourn, *éd. de Goeze*, p. 49), and in our own day Littmann (*Volkspoesie*, p. 81, N° xii) was able to collect specimens in Syria, and Musil in Arabia Petraea. (Arab. *Petrana*, III, Vienna, 1908, p. 259); they not only narrated primitive man in the wilderness, and told him tales, but were believed by him to exercise a direct benedictory influence on his work.

In the eyes of primitive man words have not yet become the current coin of common speech, but are regarded as most potent means for influencing not only the souls of his fellow men, but also his entire surroundings which he likewise believes to be animate; the effect produced by words is much stronger than what we understand by having moved it is a real power which casts its spell over the soul of a person to whom the right kind of speech or song has been addressed. For this reason the poet is called by the Arabs *musir*; the knower, that is to say the possessor of supernatural magical knowledge. His art is not only valued as an adornment of life, but also feared as a dangerous weapon, which directed against an enemy cannot only put him to shame by ridicule, but even has the power practically to humble his energy. *Satīr*, *sīyās* is thus one of the oldest forms of art; and even after its magical character had disappeared, it continued down to a very late period to play a very important part in public life; under the Umayyad dynasty it temporally dominated the whole field of literature. (Cp. E. Goldscheider, *Abhandlungen zur arab. Philologie*, I, Leipzig, 1896, p. i—137; *Uber die Verhältnisse des arabischen, persischen und armenischen Stoffes*, in *Wiener Zeitschr., f. die Kunst des Morgenlandes*, xviii, 1905, p. 357—399).

But while satire and elegy continued to exist as independent forms, other motifs of poetry, which must have played an equally important part in daily life, completely lost their original character, at any rate in our tradition, which restricts itself almost exclusively to poetry cultivated as an art. This is particularly the case with erotic poetry: it was not until the Umayyad age, with its more animal and civilised atmosphere, that it developed into a definite artistic form; yet it can never have been absent from the mouth of the people. In the old classical poetry the love-song has degenerated into a conventional common-place at the beginning of a *haw/, the *sūra/, which corresponds to the praise of the gods as the introduction of a mythological Homeric hymn in Greek literature. (See I. G. Guidi, *Il Nostro nella Storia Araba in the Actes du XIXe Congr., d. Orient*, Alger 1905, Paris 1906, III, 8—12).

The same fate befell the description of nature, especially of animals so far as they in-
terested the Arabs either as game to be hunted or as domestic animals. There can be no doubt that the old period possessed vivid descriptions of the animals of the desert, which were the fruit of personal experience and observation. The camel, it may be said, dominated the thoughts of the Bedawī in the same way in which the cow was the principal object in the eyes of the Vedic Indian, and still is in the eyes of the Hindus. Just as reference to the cow runs through the hymns of the Rigveda, (see Bruchmann, Psychologische Studien zur Sprachgeschichte, Leipzig, 1888, p. 277 et seq.), in a similar way we may speak of an Arabic camel-poetry; for the poets never grew tired of praising the excellence of their camel, and the animal practically dominates their imagery. Yet no independent poems of this kind dating from an early period are extant; they are lost as well as the war songs which, according to Sozomenos, celebrated the victory of the queen Mīwāya. As a separate species of the camel appear very late, even later than erotic poems.

At the time at which our knowledge of Arabic poetry begins (which is about 130 years before Muhammad (see Lāṭīf, Khamsat al-tabārī, Cairo, 1823, l. 37, 19), poetry as an art is already dominated by a rigid conventionalised form, the kāštā [q.v.] in which all the separate species that once had existed independently, are merged. The range of contents of Arabic poetic art had never been very wide; it became still more narrow and barren in this form. Certain stereotyped similes are repeated again and again, while other observations of natural objects which would be equally applicable are never used at all (see Nöldeke, Fünf Meʿallaqat, l. 1 in Stimmbaureich des K. Ahd. ak. der Wiss. an Wien, Phil.-hist. Classe, vol. xli., No. 7, p. 3); even Arabic critics like Ibn Rashīq, Umadī, Tunis, 1865, p. 172 et seq., can enumerate but few fresh thoughts with which eminent poets enriched the store of imagery possessed by the ancients.

The kāštā distinguished the independent existence of the separate species without the compensating effect of teaching the aesthetic sensibility of the Arabic to appreciate the symmetrical structure of a connected chain of thought. The conventional forms of a kāštā is strikingly fixed, yet the details are so loosely connected that the tradition of most of the poems is subject to considerable variations. The aesthetic enjoyment felt by the Arab in reading a poem always proceeds from the single line. The poet who does not succeed in expressing a thought within the limits of one line is adversely criticised (see e.g. ʿAbdārī, Kitāb al-amāma, p. 174 et seq. infra); but the appreciation of his art is proportionately greater if he can compress a separate thought within a half-line (see Sayyid, Sharḥ ghawābd al-meʿallaqat, p. 94, 18 et seq.); or like Hunūr al-Kāṣī in line 48 of his Meʿallaqat, make use of four different similes in a single verse (ʿAbdārī, ibid., l. 185, s.).

The outward form of Arabic poetry exhibits greater variety than the range of contents and the composition. The language is rich in vowels with a recurring musical accent; thus it could create a purely quantitative system of prosody, which starting from the simple iambic metre, the Régles, had even in prehistoric times developed a large number of elaborate forms. It is probable that all the poems were meant to be chanted in a simple unison accompaniment and only this chant could do full justice to the subtle structure of the poetical language, mere recitation which was influenced by the vernacular dialect, being insufficient to bring out its full effect.

An art of this type gave little opening for the expression of individual experience and personal emotion. Thus the large number of pre-Islamic poets there were not many who stand out conspicuously as expressing thoughts of their own. Public opinion seems to have decided at an early date to regard the poets of the so-called Meʿallaqat [q.v.] as the most eminent representatives of their art; they are mentioned, although together with others, as early as the time of Ḥarīāt; in a poem (Naṣīḥī, ed. Bevans, No. 39, p. 23) in which this poet enumerates his predecessors in the field of poetry. It is true that all the most important features of the ancient Arabic poetry are found combined in these seven: the ill-starred prince Ḥunūr al-Kāṣī; the frivolous courtier Tāris; al-Nabīsī, the adroit friend of the Qašimīs and Lāghmūnīs, who sang of the Intense joy of living; the typical bedawī ʿAlīkūnna and al-Kuṯārī; b. Ḥusayn, the sententious, and Labbāl, the preachers of a tranquil wisdom.

The exercise of this art was not however confined to the desert. The inhabitants of the oases and towns began to take part at an early period, and to a large extent struck out paths of their own. The Jews of Taimīh, it is true, like al-Samawʾāl b. Ḫalīlīh, had become so far assimilated to the Arabs, that their art of poetry differs from that of the Bedawīs; but elements of essential difference are found among those Arabs who had settled at al-Qift in the Persian frontier where they had come under the influence of Aramaic civilization. Their principal representative ʿAbd al-Zahīl [q.v.] in his youth chiefly cultivated the drinking song as a separate species of poetry, in his old age however Christian influence turned his thoughts to religious subjects, such as found expression in his poem on the fall of man quoted by Dāhīlī, Hayyūnī, l. 66, 1-7. Such ideas did not excite much interest among the thoughtless children of the desert; but they appear again at ʿAṣūrī in the poems of Ummayy b. ʿAbd al-Salām [q.v.] whose home libation sphere of South-Armenian influence, and who seems to have derived his inspiration more particularly from Jewish ideas.

Poetry was not however the only intellectual possession of the pre-Islamic Arabs. Prose had also begun to be a medium of artistic expression, especially in proverbs, with which the Arabs class many popular proverbs which are in daily use. Nay, in most cases are forgotten at an early period. Similarly we find among the ancient Arabs the other forms of popular literature, thus especially the ridicule (e.g. Dāhīlī’s, Bukhārī, al-Bukhārī, No. 97, 98 in an allusion; al-Qaṣīṣī, loc. cit., l. 678, 10), the beast-fable; yet although the proverbs were carefully collected as early as the time of ʿAbd Ḥusayn al-Kībalī and later by the philologists, little attention seems to have been paid to the other two species; the fables therefore are known to us only from occasional allusions and quotations (as the fable of the ostrich Ḥusaynī, No. 73, s. = al-Dāhīlī, loc. cit., l. 1077, 19).

Muḥammad not only demanded of his followers a renunciation of the old Bedawī ideals: he brought in a new element into their lives, and incidentally promised a new literary form: the influence of the Korān on the further development was however only indirect: for owing to its claim to divine origin it excluded all possibilities of imitation for a large public (cp. Goldscheider, in *Wiss. Ztschr. f. d. d. Kunde des Mos.*, xxiv., 62-142, 383; Tharbecke, ibid., xxxi, 176; Goldscheider, *Phil. Stud.*, ii. 493 on al-ʿAṣīr’s imitation). The form of the Korān was probably not entirely new. The short elisions of the earlier revelations, borne on a free, gliding rhythm and connected together by the simple rhyme, must have been closely akin to the *ṣaff* of the old south-sayers (*kāthān*). But their contents, the intimately personal struggle of the soul for its own salvation and that of mankind, was something that Arabia had never known before. Even when calm reflection had taken the place of ecstatic emotion and the orators strove to gain the attention of his people by means of stories, and when the revelation had become a mere form for laws and ordinances, its language must still have excited the admiration of the Arab. If we are not always able to share this admiration, this is due to the fact, that our appreciation is affected by the often very serious distortion of subjects familiar to us from other sources.

The Korān did not exercise any influence on poetry; or, contrary to what its language betrayed its dissimetric peculiarities even in the consonantal orthography, which became the norm for the entire later literature, it was necessary to adapt it in some points, especially the vocalization, to the language of the poets which once for all had come to be accepted as a model of unmistakable authority.

Muḥammad not without reason saw in the poets the chief representatives of an ideal of life hostile to his own, yet he was forced to a certain extent to acknowledge their power, which he therefore sought to make subservient to his own ends; to his court-poet Ḥassān b. Thāḥī q. v. fell the task of championing his master’s claims against the Bedawī in their own language; and the greatest poets among his contemporaries, al-ʿAṣīr and Kāthī, the son of Zuhayr, put their art at his disposal, the former voluntarily, the latter not without urgent pressure.

Among the faithful, however, the prophet’s dislike of poetry gradually became the prevailing attitude, and the new arts which he had put before his nation fully engaged their energies with the result, that the poets were kept in the background in the public life of the early caliphate; the cynical parasite al-Ḥatawī hardly helped to raise them in the public esteem. The Bedawī however refused to yield up their delight in song and story and it appears that the great Arab migration created a kind of epic poem consisting of ballads which were set in the mouths of the heroes themselves (see Wehlhausen, *Skizzen und Vorarbeiten*, vi., 49).

In the Umāyaḥ period, after the intoxication of religious enthusiasm had gradually passed away and the Arab nobles following the example of the caliphs had returned to their old ideals of life, poetry also regained its old prominence. The only people of intellectual eminence still remaining as that time in the mother-country were the representatives of the old Mekkan families now eclipsed by the Umāyaḥ, and the pious sects of Ṭabiʿi who looked upon their rulers as world-conquerors and enemies of theocracy. But even these two classes had been considerably influenced by the changed circumstances of the time. The enormous fortunes brought to these old families by the conquests had enlarged the simplicity of manners which before Muḥammad had prevailed even in a comparatively prosperous town like Mekka. Al-ʿAẓmāwī there cultivated erotic poetry and his Persian Vānās composed his new tunes, which raised music to the level demanded by a more refined aesthetic sense. Refinement and
luxury now created in Arabia itself a new erotic poetry, the chief representatives of which were the Meccans 'Omar b. Abi Ka'b and al-Hasib b. Khuţib, both of the tribe of Makhzam, 'Abd Allah b. Ka'b al-Ruqayyâh, and the Umayyâd 'Abd Allah b. ' Omar al-Anqâl. Their art was gladly received even in Mecca itself, as the residence of many of the discontented old chieftains, rivalling Mecca, in the elegancies of life: it was at Mecca about the year 70 (689) that 'Abd al-Haţâm al-Dînârî opened a room for reading and games (Agâhâz, l, 52).

The new art even penetrated to the ranks of the people and among the Bedawins it became associated with the names of Ka'tîb b. Shârîq, Mâdîjân and Djamail.

Syria and Iraq for a long time kept aloof from these frivolities. The old tribal feuds had broken out with renewed fury in the struggle for new settlements in these colonies, and found an echo in the works of the poets, Al-Akhpâl, Dju'at and Fârâzâdah and numerous lesser poets helped to set the passions with their satire, and to whet the public power with their influence on public opinion: thus al-Akhpâl served the Umayyâds, who saw no objection in the fact that he was a Christian, and Dju'at their governor Hâcjîj-ibn-Âthâr. Syria was also the home of Dhu 'l-Kammî, the last representative of the old camel-poetry which with him had already become a conventional mannerism. Similar tendencies are represented by Abî Naqîn and Âdgâjî and the latter son of Râha, who applied the Isâmîî metre, 'ajâzâ, which until then had only been used for occasional pieces, to the subject-matter of the old kahâtî; the simplicity of the metrical form was compensated for in their art by a proportionately greater artificiality of language, and especially a grotesque use of all the wealth of the vocabulary including its most far-fetched elements.

At the court of the Umayyâds the new erotic poetry did not find a place until the time of their decline. Under al-Walîd b. 'Abd al-Malîk the Yemenite Wâqâjî wrote at Damascus his songs addressed to Rawjâ (one in strophes of the sixth measure typical of the new manner Agâhâz, vi, 35) and to that of the khalîfî which he much excelled in his life. In the same style the later calliph al-Walîd sung the praise of his sister-in-law Sultân; the same poet also cultivated the drinking-song, with preference even to erotic poetry, following the model of Abî Zâd b. Zâd, to whose poems he had been introduced by his own companion, the 'Abdâlâl b. Khânîb al-Ashâfî.

After the 'Abbâsidâ had put an end to the glory of the Arab empire, all culture and civilisation became concentrated in the cities of Iraq while the desert sank back into deepest barbarism: at this stage the new poetry became universally predominant. The Persians who had carried the new dynasty to power and now remained the power themselves for a long period, had no taste for the old poetry of the Bedawins, but responded eagerly to the familiar theme of the celebration of love and wine. The predominance of the Arabic language was sufficiently secured for many centuries by the religion of Islam, and could not be undermined by Persia; it is only in just that poets occasionally ventured to introduce Persian words or even Persian lines in their Arabic verses (see Dju'at, Rayyân, Cairo, 1311, p. 61). But Persian refinement and elegance dominated the poetry as well as the life of the 'Abbâsid civilisation in its prime. The art of al-Walîd was transferred to the court of al-Mansûr by Mu'tâ b. Iyâz; and it found its highest perfection in the art of al- 'Abbâs b. al-'Abâs, a native of Khošâdân who introduced the Persian style into the new romantic poetry (see Brockelmann in Millange der Arabischen Litteratur, Paris 1905, p. 253), and especially in Abd Namûzî, the son of a Persian mother who became the greatest poet in the Arabic language. The influence of the latter persisted for centuries; his model was followed by the innumerable singers of the joy of life, who after the decay of the central power represented at the courts of the governors and princes from Khošâdân to Spain, the joyous Persian ideal of life, which also dominated the fine arts.

But the old aspirations of the purely Arabic literary art had not yet died away: the foreigners themselves who, as pointed out below, laid the foundation of the scientific study of the Arabic language, at the same time brought about a renaissance of Arabic poetry. The ancients were praised as the unequalled models not only of the language but also of aesthetic beauty, which critics strove to analyse scientifically: it thus became the fashion to imitate them. Even Abd Namûzî who amused himself by ridiculing the stiff manner of the old Bedâwar bard, cannot escape the influence of his panegyrics and poems of the class. This influence is still more pronounced in the works of the 'Abbâsid prince Ibn al-Munâzâr, who made the ancient poets the subject of scholarly research, and of Ali, Tammânî and his pupil al-Ḫârîî, both of the tribe of Ḥârî (cp. the former's instructions in al-Hârî's Zâhîr al-Dîwânî on the margin of the 'Idî, Cairo, 1305, l. 168, cp. 276); Al-Munâzârî, the panegyrist of Saîf al-Dawla, similarly follows the paths of the ancients, though it must be confessed that the mannerisms of his imagery frequently violate our canons of taste. Although he met with considerable opposition on the part of contemporary critics (cp. the severe criticisms of al-Nâsîrî, 'Abî al-falâjînînî, Stampôlî, 1320, p. 170), later generations ignored this and took up the current of the great poets, and his divan is still read and highly esteemed even in distant Çenîn (see Reinhard, Ein arabischer Dialog gegen in Oman und Zanzibar, Berlin, 1894, p. 43). His contemporaries, the prince Ibn Fehsî, possibly appeals to us more directly owing to the personal touches contained in some of his poems, but in the principal aims of his art he is in his turn one of the countless number of the latter imitators of Munâzîrî no one has equaled him (cp. Goldbauer, Abhandlungen aus arab. Philologie, l, 122-174).

A single literary form was produced by the imitators of the ancients. In the early period epic subjects, the stories of the ancient heroes, had found expression only in prose in a polished style full of conceits; the later development both of the elegy and the panegyric style led to the creation of a kind of epic narrative in verse. The sad events which happened at Hâcjîjî in the year 1377 (824) were told by al-Munâzîrî in a long ëstâfî (Tâbârî, iii, 873-
leave unused no artistic effect mentioned by rhetoric.

Among the people, it is true, the art of song had not died out, but the 'educated' for the most part thought it beneath their dignity to take any notice of it; thus it is only by an indirect allusion that Ibn al-Athir (al-Mahdi el-ulūk, Bulliak, 1282, p. 46,) refers to songs in popular metres which were sung in Baghdad during street processions at night in the month of Ramadan. Among the people the hashāt with its single rhyme running through the whole poem was replaced by a strophic form by means of which it was possible to attain more pleasing musical effects. In Spain this new poetical form was introduced into literature. 'Ubayd b. Mūsā al-Sanā'i, the court poet of the 'Amirīds of Valencia who died in 422 (1031), created a definite form for strophic poetry, ta‘bīkāt, which until then had only been cultivated by the people, and transferred it from the popular dialect to that of literary art. He retained however the free metre inseparable from the strophic structure, and in consequence this form of art remained preserved from the narrow trammels of a language following exclusively the paths of the ancients. In point of subject-matter however the muwaddah did not differ to any extent from the older poetry; from erotic poetry, which had been its popular basis, it was soon transferred to the other traditional themes of poetic art, and even pious meditations were frequently clothed in the form of the muwaddah. From the West the new art migrated at an early date to the East where Ibn Sanū'a al-Mulk, a contemporary of Saladin, was its first recognized representative. But the intellectual decadence which befell the Muslim countries in consequence of the Mongol devastation, did not exempt this artistic form from the general disaster, and the muwaddah degenerated to an inspired play with empty phrases (see M. Hartmann, Des arabische Strophengedicht; E. von Mu

waddah, Weimar, 1897). A hundred years after 'Ubaydī the fellow-countryman Ibn Kūmān (q. v.) made the bold attempt to introduce the language of the people together with the popular form of the muwaddah into literature, but he found no successor worth mentioning to continue his work. It was not until 500 years later, in 1068 (1657) that the Egyptian Yusuf al-Shiristani once more used the popular dialect in his Hādī al-μu‘tāf, a satire on his fellow-countrymen, and the desire to use the language of the people for the treatment of serious literary subjects did not arise in Egypt until the xiii. century. In venturing on this bold undertaking Mahommud b. "Orūmī attributed the mistake of choosing not national subjects, but French materials— Molière's comedies—which failed to appeal to the people, in spite of the ingenuity with which he adapted them, to Egyptian surroundings.

Pros as a medium of artistic expression was of much slower growth than poetry, notwithstanding the fact that the art of oratory already remotely cultivated in the time of Cato found most favourable conditions for its development in Islam with its institution of the khutbah delivered in each community on the Friday of every week. But it was only in unusual occasions that it was found desirable to preserve these speeches for posterity, as was done in the case of the
addresses delivered by the governors of 'Irāq, Ziyād and al-Hāshābi, on their accession to office. Collections of sermons are first mentioned in connection with the Khārijīs (see Wellhausen, *Oppositionsparteiten*, p. 53, n. 3). The rhetorical epistle as a literary form was created by 'Abd al-Ḥamīd al-Ṣaghrī who died in 132 (750) at Būṣrah in Egypt (Goldziher, *Abūnakhrīs masā'il*, p. 21). But it was left to the literary circle of Saif al-Dawla to cultivate sermons and epistles for the first time from a purely artistic interest: Hitallāt was not only the home of the preacher Ibn Nūzatāt, it also received the epistolographer Abū Bakr al-Khwārizmī, though the restless moving spirit of the latter prevented him from settling at the court of any of the Eastern rulers. The letters of al-Khwārizmī had on the whole been restricted in their choice of subjects to literary themes, but the style to which he had given popularity, soon found its way into official correspondence. As with the statesmen of the Italian renaissance it became the ambition of the diplomatists of the 'Abbāsid period to clothe even the dry matters of state in the splendours of an elegant literary form. Prominent representatives of this were Harūmā, Hitallāt, the secretary of the Būṣrah al-Dawla, and al-Kāmil 'l-Ṭabīṣāri, the secretary of Saladin. But the epistolary style with its pointed antitheses was peculiarly exposed to the danger of becoming corrupted and this showed itself most clearly when it was applied to historical works as was done by al-Qabīl and al-Kalīl al-Jahbārī in their works on the deeds of Muhāmmad of Ghur and of Saladin. It is true however that Arab sobriety of intellect soon repressed this aberration of taste, which in the case of the Persians almost destroyed the faculty for the writing of objective history.

A subject adapted to this style was discovered by Badr al-Zamān al-Hamadhānī, a younger contemporary of al-Khwārizmī, in the madāhir or leggans address (see A. Mez, *Abūlqasim, ein bagdader literaryhändler, Heidelberg, 1904, p. xxii, et seq.) which had first been introduced into literature by al-Qabīl (quoted by Bayhaqī, ed. Schwally, p. 623 et seq.). As in imperial Rome the madāhir or social contacts existed in the towns of 'Irāq, especially Baghdād, created a vast proletariat of parasites spilling from the court and the wealthy merchants. Out of this there arose a class of Bohemian men of letters; men who had acquired the whole stock of scholarship and learning created by the philologists, and who wandering from town to town throughout the whole empire indulged their dissipation in serious work and their love of adventure. al-Hamadhānī, himself an example of this type, gave it literary immortality. A century later the literary form of the madāhir was revived by al-Farāhī, who developed it to its utmost perfection. But in the clumsy hands of later imitators the graceful lightness of style degenerated into a mere pretext for combining literary elegance with popular wit.

As a new species of literature arose out of the combination of Indo-Persian wisdom with the crystallized tradition of the old poetry and Fedawī stories and with the general philosophical results of Greek literature, which had been made accessible to the Arabs during the same period, this was the adab, destined to provide the man of the world with the knowledge necessary for the wise conduct of life in an entertaining form. The real creator of this form of literature is al-Latibī, an author whose range of interests is extraordinarily wide. He is attracted not only by the oratory of the Arab, the superiority of which he denies unuttering against the pretensions of the 'Akharīs: he describes the peculiarities of foreign nationalities with the same relish with which he exposes the evils of the social and economic organization of the towns. There is no attempt at a systematic exposition: his chief work, the Book of Beasts, mingles Arab, Greek, and Persian tradition with
many observations of his own which bear witness to his vivid interest in things. His works, as well as those of Ibn al-Mu'taffi, were largely exploited by the Kalilah, a somewhat younger contemporary, who made it his aim to provide the secretaries (bottlel), the predecessors of the later maqāmāt, with the store of literary and historical learning required in the exercise of their profession. He thus became the creator of the adab of the schools. His chief work are the two books of the "Ljīthān al-šabbāb" to which his other writings were subordinated as supplements; it not only became the model of countries' later works in respect of the arrangement of its subject matter, but was recklessly plagiarised by their authors, especially the Spaniard Ibn Abū Bakr al-Shirbini in his "Rūf."

The courtes were not always content with the universally harmless diversion offered by this literature. The harmless life which had gained its full development under the "Abbasids al-Baghdadi, favoured the tendency already appearing in the ancient satiric poetry of the Arabs, to enlarge with relish on sexual matters; this subject seems to have played a great part in the evening entertainments at the court of the caliphs, so that a courtier of Munawwaklīt could without scruple deduce a book of obscene jests from the latter. The "Rūf. of Alm al-Mu'taffi, al-Asslī, a picture of Baghdadite summam, shows—moreover—that the middle classes maintained no higher standard on this point. Following the Indian example it became the fashion to put these matters in a pseudo-scientific setting, and after writings of this kind had been translated from the Sanskrit (see al-Lijithi, "Hayamīn, vili. 70. c.) and following on the systematic treatment of the subject by Ibn Kalūtī, the art anastarāti took its place in the regular repertoire of writers on medicine; most of these works are dedicated to rulers or waqifs.

The people on the other hand had more taste for the less "Persian fairy-tales, in which the erotic interest on the whole takes a secondary place. As early as the Il, (14.) according to the "Persian work Hayā' al-ṭuhr (the 1000 stories) was translated from Pehlevi into Arabic, and became the kernel of the Arablian Nights [cp. "NīR ŚRAWA-WA'I-I-AL]. The stories which may be regarded with certainty as belonging to this kernel, viz. the introduction, the stories of the fisherman and the ", and the "Hassān of the Jinn, prince of the birds and princess Dulwar of Samandar, Ardebrī and Hayāt al-Nūfla, Ğamal al-Zamān and Burgū, all seem to go back to Indian sources. These are the tales which occupy the highest place from the point of view of true poetic value, subtlety in the assigning of motives and unity of construction, which for this reason established the fame of the collection. At Baghādī this kernel was amplified by a second group of stories, conceived in a Semitic spirit, the merit of which does not so much consist in the unfolding of a definite plot which holds the attention all through, but rather in numerous subtle, traits of wit and fancy; to this class belong the novels of middle-class life, usually founded on a love story; the plot of which is frequent also to be solved by the appearance of Herman al-Rāshīd, as does that of "Māla. A third group of stories was added at Cairo (see Nīldeko, "Zitzenbr. a. Darm., Morgen. Gelezt., xili., 69); this consists of the exploits of rogues and gallants of wit, which frequently expose the dishonesty and corruption of government officials. In these Egyptian stories the supernatural and fantastic element again plays an important part. But whereas in the older tales of Aryan origin spirits and demons take a human interest in the fate of the hero as e. g. in the case of Hānūm of Basra, the supernatural element in the Egyptian stories is inseparable from a tallman, and its effects are beneficial or the opposite, like those of a blind natural force, without distinguishing between the person who into whose hands it may have fallen; this is exemplified, for instance by the wonderful lamp. Finally, in order to complete the number of 1001 nights the story of "Omār, al-Noūmān was added, a romance of chivalry, which is attested as belonging to the Night as early as the xvi. century by the Tūbīlīnīs, no. 32, furthermore Sindī's adventurous travels, the origin of which may be put at Basra towards the year 506, the stories of the 7, the fourth of the 40 wādies related to Kallā and Dimū, the ancient Semitic story of Hānak, and a number of love-stories like that of the slave-girl Tawadding, all of which were at the same time handed down independently of the collection. The latter probably received its present form in Egypt during the first half of the Mānūlik period, not apparently at the hands of a single editor, but in the work of many generations of professional story-tellers. Out of the national traditions of the Bedouins the luxuriant imagination of many generations created the great romances of chivalry, viz. the "Sirāt diwān which seems to have received its present form during the wars against the crusaders, the "Šāh-nāma (these two as well as the romance of Alexander, and the stories of Baพล, of "Aŋkē and of Tarāf b. Lawān, are mentioned as early as the vi.—xii. century; see Steinbichler, "Die arād. Lit. d. Juden", p. 187), the "Šāh-nāma von Rūz al-Ḥabīl, Sūr al-"Faraż, and the romance of the sultan al-Zahir Baṭbīr, the contents of which may most conveniently be gathered from Al-Warrād, "Farnamikhār der arād. Hor., der Kgl. Bild., p. 69 of 1869."

It was also during the Mānūlik period that the shadow-play was introduced into Egypt, a product of the far East which since then has become a favourite form of entertainment throughout the Muslim world; previous to the xvi. century it was the only form of dramatic representation known to the Arabs. It is unfortunate that the literary tradition, dominated as it is by the narrow spirit of the schools, refers to it only in casual allusions, and the attempt of the physician Muhammad b. Dināfi [q. v.] to adapt both language and action of this form of play to the taste of the upper classes found no successors. The cultivation of the shadow-play was left to the lower classes, and it was from this source that European scholars of the xvi. century first made the plays generally known (cp. G. Jacob, "Geschichte der Schatten- theater", Berlin, 1897). While the various forms of belles-lettres never rose beyond a rather primitive stage among the Arabs, their achievements on the fields of scholarship and science are much more considerable. It is true that only a small part of them can be ascribed to the Arabs as a
nation, since from the very beginnings of the several sciences their cultivation was chiefly confined to non-Arab, Arabams and particularly Persians. As the national literature of the Arabs in the proper sense of the term ends with the fall of the Umayyads the latter later developments would be more correctly designated as Muslim literature in the Arabic language.

History of literature. The history of literature is still most closely connected with the national history; and at any rate in its beginnings bears a genuinely Arab stamp. The traditions concerning the life of the prophet, which had been created rather than preserved by the first generations of Muslims, soon developed two distinct branches: the Tafsir, which was studied for the sake of its authoritative contents, and the knowledge of the sahih or war, which was cultivated for its own sake like that of the 'days' of the ancient Arab. The earliest literary treatment of the sahih known to us is due to Musa b. 'Abba (q.v.), who received their classical form at the hands of al-Waqidi, and gave rise to the Tafsir, the biography of the prophet by Muhammad b. al-Makkari. In its later development however the biography of the prophet met its fortunes farther and farther from the firm ground of historical fact and loses itself in a luxuriant mass of legends which are not characterised by the first charm of popular fancy, but plainly betray their origin in the inarticulate brains of hair-splitting theologians. The large biographies of the later period, like the Ta'rikh al-Kamil of Ibn Khaldun, the Nihayat al-wafa from the 13th century, and a still more famous abridgement of the latter, the Sira al-Fathiyah, still observe the technical rules of the traditionalists; but side by side with these there exist countless popular books, like the Akhbar of Abu 'l-Fazlan al-Bakri, which treat their subject in a manner designed for the edification of the faithful on the birthday (ma'wila) of the prophet.

Closely connected with the biography of the prophet was the tradition concerning the life and deeds of Muhammad's companions and their immediate successors, a subject the closest study of which was of considerable importance from a practical point of view as affording a criterion for the trustworthiness of the authoritative traditions handed down by the various companions. Muhammad b. Sa'd, pupil and assistant of al-Waqidi, collected all the information within his reach in his large book of classes, and the material thus brought together which he made the basis of a separate branch of scholarship, the 'ilm al-radī'd, was frequently treated anew by later authors, especially Ibn al-Aths in his Kitab al-qur'is and Ibn Hajar al-Isarallin in his Ta'rikh. The examples of the scientific tradition extended a stimulating influence on all the related branches of learning. First of all the great legal schools created their 'books of classes' which were continued and expanded from time to time so as to include not only the 'great pioneers but also the less important transmitters of tradition: this type belong especially the works of Ibn Faruq and al-Schibhi on the Madhhab and Shi'as.

There followed among men of letters and philologists the books of classes of the poets such as had been composed already by Abu 'Uthama and al-'Agna, the heads of the school of Banu's the work of these men and their successors formed the basis of books of final authority like those of Ibn Kotaiba and especially the Akhbar al-qudat of Abu 'l-Faraj al-Isakhari, which, though dealing in the first instance with the history of music, finds its centre of interest in the history of poetry treated on the background of a rich store of information on the history of culture. Next came Tjah'id's Fatansi al-dahr, the continuations of which succeeding another through the centuries afford abundant material for the history of Arabic poetical art down almost to the present time, a subject which however gradually becomes less and less attractive. Of biographical collections dealing with men of the different professions we may mention the histories of grammarians and philologists, of which the earliest extant example is the Nihayat al-wafa of al-Ash'ari, and the biographies of jurists, scientists and philosophers, like the works of Ibn al-Khatib and Ibn Abi Ujaylib. Another class is represented by the collections of lives of saints and mystics, like those of Abu Na'far al-Ishabari or of Sharr, the legends of which frequently resemble those of the corresponding Christian literature.

The biographical interest similarly predominated in the local histories generally arose in all the important cities of the Muslim conquest from Spain to Khorasan, from the time of Ibn al-Arsch and Ibn Zalzala's histories of Makkah and Medina. It is not to be regretted that most works of this class, like so many other books belonging to the great period of Arabic literature, are either lost entirely, or as in the case of the immense work of Abu Bakr al-Khaithy on Bagdad and that of Ibn Ansikir on Damascus preserved only incompletely. At the same time the material in our possession, especially for the history of North Africa and Spain which are treated in the works of Ibn Baward, Ibn al-Khatib, Lisain al-Din, Makari and others, will continue for a long time to yield an almost inexhaustible store of information concerning Muslim life through the centuries down to our own time.

The professional and local histories formed the basis of the great collections of general biography, the earliest of which if we leave the works of the oldest traditions out of account, is that of Ibn Khallikin. His book was continued by al-Kasdi and from the 13th century onwards was supplemented by comprehensive biographical collections dealing with the different centuries, as for instance that of Ibn Hafiz for the 8th, that of al-Sakhawi for the 9th, those of al-Numadi and al-Burtak for the 10th and 11th, of al-Mujtaba for the 12th and of al-Munadi for the 14th century.

Closely related to the biographies are the bibliographical works, the need for which was most urgently felt at an early date owing to the fact that the number of books produced by the Muslim civilization was at times practically unlimited. For the period intervening between the death of Ibn al-Nadim's Fihrist and that of the Asafi al-Ash'ari by the Turk Haji di Khalif, both of which aimed at listing the entire literary possession of their time, there is a number of monographs dealing with the several branches of learning, particularly theology.

The science of genealogy which frequently touches the field of biography takes us back to the very beginnings of Arabic literature. Like
other races on the same level of civilization; as for instance the Samuans or the Antimoroi of Madagascar, the pagan Arabs attached great importance to knowledge of the relations of kinship and descent, and the practical needs of the commercial and military interests of the early caliphas gave it an added interest owing to the fact that the genealogical lists served at the same time as an army roll. In addition to this practical importance of the study there was the interest taken by philologists in genealogical allusions occurring in the poetry and the smutious joy with which the genealogies regarded the countless petty jealousies between the tribes. Of the works of the early genealogists, whose names are given e.g. by al-Dhahabi, Hayyana, ii. 65, no thing is extant; and the monograph on the Ansar by 'Abd Allah b. Muhammad b. 'Uinara is known to us only from the quotations given by Ibn Sa'd (see Suchan on Ibn Sa'd, iii., p. xxvii). The work of the early authorities was overshadowed by the zeal and industry with which Muhammad b. al-Sath al-Kalbi and his son Higham collected genealogical material: the efforts of these scholars were directed by a genuine interest in their subject, and it was for the very reason of their scientific qualities that they became exposed to spiteful criticism on the part of the theological circles in authority. Higham even had the courage to collect carefully the accounts about the idols of the ancient Arabs, though as a good Muslim he called his book the "overthrow of the idols".

The study of the life of the prophet and his successors and that of genealogy created an interest in the life of the state as such. During the first two centuries however the activity of the Arabs in this field also remained confined to isolated details. As early as the Umayyad period Abu Ma'in wrote at Kufa the history of the great conquests and of his own time from the point of view of the opposition of the rulers residing at Damascus. The Fihrist enumerates 22 monographs by him, which are partly preserved to us in numerous long extracts found in Taharan; these take us right into the midst of events by means of the accounts of eye-witnesses. He does not seem to aim at selection and arrangement: yet a careful disposition of parts and a definite point of view are very apparent. He is chiefly interested in the risings of the Kharidjas and especially the 'Affād against the Umayyad dynasty the fall of whom he survived to witness (see Wellhausen, Der arabisches Reich und sein Nachw., p. iii., et seq.). Still more fruitful was the activity of al-Madani, a convinced partisan of the 'Abbasides who wrote the early history of that family and dealt more particularly with their rise in Khorasan and their final victory. Owing to the influence of Taharan the later historical outlook is dominated chiefly by al-Madani and Snif b. 'Omar of Kufa (p.v.), who wrote two monographs on the life of the Arabs after the death of Muhammad and on the conquests. The influence of Snif must be described as well-nigh disastrous owing to the fact that he wrote "without paying heed to chronology and attested facts from the point of view of an artificial system dominated by local patriotism and tribal jealousy; his language while hearing no comparison with the simple charm of Abu Mithkhal, made an even deeper impression on the masses through the vivid colouring he gave to his style.

The tradition of Medina regarded historical facts with greater objectivity than that of 'Iraq, and its chief representative Muhammad b. Ikhbār and al-Wahidi, who extended the field of their studies from the life of the prophet to the exploits of his successors, are much more reliable than the authors of 'Iraq especially in the matter of chronology. It is possible that they also had access to the Syrian tradition which we only know in the form in which it is reflected by Christian Spanish chronicles like the Continuato di Bordon of Hripsime. The same reliable tradition forms the basis of the two works of Baidhūt, his 'Book of the compacts' and his great genealogy.

The idea of a chronological collection of events, for which the school of Medina had prepared the way, seems to have developed under Persian influence to the plan of a complete series of annals of the empire. At any rate the first author to undertake such a work was a Persian, Muhammad b. Qâhir b. Taharan, who also achieved great distinction as a theologian through his immense commentary on the Korâns and as a writer on jurisprudence. His work is intended to embrace the entire history of the world from the creation to his own time, and for the period after the Hijra it is arranged according to years. It is true that Taharan's critical faculties are not of the highest. But it is for this very reason that we owe to him the preservation of the oldest historical traditions which he places together conscientiously without any attempt at combination; on the other hand we have to make allowances for many a lapse such as the preference for the unreliable Snif. His sources, become sensor he approaches his own time; it is only in exceptional cases such as in the history of the slave war that he once more possesses excellent sources of information. Owing to the fact that Baghdad is the centre of his outlook he surveys only a small part of the Muslim world, and the Maghrib is altogether outside his horizon. The works of Baidhūt and Yahyâ therefore form a welcome supplement to his annals. The former is a typical child of the world-wide Muslim civilization in its prime. From his native city Baghdad he travelled through the whole Eastern part of the empire of the caliphs, extending his journeys as far as India, Ceylon and China; after returning by way of Zanzibar and 'Oman he resided in Syria and Egypt where he died. It is unfortunate that later generations had no appreciation for the wide sphere of his interests, and we thus possess only two abstracts made by himself of his great historical and geographical work. The travels of the somewhat older Yahyâ were merely as extensive; he moreover had the advantage of possessing a detailed knowledge of the Maghrib, in spite of the blackest traditions. In his family he treated the history of the 'Abbasides with graverworthy objectivity on the basis of many old sources which are not extant in any other form: it is preceded by a compendium of universal history which deals not only like the work of Tabar on the biblical, 'Abārī's Persian and ancient Arabic tradition, but embraces the whole world as far as it was known at the time, from China to the Barryans and from the peoples of the North to the negroes.
book with a detailed statement of the stages, the postal relay and the taxes of each province. At Baghdad, which owed its prosperity to the first place it gained in international trade, there was an interest in foreign countries and nations, which found its earliest expression in a naive delight in tales of the marvellous, such as probably formed the subject of the lost book of countries of al-Djazir. The book of his contemporary Muḥammad ibn Ṭāhir al-Jahān was on history and organisation of the Romanic empire, and its neighboring barbarians, such as the Avars; Bulgars, Khazars etc. was possibly more systematic; it seems to be the source of a connected description of the countries on the Pannon and north of the Danubian preserved by al-Djazir and later by al-Ḥakīm and in several Persian works (see Marguerite, Croix, and Othniel, Steyland, p. xxiii). The basis for a scientific outlook which in astronauty was supplied by the Almagest was furnished in geography by the 'Geography' of Ptolemy; an Arabic translation of this work existed as early as the time of the philosopher al-Kindi, it is only preserved however in an abridgment composed by Ibn Khazin in 428 (1036). On the basis of these sources a pupil of al-Kindi, ʿAlī ibn Sahh al-Balḵī, wrote the first native geographical work in the form of an atlas, the brief descriptions of which were later expanded by al-İṣkṣīr and Ibn Hawšal. A great deal of new geographical material was furnished by voyages undertaken partly from a scientific interest and partly for practical purposes. The travels of inquiry undertaken by Mustafā and their results have already been mentioned. Half a century later, his many-sidedness of observation and thoroughness of treatment was rivalled by al-Maṣūdī, though the latter's wanderings did not extend beyond the frontiers of the Muslim world. A valuable extension of the horizon of the Arab world was brought about by embassies to the states of the North, such as that of ʿAbd al-Ḥākim b. Fadlūn who was sent to Russia by the Caliph al-Muṣṭafā in 309 (921), and the mission of the Spanish Jew Ibrahim b. Yaḥyā to Germany and the Slavonic countries undertaken on behalf of the caliph of Cordova in the time of Otto the Great. The descriptions of the adventures of sailors from Bagh in Indian and Chinese waters were addressed to the scientific curiosity of scholars as to the delight of the masses in the sensational; they are well characterised by al-Djazir in his Kitāb al-ḥayān, 191 et seq. Yet books like the still extant work of ʿAbd Zaid of Ṣanāʿ, which was based on the narratives of two merchants and that of the captain al-Rāḥman b. al-Tanbih, as well as the works used by al-Ṭanbih (al-Farār, ed. al-ʿAghāfi, 79 et seq. 87 et seq.) contain in addition to much exaggerations a good deal of valuable information on the Far East. Works of this type were completely overshadowed by the Persian Fīrat's book on India, the author of which is one of the most thorough observers and explorers of the Arabic writing world. At this same period interest in geography was continually revived by the pilgrimage to Mecca, which not only made it a pilgrim's handbook, for pilgrims written for the edification and the practical assistance of the people, but was also responsible for works on a higher literary level, like those of Ibn Dzhahir of Granada in
the vii (ix.) century and of the Moroccan Ibn Battûta in the viii. (xix.) century; the latter in accordance with the custom of his time did not hesitate to use the work of his predecessor more freely than our conventionalists would permit, yet his interesting descriptions of India, China, Asia Minor, the coast of the Black Sea, Constantinople and the Negro countries are entirely his own. Many other books of travel were written in the period after Ibn Battûta, especially in the Maghrib, and all those works, among which we will only mention that by Abû 'Abdallâh, bore themselves in long-winded descriptions of unimportant personal experiences, and particularly in lists of names of scholars whom the authors met in the various towns. The only noteworthy achievements in the field of systematic geography are found in the works of the Maghribîs al-Bakri and al-Jadrî, the dictionary of Yâfît once a Greek slave, and the geography of the prince and author Abu 'l-Fida'. — C. Belau, "Introduction général à l'histoire géographique d'Abû 'l-Fida' traduit par A. Paris 1848; F. Wustenfeld, «Die Literatur der Erdischreibung bei den Arabern, in Zeitschr. f. vergl. Ethnologie, x. Magdeburg 1842; M. J. de Goeje, "Enige Mededeelingen over de Arabische Geo-graphie", in Tijdschr. van G. van Rees Jhr. Reisvereniging, 1874, p. 190 et seq.; F. Schwarz, "Die voreuropäische geographische Literatur der Araber in Hettmann's Geogr. Zeitung", iii. (1857), part 3.

The fact that the Arabs forced the subject nations to adopt their language, soon created among the now Muslims the need for a scientific method which would facilitate and deepen the study of Arabic; the need was felt the more, because it was necessary to become familiar not only with the dialects used in every-day life, but also with the language of the Korân used in devotion and public prayer, and with the classical language of poetry which was required for the intercourse of polite society. As in the case of Greece, India, Assyria, Abyssinia and Japan (cp. v. d. Gabelentz, Sprachweis, 2. ed., p. 24) it was the contrast between the written language and popular speech which first suggested grammatical observations among the Arabs. The art of reciting the Korân which was cultivated down to a late period as a separate branch of study, though it soon degenerated into a mechanical office performed by unlearned readers, probably gave the first impulse to a close observation of the various sounds and their formation; the systematic development of these observations seems to have been influenced by the model of the Indian Panchaniya. The fundamental conceptions of grammatical reasoning however were borrowed from Aristotelian logic (cp. most recently Beethorn, Aristeotels und der arab. Geschichtschrift, in Frscns. f. Wilhelm Thomas fur dei. Diakonie, Copenhagen, 1894, p. 1 steer) which had already been eagerly studied under the Sasanids at the Syro-Persian school of Gondêkhpour [cp. v. v.] whence it reached the Arabs at an early date. The channel by which certain notions and concepts belonging to the grammar only, were transmitted to the Arabs has not yet been elucidated (see F. Prato in Zeitschr. d. Deutsch. Morgen-Geleitb., lxxx., 495 et seq.). The beginnings of Arabic philology suffered from the prejudice against the philology of the schoolmasters (cp. al-Didâm, Bayâna, i. 151, 168 et seq.) but as early as the ii. (ix.) century its representatives had risen to a social status which will bear comparison with that of the humanists of the Renaissance. Tradition calls the poet Abu 'l-Anvar al-Durâni the first grammatician, with what justification it is impossible to say. The earliest known treatise of this branch of learning which appears in a somewhat clearer light are 'Isâ b. 'Amr al-Thâa'î and Abî 'Abdullâh b. Abî-''Alâ', the former of whom had a reputation as a reader of the Korân while the latter devoted himself to the collection of old poems. The work initiated by these two men, whose pure Arab descent does not seem to have been questioned, was continued by Khattâb, whose tribe, the Auî 'Oumânî, are not regarded as genuine Arabs, and his pupil the Persian Shâhawî (St. böys) The former created the system of proudly and collected the store of Arabic vocabulary in his Kifââ'î shakhs, which was arranged not according to the order of the alphabet, but from the point of view of the physiology of sounds. The latter gave in his 'Abû' the first systematic exposition of grammar, in a form which in spite of its clumsiness came to be regarded as the classical standard for all time; later generations rewrote it a countless number of times in order to make it more intelligible, but added practically nothing of an essential nature. al-Ayámî got the science the recognition of the up-to-date classes at the court of Hârûn, though he was probably honoured there as a collector of poetry rather than as a grammarian. The principal achievement due to him are his numerous monographs on various fields of lexicography. These founders of the school of Bûyar found rivals at Kâifa, the second capital of 'Arâbî, in a number of scholars concerning whose activity we are unfortunately only scantily informed owing to the fact that they are overshadowed in the later tradition by the Başîrs. Al-Râzwî, to whom Shâshawî often alludes in controversy as the Kifâ, is regarded as the founder of this school. His pupil-Abî-''Alâ' wrote the earliest extant treatise on the grammatical mistakes of the people thereby creating a branch of literature to which we owe a great deal of valuable information for the early history of the Arabic dialects. From the iii. (ix.) century onwards the controversies were gradually reconciled at Baghâdî, the centre of all intellectual activity. It was there apparently that the linguistic theories of the old masters were developed on a philosophical basis especially by Ibn Dînî (who is regarded as the first representative of the so-called 'great etymology') see Goldscheider in Zeitschr. d. Deutsch. Morgen-Geleitb., xlix., 345) and that the science of Poetics, first created by the Kifâ Shâhâr who was put in systematic form by Abî Hilâl al-'Alâki. From that time onwards the study of philology spread over the whole Muslim world, and was introduced into Spain by al-Kullî, the later philologist however in spite of their large number hardly produced any original ideas. We owe to them countless manuals, of which only a few, like Zakâtshârî's brilliantly written Muqaddas, rise above the level of mediocrity, and particularly a number of most valuable lexicographical collections, such as the Ḳarakah of Ibn Durâni, unfortunately still inaccessible, the Maâqah of Lejâh, the Mu'âazzâr of the Spaniard Ibn lshârî, the Lîhâb al-'Arabî of Ibn Murnî, the Khâshat of
Furnbolit with a commentary by Murada T-Zalibti. — ’Cp. G. Flügel, Die grammaticalischen Schriften der Araber nach den Quellen bearbeitet. First part, Leipzig 1862 (Abh. der Deutsch. Akad. Wiss., vol. iii., N. 4). We have seen that these branches of knowledge although proceeding from the vital interests of the Arab nation were cultivated profoundly by means of the Arab form not content with the national literature even more rapidly in spite of the great part it played in the intellectual life of Islam. The Hadith (q. v.), as has already been pointed out, was on the whole the product of the first two centuries of Islam and reflects the intellectual struggles of that period. History and legendary narrative branched off from it at an early date, and Hadith as the evidential material of the schools of Fikh was gradually withdrawn from the influences of actual life. In spite of the fact that as early as the iil. (vii.) century the authenticity of each tradition had to be established with scrupulous care by means of an uninterrupted chain of authorities, the material continued to grow like an avalanche; it was therefore in no way surprising that quantum which al-Bukhārī performed in digesting and arranging it for the first time according to the systematic order of the science of Fikh, while his predecessors had contented themselves with assigning to each tradition a place in the Munawwa under the name of the last transmitter. Five other collections achieved canonical authority side by side with al-Bukhārī’s, but only that of al-Ma’ārif was in the end able to maintain its position permanently. In the succeeding centuries down to the present day unlimited industry has been at work on the field of Hadith, but it spent its efforts in mere compilations, partly for devotional purposes especially in the collections of 40 traditions, such as were produced by almost every noteworthy theologian, and partly in the work of combining the canonical books for the purposes of scholarly study. In the end the devotional side of tradition reached a stage where it bordered closely upon adab, or belles-lettres; Ibn Hābīb is the compiler of the latest work on tradition which was distinguished by a novel arrangement of material. As also the author of an adab book, the Raufa al-Nagīf, the activity of scholars was concentrated partly on the criticism of authorities which, in the case of the great biographical collections, bordered upon history, and partly on the criticism and exegesis of the traditional material. Muhammad al- chaining who edited the text of Bukhārī in the vili. (xive) century was assisted in his work by Ibn Malīk, the greatest philologist of the time, and already the founders of the school of Bāṣra, such as Ayma’s pupil. Abū ’Ubayd, had studied the special vocabulary characteristic of the language of the tradition; the latter subject was finally dealt with in an authoritative manner in the excellent Yikāya of Thīn al-Aṣīr al-Majd al-Dīn, the brother of the historian. ’Cp. I. Goldziher, Über die Ein- nachkeits der Hadith (Museum. Stud. ii., Halle, 1890, p. 1-274). Beginning as a branch of tradition the exegesis of the Korān soon became a separate science. Abū ’Alīl b. Abīl Ḥakam [q. v.], a cousin of the prophet who appears as the principal authority for a countless number of traditions, is also reputed to be the author of a still extant commentary on the Korān (printed lately in 1902 by Shāhī, Ṣahb-e Karim). The Korān then became the subject of philological study, and the purely linguistic exegesis was developed in numerous books on the Gharaib al-Korān none of which are preserved. An author as early as Abū ’Ubayd wrote a book on the excellence of the Korān as a whole and of certain Suras and verses in particular (see Ahmān, Faraq, q. v., and the Korān, N. 451) and Ibn Kātimī in his Muṣūrīl al-Korān tried to defend the treatworthiness of the sacred book against the strictures of the philosophers. Apologetic literature of this kind was however rendered superfluous at an early date by the victory of orthodoxy under government pressure and Tabari in his great commentary on the Korān concentrated his effort on the task of collecting the traditional material with as much completeness as possible. His book found a later rival in the immense work of Fakhr al-Dīn al-Rāţ. The brilliant Persian scholar al-Zāmekhshārī combined in his Kanzul‘l-the advantage of thorough philological exegesis with those of theological criticism. He did not however repudiate his Mu’tazilite views, and continued to uphold the very preface to his adherence to the heretical dogma of the ‘creation of the Korān’; it is owing to this fact that his work was overshadowed in the judgment of a wider public by the commentary of al-Balādhurī, though its undeniable excellence assured it for all times a large number of readers. Al-Balādhurī’s work is now regarded by the Sunnis as the best commentary and is almost invested with sanctity. It is true that it yields a mass of information in a concise and well-arranged form, yet it fails to approach completeness in any of the branches with which it deals (see Nohlke, Gele. d. Qur.-v. xxix). The amount of labour spent on Fikh, the principal subject of study among Muslims throughout the centuries, has been immense; but very little has been produced that can claim literary importance. Independent intellectual effort, which was very considerable in the beginnings of the different schools of Fikh, was replaced after the end of the III. (iv.) century by a rigid system of tradition which more and more lost touch with the actual facts of legal life. In the different schools of Fikh certain manuals acquired canonical authority—al-Kadhūrī’s Muṣūrīl among the Hanafīs, the Abīn of Abī Zaid and later Khālīl b. ’Ishāk’s Muṣūrīl among the Mālikīs, and al-Shāhī’s Tawhīd and the Muṣūrīl of al-Nawawī among the Shāfī‘īs; these works were followed by a number of glosses, commentaries and super-commentaries on which the intellectual labour of generations was expended. The literary achievements of Islam on the field of dogmatics do not rise to a much higher level. Our information as to the beginnings of this branch of study is very scanty. There is no doubt that at Damascus the influence of Christian theologians, some of whom even enjoyed authoritative respect among the Umayyad emir, had something to do with the origin of the earliest dialectical discussions on the Muslim articles of belief. At Baghda it was the study of Greek philosophy which gave rise to the aspirations of the Mu’tazilites to found a rationalistic system of faith. As far as the centre of the em-
ARABIA.

pire was concerned the strictly traditional orthodoxy, in which the 'Abbasids from the time of Mushawakkil onwards saw their best support, and in which the absence of the temporal power to dispose of the troublesome thee-tool; but Mu'tazilite ideas continued for a long time to find a favourable soil for their development in the distant provinces of the empire, especially among the Shi'ites. The traveller Ibn Baqiya found as late as the VIIIth (XIVth) century that the inhabitants of Khirbat declared themselves to be Mu'tazilites (see 'Asaf, Cairo 1287, 1, 221, 1). In the literature preserved to us, orthodoxy which had been put on a philosophical basis by al-Ashtar has gained the upper hand, with the result that an end was soon put to all activity in this field, as well as in that of Fikh, except as far as the writing of legal opinions was concerned. Just as every theologian who thought of his reputation held it to be his duty to satisfy the faithful by a collection of 40 traditions, nearly every one thought it equally necessary to formulate his dogmatic point of view in an 'Aṣbaṣa, even though in point of contents it differed in no respect from those of his predecessors. The only speciality for genuine scholarly activity existed in the field of the history of dogmas which is represented by the works of the Spanish Zähnik Taha Han and the Persian Shihab al-
Shahristāni.

A healthy reaction against the rigidity of the religious life introduced by orthodoxy, was due to mysticism which also was stimulated by the influence of Syrian Christianity; all the literary productions of Muslim theology those of the mystics are the most brilliant. In his beginnings mysticism was principally a power influencing the practical religious life, and its representatives generally left no written works except poetical effusions expressing their spiritual life and the communications of their chief articles of belief. But in response to al-Khujjja's famous 'Ebiš written in 457 (1065), in which he called for the 'Aṣbaṣa for a revival of the mystical life, literary activity on this field soon became immense. Mysticism was the refuge of al-Ghazali, the last great theologian of Islam, after he had vainly striven to reconcile philosophy and dogmatic theology. His statement of the 'Aṣbaṣa philosophy and its practical application on the individual, is laid down in his Fī ḥā'ifa fi al-risāla, the quintessence of which he restated in a form adapted for the masses in the Kimiyā' al-baydā'ī. It was written in Persian; both works have become classics even from the point of view of their literary form. Mysticism achieved its greatest triumphs in the profound systems of the Persians 'Abd al-Kadir al-Ghazali and al-Suhrawardi and in the luminous imagination of the Spaniard Ibn 'Arazi. At this stage it had assimilated new ideas drawn from Indian speculations; the 'Abbasite self-assuredly assisted by 'Avicenna revised in the translation of the Astār al-nahw, which al-'Azmāl had prepared a short time previously under the title Milā'at al-nahw, still the end of the 11th (XIIth) century. This discussion of the classical period of Shi'ism had reached its close. In the Persian and Turkish countries it continued for many centuries to attract, and satisfy, all eminent thinkers, but the productions of these men, which include the highest creations of all Muslim poetry, stand to the credit of the national literature. In Arabic literature there arose only a small number of poets and original thinkers like al-Shā'arāni, while literary activity found its outlet principally in lives of the saints and rules of the religious orders (Cp. A. Merx, Leben und Gemäldeein einer allgemeinen Geschicht der Mystik, Recklingh, Heidelberg 1853; J. Goldscheider, Materialien zur Einrichtung und Geschichte des Sīyās in Wiener Zeitschr. f. d. Kultur der Morgenl., vlll. 35-56; M. Schreiner, Der Sīyās und seine Gründung in Zeitabschn., d. Deutsch. Morgenl. Gesellsch., III, 513 at 298).

The literary life at Baghdad had found an unexpectedly brilliant development under the early 'Abbasids owing to the fact that Arabic science was made accessible to the Muslims by Syrian intermediaries. Already under the Umayyads the prince Khālid b. Yazid [q. v.] had pursued the study of astrology, medicine and particularly alchemy (see al-Majah, Bayān 1, 126, 16) and the medical work of the presbyter Abūnā had been translated into Arabic by the Jew Marshal for Marsūn, or according to others for 'Abūnā (Ibn al-Kifēf, ed. Lipert, p. 34). At the court of al-Mansür we meet with a physician of Godinaghār who is said to have translated medical works into Arabic; and the translator Yūsūf b. Masawwah flourished under Hārūn. But it was the caliph al-Ma'mūn, himself full of appreciation and vivid interest in all scientific aspirations, who gave the most powerful stimulus to this form of activity. He founded at Baghdad the Bayān al-

Unlike medicine, astronomy and natural science which were confined to narrow professional circles, philosophy gained a somewhat wider influence on the whole literary development. It has already been pointed out, that both grammar and dogmatic speculation started from suggestions furnished by philosophy. But the orthodox reaction under al-Mutawakkil put obstacles in the way of this influence. The 'philosophers of the Arabs', al-
Khawājā suffered under reactionary persecutions, and it was only because of his skill in astrology that he was pardoned at the court. His attempt to combine Aristotelian observation of nature with the dominant neo-Pythagorean and neo-Platonic system was not attended by much success; and his studies had to be pursued at a distance from the public life owing to the persecution of the orthodox. An eclectic philosophy of nature, was transmitted as a secret doctrine in the circle of the 'Brethren of Purity', whose religious and political views the sect of the Karmatians tried to put in practice though only as a grossly vulgarised form. The treatises of the 'Brethren of Pa-
city' afforded a kind of encyclopaedic survey of the sciences of all nations and religions known to their time. The 'book of the beasts and man' borrows its framework from Indian fables, and just as the latter affords a means of telling the truth to a ruler in a way unheard of under other circumstances, so, it venture to give a more scathing criticism to human society and its positive religion. Their philosophy of nature however ends almost entirely in psychology. The soul is the real being of man which has developed on a mystical path of ascetic from the lower animal orders through the animal stage to an increasingly higher grade of perfection. The Brethren of Purity gained no influence on the activity of the professional philosophers and theologians, but their treatises were eagerly read by the educated and many sects adopted their doctrines. The Aristotelian philosophy on the other hand was always confined to certain circles of the elect; and did not flourish except under the protection of princes, such as it was afforded to al-Farābī at the court of Saff al-Dawla, and to Ibn Badda by the rival petty rulers of his Persian home. In the latter country Ibn Sīna exercised a profound influence not only through his medical canon, but also through his psychology and logic: and his influence on the Christian West was still more powerful, at a time when he was unattainable by Muslim orthodoxy. In the West as well as in the East the Musulman philosophy was the privilege of isolated thinkers, who could gain no influence on the masses; they had on the contrary to live in obscurity, apart from the exceptional cases in which such men were invited to the court of some intelligent ruler, as happened to Ibn Badda, a follower of al-Farābī who lived at Saragossa at the court of the Almoravid 'Ali. It thus came about that the Andalusian philosophers have been of greater importance for Jewish and Christian scholasticism than for their own fellow-believers. Only Ibn al-Tūfāl deserves special prominence as the creator of a new literary form, the philosophical novel. The ascent of the mind from the elements through the stage of suggestion to the vision of God had already been described by Ibn Sīna in the allegorical change of the ideal man Hāy b. Ḥaqqān. Ibn al-Tūfāl borrows this character, in order to describe in his example the development of a thinker: growing up from all human intercourse on a lonely island. He creates for himself the conditions of material existence, and in his mature age is led by the contemplation of nature to the vision of God. He then meets a philosopher who has risen beyond the limitations of human society, and the two resolve to communicate his pure knowledge to the people: soon however he realises the vanity of this undertaking, as the people is ripe only for Muḥammad’s allegories, and together with his friend he returns to his lonely island. Better times had to await Ibn al-Tūfāl to have arisen for philosophy with the rise of the Almohad dynasty, and the public recognition to the doctrines of al-Ash’sū and al-Ghazālī whose concessions to philosophy had until then been rejected in the West as heretical. Under the reign of Yūnīs Ibn al-Tūfāl and Ibn Ṭalḥa for a time enjoyed the favour of the court, though his latter had to go into exile in his old age. Ibn Ṭalḥa did not reject the state as such, as he appreciated its civilising influence; but his doctrine of the eternity of the material world, of the necessity of a causal nexus between all events, and of the destruction of the particular put him in sharp opposition to theology without any hope of reconciliation. It was only among the sufis that a certain amount of interest in philosophy was still displayed, though merely for the purpose of gaining a more certain assurance of the higher values of mysticism. Why towards the middle of the 12th century A.D. the emperor Frederick II., put a number of philosophical questions before the Muslim scholars of Ceuta, the Almohade Abū ʿAbd al-Wahhāb entrusted the duty of replying to them to Ibn Sīna, the founder of a mystical order. He undertook to do so. In the style of a pedantic schoolmaster he enumerates the views of ancient and recent philosophers. He allows us to divine the safe, secret, that God is the reality of all things. But the only thing to be learned from his replies is the fact that Ibn Sīna had read books, of which he believed the emperor Frederick to have no knowledge whatsoever. (T. J. de Boor, Gesch. der Philosophie im Islam, Stuttgart 1901, p. 177 ff. sqq.). The last thinker of Ja‘fār, Ibn Khaldūn, as he has already been quoted out, based his system on history, in the events of which he recognised an ordered law (T. J. de Boor, loc. cit.). Cp. I. Goldscheider, Die Islamische und die jüdische Philosophie, in P. Himberg, Die Kultur der Gegenwart, part i., sect. 5 (Berlin-Leipzig 1899), p. 45-77.

The Mongols in the East and the Barbars in the West destroyed the flower of Muslim civilisation, and their devastating influence is more apparent in the field of literature than in any other. It is true that the literary output was enormous even after the 12th century, but no new idea and no new form has made its appearance. The greatest variety and the most rapid rate of production are the two most coveted titles to fame. To the unerring industry of men like al-Suyūtī, al-Marrādī ‘l-Zahhāq, and ʿAbd al-Kaīf al-Baghdadī we owe stores of invaluable information in consequence of the fact that many documents of the literary past of their civilisation which are irretrievably lost to us, were still accessible to them; but from the point of view of the history of literature as such they are of no account.

Bibliography: C. Dieckelmann, Gesch. d. arab. Litter. (vol. i., Wiener 1898, vol. ii., Berlin 1902); id., Gesch. d. arab. Litter. (= Die Litteratur des Orients in Einzeldarstellungen, vii.; Leipzig, 1901); C. Huwz, Litteratur arab. (Faru, 1902); id., History of Arab literature, trans. by Lady M. Lloyd (Short history of the literature of the world by E. Gomme, xi.); I. Pflaum, Litteratur arab. (=Summary of the most important works of the period, Ns. 335-536; Milan 1903); R. A. Nicholson, A literary history of the Arabs (in the Library of literary history, London 1907); cp. also E. G. Brown, A literary history of France (London 1902, 1905); M. J. de Googe, Die arabischen Litteratur in P. Himberg, Die Kultur der Gegenwart, part i., sect. 7 (Berlin-Leipzig 1906), p. 153-160; P. L. Chushko, La littérature arabe au XIXe siècle, 1ère partie de 1800 à 1870 (al-ʿArabī al-arabīya fi l-bārn al-ʿArabī), Berlin, 1903; Braige à partir de al-Makhzūm; Moritz Siebmach, Die Arabische Litteratur
ARABIA — "ARABI PASHA."

The text is a historical account of the events involving "Arabi" and "Khedive" in Egypt during the late 19th century. The text describes political turmoil, military actions, and the rise and fall of Arabi Pasha, a major figure in Egyptian history. The text also references the invasion of Egypt by foreign powers and the subsequent coup that resulted in Arabi's fall from power.

The key points include:
- The rise of Arabi Pasha and his military actions against the Khedive.
- The involvement of European powers in the Egyptian affairs.
- The fall of Arabi Pasha and the subsequent military intervention.

The text is a detailed historical narrative that provides insight into the political landscape of late 19th century Egypt.
hands. This conviction created in the upper classes of the population a profound discontent not always swayed by moderate counsels, which developed into a great Nationalist movement too late recognised as such in Europe. It was a movement of the educated, 'Ulama', officers and civil servants, and its character was not primarily national and religious, or even anti-European; but it was directed against the excess of European exploitation and the arrogance of the Turkish Pashas. Its motif was șaray 1-a-Mafrûrûn, Egypt for the Egyptians.

The Nationalist movement found its first expression in the insubordination of the army. The alliance with the victorious enemy, sought at first in secret and later quite openly, secured for it a short period of success, at the same time however destroying all hope of European assistance. It appears from Lord Cranmer's memoirs that Great Britain absolutely declined to recognise in any way the de facto authority created by the military revolt; and all attempts at reorganisation conditional on the recognition of the revolutionary leaders and the restoration of legitimate authority.

It cannot be denied however that 'Arabî's power, although obtained by force, had received the official sanction of the state. According to expert opinion, he did not legally become a traitor until after his formal departure from Alexandria, when he proclaimed himself ruler of Egypt. For the political situation as well as the urgent pressure of France (Gambetta, de Fraycinet) caused Great Britain to adopt a policy of intervention which inevitably led to the occupation of the country; this occupation was undertaken by England alone owing to the fact that France at the last moment declined to participate.

Bibliography: Cramer, Modern Egypt. 1, 174 et seq.; W. von Gräune, Die staat- und volkerrechtliche Stellung Ägyptens, p. 133 et seq.; Ancien et nouveau (van Bemmelen). E. Egypt et l'Egypte; W. Munt, Secrèt et l'Egypte occupation of Egypt; A. Millen, England in Egypt, 1866; K. Noldeke, Mrir 1-a-Mafrûrûn (Alexandria 1884); C. H. Becker, 'Arabistân, the Arab country, its modern official designation, used almost to the exclusion of the old name, of the Persian district which formerly was mostly called Kusiaté. For farther particulars, see Kusiaté. Following the Persian usage 'Arabistân denotes occasionally the Arabian peninsula. (STRECK)

'Arak (a.-d.)

Arabic, ��Bkra, the termite (termes arla, white ant). Our knowledge concerning this insect which is found in all hot countries up to 40° N. and S. Lat. is still very scanty; the Arabs were nearly as well informed, at any rate as far as the species occurring within the Muslim world are concerned. The insect described by Arabic authors is the white ant which is found in Egypt in a few species, moves frequently further up the Nile in Nubia, and is most frequently in the Siout. The Arabs made the observation that some of the 'little white worms' possess wings during some part of their life ('after a year', Karwût), but failed to recognise the connexion of this fact with their sexual life. The social life of the termites, their common labour in constructing the typical heaps of clay with countless tunnels, their battles with the ants, and particularly their practice of destroying wood, whereby they became quite a plague, were well known. Arsenic and the dung of cattle were supposed to be a protection against them. The voraciousness of the termite and the

ARADA (also ARADA; A.), the termite (termes arla, white ant). Our knowledge concerning this insect which is found in all hot countries up to 40° N. and S. Lat. is still very scanty; the Arabs were nearly as well informed, at any rate as far as the species occurring within the Muslim world are concerned. The insect described by Arabic authors is the white ant which is found in Egypt in a few species, moves frequently further up the Nile in Nubia, and is most frequently in the Siout. The Arabs made the observation that some of the 'little white worms' possess wings during some part of their life ('after a year', Karwût), but failed to recognise the connexion of this fact with their sexual life. The social life of the termites, their common labour in constructing the typical heaps of clay with countless tunnels, their battles with the ants, and particularly their practice of destroying wood, whereby they became quite a plague, were well known. Arsenic and the dung of cattle were supposed to be a protection against them. The voraciousness of the termite and the
damage caused by them were proverbial, and the popular superstition, which regards them as herds of death, seems to be very old. In the Koran (xtra 34, 13) Solomon is said to be dead by 'a blast of the earth which gnawed his staff,' and in North Africa people still say: 'when a person is going to die, then comes the ajda knowing it well.'

Bibliography: Kazwini (ed. Wüstenfel) ii. 428; Damerl, i. 24 (Jayakar's transal, i. 39 et seq); Hatzmann, Die Welt der Araber, ii. 304ff; Brummy, Tierleben (ed. 1802) is. 560 et seq (Heller). AL-ARAF (a.), plur. of 'urif (9. x. v.); sarrat al-Araf is the title of sura 7.

ARAFAT or ARAFAT, a hill famous as a place of pilgrimage with an adjoining plain of the same name, 6 hours to the East of Mecca. It is a hill of granite of moderate dimensions reaching a relative height of 150-200 feet. On the East broad steps lead to the top; on the 60th step there is a platform containing the pulpit from which a khutba (sermon) is annually delivered on the afternoon of the 9th. Lhūlah (the day of Arafat). On this spot the most famous of all the mosques of Mecca stands. It was destroyed by the Wahhabis. According to 'Ali Bey pious Muslims may not penetrate beyond the platform. The hill is usually called Djebel al-Rahima (hill of mercy). Another name is said to have been Hail, but it is doubted whether this appellation belongs to the present hill; Djebel al-Rahima regards itself as the name of a shrine or perhaps of the deity worshipped on the spot in the pre-Islamic period. Pictures of the hill are found in 'Ali Bey and Burton; see bibliography. — The plain of Arafat spreads southward from the hill of Arafat and is bounded on the East by the lofty mountains of the chains of Taif. It is covered by a low growth of mimosa plants, and is filled with life only on one day of the year (9th Lhūlah) when the pilgrims pitch their camp for the celebration of the prescribed wazifa. Cp. the pictures in Burckhardt and especially in Snouck Hurgronje, Bilder aus dem Leben der Meuken. The wazifa or festival assembly takes place on the afternoon of the day mentioned and lasts until after sunset. The pilgrims present express their religious fervour by loud shouts of lalalila, by prayers and recitation of the Koran.

The origin of the name 'Araf is unknown. The legendary explanation is that Adam and Eve who had been separated from each other after their expulsion from paradise, met again at this spot and recognised one another (al-Arafa); Arabic authors also mention other etymologies of a similar nature.

Bibliography: Wüstenfeld, Die Chroniken der Stadt Mecca i. 428-419, ii. 86 et seq; Vayss, Medina, ii. 643ff; Djerbi, ed. de Goeje, p. 168-169; Ibn Batuta (Paris) i. 397-398; Burckhardt, Reisen in Arabien; All Roy, Reisen i. 67 et seq; Burton, Pilgrimage to Mecca, Medina and Meccan (2 ed.) ii. 341 et seq; Snouck Hurgronje, Het Mohammadsche Heiligtum, p. 141 et seq.

ARABIA, French orthography Larache, sea-port town situated on the Atlantic coast about 44 miles S.W. of Tangier, and 33 miles N.W. of Fez (Fes), under 35° 43' N. Lat., and 8° 28' 22" W. Long. (Paris).

Larache is built on the slopes of a hill dominating the left bank of the Wad Lekkus at the spot where the river, issuing from the Niro, is surrounded by an old walled enclosure, which is joined by the hand side by the Kasbah and towards the sea by a fortress. It offers little that is of interest; the streets are dirty, the mosques common-place, the Kasbah is only a heap of ruins. The only really picturesque spot is the square of the 500 containing both the bazaar and the market, and the four sides by white arcades. (Aubin, Les Murus d' 'Amour-Chau, 2 ed., p. 90.) The surroundings contain groves of orange and olive-trees, pomegranates and even vineyards which produce the wine consumed by the Jews of Northern Morocco. Larache possesses a certain importance from the continually visited by merchants from Fez and the fertility of the Wad Lekkus valley, the marshes of which support numerous herds. The harbour serves as port of transit for merchandise destined for Fez, and for the export of the produce of the Khlot (Akhlat) and the Gharb, particularly wool which is sent to England, France and South America. The area of the town is 540,000 and the exports 1,250,000 francs. Unfortunately the alluvial deposits of the Wad Lekkus have formed a sand-hank which makes the harbour inaccessible for vessels of large tonnage, and even renders the landing dangerous during one half of the year. The population is about 5,000, including 2,000 Jews and about 2,000 Europeans, two thirds of whom are Spaniards. There is a Spanish Catholic mission directed by the Franciscans, a Protestant mission and a school of the Alliance Israélite.

Larache has taken the place of the Roman colony Lissus, which in its turn had replaced the Lybic-Punic town of Lyae. Both of these towns were situated on the coast facing the straits of Gibraltar near the N.E. of Larache; their site is still marked by ruins called 'Shoumsih' by the natives. — The old town is not mentioned by any Arabic author prior to the s.a. century. It was probably founded by the Berber tribe of the Beni 'Arwa who, by reason of the vineyards abounding in the district, gave it the name of el-'Arwa. The Almoravid sultan Ya'qub al-Mansur built here a fortress to command the mouth of the Wad Lekkus. In 1270 it was taken by the Andaluisian Christians who massacred the male inhabitants and carried off the women as slaves. The town however recovered again and was frequently attacked by the pirates of the Genoese and Venice who brought linen, silk and glass and exported wool, leather and cotton. The situation of Larache near the straits of Gibraltar could not fail to excite the covetousness of the Christian powers. An unsuccessful attempt at occupation was made by the Portuguese after they had taken possession of Arica. They succeeded in 1477 in gaining possession of an island at the mouth of the river, but had to retire soon afterwards, as the natives obstructed the channel by means of tree trunks. For the protection of the town against fresh attacks a fortress of 600 foot-soldiers and 500 horsemen were there maintained. The Spaniards were more successful than the French, and various fruitless negotiations undertaken by Philip II who declared that Larache was worth
more than all Africa" they succeeded in obtaining the cession of the town. It was yielded up to them by Muhammad al-Salik al-Ma'mun for the price of their support against his rival al-Zaidan. On 24 November 1560 the Marquis de Saint-Germain took possession of Larache in the name of Philip III king of Spain. The Spanish occupied it but left it ungoverned by the 'inhabitants' by them on fortifying the town and in the creation of a Franciscan convent; they were however almost continually besieged in the town by the Moors and gained no advantage from their possession. In 1569 Matias Janell resolved to "purge the sea-bound" of all Christians, marched against Larache at the head of an army of 16,000 men reinforced by bands of "volunteers of the faith." After a siege lasting 5 months the town was forced to surrender. Some of the officers and the ecclesiastics were sent back to Europe, but the rest of the garrison were carried off as prisoners in contradiction of the terms of the capitulation, and yet to work at the building of Mequinez, which he saw furnishing the new inhabitants. Henceforward Larache remained in the possession of the Moroccans, though on various occasions it became the object of naval demonstrations on the part of Christian powers. In 1755 the French attempted to destroy a number of pirate ships which had taken refuge in the bay of Larache, and seven of these serious defeated and lost 450 men. No greater success attended the enterprise of the Austrian admiral Liandri, who attempted in 1830 to set fire to the remains of the Moroccon fleet moored under the walls of the town, he was forced to retire with considerable losses. During the war between Spain and Morocco in 1860 Larache was bombarded by the Spanish fleet, but owing to a great storm, which made the attack of the squadron very uncertain, little damage was inflicted.


ARAKAN, the northernmost division of the province of Burma in Further India conquered by the British in 1826. The present capital is Ayah, the name of the former capital is Myaukang (English spelling Myeikang). The number of inhabitants is 762,108 (1901) of whom 162,754 are Mahamadans.

Arafat, the great lake in Central Asia (Russian "Arafat's lake") I.e., "sea of Aral") according to the most recent calculations (1900-1902) covers an area of 26,140 square miles (without the islands); it receives the two chief rivers of Russian Turkistan, the Amu-Darya [q. v.] and the Sir-Darya [q. v.]. The ancients do not seem to have known lake Aral, though a vague notion of its existence may be the foundation of the contradictory accounts about the Central Asiatic Malai; (it is conjectured that the name of the sea of Azov was transferred to lake Aral, just as the name Tanais = Don was transferred to the Sir-Darya and about the Marshes of the Oxus (Oxina lima, palus Oxiana; in Ambrosianus Mersallinius palus Oxia), Old Chinese sources (from the 2nd century AD onwards) only refer in quite general terms to a "Northern Sea" or "Western Sea" as existing in the district of lake Aral. It is similarly uncertain whether the lake (Ilmit) mentioned by the ancient ambassadors Zermachos (568 A.D.) may be identified with lake Aral.

More accurate accounts are found in the Arabic geographers. It is possible that lake Aral is mentioned by an author as early as Ibn Khurajib under the name of lake (Bahari) of Kordar (cf. Ambrosianus Mersallinius) and is described by an Arab, of the end of the 1st century B.C. who does not however mention its name, according to him the lake which receives the Amal-Farag had a circumference of 80 parasangs (al-Istakhri and the later authors give the figure as 100). Near the mouth of the Sir (according to Ibn Hawkal two days' journey from the new village), Aral. Kordar, the poet, (Istakhri) furnishes the new inhabitants. Henceforward Larache remained in the possession of the Moroccans, though on various occasions it became the object of naval demonstrations on the part of Christian powers. In 1755 the French attempted to destroy a number of pirate ships which had taken refuge in the bay of Larache, and seven of these serious defeated and lost 450 men. No greater success attended the enterprise of the Austrian admiral Liandri, who attempted in 1830 to set fire to the remains of the Moroccon fleet moored under the walls of the town, he was forced to retire with considerable losses. During the war between Spain and Morocco in 1860 Larache was bombarded by the Spanish fleet, but owing to a great storm, which made the attack of the squadron very uncertain, little damage was inflicted.
ARAB. [Seebaar.]

ARARAT (Turkish Ağrı Dağı, Ermeni Artavazdz or Artavazt), one of the most important elevations of the Armenian highlands. It is situated between 44° and 45° E. Long. (Greenwich) and under 39° 30' N. Lat., it is one of the greatest peaks in the world, being the highest point of the Armenian highlands. Its snow-capped summits, which are about 18,000 feet above sea level, are surrounded by beautiful valleys with perpetual snow and fine grass. The whole region is rich in mineral deposits and is densely populated. The town of Erzurum is situated in the north of the province, about 50 miles from the summit of the mountain.

The name Ararat is derived from the Assyrian word Arârât, which means "mountain of Noah." The mountain is mentioned in the Bible as the place where Noah landed his ark after the deluge. The site is believed to be located in the modern region of Eastern Turkey.

The mountain is a popular tourist destination and is considered sacred to many religious traditions. The most notable event associated with the mountain is the legend of Noah's Ark, which is a significant part of the story of the Flood in the Bible.

The landscape of the region around Ararat is varyingly described as rugged, picturesque, or dramatic. The area is known for its beautiful valleys, rolling hills, and snow-capped peaks. The climate is characterized by cold winters and mild summers, with significant variation in altitude.

The region has a rich cultural and historical heritage, with evidence of human settlement dating back thousands of years. The landscape is dotted with ancient ruins and archaeological sites, making it a popular destination for tourists and historians.

Bibliography:

Further research on the region can be conducted through these sources, providing a comprehensive understanding of the geography, culture, and history of the Ararat region.
of snow which cover it, the slopes of the great Ararat possess only two springs of any importance (particularly the spring of Sarak Pilagh = spring of the governor, already referred to, 7,442 feet; the famous spring of St. James has changed its situation since 1840), so the little Ararat there are no springs at all. The latter does not reach the region of perennial snow unlike the great Ararat (snow boundary 13,582 feet in the N. and 12,813 feet in the S.).

Owing to the great lack of water the vegetation is very scanty. Apart from a small growth of birch-trees the Ararat like the other mountains of Armenia is characterised by a complete absence of woods. A poor fauna corresponds to the scanty vegetation; the species of the Ararat were covered by more than one historian. The last years, the climatologist Thomas the Armenian (c. cent.) draws attention to the wealth of the district in large, wild pigs, lions and wild asses; cp. Thaddeusan in the Mitten, der Semin. j. orient. Sprachen in Berlin, 1904, part II. p. 150.

The ascents of the great Ararat were undertaken on 9, October 1829 by Professor Fyodor Parrot. Since then it has been ascended more than 20 times annually from Armenia on the Northern base (cp. the accounts by Rickmers and Reithing in the Zeitshrift der. Deutsch-Ostzer. A, i. viii. 1815, p. 315), thus e.g. in 1834 and 1845 by Antommazzia, in 1845 by Warren and Abba, in 1875 by Kretzschmar and Meunch, and several times by Robbe, the well-known explorer of the Caucasus. One of the most interesting ascents was undertaken in 1859 by the Russian general Chodork (for the purpose of the triangulation of the Caucasus); he ascended both peaks and spent nearly 2 weeks on the great Ararat.

Since the last war between Russia and Persia, the Ararat has been the gigantic boundary-stones between three rival powers; the vast mountain mass is divided up between Persia, Russia and Turkey, the Persian district (Adharbajjan) beginning on the Eastern base of the little Ararat; the North with the chief peaks, in Russian, and the Southern part belongs to Turkey. For the legends connected with the Ararat see the art. ARARAT (Djeleb).


ARAS, the ancients of the ancient river. See ALASAB.

ARBAB, pl. of RAS [q. r.]

'ARBAN, site of ruins in Mesopotamia, on the Western bank of the Khabur, to the South of the Euphrates and Al-Assi, situated between 30° 10' N. lat. and 43° 1' S. longitude (German). The remains of the old town are hidden under several hills, after one of which the site is also called Tell Al-Asi. It was here that H. A. Layard found several winged bulls with human heads, products of the genuinely Mesopotamian civilization which is closely related to that of ancient Babylonia. (Aras is probably identical with the Gar (Jbq.)-district of the same inscriptions. During the later Roman period the town, then called Aratana, possessed considerable military importance as the principal station on the line of frontier against the Persians. In the Arab period, Ararab played an important part as the centre of the military district and storage for the cotton cultivated in the Khabur valley. Geographers (cp. e.g. Yabak of Arah) and historians refer to it frequently as a flourishing town. The site of its destruction is unknown; possibly it took place during the Mongol invasion under Timur.


ARCHIDONA, old town in the South of Spain, the antique name of which is not certainly known, situated in the N. E. corner of the modern province of Málaga near the site of the travellingers between Antequera and Cijá. (cp. the Genil); it has 9,000 inhabitants. Among the Arabs, who occupied the town in 711 soon after the first battle, it was known as Arqidhóna and Arqhidhóna (Yahya b. 153 Urquidhuna and b. 207 Urquilhuna). For a long time it was
ARCHIDONA — ARCHITECTURE.

the capital of the mountainous province of Régio (corresponding to the modern province of Malaga). It played a part in history during the rebellion of the renegade Omar b. Hafsah (with his chief fortress Romarba), and later as a frontier fortress of the kingdom of Granada, until it was taken in 1431 by the Grand Master of the order of Calatrava.

ARCHITECTURE. The principal forms of Islamic religious buildings (Syro-Egyptian school).

Mosques. — The mosque dates from the first beginnings of Islam. The simplicity of Muslim worship allowed of a very simple ground-plan. Among the least distinctive of the early centuries of the Hijra: a large rectangular court (yaft) surrounded by arcades (rūrds), the flat roof (ṣaf) of which rests on arches (ṣidr) supported by columns (samā Karnataka and pillars (ruhn) of brick (Κύρην), The origin of this ground-plan has been traced to various older types of buildings (ancient Egyptian temple, Persian palace, Greek agora, Christian basilica); but owing to the fact that the oldest monuments have either disappeared or been subjected to later alterations, an approximate solution of the problem can only be expected from excavations and from a close examination of the sources respecting the earliest mosques. The most recent explorations in Sáinarr show that Mesopotamia as being the residence of the 'Abbasid caliphs plays an important part side by side with Arabia and Syria.

Like the church the mosque has its orientation; it is directed towards Mecca (kibla, 'direction towards Mecca'), whither the Muslims turn in prayer. The ordinariness of the orientaion of a mosque therefore depends on its geographical position. In Syria it is directed to the South, in Cairo to the East, or rather East-South East. On the side containing the kibla the arcade is widened in order to hold the multitude of the faithful. It therefore allows of a greater number of people. In Mecca there are three arcades. It is called al-ṭawārī al-nāfī, 'the orientated arcade', in the vulgar language (khalī ḥāl) or simply ḥalī. This sanctuary is frequently divided into two parts by means of a screen of trellised wood, called makhārī. On the side nearest the court it contains the platform (makaḥa) for the officials of the mosque who repeat the words of the imām (mawlid). The prayer niche (kibla, mihāf) which indicates the direction of Mecca opens out from the background of the sanctuary; by its side is found the pulpit (mawhar), from which the imām and the preacher (kshāf) direct worship and prayer.

This arrangement exhibits obvious points of resemblance with that of churches. The court surrounded by arcades with a water basin (wāqī) in its centre suggests the atrium which also was surrounded by arcades and contained a basin for ablutions. The sanctuary corresponds to the main part of a church; the screen is a kind of choir-screen, the wāqī a kind of apse on a smaller scale. The minaret (makhāra, ma'd Nhà) finally, perhaps an imitation of the bell-tower, which contains galleries for the call to prayer (adāba) becomes the outward and visible sign of a mosque. Like the original bell-tower it has no definite place and rises sometimes from a corner and sometimes from a side. These reminiscences are easily explained. The Muslim conquerors appropriated the much more advanced art which they found among the vanquished, and in the first place transformed a large number of churches into mosques. This was the case e.g. with two famous buildings, the great mosque of Damascus, and the mosque al-Āṣ at Jerusalem, which betray their Christian origin at the first glance.

Style and methods of construction change from generation to generation, especially as regards the choice of material, the gates, the façades and minarets, the profile of the arches in the interior, and the ornamentation. But the ground-plan of the mosque is the same as that of the Ottoman conquest.

The original classical name of the mosque is masjid, 'place of prostration'. The Korān knows no other expression, and the older writers apply it to all mosques irrespective of size. But towards the fourth century of the Hijra the advance of civilization and the need of producing a distinction between two kinds of mosques. The great mosque, in which the assembly of the faithful (qāma'ma) meets for the Friday service. (qāma'am) receives the name masjid al-qāma'ma, masjid b'tul qāma'ma or masjid al-qāma'ma, and we soon meet with the shortened form al-qāma'ma', the 'great mosque'. From that time the expression masjid demeans only mosques of the second rank; the number of which gradually becomes less and less. Only the great mosques of Mecca, Medina, Jerusalem (al-Āṣ) are still called masjid owing to the fact that tradition following the Korān gives them that name which thus has become popular.

This development in the use of the expressions can be followed in the authoritive inscriptions which contain accurate official and dated documents. The great mosque of Ahmad ibn Tulun built at Cairo in 265 (879) still bears the name of masjid in the dedicatory inscription. But the mosque of the Nilometer also at Cairo, erected two centuries later in 485 (1092), is called qāma'ma in the three texts of the document recording its foundation.

MADRASAS. — The Fātimid caliphate while spreading the Shī'ite doctrine in Egypt and Syria, affected no change in the ground-plan of the mosque; it is found in its old form especially in the mosques which they built at Cairo. But the development of religious ideas and the political situation created in the Muslim East by the Mongol invasions and the dismemberment of the Fātimid caliphate, led us to the Fātimid period to an orthodox or Sunniite reaction which was directed especially against the 'Ahd or Shī'ite sects and dynasties. This religious (Aṣ'āri) and political (Aṣ'ār) reaction (the first of a number of reforms in all the fields of life. One of the most important was the development of the madrasa.

The latter first arose in Khorasan in the beginning of the 9th century of the Hijra; in its original form it was simply a private school of religious
sciences i.e. tradition, exegesis and law according to the Sunni rite. But in the 13th century it was turned into a public institution by the Seljuk sultans of Baghdad, which became the most powerful branch of the 'Abbasid caliphate and the official protectors of Sunnis and Shias. It now became the object of the Madrasa to train an élite of officials for all branches of the administration. It thus developed into a powerful centre of religious and political propaganda, a school of official Sunniism and, in a way, a government institution. In this form it spread to Egypt and Syria by Sultan Saladin into Egypt.

Differing from the mosque, the madrasa is more distinctive and more architectural in its features. At the time when it was transplanted into Egypt by Sultan Saladin it adopted the ground-plan of that type of building. The latter was retained its character of a government institution with pupil and professor, though the origins of the Al-Azhar, a kind of ecumenical academy in which the sciences, imparted from the Persians and ancient Greeks were taught. The Shi'a sect was not the only foe against which the Sunni had to fight; the crusaders had raised another enemy in the Latin Kingdom of Jerusalem. Salah ed-Din and his successors were hand-capped by the feudal system and by political decentralisation, and they were still able to weaken it without accomplishing its destruction. This was finally effected by Mamluks. On the ruins of the Al-Azhar feudal Mamluk empire, a centralised state was created by a regular army and governed by means of a bureaucratic hierarchy. With the help of this powerful lever it was put into action one by one the Latin Kingdom and the frontiers of the Arabians, the last bulwark of the Shi'a heresy in Syria. He conferred upon his authority a religious sanction not by the Muslims, and by assembling at Cairo, the remains of the caliphate of Baghdad, destroyed by Hulagu in 1258. Thus re-establishing for his own purposes the dualism of spiritual and temporal power he restored the continuity interrupted by the Mongol invasion and completed the work planned by the great Sunni of the preceding century.

Thus an end was put to the struggle; the warlike spirit of Sunnis, fanned into flame by the holy war, had spent itself and turned to good works and contemplative study. No longer having a fighting part to play the madrasa necessarily lost its old character and became just another church. All the madrasas are dedicated to the Friday service. The faience, more spacious than the other three iwans, serves as sanctuary and contains pulpit and mihrab. A minaret finally gives to the madrasa the outward appearance of a mosque. Meanwhile however the madrasa has acquired such importance that, far from being absorbed entirely into the mosque, it stands by itself as a separate entity. The number of madrasas on the classical ground-plan decreases continually, the number of madrasas with a cruciform ground-plan continues to increase down to the Ottoman conquest.

This development is reflected in linguistic usage. The madrasa intended for worship received the name madrasa; later they were simply called έλεγημόνες, the great mosques. Mubarak, who wrote his topography of Cairo early in the 13th century, applies this name to most of the Mamluk madrasas. Inscriptions from 1290 (1247) onwards attest that this was the official usage. The word madrasa then became the name of the institutions of minor importance. In Egypt at the present day it means no more than a secular school, every large building connected with the cult is called έλεγημόνες.

The original mosque, madrasa, is thus split into two classes, the great mosque (έλεγημόνες) and the small mosque (έλεγημόνες). The madrasa similarly develops on the one hand into the έλεγημόνες, on the other into a secular school. Both kinds of
In the architecture of Syria and Egypt the subtil vault stands by itself. It is found on the ground floor in the corner of a mosque, a madrasa, or a monastery, and is characterised by its two large rectangular windows placed corner-wise which are decorated with charming sculptures and closed in by fine bronze gratings. Over the vault is found the elementary school (tabl) or the maeda conspicuous from afar by its elegant belfry which opens out towards both facades by means of arcades resting on small columns. This graceful type of the "tabi-burâk" continued to exist down to the Ottoman conquest. After this period the vault is erected by itself, at first in conjunction with the kutbah, and later only in small monasteries.

The style continues to degenerate down to our own time; at the present day the drinking-fountain exhibits all the features of the perverted taste of the modern Turkish style.

**Monumental Tombs.** — For the development of the tower orders a grave is sufficient. Those of the higher classes not content with a mausoleum. From the earliest times to which it can be traced the Syro-Egyptian mausoleum has its own style: a cubic room on a square base with a vaulted roof. This type may possibly be a remote reminiscence of the ancient Egyptian mastaba. It is more directly connected with a Christian type, the kalybe. Many examples are preserved in Syria. The problem of erecting a cupola on a square base, executed in a rough way in the case of the ancient Syrian kalybe, finds in Muslim architecture the most various solutions in which the thought and the successive inventions of the Persians and Byzantines are reflected. The space of transition from the square to the circle is occupied either by flat arches with stucco, or by corner-trompes made of bricks and later of stone, or by stalactite pendentives of stone. The material used, the proportions, the section of the space of transition, of the tympanum and of the cupola, the ornamentation and in fact all the elements of which the style is composed, change from generation to generation; but the general ground-plan remains unaltered down to the Ottoman conquest.

The classical word for mausoleum is *sâbâb*. But owing to the fact that the cupola is its most conspicuous characteristic, the name of the latter, *tabi*, is extended in the whole monument. In the author's book on the Syro-Egyptian inscriptions both expressions are used interchangeably. The entire mausoleum is, i.e. the building enclosing the grave. The grave is called *sadâb* or *madâfân* or *dârâb*, an Arabic word of Aramaic origin.

In many cases the mausoleum stands quite isolated on a cemetery. But frequently several are placed together in one enclosure (muraqqa) without however forming an organic whole. The mausoleum of some great person is often found in the corner of some sacred building founded by the person in question. For sultans and emirs — former slaves who had risen to power but could never be sure of their fate on the narrow — were wont like the great Italian condottieri of the Renaissance to provide for their tombs early in life.

The conjunction of the monumental tomb with a sacred building creates three main types of combinations: the mausoleum-mosque, the mausoleum-madrasa and the mausoleum-monastery. We may mention at Cairo the

---

**Drinking-fountains and schools.** — Side by side with these three chief types, mosque, madrasa and monastery, we find two subordinate forms of buildings, known as *sadâb* and *tabi*. *Sadâb* means 'water, path'; the expression *fi sadâb Allâh* 'in the path of Allâh, for the sake of God' is applied to any good work, to the holy war as well as to the giving of alms; it is used especially of foundations serving the common good, the use of which is free to all. In the East water is most precious; according to a tradition going back to Muhammad the offering of a drink of water is one of the most reverent forms of alms-giving. Thus while *sadâb* originally denotes any charitable foundation, it is the public drinking-fountain which is regarded as the *sadâb* par excellence.

---

**Modonkrel.** — The Sunnite reaction which introduced the madrasa from Persia into Egypt, received in the course of its development an admixture of elements which, though of very ancient origin, had been foreign to early Islam. One of the most important of the elements thus assimilated is *Sâlim*, an oriental monastic system of Persian origin with mystical tendencies. The architectural monument of Sâlim is the Sâlim monastery or *Sâlimâ* (Persian *Sadolin*), which first appears in Syria and was introduced into Egypt by Salah al-Din, the founder of the first Egyptian *khâlâlah*. In the latter country *sâlimâ* became almost equivalent to *zîbâr*, an Arabic word denoting a former military station, which has completely lost its original character and has been transformed into an object of worship. *Rihâ* and *khâlâlah* flourished under the Ayyubids and later under the Mamluks, but without creating a separate architectural form. The monasteries sometimes imitated the plan of the great mosque (monastery of the Emir Sâlik al-Din at Cairo, 750 = 1353), and sometimes that of the madrasa (monastery of Sultan Ballûr II at Cairo, 799 = 1390). Like its two prototypes the monastery is furnished with all the elements required for the cell, such as minaret, sanctuary, pulpit and mihrâb. It is only the subsidiary buildings adapted for the monastic life, such as the cellar house, which gives a peculiar characteristic to these monasteries.

Interesting remains of this type still exist, especially at Cairo where the monastery of Sultan Inâl (858 = 1454) affords the most perfect example. At the time of the Ottoman conquest *sâlimâ* and *khâlâlah* were supplanted by the *zîbâr*, the Turkish-Persian dervish monastery (*tâkya, tâkhâ*), the architectural arrangement of which was also influenced by the school of Cairene architects (bâles with cupolas). Finally we must mention the *sadâb*, a word which in the Mamluk East and West denotes a cell or hermitage and secondarily a monastery; in Egypt it is generally used for a small mosque, a prayer house or a chapel.

---

**Architectural.** — Tins page was extracted from the *Architectural* section of the book. The text discusses the architectural developments in Syria and Egypt, focusing on the use of vaults, mausoleums, and drinking fountains. It highlights the influence of Persian monastic systems such as Sâlim on Islamic architecture, noting the development of monasteries and the role of Sâlim al-Din in introducing these concepts. The text also refers to the use of alms-giving and charitable foundations, describing the transition from these to the public drinking fountains. The monastic architecture is contrasted with the religious and educational buildings of the time, exemplified by the Sâlim monastery and its imitations. The text concludes with a discussion on the specific architectural forms such as the Sâlim monastery and its significance in the context of Islamic architectural styles.
ARCHITECTURE — ARDABIL.

The mosque of Sultan Sa'id (823 = 1420), the mausoleum of Sultan Kait Bâl (799 = 1474), and the monastery of Sultan Fârûq (813 = 1411) usually called the tomb of Bârîkh. Occasionally we find more complicated types, e.g. the monastery-madrassa-mausoleum.

A frequent combination is that of the small tombs of the sultans Bârîkh (788 = 1386) and Imâm (858 = 1454). All these combinations contain the abutîlah and constitute one or more mausoleums with one or more cupolas. They do not bear a name of their own, and the inscriptions of these large buildings as well as the authors refer to them by the names of the different parts according to the part to which they wish to direct attention.

The turbe like the other types of Syro-Egyptian architecture disappears after the Ottoman conquest. The name however continues to exist, though it denotes no more than any sepulchral monument. After the xvi. century Egypt and Syria have produced monumental tombs worthy of their past.

Contrary to the expressed desire of its founder Dâlîn adopted an early date the cult of saints and the belief in miracles worked by the intercession of the saints. This cult was too deeply rooted in the religious systems of the East to disappear before the name of Muhammad. In Syria especially, the influence of Islam continued the dhâlh and dhâlih deities which had withstood Christianity, continued to exist under Islam which had to tolerate it by affecting to assimilate it. This multifarious origin of the Muslim saints finds its explanation in the obstinate persistence of such local traditions. Some of them are pagan deities transformed into Muslim saints by a transference of ideas or religious conceptions or by a mere change of name; others are the great figures of the Koran, such as Muhammad, Jesus and the Jewish prophets, others again are historical heroes, conquerors or great rulers, or finally ancestors, monks or scholars who acquired fame during their lives and were canonised by the people acting under an irresistible impulse, the curiosity of the hour. Each of these saints has his sanctuary (mazâkîn). The belief in miracles worked by their intercession turns the sanctuaries into places of pilgrimage (mazâkî). The mazâkî did not produce an architectural type of its own in the sense that it always rises from the tomb of the saint. Such a mazâkî type is the plan of the mausoleum, viewed from an architectural point of view. It is a mere variety of the turbe, perhaps the oldest variety. It is found in any size, from the small white-washed chapel covered by a cupola (mâzâkîrh = marabout, shrâbî, ma'dh, mo'âqir) to the great classical mau- soleum, the latter one of these buildings which deviates from the traditional plan is the famous dome of the rock, the Kâbah al-Sakkra, at Jerusalem built by the caliph Abd al-Malik in 72 (691) and frequently restored since. A whole cycle of Jewish and Christian legends is associated with the tomb of the numerous cupolas built on a circular base and surrounded by a double octagonal wall. The partly circular, partly octagonal type, which is doubt derived from the ground-plan of the Christian monument which occupied the site before the kubah, is also met with in a group of Syrian churches of the pre-

ARQ (Ar.); breadth, also geographical latitude. — Of the numerous meanings of the word we may mention the broadness of a troupe. A Dhu'D'ar (Ar.); viz. a gnomon to Tabari, p. cccivit), or 'bureau of army-lists' existed as early as the 'Abbasid period. Under the Seljûks the head of this department bore the title of 'Arîf al-Daraj, but the word 'Arîf, pl. 'Arîfîn, was also applied to the subordinate officials (ârîf), — 'Arîf or 'Arîfî is also a title ('Arîfî) and also an nîf (Ar.) further means position (lit. 'exposition of the circumstances').

ARD (Ar.); earth, country.

ARDABB (Ar.); Greek Arâdô, Syriac ar'dô or ar'dôb, name of a measure, in Egypt = 157.7 litres. The arâddb = 6 mardib = 24 cubic feet.

ARDABIL (Ar.); Persian Aردâbîl, Armenian Arvâdûr (later Arvâdîsh), eastemmost town of the Persian province of Ardâbîl. It is situated, under 43° E. long. (Greenw.) and about 38° N. lat., at a distance of a good day's march from the Caspian Sea and 25 miles from the Russian frontier. The town stands on an almost circular plateau (4960 feet above the level of the sea), measured about 1000 yards in diameter, and surrounded on all sides by mountains; to the west of the town is the extinct volcanic Sowlaïn, the Sâbîn of the Arabic geographers, which with a height of 15,665 feet reaches the region of perennial snow. For many miles around the town no trees or shrubs are visible, and the dry white chalk hills, which are not made fruitful by artificia1 irrigation, in the surroundings of the town it has been turned into productive fields and meadows which yield pasture for numerous herds. The climate of the town owing to its high situation is rather in- 

ARDABIL, Persia. situated, under 43° E. long. (Greenw.) and about 38° N. lat., at a distance of a good day's march from the Caspian Sea and 25 miles from the Russian frontier. The town stands on an almost circular plateau (4960 feet above the level of the sea), measured about 1000 yards in diameter, and surrounded on all sides by mountains; to the west of the town is the extinct volcanic Sowlaïn, the Sâbîn of the Arabic geographers, which with a height of 15,665 feet reaches the region of perennial snow. For many miles around the town no trees or shrubs are visible, and the dry white chalk hills, which are not made fruitful by artificia1 irrigation, in the surroundings of the town it has been turned into productive fields and meadows which yield pasture for numerous herds. The climate of the town owing to its high situation is rather inclement (thus already Theophylact in De Gogoe, 8th. B.C., relates the Sowlaïn is regarded as unhealthy; the vine, olives and melons do not grow, and apples and pears are produced in large quantities. The town is situated within the watershed of the Araxes (Arpa) and Kay, the Balâş-Stû (sub-river) which rises on the southern slope of the Sowlaïn chain flows through the town of several branches; it is joined the Kareh-Stû, which in its turn flows into the Araxes after being united with the Ahar river. Near the town are found warm mineral springs which attract many visitors. It is on account of the springs as well as of the healthy air, that Ardabil has always been a favourite place of residence of the Persian court.
No account pointing to a great antiquity of Ardabil is known; the town is not mentioned in the early historical literature of the Armenians. According to an old tradition (found in Firdawsi, Yākūt and others) it was built by the Sassanian king Peroz (Piraus A. D. 457-482) whenever he was away from the capital Persepolis or Firdoskird; cf. Nöldeke, Geist d. Früher und Arter v. Zeit des Sassaniden (Leiden 1879), p. 203, note 3, and Vullers, Lexicon persicum antiquum l. 777. The Umayyads made Ardabil the administrative capital of the province of Ardabareh in the same time transferring the troops stationed at Mahshahr to that town (esp. on the) Ruhilhirt, ed. de Goeje, p. 383). It was not until the late Arab period that its place as capital of Ardabareh was taken by Tabrīz. Yākūt who visited „Ardabil in 617 (1220) describes it as a very populous town; soon after his departure the Mongols appeared at the gates; they sacked and destroyed the town, massacring nearly the entire Muslim population. Some time afterwards the town was rebuilt more beautifully than before and passed through its most flourishing period under the rule of the Safawids. In the first half of the viii. (xiv.) century Ardabil was the residence of a pious Shaikh, the Saft al-Din, who exerted extraordinary influence and died towards the middle of the century (725 = 1324) in the odour of sanctity. Under his successors, the Safawids (Safta), there arose in Ardabil a kind of theocratic state (on the sources regarding its origin see Trede, in the Zeit. d. Deutsch. Morgenl. Gesellschaft, xxxvi, 91) the military power of which chiefly depended on the descendents of common people, namely of the Shaikh Saft al-Din, the son of Saft al-Din, the so-called Kail-Bakī (Redbeards); cf. A. Müller, Die Islam im Morgen- und Abendland ii. 336 et seq. The fifth successor of Saft al-Din, Isma'il, became the founder of the modern Persian state; in 908 (1502) he laid down the title of Shaikh of the Shiites of Ardabil which had been borne by his predecessors, and transferred his residence to Tabrīz as first Shaikh of Persia. Of later historical events we may mention that it was in Ardabil that the Turkish condottiere Nadir was crowned king of Persia in 1736 after the death of the last Safawid. In the beginning of the six. century (1503)Persia was as the Turco-Mongols named Ardabil the seat of his court, and fortified the town according to the European system under the direction of the French general Gardanne, in order to make it the chief frontier fortress against Russia. During the war between Russia and Persia in 1826-1828 Ardabil was occupied by the Russians, but was restored to the Persians in 1828 after the conclusion of peace.

The most remarkable monument of the town is the mausoleum of the above-mentioned Shaikh Saft al-Din in the chief mosque, which became an object of general veneration soon after his death. In the vii. and viii. century it developed into one of the most frequent places of pilgrimage, and is still visited as such by many Persians. The sanctuary has suffered considerably in the sack of the town by the Russians in 1827 and in repeated earthquakes; but it is still very remarkable. According to v. Thielmann’s account remains of the old decoration with precious slate are still extant; the floor of the interior is covered with ancient carpets. There is also a unique collection of old Chinese and Persian porcelain dedicated by the Persian kings. The mausoleum also contains the tombs of the Safawī Shaikhs and of the first Shah Isma'il (died 936-1544). The famous library of Shaikh Saft al-Din, once in all Persia, no longer exists. It was sent to St. Petersburgh by General Paskiewitsch in 1827 and became a part of the imperial library of that city. The fort erected by Gardanne has been abandoned since it was stormed by the Russians, and is rapidly falling into ruins.

The commercial importance of Ardabil is considerable owing to its situation near the sea and the Russian frontier; it plays an important part in the Caspian-Persian trade as frontiernational on the trade-route from Tabriz to Astara and Lenkoran, particularly in the commercial traffic between Tabriz, Derbend and Baku on the one hand and Tabriz, Bakuhan and Tjarak on the other pass through it.

The population of the town was very considerable in the Middle Ages and especially under the Safawids. The European travellers Chardin (1637) and Chardin (1671 et seq) describe Ardabil as the most flourishing Persian town of the time. Towards the beginning of the x. century it had already many of the marks of a city and the state was chief in consequence of the wars and the repeated earthquakes. Morier in 1815 counted only 4000 inhabitants. Afterwards the town recovered gradually, and recent travellers estimate the population at from 16,000 to 20,000.


ARDABIL (modern pronunciation also: Ar-\text{d-a-b-\text{a}-b-\text{i}}; roots in "Persia situated under 32° latitude and 53°50' longitude", between "Ardjūd" and "Malbid" on the road leading along the border of the desert from Kājūn to Yezd. The town is mentioned already by Ptolemy under the name of "Ardustaine. It is situated at a height of 3280 feet above the level of the sea and is fortified, with walls and towers; there are several caravansaries and mosques and good bazaars. Duprez, who travelled in 1888 estimated that the town contained 1000 houses; the number of inhabitants was calculated by Hintum-Schindler.
ARDAKAN — ARDJSH-DAGH

(1879) at from 8000 to 9000, by Stuck at 10,000. They include a number of ‘Cantors’ [Parnes, fire-worshippers]. The town is remarkable for the flourishing manufacture of dyed cloths and of handsome silk dresses and other articles on the Cotton and other materials. In Dąpór’s time most of the materials for the tents used by the Persians were woven at Ardakan. The town is the centre of a district of the same name which contains 17 villages and townships.


ARDASHIR, old Persian: Artakshashr, Greek Apkáxgh, well-known name of Persian kings. Muslim tradition has certain information only of the later Sassanid kings of that name, viz. Ardshir I (226—241), Ardshir II (379—383), and Ardshir III (628—629). [See article 632 in E. MAHLS.]

ARDASHIR KHURRA, name of a district in Fars. [See SITTE.RDE.]

ARDIBEHEST, name of the second month of the Persian calendar the years which are counted from the reign of Yezdijid, the last Sassanid king (i.e., A.D. 632). This era is also used for fixing the months of the Sassanid calendar. This name has a peculiar beauty and simplicity (each year has 365 days; 12 months of 30 days each +5 intercalary days).—Ardbibest is also the name of the 3rd day of any Persian month; a distinction must therefore be observed between Ardbibest-šan (name of the 3rd month) and Ardbibest-éan, which denotes the 3rd day of the month. (K. MAHLE.)

ARDILAN, province in Western Persia situated between Ahabchadjan in the North, Luristan in the South and the Cibeh into the Caspian Sea; the central part of the province contains the headwaters of the Dizil (the chief of which are the Shirwan-Bad and the Gah-Bad), the South the Arzab, the East the Kirth. The inhabitants are almost exclusively Kurds; hence the district is called Persian Kurdistan or land of the eastern Kurds; the name Ardilan which does not occur in medieval authors, dates from modern times. The capital of the province is Siūn (called also Sina or Sannus) which was, however, founded as the xvth century; it is the residence of the chief of the Kirthi Kurds with the title of wali and governs the province almost as an independent ruler. A distinction is occasionally made between Ardilin in the narrower sense, consisting of the North Western part of the country with the capital Siūn, and the district of Kiraštahgian (with a capital of the same name) in the South West, and the district of Cambilluha (Kandilawa) in the South East. Cp. further the article (Persian) KURDISTAN.


ARDJSH, old Armenian Artch, called in Armenia now in ruins, situated on the N. E. shore of the lake of Van under 39° N. Lat. and 44° 30' E. Long. as we may see from the map. The confluence of the lake of Van to the North East takes its name from this town. In the Middle Ages the entire lake of Van was called by the Arabs lake of Ardjsh, as appears e. g. from the Persian geographer Al-Masawir (wrote about 740 = 1340). From the x century onwards Ardjsh is usually shown as the residence of the archbishop of the ecclesiastic and political authority of Ahkal (q. v., and the art. ARMENIA); the town was destroyed by the Georgians in 1309, see the account of Him al-Asfîr (see DE PÉRUS in the Journ. Asiat., 5th series, ii. ci. p. 317 et seq.), There is evidence for the existence of the town in antiquity: it is called in Greek Aragvos, Aραγώς, and in the manuscript inscriptions Aragabos; (TH. THEODORSSCH, Zittcher, 3. archiv. Philol. iii. (1903), 135) Owing to the fact that the lake of Van gradually advances more and more to the North, the ruins of Ardjsh have been surrounded by water since the middle of last century; it is only occasionally that the level of the lake is low enough that they can be seen on the dry ground. It is 30 miles N.W. of Ardjsh, at a distance of about 1½ hours from the lake, there is a small town called New Ardjsh or Arzhan, which contains a small Turkish garrison. It is much frequented as a postal stage on the route from Van to Erzrum.


ARDJSH-DAGH (Arjshk, Erjsh-Dagh), the Argus of the ancient, the most important of a number of volcanic peaks in Capadocia to
The South of the Holy; rising to a height of 11,486 feet it represents the highest elevation of Asia Minor. The Ardjush-Dagh is situated at a distance of about 2½ miles from Kayseri, almost in the centre of a trachytic district which, extending from W.-S.W. to E.-N.E., forms an irregularly drawn-out oval with an area of about 780 square miles. It is characterised by a number of ravines which intersect it in all directions. The chief mountain has the beautiful shape of a pyramid; the summit is steep, three sharp peaks covered with perpetual snow; hence the name d white mountain' (Greek: *Aρμή ηπη, from *Aρμή = white, shining). Many smaller cones and 'bell-like' forms surround the chief mountain. To the N.E. protrudes the Alt-Dagh, rising with three peaks to a height of about 6,500 feet; the town of Talas is situated at the north-western base of this elevation. The Ardjush-Dagh was active as a volcano down to historical times, though only to a limited extent. It has been extinct since antiquity, but traces of the cone (plan) are still visible, and in the vicinity are masses of debris on the slopes of the mountain. The only oriental geographer of the Middle Ages who mentions the mountain — under the name of Ardjush — is the Persian Al-Mustawfī (wrote about 740 = 1340). In modern times the first ascent of the Ardjush-Dagh was made by W. Hamilton in 1857; he was followed in 1849 by H. F. Tisserat, probably the greatest authority on the whole mountain and the author of a detailed description.


AREG, plural of the Arabic word *ā'ir (literally 'vein'). As a geographical term this word, or more frequently the singular *ā'ir, is used as a name of the vast stretches covered with dunes, which form about one ninth of the area of the Sahara (q.v.). In the Berber dialects they are called *ā'ir or *ā'ir. The most important of these *ā'irs sami are the Libyan desert between the Egyptian oases and Tifengt, — the oases of the Tunisian country between the Hamada of Tinghast, the Hamada al-Hamīl, the Tossili and the Hamada of Murzuk, — the Maghreb stretching to the North and East of the western Asdrū etc. In a narrow sense the word *ā'ir is applied to the sand zone stretching diagonally through the Algerian Sahara form the Hamada al-Hamīl in the N.-E. to the Wād Sūwarn in the W. This enormous mass of dunes is divided into two groups: the eastern *ā'ir which is much better known owing to the large number of explorers who have visited it (Davrayere, Méry, Languen, Platters, d'Attamus and particularly Poucquet), and the western *ā'ir traversed by Golomín, Godron and Flamand. The former extends from the outskirts of southern Algeria and Tunis to the neighbourhood of the Hamada of Tinghast, from which it is separated by rocky heights called al-Udba (the check); the latter is situated to the N. and E. and is in many places distinctly marked by the depression of the Wād Meigdemen; to the W. the Wād Sūwarn forms the border. A chain of rocks interrupted in its course towards al-Golfa, by rows of dunes, stretches between the two *ā'irs from the Meda to the plateau of the Tademait in the west.

The configuration of the *ā'ir corresponds to that of all the districts consisting of dunes. It is a mass of sand-hills with very narrow ridges called *ṣūf (pl. of *ṣūf, 'swoon'), the average height of which is about 355 feet, though occasionally they reach 650 and even 775 feet. The hills stretch in parallel rows separated by depressions from 5 to 10 yards wide and 3 or 4 feet deep. The depression is called the West and *gant (hard soil) in the East. These great form natural roads the use of which is indispensable in traversing the *ā'ir.

The *ā'ir is not as watering in natural resources as would appear at first sight. Water is not lacking; it is found under the ground, usually at little depth, In some parts of the eastern *ā'ir it is met with at a depth of 50 to more than 84 feet under the ground. In other parts it collects in basins or pools *(bahar) dug in the bottom of depressions in the sand. Such is e.g. the basin of 'Ain Talas right in the heart of the eastern *ā'ir which has a depth of 16 feet and a circumference of 1625 feet. These subterranean sheets of water are connected with wells buried under the sand. Thus the streams descending from the plateaux of Trépoli, from the Hamada of Tinghast and from the Tademait lose themselves in the eastern *ā'ir, while the *ā'irs rising on the massif of Figueir, on the hills of the Asdrū and the ruins of the Asdrū disappear in the western *ā'ir. The presence of water ensures the growth of some plants which stretch out their roots to collect the water filtering through the sand (elte, atten, as es etc.). The dunes are therefore visited by the inhabitants of the Sahara, as the scanty vegetation is sufficient to provide pasture for their herds. The *ā'ir has moreover advantages for permanent settlements and offers no more than a temporary place of passage.

Long before Europeans reached the Sahara, the following account of the *ā'ir was given by Ibn Khaldun. To the South-East and the South, as he writes, the Maghrib is bordered by a barrier of moving sand which forms a line of separation between the country of the Bedawins and that of the Blacks. By the Arabs this barrier is called 'ā'ir. It begins from the shore of the Atlantic Ocean and extends eastwards in a straight line as far as the Nile. Its breadth at the narrowest part is 3 days journey. It is intersected by a sandy plateau called by the Arab al-Hamada which begins this side of the Zāb and reaches the Wād Rīgh. In some years the Sahāhīs, weavers of the *ṣūf, extend their wanderings as far as the southern border of the *ā'ir; the northern border is visited by nomad Arabs who possess pasture-lands formerly belonging to the Berbers.
ARGHANA. Spanish name of Alghéra (see above).
about 4000 inhabitants. The copper produced by Arghana Maδa′ is a great part of the East with the metal. In cuneiform inscriptions Arghana appears as Argania, ino"Armenian literature as Argia; in Rashid al-Din's History of the Mongols (ed. Quatremere) p. 335. It is called Arghani.


ARGHUN, fourth prince of Bokhara, 1285-90 (1228-1294), was between 1250 and 1255 (his elder brother Chaghan in 1254). His father Abu Sa′id entrust to him the administration of the province of Khurasan. Summoned to his fathers court in the spring of 1283 he received the news of the latters death before completing his journey, and had to render homage to his uncle Timur Beg in Ashgabad in 1283. In the following spring (1283) he returned to Khurasan; in 1283 he revolted against Abukh, but was defeated by the latter's general Allahk, to whom he was forced to surrender in the fortress of Kalh. He was brought to an unknown camp, but liberated there by the Emir Bokhali; the troops of Abukh and Allahk fell upon the allied forces and Allahk himself was surrendered to his nephew, whose command he was appointed on 24th Djamah. 1683 (18th August 1284). On the following day Arghun celebrated his accession to the throne; his confirmation by the Great Khan Jochid arrived in the spring of 1286. Bokhali to whom Arghun owed his throne remained minister until 1289, in which year both he and his young Emir al-Din Sanmisit were deprived of their offices and executed. During the following years the administration was in the hands of the minister Sef al-Din-Dawlat, who was hated by the Muslims as a Jew and unpopular with the Mongol great-nobility. But his father, a man of business, a few days before his death, he was deprived of his office by his life by his enemies. Arghun like his predecessors was distinguished for his religious inclination. He was favourably inclined towards the Christians, but Buddhist monks are said to have possessed the greatest influence with him. The negotiations with European powers (the kings of France and England and the Popes) for the purpose of undertaking a combined action against Egypt, which had been started during the reign of Abukh, were continued by Arghun; the French public archives contain a letter from Arghun addressed to Philippe le Bel (discovered and edited by Abd Kemaat, translated by J. Schmid). But no action was taken during the reign of Arghun. The attempt was made in 1280 to enter Iran through the gate of Derbend, was however frustrated without difficulty. Arghun is said to have started the building of towns; the first plans of the new towns later founded by his son Ghuriz and Uldizhun (now known as Oulian near Tabriz and Sultaniya) are said to be due to him. He is stated to have died on 7th Rabii 2 690 (10th March 1291); he was buried in the mountains of Ildiz (South of Sultaniya), where a mausoleum was erected later (under Ghuriz). — Cp. D'Ollas, Histoire des Mongols i. 32 et seq.; Hammer-Purgstall, Geschichte des Islam, 1834, 206; Howorth, History of the Mongols iii. 312 et seq.

(W. BARTHOLOM.)

ARGHUN (7) Dynasty of Sind. The early history of the Arghun has been given under the history of Aghanistan. The attempt of Ilhan-n-n Beg and his son Shih Beg (sometimes called Shih Beg) to enter into the capital at Kanbalhur, though apparently successful at first, broke down before Stilins persistent attacks and after his final capture of Kanbalhur, Shih Beg retired quietly to the highlands of Shijf and Mustang. It seems probable that Bokhali had engaged not to molest him there, and he had not managed his forces in Aghanistan as he had done in Bokhara. Shih Beg had already as far back as 854 (1470) occupied these highlands, and in 950 (1455) invaded the plains of Khidh by way of the Hol Amu and taken Sev (Shih) from Djaj Nana, but it was lost afterwards. After his death Shih Beg had already conducted the first expedition under his father, was driven out of Kanbalhur by Bokhali in 913 (1506) by Shih Beg and Mustang was introduced by Bokhali Beg Gokalldin to the chiefs of the local Bokhali tribes, and formed an alliance with them for the invasion of Sind; but when Kanbalhur was recovered he gave up the project for the time, but gradually spread his influence. His sons consisting of Arghun's of his own tribe and Bokhali's of white race, was not very large, and he supplemented it when he could from local resources. Between 971 and 950 (1511-1512) he attacked the Hindu tribes who had established themselves in Siwistan, five parts of the Kachchi plain and the hills north of it, not yet occupied by Bokhali, and took from them the water. Various tribes joined in the confederacy against him, among them Bokhali tribes who were now pressing down into the plains and spreading over Northern Sind and Multan.

In 1519 Shih Beg's eldest son Husain (sometimes called Hasan) had to Bokhali's Court, where he was well treated and joined in Bokhali's expeditions into India. In 927 (1530) Shih Beg advanced into the plains and soon succeeded in overthrowing the forces of Djam-Firoz who had succeeded Djaj Nana. We now find a force of Bokhali under the Kajik, and it seems probable that rival tribes fought on the two sides. Husain was now with his father, and probably on rapidly to Thatta in Southern Sind, now Ghuriz, and in Shih, Sest, Fahpir, Gunjilah (i.e. Gunjav) and Bokhali (now known as Bokhali). Some years before a pretender to the Sind kingdom had obtained the support of Musafr tar Shih II of Gokalldin and Djam-Firoz asked for the assistance of Shih Beg. The invader had seized upon Thatta, the capital of Southern Sind, but he had been driven out with the help of an Arghun force, and it is probable
that he had become to some extent dependent on them and was now anxious to cut himself off from them. He entered into discussions with the rulers of the Trachis, Sid, and Bambir, and finally decided to break away from them and declare his independence. A treaty was made by which the state was to be called the "State of Bhakkar," and the city of Bhakkar was to be the capital. The Trachis, however, refused to recognize the treaty, and a war ensued. The war was fought at Kandahar (1272) and ended with the victory of the Trachis. The city of Bhakkar was captured and burned, and the forces of the Trachis were defeated. The state was then ruled by a series of rulers, who were generally called the "Khan of Bhakkar." The state was a small, independent republic, and was ruled by a series of strong and warlike rulers. The state was at the peak of its power in the 14th century, and its influence extended over a large part of central Asia. The state was destroyed in 1398, and the city of Bhakkar was captured by the Mongols.
belonged to the Djadišm. Ibn Hawqal speaks of two principal mosques in the town and refers to its wealth of fruit. It was at Al-Arīf that King Baldwin I died in 1118. Yaghī states that the town contained a great market and many inns, and that merchants there, Al-Arīf was occupied by Napoleon in 1799; in the following year a treaty was concluded in the town, by which the French were authorized to evacuate it.

**Bibliography:** Butler, The Arab conquest of Egypt pp. 166-167; Ibn Hawqal in the Bibliothèque arabe, dei de Goeje ii. 95; Mughaddam ib. III. 54, 193; Vaillant, ib. VII. 330; Yassi, ib. 680-681; Wilhelmus Tyrannus, p. 509; Melis, Arabic Ptolemaic, 3, Edom i. 225 et seq.

**ARISTUS (Arystatas, Arxiti),** b. Before the rise of Islam the figure of Aristotle was familiar to the legist as well as to the learned tradition of the East. Legend knew him as the wise teacher of the paternal friend or pupil-counselor of I mam al-Karrānīn Alexander the Great. These learned traditions contain both biological and deistic elements: in addition to this there exists, both in Pahlavi and Syriac, translations, commentaries and explanations of Porphyry's *Introductio* and of some Aristotelian writings, principally treatises on logic (* Categoriae, Hermeneutic, Analytik*). It may be laid down as a general rule that the Arabic translations of those and other works of Aristotle are derived indirectly through the medium of Persian and especially Syriac versions.

2. Like the West in the early Middle Ages, the East knew Aristotle at first chiefly as logician (*philo al-nafsi*). In the other sciences he was supposed to be in complete agreement with Pythagoras, Socrates, Plato etc.; originality was claimed for him only in logic. In the early period however the *Organon* was known only as far as the categorical figures of the Prior Analytics. The Syriac version of Paulus Pera, edited by Land, shows to what extent the logical tradition of the period was tinged by Neo-Platonic influences.

The early development of Arabic linguistic speculation was decisively influenced by the mathematical and logical categories of the *Hermeneutic*, though not with an admixture of elements derived from Stoicism. It is the source particularly of the doctrine of the three parts of speech (*tu, fi, bi*) (also *fuud* or *halima*) and *hif*. But outside language and grammar and apart from many suggestions in the field of Physics which influenced medical circles, the beginnings of philosophical speculation in Islam, so far as they rested on Greek thought at all, were dependent not on Aristotle, but on sources (genuine and spurious) which go back to Plato, Pythagoras, Hermes and the Stoics. When Aristotle gradually came to be known he met with sharp rejection. In theological circles he was unanthropomized especially for his doctrine of the eternity of the world; and whereas the philosophers (al-Kiškā, al-Fārābī) followed the Neo-Platonists in emphasizing the agreement between Plato and Aristotle, the theologians drew attention to the points of difference between the two (thus also Job, Philoponus as against Proclus made similes). Followers of the various theological schools therefore attacked Aristotle e.g. the Shīfite Ṣāliḥ b. al-Hakam (a contemporary of al-Naqṣabī, died 845), the Muʿtazila Aḥmad b. Ḥāshim of Ḥarrā (died 933) and al-Shāhīrī (875-935).
3. The accounts of the life of the philosophers are usually inaccurate. The Arabic historians (already al-Ya’qubī) confuse e.g. Aristotle's father with the Neo-Platonic gnostic Nikomachos of Gerasa. Hyginus ibn al-Jahāl (died 873) and al-Dinawari (died 855) give practically nothing but details of a legendary nature. The biographical tradition on the other hand is best illustrated by al-Baladhuri, al-Mubashshirīn, Ibn al-Qifṣī and Ibn Abī Usābah, whose statements go back to three principal sources. Firstly they use a biogaphy with testament and catalogue of writings by Ptolemaios Chennos (the Arabic al-Bahārī is to be derived from the corruption of that name into ṣuṣa) to which they had access as it seems, in a translation or revised version embodied by Isḥāq ibn Hūsin in his Tarīqīh al-ṣughūhī. Secondly they adduce details not derived from Ptolemaios which, though handed down through different channels, go back ultimately to the ṣuṣa of an anonymous Greek writer. The accounts based on this ṣuṣa, which are widely diffused in Arabic literature, differ from Ptolemaios. In this collection of works they give only the name of the father of the philosopher or scientist without mentioning that of his mother; his descent is not traced back to Asklepios; he is said to have entered the school of Plato at the age of 17 etc. The tradition of the second source is characterised most significantly by the fact that according to him the Arab Aristotelus was the Macedonian tutor of Alexander, but the prince is made to go to Athens to see the philosopher: this is undoubtedly an oriental perversion of the original. A third source, from which al-Mubashshirīn derived an account of the philosopher's youth after his 8th year, is to be sought in a Neo-Platonic biography, the original of which cannot be identified.

4. The Arabic catalogue of Aristotle's writings which is given according to Ptolemaios Chennos by Ibn al-Qifṣī and Ibn Abī Usābah, contains about 100 titles. Catalogues differing from this have reference either to the philosophical system of the Arabs, or perhaps (like that of al-Nāṣirī) to the works found in some particular library. The following is an exposition of the Arabic tradition.

According to legend (Fīlīgīst, ed. Flügel, p. 243) Aristotle appeared to al-Ma‘mūn in a dream and assured him of the fundamental agreement of reason with the religious law and common sense. Al-Ma‘mūn hardly required an assurance of this nature in order to feel justified in furthering zealously the activity of the translators who had begun their work under al-Ma‘zūr. Nor was this activity confined to Aristotle alone. At first the Christian Syrian physicians, who almost alone acted as translators during the 8th-10th century, were by no means careful in selecting their material; thus Averroës (died 940-911) onwards their activity was on the whole restricted to Aristotelian and pseudo-Aristotelian writings together with their abridgments, paraphrases and commentaries.

The writings of Aristotle — whose number is usually given as 26 — were divided into two groups: those treating of Logic, Physics, Metaphysics and Ethics. Papiry’s Introduction as put in front of the logical treatises, probably because it was generally thought to be Aristotelian. The logical Organum consisted of the Categories (al-Muṣlaḥī), the Hermeneutic (al-Muṣlaḥī, or al-Taṣbiḥ), the Analytics (al-Muṣlaḥī), the Posterior Analytics (al-Durūṣ), the Topics (al-Durūṣ) and the SophisticSegments (al-Muṣlaḥī) to which were added the Rhetoric (al-Muṣlaḥī) and the Poetics (al-Muṣlaḥī), in order to complete the number eight required by neo-Platonic and neo-Platonist example. All these treatises were translated and studied in various ways. Of these treatises, the following were translated etc.: the Physics (al-Muṣlaḥī or Sa‘īd ibn al-Qūšayr), the De Caelo (al-Muṣlaḥī or Sa‘īd ibn al-Qūšayr), the De Generatione (al-Haṣan ibn al-Fāṣādī), the Meteorology (al-Sijār al-Imāmī), the De Anima (al-Nafaḥ), the De Sensum (al-Haṣan ibn Sa‘īd al-Fāṣādī) and the Historia Animalium (al-Hermeus). In order to complete the canonical eight many interpolated a Neoplatonic system (not to be traced) and a History (that of Nicolaus), in which case either the Historia Animalium was omitted or the two psychological treatises counted as one. There followed the Metaphysics (al-Ma‘ṣūr ibn al-Ninwī), the Nicomachean Ethics (al-Aṣmā‘ī) and in order to complete the number twenty, a treatise on Politics (see below), a Mechanics (al-Kālid ibn al-Sā‘īd) or similar works.

Thus nearly all the didactic treatises (several others) of Aristotle were accessible to the Arabs. The most surprising fact is the absence of the Politics, the place of which was taken by Plato’s Republic, in a Latin translation unless pseudopigraphic treatises were preferred.

A compendium of Aristotle’s philosophy by Nicolaus Damascenus which had already been used by the Syrians was also current among the Arabs.

5. We are able to distinguish between genuine and pseudo-Aristotelian elements in the Arabic tradition. The Arabs themselves, especially in the early period, were quite unable to draw this distinction. Their study followed closely the neo-Platonic commentaries, and even the purest Aristotelian of the later period, Ibn Rushd, frequently preferred the explanations given by the neo-Platonic Porphyry and Thomistus to those of Alexander of Aphrodisias. Under these circumstances it is not surprising that many strange and heterogeneous things came to be connected with the name of Aristotle. Probably the most far-reaching in its influence was the so-called Theology, an abridged paraphrase of the Enneads (iv-xi) of Plotinus which was accepted as genuine by al-Kindī and al-Fārābī. We may further mention a compendium of the σημειωμένες μεταφράσεις of Plotinus (libri de cœelis); the ‘Book of the Apple’, a dialogue on the immortality of the soul which is an Hermetic imitation of Plato’s Phaedrus; the secretum secretorum (Sire ab-al-ḍawār), a work of miscellaneous contents dealing e.g. with pharmacy and dietetics, and further various epistles mostly addressed to Alexander and Alexander; and many important treatises. For further information — especially on magical and astrological works — cp. the writings of Steinheimscher.

6. The so-called Aristotelians of Islam in the time of al-Kindī onwards based their philosophy on a more or less purified tradition. The Muslim community, however, rejected this philosophy asблотна, манипулировал в его его, with three important elements of their faith, the doctrine of the creation of the world, of a special providence
and of the resurrection of the body. The most detailed and effective description is that undertaken by al-Ghazali in his Tahfizh.

After the xii. century Aristotle’s influence on the Muslim world has been confined almost entirely to the field of logic.

**Bibliography:** Cp. the general works quoted by Carre de Vaux in the article Alhacen; but especially:


3. In addition to Baumstark (see under 1) cp. J. Lippert, Stud. u. ent. d. Gedichte d. syrisch-arab. Überlieferung, i. (Brüssel, 1904).

4. Keunen, Über die Anzeige aus schrift. Gesch. von J. T. Elzheimer, Philol. Zeitschrift, xii. p. 375 et seq.); Aug. Mülller, Die griech. Philosophie in der arabischen Überlieferung (Halle, 1873); id., Das arab. Verzeichnis d. arabischen Schriften (Persisch, f. Exzerpt. iv. 96 et seq.); Skriahmedsch, Die arabischen Überlieferungen aus dem griech. Schriftwerk d. Aristoteles (Arab. Philologie, xii. Leipzig, 1893), p. 69 et seq., d. Arab. Philosophen (Bruxelles, d. Acad. Imp. Sc. Pétersbourg, 7. Sér., part. viii. 4, p. 106 et seq.); Schau, Zu den Aristotelischen-Studien im Orient (Comptes rendus d. Comité arab. phil. 1899, p. 50 et seq.); J. Th. Zenker, Aristoteles’ philosophische Lehre aus arabischen Handschriften (Berlin, 1846); Margoliouth, Aristoteles’ orientale COMMENTARIA in libros Aristotelis (London, 1887; the Arabic transl. of the Pseudo-Longinus, ed. by Pius, 1872), H. Diels, Uber die arabischen Übersetzungen d. aristotelischen Werke (Berlin, 1888, p. 49 et seq.); Stenstich, Der griech. Philosophen des 1. Jahrh. d. u.-v. (Frankfort, 1904, p. 107 et seq.); Trattato di Rionero sulle fonti autentiche d’Aristoteles (Milano, 1910), p. 1105 et seq.); cp. Thes. d. sp. Comm., vi. 50 et seq.; cp. Alth. d. Phil., i. 1905 et seq.; cp. Actes d. Congr. tALARMA, a companion of Muhammad. His name was al-Arkam (al-Ahd al-Dahr) b. Ali b-Arkam (b. Alas Manafi) b. Abud Allafi. He belonged to the Makkan, one of the wealthiest and most respected families of Mekka. His mother Umma came from the tribe of Kifana. He accepted Islam as a young man and was one of the most ardent believers. Although the Meccan merchants bitterly opposed the Prophet al-Arkam because of his devoted adherence and during the time of persecution put his house at the disposal of Muhammad to serve as a place of assembly for the community. It was there that the prophet found a safe and convenient place in which to preach and to carry on his propaganda; the community grew during this period and gained among others the adherence of Hamza and Imam. Soon after 'Omar's conversion Muhammad left the house of al-Arkam. The date and duration of his stay there are not definitely given, but may be placed in the years 612 - 617. Ibn Hisham does not give any account of the house of al-Arkam, but may very well have known the story. The story is also known and even used it for its etiological purposes, yet does not relate it anywhere in his biography of the prophet. Al-Arkam took part in the emigration to Medina, where he inhabited a house in the quarter of the Bani Zuhair which was also known as the 'house of al-Arkam' and was said to be the nature of the city most in favor among the Prophet. Muhammad also established brotherhood between al-Arkam and Abud Talha (Zaid). Like many companions of the flight he seems to have preserved a reverent affection for his Meckan
family; and when the Faithful in the battle of Badr gained possession of the sword al-Marrubî, an heirloom of the Mahdiyye Banu 'Abd Allah, he recognised it and asked the prophet for it. At Medina he took part in all the important battles of the believers, but does not appear to have played any further part in the history of Muhammad. Sa'd ibn Ms'ud was a particularly intimate friend of his; at any rate, he stated that Sa'd should perform the prayer for the dead at his hier. He died in 54 or 55 = 674-675 over 80 years old. From a slave-girl he had a son 'Othman, the ancestor of a widely diffused family a branch of which lived in Syria.

For Muslim chronology the period during which Muhammad lived in the house of al-Arkân became important in cases where it was desired to determine the order of the earlier conversions and the high place of honour in Islam which depended on it. Among the later believers not only the person of al-Arkân, but also his house situation was of great importance. Sa'd was an object of extreme veneration. It is frequently mentioned as 'house of al-Arkân' or 'house of Islam', and down to the time of the caliph Mansur it remained in the possession of the descendants of al-Arkân who had turned it into a kind of family foundation. Mansur forced the Arkânids to sell it to him for his family, it was inhabited for a time by al-Khaibrân, the mother of Hârûn al-Raschîd, whence it is also called 'house of al-Khaibrân'. The building which is regarded as the house of al-Arkân has been restored or rebuilt on several occasions, a fact which is alluded to in inscriptions found there. It is still visited by Moské pilgrims.

Bibliography: Spranger, Das Leben und die Lehre des Muhammad; Caemel, Arnold dell'Isana, index s.v.; All Bey Rahat in Bull. de l'Inst. Egypt., series 5, tome ii., p. 68-11. (RECKENDORF)

ARLEMIA. [See ARKÂN.]

ARLEMIA. country in Western Asia.

A. GEOGRAPHICAL SKETCH.

The name Armenia in its wider sense denotes, now as already in antiquity, roughly speaking the central and highest part of the mountain zone of Western Asia, that is to say the east mountainous country, bounded by Anatolia in the West, the plateau of Adrarbaêyân and the southern shore of the Caspian Sea in the South-East, and East, the coast of the Pontus (modern Dianik and Liassitan) and the Caucasus — from which it is separated by a line formed by the Kus and the Kioni — in the North and North-East, and in the South by the plain of North Western Mesopotamia (country on the upper Tigris, Oshroie) with its continuation in Assyria. It includes therefore the vast stretch of country situated between 37°-46° E. Long. (Greenwich) and 37°-43° 3/4 N. Lat. Only on one occasion in antiquity was the whole region in question a united kingdom, under a single ruler, a century B.C., in the time of Tigranes the Great, yet the name Armenia has since then become accepted as a geographical term. Viewed from a purely geographical standpoint the wild and rugged mountain tracts bounded by the lake of Van in the North and the Aryan plain in the South (the Gorizine of the ancients, modern Bohûs and Hâk-yüres) must also be regarded as belonging to Armenia. But in all other respects this territory, from of old the domain of nomadic tribes, has always been the borderland between the Semitic world to the West and the Aryan Armenians to the North, being successively contended as a loose border province with the states formed by both, and frequently leading a separate existence as an independent territory.

From the geographical point of view the whole region just described as Armenia, the area of which may be roughly estimated at 115,000 square miles, forms a natural unit, the physical features of which are plainly distinct from those of the neighbouring countries. The geological foundation of the country are mountains with an arctic (old crystalline) kernel and considerable palaearctic and tertiary accretions and deposits. For recent volcanic activity, and for the occupation by man, the region, which has been more or less wooded, has suffered in the last 2,000 years. The plateau yielding abundant pasture lies between the mountain ranges, their height varies from 6000-6500 feet above the level of the sea (plateau of Bâyasid and Erzerûm 6110 feet; Kars 5850 feet; depression of the Murûd-Sû near Mithr 4350 feet; Arzûngân 4225 feet; Erzûwa 3815 feet), the average height in 5000 feet. As throughout Western Asia the formation of the higher chains which reach the genuine Alpine region is due to the irruption of trachyte and porphyry, Tectonic activity is similarly responsible for the remarkable conic-shaped mountains most of which are ancient craters. A whole system of such extinct volcanoes extends from the great Ararat mound in the East to the western plateau, the lake of Gûl-Kûsî towards the coast of the Black Sea. Among them are the highest elevations of the country: the twin group of the great and little Ararat (q.v.), and the Aligûr (3353 feet), an almost isolated mountain to the North of the latter; further we may mention the Sûda (Seritân-Dagh) to the North-East of the lake of Van with a height of almost 12,500 feet, the name of this mountain, however, has been known already to Belthofr (ed. de Goëc) p. 198, on which ep. Zeitich. f. armen. Philol. ii. 617; 164; Mustafài (see Le Strange, The Lands of the Eastern Caliphate, p. 183) calls it Kûb Sûdan. Of somewhat lesser height are the Bûlgûr-Dagh (q.v.) to the South of Erzerûm, and the Khûrûn-Dagh (11,540) and Alâ-Dagh (11,440) situated between Bûyasid and the Spîn-Dagh.

Armenia is the home of great rivers which descend in all directions, foremost among which are the Euphrates and Tigris; the east of those is formed by the union of two branches, the Kari-Sû and the Murûd-Sû in the East (or rather South) both of which rise in the Interior of the highlands near Erzerûm and Bûyasid; the Tigris descends from the southern chain of border mountains, the so-called Armenian Taurus. The system of the
Euphrates and Tigris drain the country in the direction of the Persian Gulf towards the Caspian. The same function is exercised by the Araxes (Arabic, al-Rass, q.v.), rising on the Bingeel-Dagh (which unite itself in the Kur (Kyrse) not far from the Caspian). Armenia is clearly separated from the Caspian by the longitudinal valley of the Kur, which receives the waters of Euphrates and Tigris with its communication running parallel to it. Further North, the small Rioni which joins the Black Sea.

In a wide mountain system like that of Tauris and Armenia which is characterised by the prevalence of plateaus alternating with valleys, we would expect to find a large number of mountain lakes. This however is not the case, obviously owing to the fact that great rivers break through the mountains at many points, thereby creating an easy way of escape for the water-courses. The most important lakes are: the lake of Urmu (5170 feet) (q.v.), reached by Arabic authors also lake of Khili and Artilj (q.v.) (in Greek, 715 feet). As it is called, the lake of Aradona (3200 feet) of which no consideration is to be gained, and finally, on the right bank of the Kur, the lake of Mardawj (3200 feet), which is given the name of Goleh-tang-e (or the Lucene lake). The origin of these two large Alpinian lakes, neither of which possesses any outlet, is partly due to plutonic forces; apart from these two there are only a few unimportant basins.owing to the high situation of the country the altitudes of Armenia is speaking generally, very severe and offers a marked contrast to the hot regions on the lower Euphrates and the temperate districts on the Pontic shore. In the highlands the winter lasts as a rule eight months; the short and comparatively very hot summer lasts hardly more than two months and is so dry that no lake is to be found without irrigation. It is owing to the great dryness that in Eastern Armenia the line of perennial snow begins as soon as 3000 feet high, so that only the great Ararat and the Alughos are covered with snow and ice. In the mountains situated further South in the direction of Kurdistan, the region of permanent snow begins at a height of 6075 feet only. The Bingeel-Dagh also is said to be covered with snow without snow. In contrast to all the other Alpinian peaks of Central Armenia. It is worthy of notice that the plains of the Araxes exhibit quite different climatic conditions, being remarkable for a much more favourable temperature.

4. HISTORY.

At the earliest period of which we have any definite historical knowledge Armenia was inhabited by a race of neither Semitic nor Aryan origin whose precise ethnological and linguistic position is still a matter for discussion. In their own inscriptions which are written in cuneiform characters they call themselves Hatti (hence the name of the country: Hayas or Hittie), while in the Assyro-Byzantine texts they are referred to as Urartu (name of the country: Urfa or the biblical Aram). This people which immigrated into Armenia towards the 10th century B.C. founded a powerful kingdom the centre of which lay in the middle of Urmu. After an existence lasting barely 250 years it fell a victim to the Kiusian invasion which devastated Western Asia in the middle of the 7th century. During and after these revolutions an Aryan population succeeded in occupying the country formerly ruled by the Urartuans. By foreign nations these new inhabitants were called Armenians—a name the origin and meaning of which has not yet been explained. (It first occurs in Achaemenian inscriptions in the form of Arma, Herodotus: Aro (203-4) whence the country received the appellation of Armenia. This name however was never accepted by the nattural inhabitants; it was in former days called Aradonj, in the Middle Ages the designation Haid was used.) The people and Haidts or Hayashts for the country.

Except perhaps during the time of Tigranes II. the Great, the Armenians have never played a leading part in Western Asia. To a great extent this was due to the political disruption of the country which, favoured by the geographical conditions, the feudal system, found an unparalleled development. The rulers of the country were a large number of noble families, and the king possessed only the shadow of power. To this must be added the fact that Armenia always heard great and powerful empires as neighbours beyond its frontiers. Thus it came about that Urmu was a large state, with a well-organised government. Only when we reach the level of the country to which we find the country subject to the Medes and Persians. During the troubled times following the death of Alexander the Great these satraps became the real rulers of the country though at first acknowledging the nominal sovereignty of the Seleucid kings. Even this appearance the reality of power was lost after the unsuccessful war of Antiochus III against Rome (after the battle of Magnesia 190 B.C.) two former generals of this king, Artaxias and Zartab, shook off the Seleucid rule, assumed the title of king and formed two independent states: Great Armenia or Armenia proper and Little Armenia (Sophene). Armenia flourished in the Hellenistic period. A few decades later Great Armenia became under the sovereignty of the Arsacids which however was only acknowledged in name and not actually exercised. In the 2nd century B.C. Tigranes the Great, descendant of Artaxias, shook off the Parthian yoke, destroyed the despot or the Arsacids and united Armenia and united Sophene and Gordyana as a single kingdom under his rule. It was Tigranes that the name Armenia received a definite meaning as a geographical term; and it was retained as such by the Armenians in the succeeding centuries although the terminology of the early Tigranes became less and less applicable to the political conditions of the latter period.

After acquiring a certain political importance under Tigranes the Great Armenia was gradually forced into the position of a buffer state between two rival world-powers, in the first place between Rome and the Parthians. The internal confusion which ensued in Armenia after the death of Tigranes was firstly provided with opportunities for intervention of frontier. About the year 10 of our era a descendant of the Arsacids, Artabanos III, ascended the throne which now remained in the possession of this branch of the Parthian ruling family for more than four centuries. Down to the year 226 A.D. in which the Sasanian rule succeeded that of the Parthians the Aramids of Armenia were able to rely only on the support of their neighbouring kinmen and in every struggle against the Romans.
the common enemy. Armenia continued to be an apple of discord between the New Persian empire and the Romans. At last, in order to put an end to the eternal quarrel in a manner acceptable to both parties the two powers proceeded to a division of the helpless vassal state. In the division which took place in 387, the larger Eastern part of Armenia (about four fifths of the whole) passed under Roman rule, and the smaller Western part became Roman. Here Arbraks III continued to rule until his death in 390, when upon the country received a Roman comes as governor. The Persian part, called by Westerners Persarmenia, retained its native rulers for some time. But after the destruction of the last Arzadian Arragash (425-429) the country was administered by a Persian Warden of the Marches (Marbar) who had his residence at Dira (Abbas Dagh). In the division of 387 Armenia had suffered considerable loss of territory, as many districts were separated from both parts and directly incorporated into the Roman or Persian empire.

The part played by Armenia remained unchanged when the country was annexed upon Rome's inheritance in the West. According to the Armenian historian Sebou who is our most important source for the time from the middle of the 5th to that of the 7th century, the Persian rule never succeeded in gaining a firm foothold in Armenia. The Armenian native rulers (Nakharars) made use of every opportunity to assert themselves and of the restless spirit of the fire worshipping and industrial warlike spirit of the Persians. They were the object of the persecutions of the Persian rulers in 451 which the Armenians refused to accept. The Greeks henceforward exercised great activity in the attempt to reestablish religious concord, with the result that the Armenians who were utterly averse to these measures were driven more and more to the Persians under whom they enjoyed much greater freedom and a less oppressive regime. A short peaceful period began for Armenia with the reign of the emperor Mauricius (582-602) and that of the Sasanian Khosrow II Parvis (590-628).

In the succeeding period internal discord continued to trouble both Armenians and warlike intervention on the part of the sovereign powers was frequently necessary. The peace of the country suffered especially through the constant disputes between the numerous native petty rulers who owing to their vacillating attitude were unable to gain the confidence either of the Byzantines or the Persians. Disunion against the sovereign powers was the rule everywhere. In Greek Armenia the greatest distance from the central seat of government favoured the rise of sedition movements. Persarmenia before the Arab invasion was practically in a state of anarchy, a condition which was exploited by the Armenians, the energetic ruler of the Khatchadzunis, for the exaction of his own power the base of which was the island of Aghdam or the lake of Dvin. The latter constant source of danger threatening the peace of the country was the appearance of the Khans of the lake of Win. On the other hand, a constant source of danger threatening the peace of the country was the appearance of the Khans on the North-Eastern frontier of Armenia, whence they made frequent incursions into the adjoining Armenian territory.

It was in this sorry condition — devastated by continual warfare, torn in pieces by discord within, disliked by foreign powers — that Armenia had to meet the powerful Muslim attack. Under the circumstances it was to be expected that the resistance to this attack would on the whole be feeble and badly directed.

In the history of the Arab conquest of Armenia many details are still obscure and uncertain, as Arabic, Armenian and Greek sources frequently contradict each other. By far the most important source for the period is the Armenian account of the bishop Sebou who was a first-hand eye-witness of the remarkable events and furnished his work with a valuable supplement to his work is furnished by that of the presbyter Leonis which is the only authoritative document available for the years 662-770. Among Arabic authors al-Baladhuri occupies the foremost place; his account is based entirely on the narrative of inhabitants of Armenia. After the death of Khalid ibn al-Walid in 702 there were in Arabia who had made themselves masters of Syria and defeated the Persians began to make repeated incursions into Armenia, in order to wrest the country from the Byzantines. The first raid directed against South-Western Armenia was undertaken by 'Ubayd b. Qaisan, the conqueror of Mesopotamia, and it is only as the result of the beginning of the year 541 = 639-640 that he penetrated as far as Dibis. Both Baladhuri (p. 176, 197), Tabarzi (i. 2500) and Yaqut (i. 206) agree in giving this date, though they differ considerably as to the details. A second incursion of the Arabs took place in 21 according to the account of Tabarzi (i. 2806) which is the last raid under Khalid ibn al-Athir. In the fourth division of which were commanded by Habib b. Ma'an and Salmun b. Rabah's the Muslims invaded the regions on the North-Eastern frontier of Armenia, but meeting with reverses on all sides they were soon obliged to evacuate the country. The short raid into the Armenian territory undertaken by Salmaan b. Rabah's in 24 (645) from Ahwaz and the neighboring plains to the east towards the city of Edessa is the last. Basil of Evia (ed. Houtsun, p. 180, Baladhuri, p. 198, Tabarzi, i. 2806) according to the accounts of the Arabic historians (esp. especially Yaqût, p. 194, Baladhuri, p. 197 et seq., Tabarzi i. 2874 et seq., 2806 et seq., ibn al-Athir, iii. 65 et seq.) and geographers the great invasion of Armenia which brought the country for the first time under the effective rule of the Arabs took place during the caliphate of 'Uthman towards the end of 24-25 = 645-646. A general who had already distinguished himself in the war in Syria and Mesopotamia, the above-mentioned Habib b. Ma'an, was charged by Muawiyah, the governor of Syria, with the conquest of Armenia. He advanced against the Sasanian, the capital of Greek Armenia, (Armen. Karin, Arab. Kâbul, modern Erzerum) and occupied the town after a short siege; a large Byzantine army re-inforced by Khazars and Alan auxiliaries which met him on the banks of the Euphrates was decisively defeated. He then turned to the South-East and on the other side of the lake of Win and received the submission of the local rulers of Ablal (q. v.) and Mok. Arwael on the North-Eastern shore of the lake of Win similarly surrendered to the Arabs, Habib next
proceeded to the siege of Dvin, the centre of Pervariava, which also capitulated after a few days. Having then extended his rule over the region of Talin, he concluded a treaty of peace and protection under the condition that it acknowledged the sovereignty of the Arabs and undertook to pay the poll tax (ghizya). During the same time Sultan b. Rabi's with hisItalian army subdued Arta (Albania) and took possession of its capital Bilibid. These1
1 Ethiopian has apparently been pointed out differently from that of the Arabs both as regards the date and in many points of detail. Complete agreement exists only between Sebastos and Belaigor in their account of the direction taken by the great Arab invasion, as appears from a comparison of the maps of advance given by the two.

According to the A.H. only Ethiopia had an Arab army which entered Armenia in 642, reached the district of Alarast, took the capital Dvin and left the country by the same route taking with them 35000 prisoners. In the following year the Muslims again invaded Armenia, this time from Aghvardin. They devastated Alarast and advanced into Ararat, where, upon suffering a severe defeat at the hands of the prince Theodoros Rhaiuni, they fled back to Tarsus. Soon afterwards the emperor appointed Theodoro's commander of the Armenian troops, and Armenia, which now remained immune from Arab invasions for several years, once more acknowledged the overlordship of Byzantium. In 653 there expired a three years truce between Constantine III and the Arabs and the outbreak of fresh hostilities was expected in Armenia. In order to obviate a threatened invasion Theodoros surren
dered the country voluntarily and concluded a treaty with Musawiyah, the条件 of which were unambiguously favourable to the Armenians, as in the previous treaty, to acknowledge the sovereignty of the Muslims. In the same year the emperor appeared in Armenia with an immense army, 100,000 strong, and most of the petty rulers of the country immediately went over to his side. Without much difficulty he once more brought the whole of Armenia and Georgia under his power. But no sooner had Constantine left the country after spending the winter in Dvin (654), than an Arab army made its appearance and occupied the districts on the Northern shores of the lake of Van. With the assistance of these Arab forces Theodoro's forced the Greeks to retire from the country, whereupon Musawiyah appointed him ruler of Armenia, Georgia and Albania. The attempts of the Greeks to re-conquer the lost provinces by means of an army commanded by Maniosors proved entirely unsuccessful. In 655 the Arabs extended their sway over the whole of Armenia; even the Greek-Armenian capital Karin (Kalakala) was forced to admit them. A few years afterwards however, the Muslims found themselves obliged to give up their doubtful possession for the time being. At the outbreak of the first civil war between Musawiyah and 'Ali (35 = 657) the former was in need of the army of occupation stationed in Armenia, and the country being demoralized by troops once more felt the hand of its former masters, the Byzantines.

It appears from this account that, according to the narrative of Stebon, all the events which the Arabic sources mention with the first great expedi-
and in 1847 (881) appointed the Bagratuni Ashot (Arab. Asbût) who had rendered great services to the Arabs cause shah ruler of Armenia. For 25 years Ashot ruled as prince of princes and during this time gained the sympathy of all his subjects, including the nobility. In order to strengthen the throne, he added an extra title to the karabagh. At the moment of his death, the expired was confirmed upon him the title of king in 727 (886). The emperor honored him in the same way and at the same time concluded a treaty of alliance with him. Asht’s friendly relations with the caliph were never interrupted and he regularly paid the tribute which was obligatory upon him even after his elevation to the royal dignity. But it was only in his own possessions that he was free to act according to his pleasure: the position of the nobility of the country in his reign also was one of almost complete independence.

Asht who died in 727-789 was succeeded by his son Sahak I (Arab. Sahâk) who in spite of his heroic qualities was no match for his external enemies, the Seldjoids and the Seljuks. He fought unsuccessfully against the former, but the intervention of the caliph al-Mutâsidil which took place soon afterward (728 = 890) terminated the Seldjoid rule and freed the Armenian provinces from the foreign invaders. Yet the young king did nothing to prevent the aggressions of the Arab governors of Adana, a member of the Turkish dynasty of the Seldjoids called Afshin, who constantly extended his frontiers to the West and North and whose power continually threatened Armenia. Afshin died in 788 (941) and made his brother and successor, the young Vahdun, Ashot’s eldest son, king of the family of the Arzrunians who after the death of Asht I had become the most powerful rivals of the Bagratids. Gagik the lord of Waspurakan, who at that time was the head of the family was honored by Vahdun with the title of king, a distinction which the caliph al-Mutâsidil renewed in 306 (959). During the years following 920 the incursions of Vahdun heightened the Arzrunian at last he besieged Sahak who had been abandoned by the nobles in the fortress of Kapat. In 933 the Armenian king succumbed to his enemy who, after keeping him in prison for a whole year had him executed under cruel tortures (914).

After the death of Sahak I Armenia was given over to anarchy. But his energetic son Asht II the Iron (935-958) succeeded with the help of Byzantine troops in maintaining his authority, and having enlisted the support of the kings of Iberia (Georgia) and Abkhasia (see the art. Asbût) he cleared the land of the Arabs. Allied with the Greeks he reached the highest degree of greatness in the Bagratids. The title of Shahisht, conferred upon him by al-Mutâsidil in 942 gave official recognition to his claim of sovereignty over the small Christian principalities of Waspurakan, Iberia and Abkhasia, though it is true that their dependence on the Bagratids was never effective. Henceforward Ashot II and his successors ruled quite independently of the Muslim sphere in the greater part of Central and Northern Armenia: in the latter region their family domains had already been added to considertably by Sahak. In Southern Armenia the Arzrunians who also have the title of kings ruled almost independently over a considerably smaller territory (Waspurakan with the capital Wsh.). In addition to these comparatively large territories there existed a number of smaller principalities of which most of them more than a nominal allegiance to the Bagratid rule, there were also, especially in the South, many independent and powerful Arab colonies. The history of the Bagratis therefore is not: in any degree identical with that of the whole of Armenia, a fact which must be emphasized as against the anti-Armenian subject in many of the recent works — but in accordance with its importance it receives the greatest prominence at the hand of the native sources.

Throughout the rule of Ashot II and during the greater part of that of Sahak (935-958) the emperor and the caliph were almost continually at war. Asht III (952-988) the small former capital of the country by his and his successor Sahak II turned it by means of beautiful buildings into a pearl of the East. [See AN1.]

Sahak II (977-988) and his brother Gagik I (990-1020) ruled with energy and good form, but their foolish domestic policy embittered them almost continually with the neighboring Christian principalities; at the same time there were constant disputes with the Muslim emirs of South Armenia. In 988 one of the latter, Manulun, was secretly defeated near Tramudi by David, the warlike ruler of Tadd and lord of the greater part of Iberia. After the death of Gagik the throne was disputed between the rightful heir Johannes and the more capable Gagik IV; the coalition was made worse by the intervention of the Iberians and the incursions of the Seljuks which they began for the first time. These circumstances appeared to the emperor Basilius II (976-1025) to afford a favorable opportunity for regaining his lost authority in the East by maintaining parts of the country and by deploying some of the native rulers to be succeeded in extending his power in Armenia. In 1021 Senechelin, the last of the Arzrunias, influenced by fear of the threatened Turkish invasion, yielded up his domains (Waspurakan) on the Eastern river; the Muslims were entered on the town and the lake of Van (Bakri, Manaskar, Asbût, Ardabir) also became vassals of the Byzantine empire and the possessions of the Bagratids were now surrounded on all sides by Greek subjects. King Johannes also was forced to accept the crown of Ani as far from the Byzantines, and Basilius actively proceeded to secure the new Eastern frontier by making strong fortifications. In the interval between Johannes and Asht the latter was ultimately successful owing to the support of Byzantine troops. After the death of Gagik IV (1049) the emperor Michael IV made the attempt to make Armenia definitely a part of his empire. An army sent by him was already engaged in the siege of Ani when it was forced to retire by the Vaphiagelian catastrophe (1041). The Armenian nobles now proclaimed the 17 year old Gagik II king (1042-1045). But no sooner had Constantinople secured his position on the throne than he occupied Ani and at last put an end to the rule of the Bagratids (1045).

Gagik II was compensated by extensive lands in Cappadocia. The covetous Greeks were thus allowed to possess the wealthy Armenian bishops.
Abbeys and Endowments. The revisions to which the orthodox Monophysites exposed the Armenians gave no boudons, and the revolts of the latter provoked by this insensate treatment afford an explanation of the success of the Seljukis.

The acquisition of new territory imposed on the Byzantines the heavy task of defending a much more extensive and more dangerous frontier than hitherto. For a time the attacks of the Seljukis, which began in 1042 and were repeated several times, were checked by the admirable system of fortifications instituted and excellently armed by Basilus. But the Seljukis developed a new life and new energy under Alp Arslan. The latter started from Ray in 1056 (1064), subdued Armenia and Iberia and conquered all the important towns of Eastern Armenia such as Nakhcivan, Ray, then still the residence of a branch of the Bagratis, and especially the valiantly defended Ast (q. v.). In order to stem the tide of the Turkish power which was continuously growing and gaining strength from concentration, the emperor Romanus IV. set out in the spring of 1053 (1071) with an enormous army of 100,000 men, and regained possession of the highly important fortress of Masis. But his army had been lost in 1059. But the divisions of his army sent against Akhit were pushed back by the Seljuks into Mesopotamia. A great decisive battle took place near Mamaskeri in which Alp Arslan inflicted upon his enemy an overwhelming defeat: the emperor himself was taken prisoner (Well, Gesch, der Churfürsten, iii. 112 et seq., Müller, Islam, ii. 33, Gelzer, Geschichte der lateinischen, Byzantinischen Literaturgeschichte, p. 1010). This defeat was the first terrible blow received by Byzantium at the hands of the Turkish horde, and it signified the end of the great Eastern empire. The East of Asia Minor, Armenia, and Cappadocia, that is to say, the countries representing the real source of strength of the empire were irretrievably lost to the Turks.

The terrible systematic devastation of the country by the Seljuks put an end to the national life and the civilisation of the Armenians in their own home. During these troubled times and many Armenians emigrated to the West in order to escape the oppression of the savage invaders: Cilicia, a country difficult of access from the outside, appeared to them a suitable place in which to settle, and to form a national state that was to be independent of Byzantium. Renken (Rupen), a near kinsman of the last Bagratid Gagik II, who had been killed in 1079 during an insurrection in Cappadocia openly broke away from the Byzantine empire and in 1080 received the homage of his subjects as ruler of the country. This revival of Armenian supremacy in the old Little Armenia lasted about 500 years and the well-defined successors of Renken gradually conquered the whole of Cilicia. Their relations with Byzantium were always strained; on the other hand they formed a close alliance with the crusading states and recognised their country on the model of the latter with their semi-French feudal institutions. At first an independent principality, their state was raised to the rank of a kingdom by Leo II (1108) as a reward for services of friendship rendered to the crusaders under Barbarossa. The new kingdom soon found itself threatened by stronger neighbours both in the North and the East; thus on the one side by the Seljuk kingdom of Rûm, on the other by the Mongol empire. The Seljuks not only decreed the destruction of the descendants of Reuben of large portions of their territory but also forced them to acknowledge their suzerainty, until the Mongol invasion of Asia Minor put an end to their rule. Little Armenia henceforth was no more than a feudal state under the overlordship of the Mongol princes (Ilkhanis), and owing to its geographical situation it was on the administrative system of the independent rulers the core of a large area; existing between the Ilkhanis and the Manichis of Egypt; in the raids of latter the country was terribly devastated especially during and after the time of the sultan Baybars (particularly in the years 1266, 1273 and 1275). In 1342 the male line of the descendants of Reuben died out with the assassination of Leon IV: their kingdom now passed to the Lusignans of Cyprus who were related to them by marriage. The new kings tried in vain to maintain their position against the attacks of the Manichis by attaching themselves to the Mongols and relying on the assistance of the European West. Slowly and one by one they lost their towns; and in 1375 Leon VI. was forced to surrender his last stronghold to the sultan al-Malik al-Ashraf. The last king of Armenia went to Paris where he died in a monastery in 1393.

During the time of Seljuk supremacy Armenia like Cilician Armenia and Mesopotamia was divided into several administrative districts, varying in size, each of which was governed by an emir; from the very beginning the latter occupied a position of considerable independence.

Compared with the other petty Seljuk states which arose on Armenian soil the kingdom of Kilic (Akkhlat) in the South West founded by Subkhan al-Malik (q. v.) in 493 (1090) after the expulsion of the Karwansars was on the whole the most secure in its tenure of power. The Karwansarids gradually extended their territories to the North and North-East until they reached the district of Bagrawand; the shores of the lake of Van and the country as far as Kilic and Sapin was as well as the Bagrawand and the district of Sassun were included in their dominions, though the districts in the North frequently suffered from the devastating raids of the Georgians. In spite of the fact that this principality of Kilic the population of which was paganizing Armenian included hardly a fifth of the whole of Armenia, its rulers assumed the proud title of Sakt Armens, king of the Armenians. Cp. on this title v. Berken in Lohmann-Haupts, 'Materialien zur alt. Gesch. Arm. 139.'

When the family of the Saktamindos became extinct (981 = 185) the vacant throne passed into the possession of the Manichis (Regierungszeit des Saladin, 1185—1193), who, after a period of dynastic disputes, was succeeded by his son. A few years afterwards the Aykówida took possession of the country (604 = 1207). The sultan al-Malik al-Adil (q. v.), under whose auspices practically the whole kingdom of Armenia was once more united, made his son al-Ashraf ruler of Kilic. After the latter's death (607 = 1210) he was succeeded by his brother al-Ashraf (cf. the art. Assyrische). The Georgians who since the end of the 13th century had made repeated incursions into Armenia and in 1210 besieged the capital Kilic unsuccessfully.
fully, were forced by al-Ashraf to conclude a peace under terms unfavourable to them. Both al-Ashraf and al-Ashraf ruled under the supremacy of their father al-Afdal: it was not until after the death of the latter (515 = 1121) that al-Ashraf became completely independent. After this date his dominions were considerably enlarged and included the whole Northern half of the countries under Aytubid rule, i.e. Külübi, Mesopotamia and Northern Syria with Damascus. As lords of Külübi these Ayyubids followed the Suk- kait tradition and assumed the title of Shâh Arman.

The last Aytubid ruler was al-Mu'izzar Ghiyât; in 632 (1244) after the capital had been taken several times the kingdom of Külübi finally succumbed to the attack of the Mongols. Hulagu obtained possession of the whole of Armenia, Kurlistan, Ispah and Mesopotamia. The most prominent of the Khânkás as the rulers of the house of Hulagu are usually called, was Ghiyât (624—703 = 1225—1295); he succeeded in reorganising the empire which had fallen into the wildest confusion soon after Hulagu's death (663 = 1265), but his success was only temporary; after the death of the Khân Abu Sa'id (716—736 = 1317—1337) the Mongols lost all Armenia and Mesopotamia. The state had already become very apparent there followed a period of absolute chaos.

It was during this period that the Turks (Turkumans) became a preponderating and ruling element in the population of Armenia which apart from them consisted of native Christians and Kurlish nomads. The Turkish element was greatly strengthened by the arrival of two fresh hordes of Turkumans who had crossed the Oxus from Turkistan in the time of the fourth Khân, Arghun (686—691 = 1284—1291) and found a new home on the upper Euphrates and Tigris where the terrible devastations of the Mongols had left enough vacant country for new settlers. After the wars on their standards these hordes were called Kara- and Az-Koyunlû-i.e. 'Black and White Lambs'. Their power grew step by step immediately before the invasion of Timur the greater part of Mesopotamia and Western Armenia (especially the districts of Wân, Bâyazid, Ezerün, Arraxšan) was in their possession; the power of the Kara-Koyunlu originally had its main centre in Mesopotamia, while the Az-Koyunlu who at first had occupied the district of Arraxšan only made themselves rulers of Western Armenia and the North West of Mesopotamia. The small Christian and Muslim principalities still existing in Armenia had to pay tribute to the Turkumans and frequently were exposed to oppressive treatment at their hands.

Such was the condition of Western Asia at the time when Timur (Tamerlane) in 1395 advanced against it and overran the country with its devastating fury. The Az-Koyunlu from the east sided with Timur, while the Kara-Koyunlu took the field with the Osmanu and Manûš. During the whole summer and autumn of 728 (1326) and the spring of 729 (1327) the Mongol hosts passed through the provinces of Armenia and Georgia in all directions laying waste everywhere; the larger towns like Wân and Tîfîs suffered particularly. In the year 791 (1395) the insubordination of the Kar-Koyunlu provided Timur with a pretext for a second expedition against Armenia which again brought terrible devastations in its train. Five years later Timur appeared in Armenia for a third time; in the spring of 796 (1394) after taking Bâghdâd and ravaging the Tur Abdin he divided his army into three divisions, crossed the mountains under considerable difficulties and penetrated as far as the Central Armenian plateau of Bagawrâd where they found pasture, cp. Tomasevich, Storia, p. 365.

The great Khan of the Mongols had no sooner died than endless disputes for the throne broke out among his sons and successors. This state of affairs offered a favourable opportunity to Kara Yân, the leader of the Kara-Koyunlu for regaining at the expense of the Az-Koyunlu the position of power which had been greatly curtailed by Timur. Armenia thus became again the scene of all the ravages of war. In the unbridled struggle between the two Turkoman tribes which now ensued the Az-Koyunlu led by Kara Yân proved the weaker side: they were defeated in the battles of 804 (1406) and 813 (1407) and especially in a decisive encounter near Kafr-at-Kûn on the Euphrates (above Ninevî) in the year 821 (1415). The Kara-Koyunlu were now able to fight and plunder in Armenia and Georgia to their hearts content.

Notwithstanding the intravention of Timur the descendants on behalf of the 'White Lamb' the Kara-Koyunlu maintained their predominance for the space of fifty years. It was not until the year 871 (1467) that a grandson of Kara Yân, Ustân Hasan i.e. Hasan the Tall (857—892 = 1453—1477), was successful in making a determined attack against them and finally broke their power. Khânš-Sîb, who had succeeded to the leadership of the Kara-Koyunlu after the death of his brother (1437) was killed in a decisive encounter. For several decades after this date the Az-Koyunlu play the most prominent part in the history of Armenia (cp. above p. 325). By degrees Ustân Hasan obtained possession of all the districts formerly ruled by the Kara-Koyunlu, and on the re-establishment of his power he was master not only of Armenia and Aḏharbaljûn but also of the two Ispah, Fâr and Kirman.

With the death of Ustân Hasan the power founded by him began to decline. The disputes about the succession which broke out among his descendants favoured the rise of the Selîûd (Salûtād) Ima'mî whose power in the beginning was confined to Anî and the surrounding country. Gradually he succeeded in uniting with his kingdom the whole of the territories formerly ruled by Ustân Hasan which by this time had become split up into three smaller states. But the union of these territories was not of long duration. The Selîûd Ima'mî was now advanced against Ima'mî with a strong army (926 = 1514) by way of Sixû and Tcrdûn he reached the Arman lake to the East of which near Caldîrûn (q. v.) he gained an overwhelming victory over the Persians (23. August). The Mesopotamia and Western Armenia now passed to the Turks in whose possession it has remained ever since.

It is worthy of note that the rapid passing of Armenia from Persian to Turkish rule was as
was given to the Czar. Previous to this (in 1810—
1815) it had been temporarily subjected by the
Persian king Aga Muhammad (cp. above p. 350).
Russia, at once seized upon the opportunity of
thus for the first time became possessed of Ar-
menian territory, and as it thereby threatened
Asiatic Turkey and Persia, frontier wars with
both states could not be avoided. In 1828, the
Russians conquered Elâzza, which received the
name of Elisabethpol in honour of their empress.
Kara-Dagh surrendered to them voluntarily in
1825. But all their efforts to gain possession of
Erivan by siege or main force (17 Nov., 1828)
proved unavailing. The war between Russia and
Persia continued until British intervention brought
about the peace of Galleston in 1843. By the pro-
visions of this peace the frontier between Rus-

sian Transcaucasia and Persia was determined in
the main points; the dividing line followed the
Southern bank of the Aras, turning to the North
West above Nakhchavan and Erivan (cp. on the
regulation of the frontier K. Kitter, Erzurum,
iz. 869 et seq.). But the fact that the details of
the frontier had been left undefined in this treaty,
gave rise to lengthy negotiations and to the end
of a second war. Hostilities were opened in July
1846 by the Persian heir-apparent 'Abbas Mirzâ,
who made a successful raid into Zangezur terri-

tory; nearly the whole country as far as the gates
of Tiflis fell into the hands of the Persians. The
hostilities began once more in the spring of 1847
and General Paskevitch now succeeded in se-


murting the upper hand for the Russian arm.

In the spring of 1828 a treaty was concluded
at Turkmanchâ which modified the peace of 1813,
in such a way that all the country to the North
of the Araxes, particularly Ordubadh and the
Persian Khânates of Nakhchavan and Erivan as
well as Elisabethpol passed under Russian rule.
From this time onwards the colonists of the
Arrat has served as the gigantic boundary stone
between three rival powers. In the cindol
of Erivan which dominates the extensive plains
on the left bank of the Araxes, on the one hand,
was a large population, Russia gained an extremely
important base for operations against Persia and
Turkey. As a central point between Iran and the
Georgian capital Tiflis, Erivan had been an im-
portant port of trade, but under its new sover-
ign the commerce of the town declined to a
vast extent. The territorial division created by
the peace of Turkmanchâ is of considerable poli-
tical importance owing to the fact that by it the
classical soil of Armenian Church history, the
country which for the religious sentiment of the
Armenians is the most attractive in all the East,
passed under the rule of a Christian monarch.
Another point worth mentioning is the provision
injunctive upon the Persians; in this treaty as well
as in that with the Turks a year earlier, all

ative Christians were given the right to emigrate.
This stipulation has done more to weaken Persia
than the cession of entire provinces; most of the
Armenian subjects of the Shah made use of the
permission thus gained; the inhabitants of entire
villages began to emigrate and whole districts
became depopulated under the policy of the Persian
authorities. Most of the emigrants were given new
settlements in the Armenian district of Kars-

Dagh. After this date the peace between Russia
and Persia has not been seriously disturbed.
immediately after the hostilities against the Persians and the subsequent regulation of the frontier had been completed the Russians declared war upon the Turkey on the 16th September peace was urged at Adrianople which reconstituted the frontier in Russia's favour in such a way that the latter country gained possession of a portion of Armenian territory containing the important fortress of Akhaltsikhe and Akhal-

Kakati.

On the frontier between Russia and its Turkish neighbour, especially the Turkish Armenia relations became more and more strained owing to continual quarrels and disputes. In 1821 insignificant causes led to the outbreak of open war between Abbas Mirza and the Turkish governor of Erzerum. The treaty of peace eventually agreed upon by both governments left the frontier unchanged (cp. on this war K. Hütin, Erdbeben 1817-1871 at ally). During the two following decades the political situation between the two great Muslim powers again tended to become more and more critical and they were about to refer the old frontier dispute to the arbitrament of the sword, when the influence of Russia and Great Britain succeeded at last moment in bringing about a settlement by means of a treaty concluded at Erzerum. According to the provisions of this treaty commissioners of those two European powers as well as of the states affected were to regulate and fix the long line of frontier between Turkey and Persia. After immense difficulties the commission appointed succeeded in completing its task in 1852. Turkey however refused to ratify the treaty; it was not until 1878 that the Berlin Congress (article 60) obliged the Porte to yield up the Armenian district of Khorut [half-way between Wam and the Urmia lake]; this decision was carried out by Turkey.

Differences arising out of the question of the 'Holy places' brought about a new war between Russia and Turkey, the so-called Crimean war (1853-1856), and Armenia was once more subjected to a Congress of a European nation. After the conclusion of peace it enjoyed a rest of only twenty years. For in 1877 another war broke out between Russia and Turkey owing to the refusal of the Porte to accept the reforms proposed to it in the interests of its Christian subjects. This war was ended by the preliminary peace of San Stefano.

The provisions of this treaty were subjected to a minute revision by the Berlin Congress (cited on 13th July 1878). Article 53 obliged the Porte to cede to Russia the Armenian districts of Arzakan, Karag and Batum as well as the country situated between the old Russian-Turkish frontier (altogether about 10250 sq. miles). The new boundary line was accurately determined (cp. Petrosian, Geogr. Mittell. 1878, p. 321 with maps). The latter was restored to Turkey by the treaty of Alenjurt (Tywakal 'Kal') and Bayazid which had become Russian according to article 19 of the peace of San Stefano. The possession of Khorut, as has already been mentioned, was decreed to Persia.

The reforms in Turkish Armenia resolved upon by the Berlin Congress have had the worst possible results for the native Christians; the situation in the country gradually became unbearable until the hidden fire broke out in open flame in the year 1894. Bloodshed and barbarous massacres on a large scale occurred in many towns, thus in 1894 at Sanin, in 1895 in almost all the larger towns, particularly in Tumanyan, Edznaya and Buczik, in 1896 in Kharpert, Nihilot and Wam. During these disturbances immemorial villages were burned down, hundreds of churches were desecrated, plundered and spoiled of their treasures. There followed a few quieter years. But in 1904 fresh massacres occurred in the wilayets of Wam and Ritha, and the social condition of the country still continues to be in a very unsatisfactory state. The entire, if not most, of the Armenian population is still subject to the financial system of the Khedive, and from these circumstances it is to be sincerely hoped that the new regime of the Young Turks may mean the dawn of better times for Armenia.

5. DIVISION, ADMINISTRATION, STATISTICS, TRADE AND COMMERCE, NUTURAL PRODUCTS AND INDUSTRY.

The term Armenia was subjected in the course of the centuries to considerable variations with regard to the territories included under it: in the same way the division of the country designated by the name was not always the same. In antiquity the Armenians (cp. e. g. Arminius, Gesta Dei contra Gentiles, p. 605) divided the whole country into two unequal parts: Mes-Halik = Armenia major and Pog-Halik = Armenia minor. Armenia major or Armenia proper extended from the Euphrates in the West to the district near the river Kur in the East and was subdivided into 15 provinces. Armenia minor consisted of the country between the Khor and the upper courses of the Haly, This division into two parts was known to the Arabs (cp. e. g. Yüfik, l. c. 220.)

But in contrast to the Armenians who are followed by the Romans and the Byzantines, the Arabs use the term Aramya in a wider sense so as to include under it the whole district situated between the Kur and the Caspian Sea, i. e. Georgia, Iberia, Ararat (Lower Albania) and the mountainous districts of the Caucasus as far as the Derbend pass (Bab al-Arabli). This is due to the fact that the history of these districts was always close connected with that of Armenia, especially where the struggles against Muslims are concerned. By the term Aramya al-kubra, 'Great Armenia', the Arabs (cp. Yüfik, l. c.) understand particularly the district of which Hali (Akhaltsikhe, i. v.) is the centre, while Aramya al-sagiri, 'Little Armenia', designated the district of Tiflis (i. e. Georgia). Ibn Hawqal (ed. de Goeje, p. 297) knows yet another partition of Armenia proper (without Albania and Iberia) into two divisions: the two parts being the inner and the outer Armenia (Arminya dakhila and Arminya khâlila); the former includes the district of Dakhil (Otlakhe, i. v.) and, Kafil, later Arzakan al-Kut (Karim), the second division belonged the region of the lake of Wam (Bekar), Akhaltsikhe, Westaka etc.

Side by side with this division into two parts there existed in Armenia a very old system of quadripartition, this also was taken over by the Byzantines (division of Justinian in 539). This system from some modifications introduced by Manniu (591) remained in force down to the Arab invasion. The Arabs in their turn borrowed from the Greeks the principle of designating the chief groups of the Armenian provinces as Arminya
I—IV, but deviate considerably from their predecessors in their method of assigning particular districts to these groups; this discrepancy can only be explained on the assumption that a re-partition into provinces took place after the Arab conquest. The statements of Arabic historians differ considerably among themselves, but on the whole we get the following scheme of the Arab division of the country:

1. Armenia I: Arrān (Albania) with the capital Baghdaa and the districts between the Kur and the Caspian Sea (Shirwan). 2. Armenia II: Jezreel (Georgia). 3. Armenia III: consisting of central Armenia or Armenia proper, with the districts of Doubl, Beisirfandij (Waspurakan), and Armenia IV: the South West with Shirwān (Armenoi). Kaftal, Akhin, Arsidī.

In addition to these Arabic writers (al-Sabīrī, il. 156 et seq. and Abū Thīlā, ed. Reinaud and de Sestes, p. 357 = al-Thīlā, ed. de Genou, p. 364; il. 156 et seq.) and refer to a partition of Armenia which consists of a parallel to the division of the country before Justinian, but the enumeration of the districts belonging to such division shows that the number three is arrived at by merely leaving out the Armenia II of the quadripartition given above.


As for the administration of the country during the Arab period (cp. especially Ghazarīan, loc. cit., 193—206, Thopisch., loc. cit., 1904, il. 125—127) it must be remembered that Armenia in the sense in which this term was familiar to the Arabic authors, did not always form a separate province, but was frequently united with Kahrddjij by and the Jezreel (Mesopotamia) under the same Governor. The Emperor of Ani (Arabic) appointed by the caliph himself, his residence in Armenia was Dvin (Arab. Dīdī, to the South of Erivan near the Araxes), a town which had been the seat of a Persian Marash before the Muslim conquest. The chief duty of the governor was the protection of the country against domestic and foreign enemies; for this purpose he had at his disposal a standing army, the garrison of which was not however in Armenia itself but in Adharbājān (it had its headquarters at Maragha and Ardabil). Another important duty of the governor was to watch over the punctual payment of the taxes. For the rest the Arabs did not interfere in the administration of the country, but left it to the several local rulers (Armenoi and Arab. Bārī = barī) who retained all their domains after the Arab conquest and were permitted considerable independence within the boundaries of their own possessions. In case of war each of these local rulers had to furnish a certain number of troops, and certainly the inventions of the "Abbasid period were not the payment for this service.

Compared with the other provinces of the caliphate the taxation to which Armenia was subjected was moderate. The levying of the various kinds of taxes (ḥāṣa, ḥāṣa-āḥ etc. = poll-tax, land-tax etc.) was replaced in the beginning of the 9th century by the Mulkān's system under which the Armenian princes were obliged to pay a fixed sum of money. Ibn Khūdh's statement of taxes which refers to the most flourishing period of the caliphate gives the Armenian revenue (in the wider Arabic sense of the same) during the years 150—170 (755—786) at 13 million dirhams which corresponds to about E 625,000; to this must be added various contributions in kind (carpets, mules etc.); the average revenue for the years 254—277 (869—885) is given by Khūdī as no more than 5 million dirhams. Cp. on the financial conditions A. v. Kremer, Kulturgeschichte der Orienten, 5, 334, 358, 368, 377; Ghazarīan, loc. cit., 205 et seq., Thopisch., loc. cit., 1904, il. 132 et seq. The Arabic system of coinage was introduced into Armenia; money was struck in the country as early as the Umayyad period (cp. Thopisch., loc. cit., 1904, il. 127 et seq.)

According to Yākūt (1, 222, 14) Armenia possessed as many as 18,000 towns and villages of various sizes; 1000 of these (according to D. Fallāk) were situated on the Araxes. The more important towns of Armenia proper—during the Arab Middle Ages were Dīdī (Arman. Dwin), which during the whole period of the caliphate was the capital of the province (at that time a very populous town, now an unimportant village), next Kaftal, later called Arases al-Malh (Erzeno), Arussī (Essenjūn), Malešī (Mansākky), Buftī (Rilā), Akhīl (Khili), Arsidī, Nazhāwār (Arman. Nakhchawān), Asīr and Kar (cp. the several articles). The bulk of the population during the time of the caliphate was composed of native Armenians; it was only in centres like Dīdī, Kaftal, also in Baghdaa (in Arrān) and in Tištī in Tištī (in Dvin), the principal strongholds of the Arab power, that strong Arab colonies were to be found. Apart from these large town settlements of Arab tribes existed particularly in the South West in the old district of Badjūnī (Arman. Ayabananī) of which Malešī was the capital which was occupied by a branch of the famous Arab tribe of Kāzī. All the Muslim colonies (on which cp. especially Thopisch., loc. cit., 1904, il. 115 et seq.) regarded the rise of the Bagrāthid power with the utmost dissatisfaction as it interfered with the consolidation and extension of their own rule.

Since the Rusno-Persian and Rusno-Turkish wars of the last century the territory of Armenia has been divided up between Turkey, Russia and Persia.

I. Persian Armenia, the smallest of the three divisions (about 3770 sq. miles), consists only of a few districts and in a sense is no more than an appendage of Russian Armenia; from an administrative point of view it forms part of the province of Ādharbājān. To the West it borders on the Turkish villages of Wāne. The northern frontier against Russia is formed by the Araxes along a line of about 150 miles stretching from the eastern base of the Ararat to Urdūshā (Ordūshā). The capital is Khol (same Persian, Ostan Khor), and other places of importance are Malā, Jun, and Marand. Persian Armenia corresponds more or less to the eastern part of the old Armenian province of Waspurakan (Arab. Baghdirān).
2. Russian Armenia forms the southern and south-western part of the province of Transcaucasus, and covers an area of about 3,063 sq. miles. It is composed of the districts bordering upon Persia and Turkey, particularly the whole governments of Erivan (10,667 sq. miles), Kars (7,211 sq. miles) and Batum (2,863 sq. miles). Of the governments of Yelissawetpol and Tiflis only the southern and western part, of that of Kars, only the southermost portion on the right bank of the River Komi are to be regarded as Armenian territory, for the rest these governments are composed of districts formerly belonging to Georgia (or Georgia and Albania). The following are the most considerable towns of Russian Armenia: the harbour of Batum, of great importance from the strategic and the commercial point of view, and capital of the government of that name (37,700 inhabitants); in the government of Tiflis there are the two fortresses Akhaltschik [q.v.] and Akhaltschakel. In the administrative district of Kars: the strongly fortified town of that name, important also as a centre of commerce (20,000 inhabitants), and the ancient town of Arabshin, situated at a height of 6,250 feet and likewise the capital of the government of Erivan the greater part of which formerly belonged to Persia we may mention: the capital Erivan (35,000 inhabitants) and 11 miles to the West of it the famous monastery of Echmiadzin, the religious centre of the Armenians: next Nagchitawan [Arab. Nağhchawan, q.v.] a town which like Erivan plays an important part in Armenian history, and Armenopolis, formerly called Gumri, with 35,600 inhabitants (1897), until 1878 important as a frontier fortress, now a rising industrial centre (nick). Among the towns of the government of Yelissawetpol we may mention: Yelissawetpol, the ancient Djaner [Gendje, q.v.], with 35,400 inhabitants, which like Shusha in the district of Kars-Bagh was formerly the capital of a khazine; further the frontier town Urubaghet [Ordubaghd] on the Araxes.

3. Turkish Armenia. The greater part of the Armenian territory, far more than the Persian and Russian portions combined, has for nearly 500 years been in the possession of the Turks. It is divided up among the wilayets of Bilis, Erzessun, Mac'arvet, æl-Ath, Kharput, Mshh, and Bissan [see the articles in question]. Population. Since the second half of the last century the population of Armenia has by degrees been transformed to an enormous extent, partly owing to the invasion of Torkomans and Turkish tribes and partly owing to the advance of the Kurds in the South and of the Georgians and other races of the Caucasus in the North-East. The result is that at the present time the original inhabitants of the country, the genuine Armenians, form little more than one fourth of the total population of the region which once was their own in its entirety. According to the reliable statistics compiled by L. Selemy and N. v. Schidt (in Piemontè's Geog. Mittell., 1896, p. 17 & sqq.) the six governments of the province of Transcaucasus enumerated above, which contain entirely or partly of Armenian territory, have an area of ca. 62,500 sq. miles a total population of about 3,470,000, of whom 897,000 (or about 27%) are Armenians. If in the case of these governments we include in our calculation only those regions which may be regarded as Armenian territory we are left with an area of ca. 39,645 sq. miles containing an estimated total population of about 1,000,000 (i.e. = ca. one third) are Armenians. Among the Transcaucasian governments that of Erivan is the only one in which the Armenian element (55½%) outnumbers the other nationalities. Throughout Transcaucasus the Armenian element is stronger in the towns than in the country, thus especially in the government of Tiflis (Tiflis 49½%). In the whole of Transcaucasus the Armenians (960,000) form only 20½% of the total population of 4,782,000.

The number of inhabitants of the five wilayets of Turkish Armenia is 2,842,000, of whom 1,828,000 are Muhammadans, 633,000 Armenians and 179,000 Greeks. The Armenians therefore form barely one fourth of the total population; it is in the city of Mshh (wilayet of Bissan) and in that of Wán (wilayet of Wán) that they predominate numerically.

On the basis of these figures the total population of Russian and Turkish Armenia may be estimated at ca. 4,642,000, of whom ca. 1,400,000 are Armenians. In Russian Armenia the bulk of the population now is of Caucasian nationality (Georgians, Lazes, etc.), while in Turkish Armenia it is composed of Kurds and Turks; to these must be added numerous Greeks scattered throughout the country, as well as Jews, Gypsies, Circassians and Nestorian Christians (the latter to the South East of the lake of Wán) and lastly nomadic tribes of Tataran (Tartomans) especially in the East. Concerning the population of Persian Armenia no statistics are available, but it may be estimated at but little more than 200,000. In 1891 the Armenian population of the whole of Persia was stated to be 42,000, one half of which belonged to the Agharabiques, i.e. chiefly to the Persian Armenian territory incorporated with the latter province; it appears therefore that here also the Armenians are in the minority, the bulk of the population consisting of Persians and Tartomans.

It is to be observed that the number of Armenians on Turkish territory is steadily decreasing, partly in consequence of the wholesale massacres perpetrated by the Kurds and partly owing to emigration. The settlement of so many Armenians in foreign countries and their dispersion over the whole world, which recalls the similar fate of the Jews, has its principal cause in the generally unhappy political conditions of their native country: the emigration movement began a few centuries before the Arab invasion and has continued ever since, though in a not without interruptions and variations in its extent. Cf. on this point especially Byrney, Sardis, x, 594—511; M. Wagner, Reis in den Armen, p. 239—250. According to an approximate estimate the total number of Armenians living in the various countries of the ancient world may be put at 2—2½ millions.

Trade and commerce. During the Middle
Armenia played an important part from the economic point of view as a stage of transit between the Pontus and Mesopotamia and as the boundary between Byzantium and the eastern parts of the caliphate. The great number of traders and caravans passing through the country necessarily involved the development of various industries; apart from this factor trade itself and the industries of the country were stimulated by its wealth in natural produce. The commercial importance of Armenia is proved by the numerous trade routes which traversed the country in several directions; to the more important of these the Arabic geographers have devoted detailed descriptions. From the Arab point of view that importance of these routes lay less in the fact that they served the needs of commerce than in the assistance which they rendered to their military interests; it was for this reason that the principal routes met at Dabul, the Arab stronghold for the domination of the country. The maintenance and the protection of the roads, especially in a province surrounded by hostile territory, took an important place among the duties of the Muslim governors. It is for the same reason that Erzerum, as meeting-place of all the principal roads, is now regarded as a place of great strategical importance and as the key of all Asia Minor.

Armenia maintained its communication with Byzantium by way of Trapezunt (Arab, Tahkismand), which was the principal place of storage for Byzantine merchandise (especially precious textiles). The great fair held at Trapezunt several times in each year was visited by merchants from all the Muslim countries. The merchandise was mainly transported from Trapezunt to Dabul and thence to Khalilabad (Erzerum). In Paris Bay was the most important market for the Armenian traders (op. ibi al-Fakhri, ed. de Goede, p. 270); they also maintained direct commercial relations with Baghda (al-Yaqqub, ed. de Goede, p. 237).

Natural products and industries. Armenia was regarded as one of the most fertile provinces of the caliphate; it produced corn in such quantities as to be able to export it to other districts, e.g. to Baghda (Tabari, ii. 274, 275). The rivers and the lakes of the country which yielded an abundance of fish also favoured the development of the export trade; the lake of Van e.g. produces enormous quantities of a species of beluga (Arab, pirigak) which in the Middle Ages was salted and exported over great distances (according to Kaswati, ed. Wietzenfeld, ii. 352 as far as India); it is still found all over Armenia, Adjara, Bukhara, Caucasia and Asia Minor as a favourite food.

Armenia is particularly rich in mineral resources; it contains copper, silver, lead, iron, arsenic, lead, copper, and even gold. We know very little about the exploitation of this wealth by the Arabs; the only Arab author who gives any valuable information about the natural produce of Armenia is Ibn al-Fakhri. According to the Armenian writer Leonidas silver mines were discovered towards the end of the 8th century, D.; he refers probably to the silver (and lead) mines near the town of Giumchka, Khaten—"silver house" (about halfway between Trapezunt and Erzerum, cp. Ritter, Erdkunde, ii. 272 and Wagner, Reise nach Persien, p. 172; still are being worked. Other productive mines are found near Balbit and near Aghdam [q. v.]). The extensive and very old copper mines of Kedadeh with a branch at Ka

2. Bibliography.

1. General works: L. Isidore de Wailly's Geography of the Four Continents written in Armenian, part 1 (Venice, 1611) and 2 (Leiden, 1612) by J. Renauld, Comparat. geogr. of W. Asia (London, 1831); Ritters Erdkunde, i. 279: 784—88; 972—1009; ii. 284—8; 339; Engel, Erdkunde Alterthumskunde, i. (Leipzig, 1871), 137—188; 364—68; Issaveni, Armenia, and the Armenians (Venice, 1874-75); Viv. de St. Martin, Dict. de géogr. uni. i. 213—217 (1879); Réclus, Nouv. géogr. univers., vi. (1885), p. 242—83; Russian Armenia; iv. (1885), p. 341—77; Turkish Armenia; V. Calmet, Le Traité d'histoire, vol. iv. (Paris, 1890 et seq.); H. Elagib (Peters- 


ARMENIA.


The native old Armenian sources, nearly all of which date from the Middle Ages, have been used especially in Ingilizian's excellent Chrestomathy of old Armenian, selected from the principal Armenian sources, printed in Russian (Venice, 1855); Geiger, of the province of Shirak (ibid., 1879), Suren (ibid., 1885) Alaverd (ibid., 1890) and Snkhan (ibid., 1893), all in Armenian; H. Kiepert, Die Landschaften des süd. Armenien. nach einem. Quellen = Monumenta der Berl. Akad. d. Wiss., 1873; H. Thöppachian in the Mélanges des Sociétés Savantes de Besançon, 1804, p. 112-113 (Die innere Zentrum Armeniens unter Atho 1); II. p. 98-218 (Pellii. n. Kirchgemeen, Armenien unter Achat Fund Schnit); Seiden's, History of Hethistia, (deals with the period from 4579-692) and Lusnitz, (treatises of the years from 532-790). The relevant chapters of Schäfer were translated by H. Hüschen, Zur Gesch. Armeniens u. der ersten Kriege der Asader (Leipzig, 1875). - Beladžjir (ed. de Gaec), p. 193-212; Pesko-Waktch, Gesch. der Erweiterung von Mesoopotamien und Armenien u. s. w. (Hamburg, 1847); Ya'qtua (ed. Jouthia), 190 et seq.; M. Ghariani, Armenien unter der Arab. Herrschaft bis zur Entstehung des Durbarreiches in die Zeitgesch. im Zeitschrift fiir Mythol., 140-235, 1960; H. Thöppachian, Das Armenien nach und während der Araber, ibid., ii. 50-71. Cp. also E. W. Brooks, Byzantinische und Arische in the time of the early Abbasid in The Eng. Historical Review, 1900 and 1901; cp. also H. Daghchian, Die Grundlagen des Staatbildes unter Arab. Hegemonie (Berlin, 1870) and H. Cohn, Regierungsverhältnisse im Armenien (Reuss) in T. der b. russ. Minist der Verwaltung (St. Petersburg, 1895), vol. xxiv., p. 51-139; J. Marquart, Orientwelten und orientale.

Streifzüge (Leipzig, 1903), p. 177-188, 391-465; H. Chaldaier, Die Eiszeit und der arm. Fürstenstäm in der Wiss. Zeitschr. f. d. K., 1876, v. 60-699. The period for the Seljuk period in the history of Arasani and Lastvisth which deals with the years 800-1271 (Armen. ed. Venice, 1845; French transl. Paris, 1864). The work of Tzakas of Gondar, datering from the 13th century gives a contemporary account of the years 1165-1265 (Armen. ed. Moscow, 1858 and Venice, 1863; French transl. by Briot, 1860). A history of the Mongol invasion (known to the Turk in modern) was written by the monk Makalx (Armen. ed. St. Petersburg, 1870; Russian translation by Paltkanev, ibid., 1871; French translation by Briot, 1874). A history of Timur and his successors was composed in the 15th century by Thomas of Mushop (Armen. ed. Schahnamaz, Paris, 1865). The chief source for the sufferings of the Armenians under Shah Abbas I is the History of Arakel or Taurit (dealing with the years 1662-1661) (Armen. ed. Amsterdam, 1661; translated by Briot). There may also be consulted the works on Byzantine history (see the bibliography in Krumlau, Byzant. Literaturgesch., 2. ed., p. 1069 et seq.) and the relevant chapters in works of Muslim history or the history of the Seljuks.

ARMENIA—ALBANIA.

nie ein a. fitt, vol. i. (Berlin, 1901): Sarre, Transkanad, Persien, Mesopotam, Transoxien, Land und Lente (Berlin, 1829); Lynch, Armenia: Travels and Studies (London, 1801); P. Ruhrbach, Von Kaukasus zum Mittelmeere (Leipzig, 1897).

Much relevant material has also been published in (Russian) Mémoires de la Soc. Caucasienne de l'histoire naturelle, impériale russe de la géographie; see also the (Russian) publications of the Caucasische Staats-Kommission (District Elissawetpol, Tiflis, 1888; Kar,T. e. 1889). Cf. further the Bibliography under art. ARARAT.

I. Allian, Physiographic de l'Arménie (2d Ed., Venice, 1870); H. Abich, Geol. Forschungen in den Kaukasischen Ländern (Wien, 1882-1887); deals in a vol. with the geography of the Armenian Highlands); R. Siegler, Die Schwanungen der hocharmenischen Seen (Wien, 1888); G. W. v. Zahn, Die Stellung Armeniens in geographisch Verkehrspolitik (Berlin, 1907); J. H. Schaffer, Grundzüge des geolog. Bauz. von Türkisch Armenien etc. in Petersen’s Geogr. Mitteil., 1897, p. 145 et seq.


Among cartographical aids the following need special mention: the itinera in the Travels of Montefelt (1833) and Dubois (1839 et seq.), further Glaser’s Map of Asia Minor and Armenia (ca. 1850); H. Kiepert, Karte von Georgien, Armenien und Kaukasien, 1 : 1,500,000 (Berlin, 1854); Karte von Armenien, Kurdistan, und Aserbaidschan, 1 : 1,000,000 (ib., 1858); Spiebold, des ßerb. Arm., 1 : 500,000 (ib., 1877) and die Carte gén. des provinces, europ. et asiat. de l'Empire otoman, 1 : 3,000,000 (ib., 1892). Good maps are also contained in Camer, La Turquie d’Asie (1891 et seq.) and in Müller-Simanta, Travels (1892).

The latest and relatively best of all existing maps is Lynch-Oswald’s Map of Armenia and Adjacent Countries (London, 1901), which being to the scale of 1 : 1,000,000 is very clear and contains abundant amount. (Cf. also F. Justin’s Kurkarteographie in Gmeindes der trost. Philipp. u. Heilbrunner’s notes in Indegien Mitt., xlvi. [1904], p. 184 et seq.)


Karekin, Gesch. der arm. Litter. (Armen. Litter. Russ.; St. Petersburg, 1850); F. N. Fincke’s Abriss der arm. Litter. in Amelang’s Litter. der Ostsee, vol. vii. p. 75 et seq. (Leipzig, 1907) — The most important scientific journal appearing in Armenian are the Handbuch armenischer (Wien, 1877 et seq.) and Ararat (Vienna). (STRECK.)

ARNAUTS, an Indo-European people, known to us as Albanians, who occupy the territory which is under Ottoman domination on the eastern shore of the Adriatic Sea from the 39° to the 45° N. Lat. The range, which is called in the south Pindos or Grammos, in the North Sharon, the high central chain of mountains is frequently denoted as the eastern boundary of their settlements; but those districts which are situated on the other side, viz. Monastir, Kastoria, Perlepe (Philipp.), Kalkändelen, Dasklits, Friginten, and even the territories ceded 30 years ago by Turkey to Servia, viz. Ivitnya, Laskovac and Kunkul, must also be included within the sphere of the Albanians, so that this has a West to East extension from the 19th to the 30th E. Long. (Greenew.). Albania, which has the shape of an irregular triangle with a line from Dulceigno (Turk. Ulgita) to the Bulgarian frontier as base and the Gulf of Preveza as apex, occupies a surface-area of 24,159 sq. mls.

I. Physical Features: Albania is in the main an inhospitable hill-country consisting of a number of close-crowding chains of hills and valleys which run lengthwise from N.W. to S.E. In the North however there appears to be a curving round from the normal direction of the chains of hills; they run here from W.S.W. to E.N.E. Here too are the most extensive; and greatest elevation; the "North-Albanian Alps" of which practically little is yet known consist not much under 9500 ft. high. The highest mountains in the midlands is Lybithin (Lyubotin) in the Shan-range (3,230 ft.); Mt. Tömöd (7,915 ft. high), to the East of Berit, is specially famous. The summit, which has a difficult ascent, is crowned by the ruins of a very ancient holy place wherein local legend honours the remains of the grave of Abbas (died 666 A. D.) son of the Caliph 'Ali from the thundertous peak which from time to time fills the neighbourhood of the mountain with its rumblings, good and ill are predicted according to a very ancient custom. Along the coast-line of the Adriatic there stretches a range of fruitful plains. Some of them are quite open towards the Sea, e.g. the largest among them, that of Musakaya (Turk. Mutaka), while others are cut off here and there by small strips of coast, e.g. the plain of Ishkôdra, whose eastern portion bear the name of Zafrina. From Cape Glossa (the promontory of Acrocorinna) to the South there follows the coast-line in a range of mountains which rises in peaks of over 6500 ft. high. The eastern districts of Albania portray the character of Macedonia in having extensive haunched shaped plains; the plain of Metôya (in the upper region of the valley of the White Druto), and those of Këpovë (plain of the Blackhurds) and Kalkändelen (Nivick Tetovo) may be mentioned. Some of these plains are occupied by lakes, e.g. those of Ògri and Prospa; the plain of Monastir is marshy in its lower parts.

Hydrographically Albania belongs partly to the Adriatic, partly to the Aegean and partly (through the Lim and Idhrar, which flow into the Drino and Metëva) to the Pontic side of the watershed. The network of rivers is close, and the land generally has abundance of water. With few exceptions however the rivers are not natural highways for shipping; the Drino from the Pyshëna up to Ishkôdra and the Òrtas (Turk. Nëvër) to the town of the same name could be called such. The river-valleys being mostly of the nature of gorges cannot be used for roadways. Of the rivers making for the Adriatic Sea the Druto surpasses the others both in its volume and the impetuous
of its descent: it is formed by the union of the Black Drin (Kara Drin, alban. Dëna) which flows from the Lakes of Ochrida and the White Drin (Crni Drin, alban. Dëna Drind), but it now discharges most of its water below lake Gjirokastra into the Boyana along a branch which arose in the years 1828-1854. South of it come: Mav (Matya), Arrens (Rqen), Gjirokastra, Samani (Semeni), Vlora and Kallithea. Further the upper portion of the Vardar, which flows into the Gulf of Salona, belongs to Albania, as does its tributary the Lepenati. On through a fenure it also joins the Shinia, and this, again, joins (at Mitrovitsa) the Drin, an affluent of the Morava. Albania has a wealth of large lakes, which correspond to former plains wherein subsidence has occurred, or to basins into which there have been intrusions: the Lake of Izhodër, measuring 175 sq. mls., half of which belongs to Turkey, and half to Montenegro, and which discharges itself through the Boyana into the Adriatic, Lake Ohrid (104 sq. mls.), Lake Prespa (151 sq. mls.), the marshy Lake Mavila, and, farther South, Lake Vani. Right in the North is Lake Plava, through which the Illa flows. The existence of lagoons ought also to be mentioned, such as that of Butrint. The climate of Albania is on the whole a healthy one, being mild at the coast, and very cold in the mountains of the interior which are covered with snow during several months. On the coast of Upper-Albania, at Durazzo and still more on the Boyana there are constantly malarial fevers. The mountain-chains are dry and stony and never yield a harvest; on the other hand, the plains and valleys are the more prolific. The plains of Missika is like a paradise. Whilst rice, lenos, oranges, pomegranates, grapes, figs, olives, melons and other southern fruits thrive in the southwestern region, called Czëpi, the plain of Rosgova can boast the excellent qualities of the fruits indigenous in Central-Europe. In good years part of the harvest of rye, oats and maize can be exported; but owing to the drought the supply not requiring short of the demand. Plantations of fir-, pines, beech- and plane-trees are also found. The commonest is an excellent quality of oak, and the timber: used to be exported in large quantities to France. The chief means of sustenance of the population is maize and what they gain by the breeding of cattle. Their herds of older and goats are so considerable that in winter some of them are driven over the borders into the lowlands of Thessaly. Forest and mountain, where no European has yet set foot, house a plenteous beast of the chase (wild-boars, bears, wolves, chamois) which have become rare in our quarter of the globe. A number of native crafts have been preserved into our time. The preparation of leather has its home in Yania, Priivin and Izhodër, and in these places Albanian handicrafts are most concentrated. The cloaks, called Shaitak, with which we always associate an Albanian, are made by the women of the district, whilst the millslits (i.e. hill-dwellers) wear only clothes which they have wove from home-grown wool. At Priivin and Izhodër iron-wares such as table-knives, sardines, weapons with inlaid points and precious metals are and modern wares are produced. The sea-harbours are among the natural trade-resources. The best shelter from storm is offered by the soundmouths of Priivin and Pashka Limnol in the Bay of Avlionas (Avliena), but steamers can also Moor in the venerable Trak (Durazzo, Alb. Durres), which is now recovering, laboriously, however, from its deep decline, and in S. Giovanu di Medua (Turk, Shengin). The native seagoing class is recruited almost exclusively from the Muslim inhabitants of Durcoro, which now belongs to Montenegro, and, as far as England, and possesses about a hundred ships. For the rest, commerce, especially the wholesale branch, is in the hands of Austria, which through the excellent arrangements of the Trieste-Lloyd and the careful regulation of freight has hitherto been able to stave off all, even Italian competition. Statistics of the trade of Albania are of little account. Twenty years ago Priivin's foreign trade amounted to $3'5 million francs, Izhodër's to $5'5 million. The Montenegrin customs station of Podgoritsa, which is showing a steady progressive tendency, has importance as a commercial emporium for Izhodër. Albania contains part of two railways, one passing through the Vardar-valley from Mitrovitsa to Shkodër with a branch line from Cakib to Togazhegrade, and the line from Shkodër to Montatir, Priivin is the strategically desirous point for the control of western Roumelia; further, the entire provinces of Roumelia could be held in check from here before Bulgaria was raised to a principality (1878). The sole highway running the whole width of the land passes from Shkodër to Vani. The following are passable roads of the second grade: 1. from Priivin by Varavtci and Priivin to Servia (the stretch from Izhodër to Priivin is not passable). 2. from Durazzo by Efigi and Ohkiri to Macedonia. This is the route of the great Roman military-road Via Egesia. 3. from Durazzo by Berot and Hlisa to Vani. 4. from Hlisa by Tepelenac and Varga (Argyrokastro) to Bergin. 5. from Hlisa by Aldon (Paranytia) to the sea. Bridges, even wood-bridges were till recently regarded as a luxury, a fact all the more regrettable because traffic suffers enormously in the rainy season without them. II. Population. The population of Albania amounts according to the postal division into four Wildyets to little under 2,000,000 inhabitants, of whom 1'5 million Arnauts form the kernel, whilst the rest are composed of Turks, Wallachs, Bulgarians, Greeks, Serbs and Gipsies. It is a great step gained by the Greeks that with the aid of their excellent schools in the southern and more especilally the south-eastern districts they have either entirely, or else half-dazzled many Wallachs and Arnauts. The Roumains living on the Hindu speak only their mother-tongue; those who dwell farther West towards Berot as a whole understand also Albanian. Those Wallachs who are become quite Albanised and number here not a few, have in the eyes of Albanian patriots a special roll of hame in the Albanian nationalist movement. Bulgarians are numerous in the region of Mounioir and more especially in the region of Cakib. Servia around Priivin. Of the gipsies of western Albania only those following a nomadic life are not yet Albanised. The term Arnaut is to be traced back to the region Ararat extending along the coast from
Corfu to Arion, whose inhabitants are called Arber, according to the Greek pronunciation Arben. The Greek form is Ἀρίων, the Servian Arba. By metaphasis and replacing the ρ of the Greeks by s (Σέρβος) the Turks obtained the form Arnaia (Arab. plur. Arkini), which however appears in the modern Stamoul pronunciation and in writing as Arnaia. In Bulgarian Arnaia is customary. The inhabitants of Arber probably immigrated here from a plain of Arboia situated to the East of Durazzo. Gustav Meyer conjectures that the ancient Greeks by exchanging τ for s and having in mind the Albanians, who lived in the Caucasus and in Central-Italy, obtained the form Albania now usual in Europe.

The Albanian is generally distinguished by his tall stature, well-developed chest, and slender, elastic body. He can frequently be recognised by his flat forehead and short eyebrows. Of stern appearance, he scarce makes a jest or listens without contradiction. On the march, thanks to his tenacity he leaves all others lagging far in his rear; in the mountains he moves with light step over the stony ground, and climbs rocks like a chimpanzee. His step has the power of the athlete, he walks with quick spring in his step, raw savage, as though he deemed his nation's mission the chastisement of a perverted world. It is very obvious that war is his natural element, and thus Illyrian legions in the time of the Romans and Albanian troops in Turkish service have covered themselves with lasting fame. The Albanian wife is loyal and industrious. In the towns her activity is reopriated to managing the house and zealously visiting her female friends, in the villages and mountains however she performs every labour of the fields and devotes her leisure, especially in winter, to spinning wool.

The largest towns of Albania are Prishtin and Monastir with over 40,000 inhabitants each, Ispëdrha with 35,000, and Dibra and Kikëshëm with 25,000; Uskull, Ipek and Vanal have each 20,000; Elbasan is estimated at 18,000, Priqitina and Berat at 12,000, Dibra, Tirana, Orik and Koriza (Turk. Gorkje) at 10,000; the figure 5000 is given for Ergjet and for Kasai, 7000 for Preza. Smaller towns of more historical importance are Aërë Hijrë (Alb. Krytija, about 10,000 of a population), Avithia (6000 pop.) and Legh (Turk. Alb. Lynch, Ital. Alexis) and Durazzo with each 5000. Albanians dwelling without the towns belong to one of the clans (Alb. Fili, Fëri), which are often named after mountains, towards which they are pledged to loyalty even though they be long absent. The members of the clan are organised into companies (Bairak) whose leaders (Bairkëshër) are subordinate to the chieftain. In the north-west of Albania, however, the most important clans besides the clan of the "mountains of Ispëdrha" are the Kitësmitë, Hotë, Iskëtrëli, Kështët and Pëllitë. These five tribes achieved renown under the name of Malisë. The Vassovë and Dukëxhëlli farther east and south-east are also held in regard. All these tribes are settled on extraordinarily unfavourable soil and it is astonishing that they have been able to obtain any sort of subsistence. The condition in which they live is felt by the rare European visitors to be one of distressing misery, but by themselves to be the enviable lot of freemen. None of the tribes could count more than 7000 persons.

They are exceeded in number and respect by the Miditits, who are governed as an independent community. They are organised into five Bairak counting 15-25,000 persons. Since their chieftains, whose family-traditions however do not carry back beyond the year 1700, are mostly called Frenk (i.e. Peter), they readily confounding it with the Romance word "prince", use to themselves the title of "prince", the residence is Arba, a little low-lying hamlet among the mountains, which enjoys but few hours of sunshine even in summer. The political affairs of the Miditits are settled in a general assembly of the people which is annually convened in the chief church in Orka. The Miditits are considered to be exceptionally brave. The tribes when conquered attribute their defeat to the absence of the Miditits. The latter yielded their submission to the Sultan under the promise that they would never be liable for tribute and that no Muslim would be allowed to settle in their territory. They pledged themselves in return to rally to the help of their sovereign in the event of war with a considerable corps, one man per house. They have more than once proved their strength; but they have control of the three highways to northern and central Albania: to Ispëdrha, Legh and Aërë Hijër-Țirëna. They are, in consequence, strategically the masters of the country. The important services which they rendered to the Turkish government against Austria in the xviii. cent. are still rewarded by an annual gift of money in kind of tribute. Since the tribe during the last Russo-Turkish war did not march against Montenegro its loyalty fell under suspicion; and the chieftain Frenk Rib Doda was banished to Asia Minor in the year 1857. Only the proclamation of the constitution in Turkey (1908) restored him to his home. We owe to English travellers valuable information about the less interesting mountain-clans of southern Albania. The Llap are most worthy of note, because the Greeks in an earlier period suffered heavily from this tribe's passion for war, and hence even yet apply this name in contempt to the whole Albanian nation.

In Roumelia and north-western Asia Minor the Albanians impervious to weather-conditions have monopolised the calling of boatmen. In Turkey and on the Danube their idiom can be heard. In Constantinople 20,000 at least of them are engaged in the most varied occupations. Since they brave wind and weather nobody makes a rival bid for the sale on the street of bread and lemonade which are bought by thousands. For a long time Albanians of the Greek-Orthodox Church and Toskë have been settled in Greece; they constitute a tenth of the population, 200,000— 250,000. They are thickest in the Peloponnesus; but in many districts they have succumbed to the irresistible hellenising influence. In Italy Albanians have been settled since the xvi. cent.; we find them in Capitanata, Basilicata and the Terra d'Otranto, and numerous in Sicily. All together they are estimated as 100,000 at most. Thanks to their national ecclesiastical organisations, the Albanian clergy and bishops of the Greek rite, but subject to the Pope, they have been able to preserve through the course of centuries their language and customs. Hungary possesses two Albanian villages in Mitrovic in Croatia.
III. Religion. It is generally stated that the Albanian is cool in his attitude towards religion, even indifferent. Whether Musliman, Catholic or Greek-Orthodox dogma is to him as in many an instance to the modern European more a matter of custom than of deep inward conviction. This attitude of aloofness towards the supernatural favored the transition to the victorious 18th C. For the latter the found what the further the people were removed from the Islander Bey's great wave of liberation, so that by the beginning of the xix. cent. the conversion of the rest of the nation appeared to be only a question of years. [see History, Section viii]. The Shāli and Sōtāl in the Sandžak Iâbše sâr have remained the most loyal to Christianity, and can boast of counting no renegades in their midst. They are thus the poorest also of all the hill-people, but at the same time those who have preserved most purely the rude customs of primitive times. The tribes of Kësh and Loh in the Wâlket Iâbše sâr are almost wholly Musliman. Entirely Islamic districts are surprisingly few: Kërveli (Tepe- delin, Ergert), the valley and range of the upper Aran as also the district of Mër; the Mitraka mountain range and the fertile plains of Elbasân, Okhti, on the right bank of the Drin, at Dilora, Përinit, Djejkovas and Qhëxhis. The adherents of Christianity belong north of the River Iâbše sâr to the Catholic, south of it to the Greek rite. For the numerical proportion of the professors of the two Christian creeds there are no data; but the Catholic Armains might be estimated at about 15,000, the orthodox including about half of the half-berlinised at over 300,000, Musliman Armains number about 1 million. Their Christian fellow-countrymen designate them as Turks.

With a section of the Musliman religion's feeling vents itself in impassioned adoration of the sect of the Bakt iât which has risen strangely into favor of late amongst the more orthodox among the Armains. Almost the whole population of Tirana and Aşbê Hishr belong to it, a fact to which attention has only very recently been drawn. Attempts were formerly openly made to promote the prosperity of this order in order to secure a firmer footing for Musliman institutions; but the populace on the other hand have by attaching themselves to it the darkened picture of the darkest colonialism and the odious expression to their feeling for freedom which they have converted into a religion. But such has been only outwardly the case, for the Albanian Baktist are among the loyalest adherents of the government. Their centre is Aşbê Hishr. In its neighbourhood a pupil of the Baktist Bakti, Şeri Şëkë, killed a dragon which was devastating the crops, and so has everywhere naturalised the national order of the word. The whole population annually pilgrimages to the grove situated on the plateau above Aşbê Hishr in which the saint is buried. The names of the Derwishes Bâdi 'Ali Efendi and especially Bâdi 'Uthmâ of Kogun, that achieved for the inhabitants of the towns their alleged chartered rights of exemption from taxation are held in high regard. The sect of the Albanian Baktişt has a deeply imprinted Şirif character. They do not swear by the Korân, declare Paradise and Hell to be theological fictions, fast in Ramadan only three days, but the first nine days of Muharram to make up for that; 'All they hold in far higher esteem than do the Turks.

Their formula of confession of faith reads: la lîhâ illa lîhâ, Muslimân râdii lîhâ, 'All wallyn lîhâ. One will actually seek in vain for the names Allâh Bekâ, 'Omar, 'Othman amongst the Albanians.

IV. Life and Customs. There can be nothing stranger than an Albanian house in the country. Built of clay and mostly on a pathless eminence it serves for defence against its never wanting inroads. The small openings in the walls are loopholes which only incidentally fulfil the function of windows and are stopped up with paper in winter. Not a trace of furniture is to be seen within, unless one considers the masts of poplar-leaves lying spread-out here and there as such. The carpet which is so popular elsewhere in the East is here the rare luxury of the rich. An Albanian meal consists of a soup of rice or maize-flour cooked in milk. If he travel on foot from morning till evening he is content with one meat. At feast a roast (Yëkënt) floating in sauce is served up with chick-peas, a dish which even the most pampered taste praises as an incomparable delicacy. At these always ample banquets the horde of guests of all ages are celebrated in song by the tribal bard, and finally the old national battle-march is heartily voiced by the whole assembly, a ceremony as inflammatory for the rude temper of the native as crushing in its effect on the stranger.

The dress of the Albanians, even if varying considerably according to locality and social position, has the same characteristics. The national costume, made all the more prominent by the proud carriage of the people. In well-to-do families in the south the men wear the fistamëch (Turk. Fırtına), a kind of kilt with many folds and consisting of 122 separate pieces of white cotton sewn together, which reaches from the hips to the knees, a gold-embroidered shock covers the body and over this a vest is worn which is open at the breast. The whole is held together by a silk girdle in a front leather-pocket of which the revolver with inlaid silver is kept. A low, red fez with thick, long tassel of stout blue silk is used to cover the head. From this garb of the Musliman Albanians living in the towns that of their Christian fellow-countrymen is distinguished simply by the darker colouring of the appareil about it. The peasant woman in the south wears over and above a white, broad-shaped jacket which suits the fistamëch very well. The raincoat of the Musliman townsman is notwithstanding its simplicity one of the most romantic the Orient can show; wide trusses of bright colours, and the Doma (from the Turk. Döbben), a scarlet-red cloth with edges and trimmings in gold and black silk embroidery, which is drawn over the head in the fashion of a hood; although at the height of the shoulders it has slits for the arms the slender Albanian prefers to wrap the cloak round body and arms in Oriental fashion, and glides thus along the street with seductive grace. Quite different is the heavy, costly and more European garb of the Catholic woman in North-Albania. The black trousers with the long, purple, mantle-like overgarment and the gold-embroidered, recalling the grand ecclesiastical robes, give an exceeding solemnity to the figure. Such splendour however is only suitable for the towns. In the mountains, especially of North-Albania the Albanian has a
more practical suit; he is satisfied with trousers of a coarse white cloth with black heading, over the chest a close-fitting waistcoat, and about the back a black jacket which covers only the back and hips. For protection against cold and rain he wears a sleeveless mantle of black wool which reaches to the branches and ends above in a kind of hood. As foot-gear high boots and light shoes to which sandals are fastened with leather straps are worn. The Albanians, with the exception of the Kelmëns, shave off the beard. The weaving among the Christians and Musulmans is among the poorer class of them it is very frequently made from the durable, thick, uncoloured bamm-grown wool.

There are really but few regions in Europe whose populations are as low a stage of civilisation as the Albanians. Public schools are confined to the towns; reading and writing are everywhere regarded as inestimable arts. All legal situations are controlled by the unwritten law (Këshel) of the Lek Drakajët (Turk. Drugele), whose cruelty knows no higher justice than that of blood-revenge, the obligation to which extends to the whole kin and compels the families at strife to years of preparedness for fighting. In those regions where honiour is by far the life counts for nothing murder is the cause of death in from 10 to 30% of the mortality among the male population. The tribe Toplana heads the list with 42%. The notion of honour is so strongly developed that a girl to whom even harmless intimations are falsely espoused knows no remedy but to seek a voluntary death; but the heavy falls her luckless husband on the slanderer's head. Sometimes the Osmanlïi conquerors are successful in negotiating a peace (Rizë) between the quarrelling families. A decade ago, however, when the Walls of Skëhere came to an understanding with the tribes that blood should be avenged only on the murderer himself the Mirditën refused their consent; they would not hear of questions touching honour because such matters need political arbitration.

V. Administration. The political division of Albania has been for centuries subject to continuous mutations. At the present day it is split up into four Wilayëtë, the number of whose inhabitants however can only be approximately estimated: Yasin with 700,000 inhabitants (it falls into 5 Sandjakës: Yasin, Pevecë, Laskajët, Breguan, Kajër), Mostar with 700,000 (5 Sandjakës: Mostar, Gërulë, Dherë, Serfë, Elbasanë, Kërula) with 1,000,000 (5 Sandjakës: Ipek, Uskët, Vëllçi, Novipërët, Përmet, Përshët, and Ijahkëdra with 200,000 (2 Sandjakë: Ijikëkëdra, Dëri). The authority of the imperial government is more limited than elsewhere in Rumelia. The right of the people to carry weapons is in contradiction to the law and the privilege the officials have to impose on themselves reserve, and it is ascertained that whether it concern governance or the administration of justice their calling is one of the most difficult. Often and often do the members of the court of justice receive letters threatening that they will have to atone by death for a dammatory sentence. These threats are not empty words, often enough blackmailing which orders and sentences are received with shouts if they show themselves on the street. Moreover the power of the authorities many a time does not extend beyond the proxim-
the plural is formed after the Latin fashion. Some grammars have simply been adopted from Latin; even the article (a modification of the demonstrative pronoun) and several prepositions notably take their character from this source. Moreover, since Latin was both colloquial and official language in the Balkan Peninsula in the 4th cent. A.D., it wanted little for Illyrian to have become completely romanised. The language of the Visigoths, who at the beginning of the Middle Ages settled for over a century (until 555) in Illyria, and thus the linguistic influence of the modern Albanian. The influence of the Slavs, who from the 11th to the 15th cent. frequently played a very decisive role, expressed itself with lasting effect. Only a few expressions in Albanian can be referred to Bulgarian; the majority of the Slavonic words have a Servian stamp. On the other hand the speech of the Slavs has in the main had no influence on Inkelas.

Next to Latin Turkish has had most prominent influence on the vocabulary of the Albanians. Not only was the community of religion decisive in this direction, but also the fact that the Turks in contrast to the Slavs appeared as most important factor is due in Asia Minor and are still regarded as much by the Albanians. The number of the vocabulary adopted in their full Turkish form is astonishingly great; to nouns, verbs, particles, everything in short the Albanians are accessible. Even the vocabulary of their Italian kinsmen who emigrated centuries ago several Turkish words have found their way, and this must have happened very early: bed (night), lvar (anger), peta (market), pějfer (window). Of Turkish Inkelas endings only the ɏ (in Albanian sometimes changed into r̩) characteristic of the Turkish historic-perfect has gone over into Albanian, e.g. tao-ď-ti (may esteem), buyo-ć-ti (may colour). In the Albanian spoken by the Mohammedans, especially the Gheg dialects, and among the Mashrita, the dialect of Ishkola in particular, there is a great wealth of Turkish words. Modern Greek has made its presence felt in the South. The degree of its influence is not much inferior to that of Turkish. The Albanians of Greece, who are here of course surrounded by Hellenes, have gone far towards adopting the Greek vocabulary. According to Gustav Meyer's researches, of the 5140 Albanian words he had before him 400 proved to be common to the Indo-European languages, 1420 to have been borrowed from the Romans, 540 to be of Slavonic, and 1160 of Turkish origin, and 540 to have been adopted in consequence of their intercourse with the modern Greeks.

The majority of the Albanians can speak besides their mother tongue one or several other idioms almost with the same fluency. In the South Greek has a strong hold and competes with Albanian on the coast. In Vain, the seat of the Wall, the whole population without distinction of creed attends the Greek schools, and at home, although the Moslems are in the majority, the Greek language is spoken as a rule. In the North Slavonic is spreading unchecked through all the veins of their life; here the Albanians are masters of Turkish from their childhood.

VII. Albanian Literature. The beginnings of Albanian literature in the mother-tongue were made by those Albanians who obtained in Italy a more secure existence; they availed themselves at first of the Latin alphabet. First appeared a Grammar, and a Grammar, the latter printed at Rome in 1532 by Franciscus Blanchus. They formed a basis for the religious tracts which subsequently had only a limited circulation. On so difficult a task as the translation of the Bible none yet ventured. The first translation of the Bible dates from the year 1424; in it — it was made during the Hellenic war of liberation — Greek first had the honour of supplying the Albanians with their alphabet. It was at once apparent that the Albanians of the Balkan Peninsula were still too backward in their civilisation to be able to produce any large independent work. This role, then, fell to Girelamo de Rada of San Demetrio in Calabria citeriora, of whose family we find mention in the xvi. cent. His first work in epic form is the Canti dî Milione figli del sperone di Scarrë, which appeared in 1836. In 1843 another national composition of his, Canti dî Scarama Tëstës, issued from the press. The popular national songs are as a rule the threads of Rada's fancy spins to a lively web. In 1856 he published the Rapunzel dî un poema albana, and between 1873-1884 his Fusi, an epic of lyrical criticism, and his national productions were in the opinion of poets, more than ought to be attempted. The harshness of which he has been accused and his views on literary taste were rooted in tendencies which by his time had already had their day in the rest of Europe; but he was not writing for what we mean by "modern" public.

Whilst this noble champion of the collection of Albanian tales and folk-poetry, was born. Of such collections we have up till the present, excepting the smaller ones, five: two by J. G. von Bahn, in the 2. Part of his Alba nerische Studien, and in the ii. Vol. of his Grie chische und osmanische Märchen (Leipzig, 1864); Ahdione, Nuara e Mësia, the Tosk Melkos, who lives in Egypt (Alexandria, 1873); by August Duron in his Manuel de la langue chifou ou albanaise (Paris, 1879), and by Holger Pedersen in Al banit. d. phil-hist. Classer d'agr. Sâkis, Gesellh. d. Wissensck. zu Leipzig, Bd. xv, Leipzig, 1898, translated by him in Zur albanischen Volkskunde, (Copenhagen, 1898). During the last decades the leadership of literature was transferred to Gëshëv, the work of whom, though very familiar half a century ago, has almost completely disappeared from the memory of the present generation. After him appeared Konst, Kristofofidi, who, having equal mastery of the Tosk and the Gheg, had a more thorough lexical knowledge than any other. He translated firstly the Psalter in 1868, and in the following years the various portions of the Holy Scriptures, mostly into the Tosk dialect. The work whereby he won for himself a lasting name in the scientific world, viz. the "Dictionary of the Albanian Language" (Lexicon dei Albaenische sprach), and which even in its author's lifetime (died 1898) attained a legendary fame, was published at Athens in 1904. In the year 1879 35 Albanians formed themselves into a society with the object of
printing and circulating Albanian literature. This society began in 1864, the publication of the Albanian monthly magazine Perita (The Light), which soon lowered its name to Ditarja (The Banner of Albania). A little previously (1853) de Rada had begun to issue in Italy the Albanian journal Figurati Arhik (The Beauty of Albania), it was dropped however after the fourth volume, and in the Arti i ri (The Young Albanian, Palermo, 1887), conducted by Schiro, had little influence.

The Albanian newspaper in Skëndjeri (The Albanian), which has been published at Bucharest since 1888, has been received with the loudest approbation. About this time there was opened at Koritza as a private institution the first school using Albanian as the medium of instruction, in spite of good results and a fairly long existence it had, however, to close its doors in the end. Among Maghreban Albanians of that period Shams al-Dín Sain Bey of Frashër (1850–1904) stood out preeminent for his literary zeal, but his pioneering activity is rather within the sphere of Turkic philosophy. We will mention only three works written by him in Albanian, which like all his writing had a practical aim, and in addition to the book, an Elemental Grammar, both printed at Bucharest in 1866, and the excellent, in Europe less known, General Geography. At the same time there appeared his far more gifted brother Nafti Bey (1846–1900). In 1886 were published at Bucharest his three very fine works: 1. Reading Book for Children, 2. Cattle and the Life of the Pastoral, in which he expounds to a semi-literary country-life, the ideals of the Albanian. Notwithstanding its brevity — there are only a dozen pages — it is regarded by many as Nafti's best work. 3. Stories for Mature Youth, collected from pagan mythology, the Bible and the Koran with the object of giving to boys some definite point before they passed the threshold of the religious sound which usually formed their national convictions. The most splendid sample of his talent Nafti has given us in two extensive poetical works, both of which appeared at Bucharest in 1868; an epic poem Shtender Bey containing 1000 lines, and an exhaustive tragedy in verse on the death of Husain with the title Korriyin (Korriyin). In the latter work, in the accumulation of scenes which have only an external connection with the action, in the fondness for vehement outbursts of feeling there are certain artistic weaknesses. But they are noble productions which will still long assert their place in the literature. Nafti was a free-thinker, and nothing could have lain farther from his mind than the intention of stirring up the fanaticism of his co-religionists. Those who knew him assert that the object he aimed at with Korriyin was simply to arouse enthusiasm for the national ideal in the Registan which were so numerous in his native land. His death was mournful for the Albanians of the Turkish capital. Other capable literary productions, which may be mentioned, were Luca Sheno’s Albanian translation of Lamartine’s Wilhelm Tell (Sofia, 1883) and A. Upi Kologan’s Albanian rendering of Sain Bey’s Belis (Sofia, 1901).

What is most worthy of mention in the modern Albanian agitation is the person of Fatim Bey of Kanlica. Son of Shamil Bey, and, born about 1874, he grew up under his mother’s care, who herself enjoyed rapts as a heroine. He first attended the Greek school of his native place, and later acquired Latin among the Jesuits of Ishkoda. Next he studied for some time at the Royal Lyceum (Ghasia-Serif) in Constantiopolite, until, turning back on Turkey (1894), he went to complete his education in Europe, where he received the name “Thung Spiro Bey”. His activity is mainly devoted to conducting the newspaper Albania which he founded in 1897 with the aid of the large Albanian Society in Bucharest, and which appeared in Albanian and French; in this he has published also several novels national in character. Soon he added to it a purely Albanian section containing news of the day. By mixing the Tosk and Dukel dialects and coined new words he is endeavouring to give his nation a single literary language. He has had this gratification, that the municipal council of Brussels called the street in which his paper is printed Rue d’Albanie.

VIII. History. If the question of the descent of the Arnauts has not yet been completely cleared up still it can be asserted with tolerable certainty that they are direct descendants of the Albanians who dwelt between the Ikkund and the Danube, the Ion and in the region of Veria, but perhaps also descendants of in part at least, very close relatives of the old Epriots who were settled to the South of the Ikkund, and of the Macedonians who extended towards the East as far as the Suymon. Certain parallels in their civilizations and political organisation; the Epriots then crossed over into Pyrrhos to Italy. The campaign of Atmelins Paulus and his victory over the Macedonian king, Perseus (168 B.C.) added besides Macedonia both Illyria and Epirus to the Roman Empire. In Strabo’s time Greeks and Epriots were separated by the Ambrianas Sinus, Epriots and Illyrians by the Gennanys (Ishkoda). The chief town of the district in the later Roman period had the same name as this river, viz. Skampa, which was situated in the neighbourhood of the modern Elbasan. We then for the first time encounter the “Aethrus” with their capital Alabanopolis, whom the geographer Pausanias (middle of the second cent. A.D.) mentions as one of the Illyrian tribes. It is the Slavs again with their ravaging expeditions who are the first to exercise a lasting influence. Before the pressure of their advance towards the South, which began in the 11th cent., the Macedonians retreated to the Albanian mountains, where they became merged in the people who were of common stock. In the 16th cent., the Slavs conquered the North of Albania; until 1560 this formed a province of the Servian Empire, and was quite cut off from the Southern part of the country. Finally in the second half of the 16th cent. the Turkish Bulgarians who by this time had been taken up by the civilisation of the Slavs, carried their attack against Macedonia, and being favoured by fortune quickly made themselves masters of the whole of central and southern Albania as far as the Am-
the Byzantine Emperor Basil Bulgakronos succeeded in again reducing Western Roumelia under his dominion; he left the Bulgarians however in possession of their domains. From this point, after we have had for almost a millennium to continue the name of Emperor and Illyria inherited from antiquity, the modern designation is used with great consistency: the town Albanon, Arbanon, Elbanon is the local centre of the Byzantine power now opening on a new period of prosperity; the whole region, so far as it belonged to the Byzantines, is called after it. When Nicephorus Bii, and his successor the Name Emperor of Durazzo rose in arms against the Byzantine emperor and advanced in 1079 by Oghrat to Selinuk he mastered besides Normans, Bulgarians and Greeks also Asbesvar in his army. From this time on we meet them in all the battles in the west of the Balkan Peninsula, sometimes also as Asbevar. After the conquest of Constantinople and the fall of part of the Roman Empire by the Latin (1204) a section of the exiled imperial family founded the state of the Despot of Epirus which included also Aeotia and Acmarnia, and numbered among its most famous towns Lefkata (turf. ins. beak), Arta and Valtina. Apart from these districts which he gave to the Sonth and those incorporated into the Despotate of Despotate Albania was constantly an apple of discord to foreign states, especially to Servia and Bulgaria, so much that the Greek-Orthodox bishops of Albania saw that the only hope of safety lay in passing over to Latin Christianity (circa 1250).

The state of the Despot of Epirus during the entire period of the Despotate of Epirus was dominated by the disputes for the succession to the throne, so that any sound development was out of the question. At this period the Turks first came into unequal relations with the Albanians. These were 2000 subjects of the Emir Unur Bey of Aida, who in 1336 went out in the pay of the Byzantine emperor Andronikos III with the purpose of resuming this state of the Despot with the Greek Empire, and who won for their nation permanent repose as fearsome opponents. They pursued the Albanians over the most trackless ranges, killed the men and brought away a vast booty in women and herds. In this time the great Czar of the Servians, Stefan Dušan (1331–1355) inflicted those mighty blows which brought Albania (until 1340), northern Macedonia and Thessaly under his sceptre. Under the influence of these victories a large section of the Albanians returned from the Latin rite to the Greek.

The long protracted turmoil of dynastic wars that had made germinate in their real victims, the Albanians under the Archbishops of Acheleia who contained great promise, so that, when after Dacian’s death a descendant of the former “despot” returned to the province, the inhabitants rose in arms and, under the leadership of Karl Topia, cut down the pretender and his entire force in the battle at Acheleos; further, a Turkish punitive force which had just landed in Thessaly and attacked themselves to the Greeks perished with the latter on the field of battle (1558). The family of Topia held for a century a position of authority in the history of North Albania. The mother of Karl, victor of Acheleos, was a natural daughter of the Neposalian king Robert of Anjou, so that the proud chieftain could with some right plume himself on being “the first of the house of France”. A no less important family of Servian origin are the Balaka. They are mentioned only from the middle of the 14th cent., but soon there- after we meet with them in the provinces of Isskoda, Antivari, Dulcegno, Trau and Sekenico. The Kathari do not make their appearance till a decade later; their ancestor, the Serb Brunilo, is first mentioned in a deed of the year 1308.

A body of Turks — we know not whether they were Osmanlis — under an Albanian command of the name Shatko held the town Vatika and district in check from the year 1358 for its master, the Servian despot Thomas. After the path had been thus cleared for the Osmanlis their most capable general, Tumrišh Paša, four years later carried the fame of his weapons as far as Arta; he immediately returned however, so that the helpless population escaped on this occasion all but terror. At this same time prince Balaka II was defeated and fell before the Turkish Grand Wettir Khaïr al-Dîn Paša in the battle at Sarra on the Iliotes. Then when Tumrišh Paša pressed forward in 1387 into the region of Peripoe and Monistir the despot of Yatia had to admit to visit the court to pay homage in person to the vallum Murad I. After Monistir the Serbs pressed forward with their forces to taste the resistance towards the Adriatic, and for two years threatened the immediate neighbourhood of Durazzo. This is the first occasion on which they planted their standard in North-Albania. Finally the need for mustering all available forces against Servia compelled them to withdraw. Whatever Roumellian legend, taking sides with the Greeks, might pretend, there was nothing more certain than that they fought on that occasion in the opposing ranks and constituted the reserves of that army of the allied Slavonic princes which collapsed before the impact of the Muslims. After this event so momentous for Albania, it was the purpose of restoring this state of the Despot with the Greek Empire, and who won for their nation permanent repose as fearsome opponents. They pursued the Albanians over the most trackless ranges, killed the men and brought away a vast booty in women and herds. In this time the great Czar of the Servians, Stefan Dušan (1331–1355) inflicted those mighty blows which brought Albania (until 1340), northern Macedonia and Thessaly under his sceptre. Under the influence of these victories a large section of the Albanians returned from the Latin rite to the Greek.

The long protracted turmoil of dynastic wars that had made germinate in their real victims, the Albanians under the Archbishops of Acheleia who contained great promise, so that, when after Dacian’s death a descendant of the former “despot” returned to the province, the inhabitants rose in arms and, under the leadership of Karl Topia, cut down the pretender and his entire force in the battle at Acheleos; further, a Turkish punitive force which had just landed in Thessaly and attacked themselves to the Greeks perished with the latter on the field of battle (1558). The family of Topia held for a century a position of authority in the history of North Albania. The mother of Karl, victor of Acheleos, was a natural daughter of the Neposalian king Robert of Anjou, so that the proud chieftain could with some right plume himself on being “the first of the house of France”. A no less important family of Servian origin are the Balaka. They are mentioned only from the middle of the 14th cent., but soon there- after we meet with them in the provinces of Isskoda, Antivari, Dulcegno, Trau and Sekenico. The Kathari do not make their appearance till a decade later; their ancestor, the Serb Brunilo, is first mentioned in a deed of the year 1308.

A body of Turks — we know not whether they were Osmanlis — under an Albanian command of the name Shatko held the town Vatika and district in check from the year 1358 for its master, the Servian despot Thomas. After the path had been thus cleared for the Osmanlis their most capable general, Tumrišh Paša, four years later carried the fame of his weapons as far as Arta; he immediately returned however, so that the helpless population escaped on this occasion all but terror. At this same time prince Balaka II was defeated and fell before the Turkish Grand Wettir Khaïr al-Dîn Paša in the battle at Sarra on the Iliotes. Then when Tumrišh Paša pressed forward in 1387 into the region of Peripoe and Monistir the despot of Yatia had to admit to visit the court to pay homage in person to the vallum Murad I. After Monistir the Serbs pressed forward with their forces to taste the resistance towards the Adriatic, and for two years threatened the immediate neighbourhood of Durazzo. This is the first occasion on which they planted their standard in North-Albania. Finally the need for mustering all available forces against Servia compelled them to withdraw. Whatever Roumellian legend, taking sides with the Greeks, might pretend, there was nothing more certain than that they fought on that occasion in the opposing ranks and constituted the reserves of that army of the allied Slavonic princes which collapsed before the impact of the Muslims. After this event so momentous for Albania, it was the purpose of restoring this state of the Despot with the Greek Empire, and who won for their nation permanent repose as fearsome opponents. They pursued the Albanians over the most trackless ranges, killed the men and brought away a vast booty in women and herds. In this time the great Czar of the Servians, Stefan Dušan (1331–1355) inflicted those mighty blows which brought Albania (until 1340), northern Macedonia and Thessaly under his sceptre. Under the influence of these victories a large section of the Albanians returned from the Latin rite to the Greek.

The long protracted turmoil of dynastic wars that had made germinate in their real victims, the Albanians under the Archbishops of Acheleia who contained great promise, so that, when after Dacian’s death a descendant of the former “despot” returned to the province, the inhabitants rose in arms and, under the leadership of Karl Topia, cut down the pretender and his entire force in the battle at Acheleos; further, a Turkish punitive force which had just landed in Thessaly and attacked themselves to the Greeks perished with the latter on the field of battle (1558). The family of Topia held for a century a position of authority in the history of North Albania. The mother of Karl, victor of Acheleos, was a natural daughter of the Neposalian king Robert of Anjou, so that the proud chieftain could with some right plume himself on being "the first of the house of France". A no less important family of Servian origin are the Balaka. They are mentioned only from the middle of the 14th cent., but soon there- after we meet with them in the provinces of Isskoda, Antivari, Dulcegno, Trau and Sekenico. The Kathari do not make their appearance till a decade later; their ancestor, the Serb Brunilo, is first mentioned in a deed of the year 1308.

A body of Turks — we know not whether they were Osmanlis — under an Albanian command of the name Shatko held the town Vatika and district in check from the year 1358 for its master, the Servian despot Thomas. After the path had been thus cleared for the Osmanlis their most capable general, Tumrišh Paša, four years later carried the fame of his weapons as far as Arta; he immediately returned however, so that the helpless population escaped on this occasion all but terror. At this same time prince Balaka II was defeated and fell before the Turkish Grand Wettir Khaïr al-Dîn Paša in the battle at Sarra on the Iliotes. Then when Tumrišh Paša pressed forward in 1387 into the region of Peripoe and Monistir the despot of Yatia had to admit to visit the court to pay homage in person to the vallum Murad I. After Monistir the Serbs pressed forward with their forces to taste the resistance towards the Adriatic, and for two years threatened the immediate neighbourhood of Durazzo. This is the first occasion on which they planted their standard in North-Albania. Finally the need for mustering all available forces against Servia compelled them to withdraw. Whatever Roumellian legend, taking sides with the Greeks, might pretend, there was nothing more certain than that they fought on that occasion in the opposing ranks and constituted the reserves of that army of the allied Slavonic princes which collapsed before the impact of the Muslims. After this event so momentous for Albania, it was the purpose of restoring this state of the Despot with the Greek Empire, and who won for their nation permanent repose as fearsome opponents. They pursued the Albanians over the most trackless ranges, killed the men and brought away a vast booty in women and herds. In this time the great Czar of the Servians, Stefan Dušan (1331–1355) inflicted those mighty blows which brought Albania (until 1340), northern Macedonia and Thessaly under his sceptre. Under the influence of these victories a large section of the Albanians returned from the Latin rite to the Greek.
try of Montenegro is to be understood, before it fell under Ottoman sway — was at that time subject to the family of the Kastriatas which had suddenly risen to authority. The south as far as the Ambracian Gulf was subject to the far more powerful Albanians, who ostentatiously boasted the surname Komenes which came to them from their mother’s side. His contemporaries conferred on the Albanians the epithet of “the bravest.” In consequence of the bravery he had displayed in the wars with the Turks, and since he had no relations with Europe, history has not recorded the deeds of this national hero, who prepared his countrypeople for the notable high position they attained later. Not till the year 1423 do we again hear of an Ottoman campaign, in the course of which ‘Ali Bey, son of Efremis, devastated the countryside and forced the towns and both the Albanians and John Kastrioti to acknowledge the Sultan as their superior. John Kastriotas was allowed to return home on giving up as hostages his four sons, including the youngest, George, and the Albanians, who were ever meditating ambitious plans, contrived to strike off every fetter from their country and escape to fill every mountain with the summons to fight the Turkish colonists. The latter were slaughtered in sacrificial becomions, and terrorism and the sword were carried far and wide into the country of the Osmanlis. Threatened by enemies on every hand in Asia and Europe only after the lapse of ten years did Sultan Murad for the fame time (1438) raise a considerable fighting force under ‘Ali Bey against this people, which loved its liberty more than ought else. Its success was short-lived. On its withdrawal the Albanians rose afresh, and the Osmanlis who had sought protection in the fortified town of Ergeri would have been put to the sword, had not Tuthkhan hastened in the middle of the winter (1435-1436) to the relief of the hard-pressed fortress. The Sultan now felt so secure that in violation of all right he arrogated to himself the sovereign authority over Aliko Hisar which really belonged to George Kastriotas, called Iskandar Bey. The latter, now awakening to consciousness of a long repressed indignation, made his escape on the defeat of the confederated Albanian and Venetian army, in which he held important rank, and summoned all Albania to battle for its freedom. The details of his glorious deeds are not in place here. It is sufficient to remark that there was rarely an encounter in which the Albanians did not strew the field of battle with the corpses of thousands of the intruders. But even in the life-time of Iskandar Bey it frequently appeared as if even his heroic soul could not cope with the weight of numbers. After his death (1467) the Republic of Venice entered on the oppressive heritage of protecting, from its position in the Adriatic Sea, the freedom of the Albanian mountains. On the fall of Aliko Hisar, however, in the year 1478 the Doge had to sue for peace, and, in return for the recognition of Venetian authority in the places on the coast, to acknowledge (1479) the supremacy of the Sultan over the entire interior and especially in Aliko Hisar and Idrkodra.

In the year 1550 the inhabitants of the mountains in northern Albania secured to themselves, in return for their acceptance of the terms of compulsory military service in the event of war, the rights which had hitherto been disputed to them, of self-government and exemption from taxation. The only extension of the Ottoman empire on the Adriatic coast consisted in the annexation in the xvii. cent. of Antivari (Turk. Barq) and Dolcigno, 1571, shortly before the memorable day of Lepanto. A rumour was put in circulation at that time by officious Venetians that the Albanians intended to take up arms against their masters; the people did not venture to do so however, notwithstanding the fact that the war had resulted unfortunately for the Osmanlis. Most resistance to the central authority came from the Klemensi, troglodytes who were armed with lances, shield and broad girdle-knives, to bridge this race of brigands a fort was built in the year 1623 in the neighbourhood of Grlisun (Gazinya). In this period occurred a fresh move on the part of the Pope to keep the inhabitants in the ancient faith; the first Franciscan mission is set down by a reliable source to the year 1624. New antagonistic complications with the Turkish authorities and the castigations in general from the hands of the Hiti by Djile Pasha fall according to the authority of the historian Na’im into the year 1624. The conquest of More by the Venetians (1688) did not prejudice the Osmanlis with the Catholic Albanians. When the City of the Lagoon made at that time an attack on Dolcigno which lay opposite to it, the Hiti joined the side of their Muslins and so distinguished themselves in the successful defence of this fortress by the sea that precedence over all the Catholic tribes (the Mirdites excepted) was granted to them.

The Greek-orthodox Albanians had not for centuries ventured to raise their voice against the Turkish yoke. Only when the splendid decay of Austria enlightened the people of Albania, in the xviii. cent. did they turn their eyes towards the west and the north. After the Caliph renewed in 1715 the war with Venice, and soon thereafter went to war also with the German emperor, the Greek archbishop of Okhri in his own name and in the name of other bishops and prelates repeatedly invited the imperial commanders-in-chief, Prince Eugene and Prince river to the country of the Hiti and the Albanians, who distinguished themselves in the successful defence of this fortress by the sea that precedence over all the Catholic tribes (the Mirdites excepted) was granted to them.

Favoured by the obliquity of the political horizon Mehmed Bey of Beško, a village near Idrkodra, attained in the middle of the xviii. cent. such importance that, for good or ill, the Porte had to nominate him Wali of his native place. The influential families in the town and province is incited to a war of mutual extermination, so that he remained unrestricted master of northern Albania. For refusing to take the field against Catherine II he was put to death by command of the Porte. His two sons, Mustafa and Mehmed, succeeded him in the governorship. They incorporated the districts of Legh, Tunca, Elbasan and the whole of Drakadja within their sphere, and even in Dher and Buti their word was law. During the first war of Catherine II against the
Porte the Tosks of Morea revolted against the latter and could only be held in check by the despots (1770) of 3000 Ghega, who were favourably disposed towards the Turks, and began to press for independence. The mass of Albanians, who were almost the sole inhabitants of the country, in a great battle bowed their obstinate necks.

About the same time as the Beys of Vişegrad in 1449 the ‘Alı Pascha of the Euphrates [8], whose family held for decades an important position, had usurped the authority of Southern Albania, but fell back at first before the masters of the north. Mahmut Pascha of Ishkodra had in 1785 given the loose to his enterprise spirit and made an invasion which excited a great sensation at the time into Venetian territory, then advanced against Kürd Pascha of Elisabla who had been commissioned to subdue the unruly spirit of ‘Alt of Tepelena and in conjunction with 'Alt inflicted defeat on the Pascha (1785). Next he butchered in the plain of Kërka the Osmanli troopers who had been despatched against him, so that he saw nothing for it but to throw himself into the arms of Austria. But this was only for the time being. ‘Alt of Kërka soon afterwards attacked him and he was only en- flamed to the more violent hate and inflicted fresh defeat on the Turkish armies moving against him. The Emperor Joseph sent him shortly before the Austrian declaration of war against the Porte a large silver cross, under an armed escort of 2000 men into Moldavia and despatched the deputation at a splendid banquet, and had them murdered in their cups; this bold exploit he turned to such good account in Constantinople that the Sultan, under threat of war from his northern neighbours, assented to his pardon (1787). A year later it is ‘Alt Pascha who is seeking to negotiate because of his intention of becoming prince of Albania, but on this occasion the negotiations are conducted with the Russian commander-in-chief Potemkin. Soon after this the Christian Albanians of Sull, who for over a century had led an independent life in their inaccessible and rather unproductive region, entered into similar intrigues. They joined in April of 1790 the deputation from the Greek Islands to St. Petersburg, to request of the Empress Catherine a ruler for their devastated native country. Not till 1803 did Alt Pascha of Tepelena succeed in driving the Swallows out of the land.

We are now verging on the epoch when the old-Hellenic element rose in rebellion against its Osmanli oppressor. This is now meet opportunity to make mention of the Albanians who were settled in Greece and had played so eminently a part in these wars. The immigration which had continued for centuries of Turk Albanians into Hellas had in no wise stopped since the bloody war with the Bulgars. Ghazi Hassan in the year 1779, so that by the beginning of the xix century a fifth of the population of Greece was composed of Albanians, who to the number of 200,000 persons formed separate groups in the larger part of Boeotia, the whole of Attica, Messinia, Corinth, Elis, Arcadia and almost the whole of Achaea; they preferred the mountains and the low lands, whilst in the towns trades and crafts as a rule were in the hands of the Greeks. On the islands Paros, Hydra and Spetsá all the inhabitants were Albanians, Hydra alone counting 40,000, and being bold, venturesome, seafaring people amassed extraordinary riches in a few decades. Their islanders, Hydra alone, had to provide a number of sailors for the Turkish navy, and maintain them during their term of service.

The warlike nature of the Muğulmānand and Christian Albanians brought it about that on the occasion of the Greek rising they cooperated with the Greeks in revolting fashion, and made simple contribution towards the liberation of the Hellenic nation. After he had masqueraded for more than half a century before the world as a defiant rebel ‘Alt of Yánka felt his position grow daily more insecure. As it was he, the Muğulman Albanian, who embodied the Greek revolutionary centralism in Roumania by his literary representation and kept the spirit of unrest awake in Morea also, so was he, the Christian Albanians of Sull who first unfolded (Dec., 1820) the banner of freedom from Osmanli domination and thus made the prelude to the Greek war of liberation which broke out four months later. The fact of ‘Alt being able to hold out until February, 1824, in his fortress at Yánka promoted in popular fashion the plans of the champions of liberty. While the Tosks had become deeply involved in the cause of the Greeks, the Ghega were also brought into sympathy by the prevailing instability of the situation.

The merchant marine of the people of Dalcigo, the most prosperous of the Albanians, who formed a unique fighting with the enthusiastic Greeks. Further, Muğul of the famous Vişegrad-family availed himself of the straits in which the Porte had laboured, since the extermination of the janissaries to press more and more shameless demands. In 1828 he delayed joining in the Russo-Turkish war, then when the two powers had concluded an armistice he made bold on his own responsibility to renew the hostilities. After the declaration of peace he contrived to muster round his colours a line of Kosmokalian Paschas. The Porte was compelled to despatch (1830) against him its most capable general, the Grand Vazis Meşmed Reşid Pascha, who succeeded in totally defeating (1831) Muğul at Perlepe and compelling him to expiate (1832) in Ishkodra. With Muğul the line of native governors in Albania became extinct.

The activity of ‘Alt and the masters of Vişegrad has special importance also on the side of social development, in that so far as they cleared away the Albanian custom according to which every town was a state and every home a fortress, and thus terminated a medieval age. Meşmed Reşid Pascha gave the final blow to the last remains of local independence in the central part of the country, so thoroughly indeed that for decades after every innovation was traceable to him, the 'Sadri şaşan'.

ARNAUTS.
With the six, ten: there dawned also a roistered day for the Christians in Albania. Previously those of them living in or near the towns had had occasion to groan under worse vexations; their clergy, had sometimes been hanged as common criminals because of trifling misdemeanors against the public law of the State and Islam. When the Turkish marines of state arms after the last great glories of the xviii. cent. under human reviviscation the Christian Albanians were able to breathe freely again. It resulted in the approximation of the two creeds. The lords of Blagaj and of Tepedelen relied for the defence of their authority on Christians as much as on Mussulmans. But these events were only the overture, to religious equality, which was the more firmly secured after the downfall of the Janissaries. Since the overthrow of All and Mustafa of Blagaj the Musulmans in Albania have been no less liable to taxation than the Christians, the latter, indeed, had: after 1832 the advantage in that they were exempted almost without exception from a military service which has proved so very serviceable in our civil wars. The revenue and the taxation both of the Mussulmans and of the Christian mountain-clans who in many respects had hitherto been independent could not be enforced all at once in so broken and mountainous a country. The disputes between the authorities and the tribes lasted for decades. Serious revolts on the part of the Mussulmans fell to be recorded especially for the years 1835, 1843-1844, and 1847. Further in 1854 there were bloody conflicts with the warlike tribe of the Lower-Vasovë on the Montenegrin frontier on the occasion of the collection of the taxes, but these ended with the defeat of the tribe and its submission to the laws of the state.

During the last Russo-Turkish war (1877-1878) the Catholic and orthodox mountain-clans refused, notwithstanding pressing suggestions on the part of the Russians, to take up arms against their sovereign, the Sultan. Russia avenged herself at the Berlin Congress by providing for the conquered Servia and the victorious Montenegro, which also obtained for them many Slavic and Albanian authors: in this Ivryška, Kuriššulli and Lezgoski for Servia, the districts of the Vasovë, Hërti, Kliamenti and Işıqelli for Montenegro. Now for the first time Mussulman and Christian tribes were seen united in one Albanian league which claimed to represent the unity and integrity of their nationality. Servia retained her three districts, whilst Montenegro, which possessed also Podgorica and Antivari, was given in compensation for the loss of hers by far the larger part of Mussulman Dolćigno. Before the Albanians would submit to this parcelling of their country they had to be brought under subjection by campaigns expressly undertaken in 1880 and 1881 by Derwish Pagha.

Changes especially in the system of taxation repeatedly led later to serious dimensions with the Porte. In 1902 Shemsi Pagha found great difficulty in restoring peace in 1904-5.


For the History see C. du Cange, Italienium notae et notitis, 1746; Thumann, Untersuchungen über die Geschichte der osteuropäischen Volker, 1. Teil (Leipzig, 1774); G. Niccolò, De Albanis etiam acta Schiliasius origine atque geographia (Göttingen, 1855); D. Unkurtz, Der Spirit of the East, 2 vols. (London, 1838); Xropanora (1737) ιν της εντονημενης ενεπι Αλβανιας, 2 vols. (Athens, 1856-1857); J. P. Fals,
ARPA (Barley, barley-corn, as wheat = 1/4 Halbb (q.v.).

ARPAH, a term techn. from the age of Furance in Turkey, denotes properly "Barley-money". There was understood by it an extra-allowance made to a deserving official, really for the purpose of defraying the costs of fodder for the horses he was required to keep. In ancient times there were no actual investments with furs under the name of "Arpa"; the amount amounted at most to 19,990 Akce (cf. Keil, Beg, Constantine 1893, p. 17, Zellneru. Deutscl. Morgen, Geschichte, iv., 273). This system was departed from later, persons even invested with a person could receive a second as Arpalik in increase of their income. And thus it could be given not only to Sliaji but also to "Sliaji". Cf. Tischendorf, Das Lammoc in den hebr. Staaten (Leipzig, 1872), p. 76, No. 6, and Bellin in the Jahres-Aristion, Series 2, iv., 493, N. 4. (F. SIRKE.

ARRADA (A.J.), a kind of Ballista, the same as indeed was called by the Romans Onager. It is really a loan-word from the Aramaic, though Fraenkel has not accepted this view.

ARRADJAN, town in Fars (Persia). According to the Arabic authors it was founded by the Sassanid king, Kishad (488, 496-531), who settled there the prisoners of war from Amid (Diyarbakr) and Mayisakbar and gave to the new settlement the official name Amid-Abu (or Better: Amid-Abu-Kawadd), run together and arabized into Wumkabadh, or usually simply Amid-Kibad (thus would Marquard emend in Tabari, l., 887, 888, 889). Some Arabic writers have erroneously given to Arradjan the name Abu-Akar-Abu (Kabadd), which was born by a district, and a town on the western frontier of Alawi (Kabadd), see also supra, art. ARMANOIRASD. In Arabic the name which is in common use, Arradjan, comes from an older town which existed before the new one was founded by Kowadd.

In the Arabic mediaval age Arradjan was a very frequently mentioned frontier-town of Fars and Azer (or Faristan), and driven to the end of the vii. (XII.) cent. was the capital of the most westerly of the five provinces of Fars; a part of the province of Arradjan belonged earlier not to Fars but to Khatistan (cf. Ibn Fakht, p. 199, 13, Kukinad, p. 421, 16). Arabic geographers describe Arradjan as a large place with excellent hasanas, which manufactured much soap, grew great quantities of corn, possessed numerous date and olive plantations, and was considered to be one of the healthiest situation of the "hot land" (Garanir). The rise of the Assassins portended its decline; for they seized possession of several strongholds on the neighbouring hills and from there made frequent plundering raids on the town and its district, and finally took it in the vii. (XII.) cent. The inhabitants were covered from the horrors of this conquist. The inhabitants emigrated mostly to the neighbouring town, Bibbah-han, which succeeded Arradjan as capital of the province.

According to the Arabic geographers Arradjan lay on the road leading from Shiraz to Trak (Babylonia), 37 miles distant from Shiraz and 3% miles from Al-Ahwaz (now, Al-Ahwaz, q.v.), and a day's journey from the Persian Gulf; it was situated on the river Kish, which here formed the boundary between Fars and Al-Ahwaz. G. de Bodin has discovered the ruins of Arradjan; they lie a little under 31° 46' N. Lat. and 50° 16' L. Long. (Green). The site is supposed to have been called Araghan or Araghan, as Mustawfi shows that the latter (Araghan or Araghan) was the form in popular use as at the beginning of the vii. (XIV.) cent. The Kish, the modern Ab-i-Kuristan, was then called after it, and still is occasionally (cf. P. Schwar, Iran und Mittelalter nach den Arab. Gesch., l. E. N., i., 6, Ab-i Araghan (cf. 'Ali b. Yarrid, Zafar Nama, Bibl. India, l., 600). The site of the ruins, a region of communications of their latest visitor (Hersfeld), is a good hours to the East of Bibbah-han, Bibbah, now pronounced Behban, on a canal leading out of the Ab-i Kuristan, and forms an almost rectangular plain of rain 2930 x 2670 ft., close by the foot of the Kish-i-Behehrin. In a gorge in the latter bitumen (Munir) is found, which is used as a precious remedy, a fact previously mentioned by Kauzin (ii., 94, 160). Close to Arradjan two famous bridges whose ruins still exist lay across the Kish in the middle Ages.

ARRAF (A.J.), son, one who can discern what has been hidden or stolen. Cf. Goldhier, Abhandlungen zur arab. Philologie, l., 35 N.

ARRAN, frequently written Al-Ram—Arabic name for ancient Albania (Armenian Aramk): later Greek writers also call the country Aran instead of Almatia, and the people Armeni instead of Aramians. According to the chronicles of the East, the 'Abasids (p. 117) these terms as well as the later Arabic name of the country are to be traced back to the Persian form of the name Aram. As ancient time under the name Albania so under the name Arran originally the whole region from Derbend in the North-East to Tiflis in the West and the Araxes in the South and South-West was comprised (cf. Lardner, ed. de Gezere, Erdbkunde, l., 1845, p. 295 et seq.; E. Hersfeld in Petermann's Geoer. Mittel., 1907, p. 81 et seq.; also in Kite, viii., 8). (STRECK.)

ARRAP (A.J.), seer, one who can discern what has been hidden or stolen. Cf. Goldhier, Abhandlungen zur arab. Philologie, l., 35 N.
the Arabs as the capital of Aran and the largest town in the whole of Caucasian. In the tw. (x.) cent. Aran i.e. Alhinsan, was still spoken in the district around Barjila's (cf. Ispahani, ed. de Goeje, p. 152). Albanian Christianity had not yet been finally driven out of Albania (cf. Ispahani, ed. de Goeje, p. 376-6). Christianity formed the majority of the population in 15 mls. south-east of the modern Kaha and Shakti (now Nakhchivan). Nor had the Albanian Church surrendered its claims to independence of the Armenian Mother-Church.

Aran was conquered in the time of Oghuz (644-645 A.D.) by Salman Ibn Rabi's al-Sabiti, but was frequently punished later by the Khazars. The oldest Arabic coins stamped in Aran date from the year 90 (708-709). The country was united with the other Arab possessions in Caucasus under one governor, Armenia (Arminti) being the name usually given to this district, which was the largest in the country. The ancient dynasty of the Albanian kings had by then been long extinguished; the Persian house of the Mihrakm, which had been established here towards the end of the vi. cent. A.D. and had accepted Christianity some decades later, appears to have ruled only as part of the land. In the Arab period the sphere of the princes, who bore the Persian title iranigah, was distinguished from Shirvan (written by the Arabs also Shirvan, by the Persians later usually Shirwan), the sphere of the Shagan (i.e. the land between the Kura and the Caspian Sea). The Ispani is also called at the time of Aburiza (i.e. Patrikios) of Aran (Ya'qubi, ed. Hormin, pp. 508). The last prince of the House of the Mihrakm, Karaz-Tut, was murdered by his relative Narsiz (Arab. Nasir, ibid.) in the year 821-822 A.D. In the reign of Matas (833-842 A.D.) the governor Afsan was rooted by Sahl Ibn Sanhaj, who had taken possession of Aran (Ya'qubi, i. 579). Balshurri, ed. de Goeje, p. 241), this same Sahl, however, soon after (823-824 A.D.) performed a great service to the Arab government by surrendering Baku, and in return was confirmed as Bakti (or Caliph) by the Tabari, ed. de Goeje, i., 1433). In the history of Armenia by Moses Kalandav (Russ. transl. by Peterian, St. Petersburg, 1801, p. 266) Sahl is designated as Iranigah (Arab. Erangal). 

Marzir (Marzir, ii, 56) tells us that in his time, therefore shortly before 332 = 943-944, the Iranigah Muhammad Ibn Ya'all made himself master of the land of Shirwan after the death of the Shirwanah. All this, al-Haidami, and took the title of Shirwanah; this same Muhammad Ibn Ya'all, on the death of his brother in-law or his son-in-law (Sahra 'Abd Allah) (according to the Fan's Edition of the same Max, have Al-Bakr al-Malik; according to the above Haidami, Ibn Muhammad ruled in Derdish in the year 330 = 941-642) Ibn Haidami, Prince of Derdish, annexed this town to his province (Marzir, ii, 5). In this way all the parts of ancient Albania would have been politically reunited; but Marzir's information is not confirmed from any other source. Ibn Hawasi (ed. de Goeje, p. 250, 254) mentions a Shirwanah Muhammad Ibn Ahmad al-Azizi, contemporary of the ruler of Aftarabad Marzir Ibn Muhammad (died 346 = 957-958), but he also has not mention elsewhere; how for his province extended towards the West is not stated by Ibn Hawasi. During the following centuries Albania remained politically separate from Shirwanah and was ruled by a dynasty of Kuchral origin, the Shakkashidids (Bafti Shakkashid). The capital of the country at that time was Qandja (the modern Jilavat); the old capital Barjila's had had fearful punishment inflicted by the Russians in the year 333 = 943-944, and could not recover from the consequences. Qandja describes an important village. On the extinction of the little important (not even mentioned by Ibn al-Athir) dynasty of the Shakkashidids Aran was immediately annexed to Aftarabad and has since had no ruling house of its own; as in Aftarabad, Shirwanah and Derdish the population has since the time of the Seljuk gradually grown Turkish; since the period of the Mongol the southern portion of the country has been usually designated by the Turkish name Karabagh. By that time the name Aran was retained only really as a literary tradition.

For the future fortunes of the country see GANDJA.


(W. KATHOL)

ARSENAL, a wood adopted by the European languages from the Arabic: Dîr al-Sana. Cf. Durang under durang. Oszy-Engelman, Geschicht des Wortes eponymico etc., p. 205 et seq.

ARSH (A.) denotes in the Muslim Books of Law the compensation to be paid for wounds or injuries; its amount is accurately determined for any given case. If the injuries by such a nature as to leave retaliation possible, often the full blood-money for murder (Diya) must be paid, in other cases only a fixed part of it. Cf. Diva and Divati.


(Th. W. Jevons.)

ARSH, throne. [See arash.]

ARSHIN (Arshin) (Fr.), ell.

ARSLAN (Fr.), lion; also frequently appears as a Turkish propername.

ARSLAN is a Seljuk who was the eldest son of Seljuk, the ancestor of the Seljuks, and appears to be identical with Musa, who in other sources is named as such. Sometimes the name Fargor precedes that of Arslan; this name however appears also in connection with another son Musa. In the part of Rikaid's history which has been preserved to us neither the one nor the other is mentioned. In the biblical names of Seljuks' sons, (Isra'il, Mika'el, and Mishia), the latter is not mentioned; and in all the sources there can be retained a reminiscence of the Christianity which once was widespread among the Turkish tribes in Semiretchen, a fact of which the Syro-Nestorian Tomb-inscriptions published by Choolvson bear evidence. Cf. Barthold in the Zapiski mexet. odd. imper. russ. akad. akt.
son of Ali Alp Arslan, Barbar, so Khorasan. But he met with little success, and was soon after seized by his brother and strangled by his command (488 = 1093). Arslan Argun however held sway but a short time, for in the end of the following year (1096) he was stabbed by one of his slaves.


ARSLAN-KHAN, Muhammad b. Sulaiman, Karakhanid, Prince of Transoxania. His father Sulaiman-Tegin, grandson of the "great" Tasghagh-Khan Ibrahim, had governed the country for a short time about 490 (1097) as vassal of the Sultan Barkiyauk. On the conquest of Transoxania by Kaykhusraw I of Turkestan the young Prince Muhammad fled to Khorasan; after this Karakhanid had been defeated by the Sultan Sandjar the Prince was appointed ruler in Samarqand with the title Arslan-Khan (495 = 1102); his daughter was afterwards married to the Sultan Sandjar. Only after a prolonged struggle did he succeed in gaining peace in the country; several times he had to invoke the help and protection of his mother-in-law, who interceded for the restoration of her son in his position of vassal. But when she died in 504 (1109) the Prince was deserted by the Khwarizmi with a report that he too was dead. The new Sultan Shamsuddin took possession of Bokhara, and soon afterwards he died in the field of battle (505 = 1110). But the Khwarizm-Shah regained his possessions while the Shah of Tabasorn, under his command, advanced on the country of the Bokharas. On his return he married to his daughter the princess of the Khwarizm, and on his return to Turkestan she married to the Khwarizm-Shah. But when he died in the battle of the Bagdad, in 504 (1109), she married the Khwarizm-Shah and became the empress.


ARSLAN, B. Toghril, b. Muhammad Arq. Ul-Morn, son of Arslan, the Seljuk, reigning from 555–571 (1160–1175). Arslan was only a year old when his father Toghril died (528 = 1134), and he was educated with his cousin Mallikshah b. Seldjukshah. In 540 (1145–1150) by the command of the Sultan: Mas'ud both were imprisoned in the fortress of Tekhri, and one of them was shown to the caliph al-Mu'tad (540 = 1150). Arslan then succeeded in escaping to his step-father, the powerful Atabeg Idqar [q.v.], with whose help he ascended the throne after the assassination of Sulaimanshah [q.v.], in the year 555 (1160). He had of course to resign all pretention to real power since that was in the hands of Idqar. When the latter died in 568 (1172) his son and successor Mahmod Pehlewun [q.v.] got rid of the sickly Sultan (571 – 1178) by poison, as some historians probably rightly state, whilst he recognised the latter's son Toghril, who was yet a minor, as Sultan.


ARSLAN ARGHN, son of the Seljuk Sultan Ali Arslan; on the occasion of the premature death of his brother Mallikshah (488 = 1093) he took possession of Merv, Balkh, Timurlah, Naqshir and other towns of Khorasan, and was allowed at first to hold them in peace by Mallikshah's successor Barkiyauk. But this friendly relation endured only as long as Muzayyad al-Mulk, son of Nizam al-Mulk, was waiz. When the latter was dismissed, Barkiyauk sent another
son Kerim-Shah. But the latter proving incompetent as another son, Muhammad, caused his aged father to be arrested and seated himself on the throne. Arslan-Shah died soon after, but whether a natural death remains uncertain.


**ARSLAN-Shah** a. Ma'tuq, the Zengid. [See NUK. AL-UNI.]

**ARSLAN-Shah** b. MA'RUQ b. ISMA'IL, the Ghurizad, ascended the throne on his father's death in the year 508 (1113) and immediately threw his brothers into prison, with the exception of Behram-Shah [g.v.], who succeeded in escaping and finding asylum with the Seljuk Sanjar. The latter supported his cause because Behram-Shah's mother, a sister of Sanjar, had met with unworthy treatment at Arslan's hands, and on Arslan's refusing to give ear to his representations he set out with troops towards Ghurzquam, which he entered in 510 (1115) along with Behram-Shah. When he withdrew Arslan-Shah, who had first to Hindustan, returned to Ghurzquat, but immediately took to flight when the troops despatched by Sanjar advanced on it. He was discovered however, and delivered a prisoner into the hands of Behram-Shah and strangled by his command (512-513/1113-1118).

**Bibliography:** Ibn al-Addi (ed. Taron), x, 353 et seq.; Tabasāš Nāṣiri, Raverty's transl., p. 107 et seq.

**ARSLAN-Shah** b. TOGHIRU-Shah, the Seldūk, Prince of Karmania, one of the four sons of Yaghmur-Shah, who contested the throne after his death (1585-1170). He died in the year 579 (1175-1177).


**ARSLÂNLI** (f.), lion-pastry, ancient Turkish coin. [See GHURVEH.]

**ARTEWA**, Mongolian dynasty in eastern Asia Minor. This dynasty, which is connected with the historic title 'Ali' al-Din, obtained independence about the year 736 (1335-1336) after the death of 'Ishaq al-Salih, and reigned in Akhsar, Kalariya, Siwā, Amusa, Gümüşhane until about 753 (1352). His son Gıyâk al-Dīn Muhammad and his grandson 'Ali' al-Dīn appear to have ruled there after him till 783 (1380).

**Bibliography:** Ibn Ba'ttûta (Paris), ii. 286 f.; Ahmed Tewahid, Catálogue des monnaies de l'Empire Islam., iv. 427 f.; Well, Gesch. der Chalifen, iv. 346.

**'ARUBA**, name of a day of the week, our *Friday*, in the calendar of the ancient Arabs in pre-Islamic time. Doubtless it is the word of the Hebrews, having reference to the festival of the Sabbath customarily observed among many Arabian tribes. 'Araba is, however, not of old-Arabian but of Aramean origin (Fischer, Die altarabischen Namen der sieben Wochentage, in the Zeitschr. d. Deutsch. Morgenl. Gesellsch., L 224). [MAHEBA.]

**'ARUD** denotes, according to tradition, the pole which is erected in the middle of the tent as its support. In poetry it is applied to the last foot of the first Hemistich, since this is as constant in the middle of the verse (ihtal al-šarī') as the pole is in the middle of the tent (ihtal al-šarī'). In this sense 'Arud is feminine, as is 'Arufa from which it is derived. Used metaphorically it denotes simply prosody and versification. In this meaning it has both genders, masculine (as 'Arufa) and feminine (as 'Arufa). Friendy, in the widest sense (Illum al-šarī'), falls, according to the view of the majority of the grammarians into the Science of Metre (Illum al-ā'rub) and the Science of Rhyme (Illum al-kāhīn). By the former Arabic prosody proper is understood, which, like that of other languages, has to discover the laws of rhythm in the structure of words. Arabic grammarians frequently refer to the Science of 'Arud as a balance, and define it then as the science of the principles by means of which the right metre (Aswāq) used in poetry can be distinguished from the false. The etymology of the name 'Arud is not clear, and native grammarians have nothing satisfactory to offer. According to one prosody it is called 'Arub because the verse is constituted on its analogy (yo'naq 'alākhi); according to others it is because al-Khalil developed it in Makkah, which city had an epithet al-'Arud, while yet others, with whom Lane agrees, hold it is because of the transferred application of the term for the last foot of the first Hemistich, i.e. the most essential part of the verse, first to the whole verse, and then to the science of prosody. Friendy (Studien in arab. Dichtkunst, p. 180) adds in explanation of the name the passage in the Diwan of the Hudhailis (951 A.D.) in which the poem is compared to an obstinate she-camel (al-'Arud), which the past poets. Arabic is the only Semitic language which can show metre proper, and grammarians early applied much sagacious attention to the development of an extremely subtle metrical system. The principles of the native system of Arabic prosody are as follows:

Every verse in the final analysis consists of *"quiescent", i.e. voiceless, and "moved", i.e. vocalised* consonants, through the union of which there arise the constituent elements of the foot, the ashīl (Sing. Sahā = rope) and the awād (Sing. Wasāt = peg); these, as like most of the metrical terminology have been borrowed from Beduin-life, and especially from the tent. At least 4 such combinations of consonants can be distinguished: Sahā khaʃīf (light S.), e.g. ba-na, Sahā khaʃīf (heavy S.), e.g. mák, Wasāt maʃīf (separated W.), e.g. ma-ʃa-r, and Wasāt maʃīf (united W.), e.g. ša-ša-r. The further combinations of more than 4 and 3 consonants (the Fāṣīl maʃīf and maʃīf) can be divided into Ashīl and Ashīl al-wāf. Through certain combinations of these elements arise the 8 primary feet of the Arabic verse. Each foot is called qa'ira or also Taʃī; this latter term it receives from regard to the formation of the names of the feet. The fact, that is, like the paradigm of the grammatical forms, is expressed in certain voices memorials by means of š- and the š added letters. The following are the 8 primary feet: 1. fâlīm, 2. šâlīm, 3. maʃâlīm, 4. fâlīl, 5. maʃâtâlīm, 6. mîqâlīm, 7. maʃâtâlīm, 8. waʃâlīm. It should be noticed that the 3 letters of prolongation maʃâlīm, waʃâlīm and 2l are regarded here as quiescent consonants, the syllable las (a) e.g. thus representing a Sahā khaʃīf. Some prosodists suppose there are 9 primary feet be-
cause of the two possible divisions of the feet 4. and 5. into different Aṣbāh and Anāhīl (fisāli-
ūm, fisāli-ūm; musafīlīn, musafīlīn, etc.). Being really parts of every verse are sub-
dject to certain alterations which are constantly occurring in verse (relaxation) and fīlū (Song, sūn, ṭuṣūn). Zīgāfīs consist of alternations which the Sāḥū experiences in its second letter. There are 12 of them (with a technical term for each), which the poet can utilise as will in individual feet. Kāhūn e.g. consists in the suppression of the second consonant of a foot when it is quiescent, thus changing the primary foot musafīlīn into musafīlīn, and then, since this form is linguistically impossible, into the metrical equiva-
lent musafīlīn; the same form also arises e.g. through the operation of the Zīgāfī called Ḩuṣū, i.e. the suppression of the fifth consonant of a foot when it is quiescent, upon the primary foot musafīlīn, where the quiescent fā (fāʾ ṭaʾāʾ) is then dropped. — Ilā on the other hand is found only at the end of the last foot of a hemisti-
tich; it arises through addition to (Zīgāfīs) or omission from (Naṣḥ) Sāḥū and Ṣuṭū; accordingly 3 + 10 Ilā are distinguished. If there is an Ilā in the first verse of a poem, it must, in contrast to Zīgāfīs, be continued through the whole poem. Ṣaḥū e.g. consists in the addition of a quiescent consonant to the Wāṣfī or wāṣfīn, musafīlīn becoming musafīlīn; Ḥadīṯ on the other hand, e.g. denotes the omission of a Sāḥū by Ḩuṣū, musafīlīn becoming Ṣaḥū which is metrical equivalent to fīlūn. An accurate knowledge of this subtle metrical terminology is necessary to the understanding of the Arab prosodists and scholars, and is to be obtained from the larger treatises on the science of ʿArūd (see Bibliography).

Through the application of different Zīgāfīs and Ilās to the 10 primary feet there arises a large number of possible and permissible variations of these; their number varies between 60 and 65. Only, in the case of Ilās and Wāṣfīs, are there a small number of possibilities, under the laws of this type of metre, which the poet can utilise as will in individual feet. Each verse (Batūf) consists of at least two feet and falls into two hémistichs (ṣeṭīr or ṣeṭīr, the last foot of the first hémistich being called ʿArūd, that of the second ʿArūd. The terms used to denote the other foot vary, and are mostly regarded by the Arab prosodists as essential and called as a whole Ḥuṣū (stufing). Through the right combination (Batūf) of the verse we obtain the metre (Batūf).

According to the common view of the Arabs there are 16 metres, which consist of combinations of the 10 primary feet, and their hémistichs are in their normal form clearly presented by the Arabs through the following exceedingly practical mnemonic devices:

for questioning the national tradition which names him as the founder of the science of "Arštā, and attributes to him the coinage of the majority of the metrical termini. Goldthwait’s proofs (Abhandlungen sur arab. Phil., 1. 36 ff., 32, 93; cf. Nöldeke, in the Wiener Zeitb. f. d. Kunde d. Arab. Spr., 1. 342) are based on a terminology which was familiar; later was quite unknown in the earliest period of Islam, and its sudden coming into existence points to the first bloom of Arabic philology as the season of its origin. Besides the great honor which al-Khařîlii experienced from most Musulmans on account of the establishment of his theories, he was much attacked by contemporaries for errors, as, e.g., Al-Akhbabel, the middle one, in particular, appears to have instituted a rival system, of which the metre Matadārī, which traces back to him, is still preserved. Of the vehement opposition of Abu ǧ-Abd Allāh Muḥammad al-Nasîr al-Ahsbāʿi (died 393 = 906) to the theory of al-Khařîlii details have been handed down (cf. the Khallkīsī, trans. de Slane, II, 378; Macullah, Paris Ed., vii. 88). Goldthwait has collected other scattered material of a similar nature (Wiener Zeitb. f. d. Kunde d. Morgenl., viii. 132 ff.). Al-Khařîlii’s system, however, won the day, and in consequence the circle-theory which traces back to al-Akhbabel, is the one fundamental mistake in the theory of the Arabs, and has involved them in the complicated system of Zikfṣīf and ʿIla. The immediate consequence of the scheme of circles is, that the forms of the several metres which fit into ʿIla, or rather which are derived from it, are considered to be the primary forms of this metrical system. Al-ʿArštā and Qādhī are irregularities. But such is not the case, for of the 16 primary metres 11 never appear in the complete primary form, and the remaining 5 (Kāmil, Ṭaqqār, ʿAlštār, Mataqārīb, Mataqārīrī) but rarely. This error was carried yet further. These alleged complete primary forms of the several metres were usually reduced (e.g., 5 or rather 10 feet in all were reduced to: 4 feet in many metres, and these naturally were primary feet. But just as little as to the primary forms of the metres does any guiding significance attach to these alleged primary feet. In order, then, to reconcile the results of the scheme with reality the system of Zikfṣīf and ʿIla was invented, and the feet which actually appear in the ancient poetry were deduced as irregularities from the alleged primary feet. If the circles had no existence, then there persisted the primary forms of the metres and with them the 10 primary feet, and the Arabs would have to enumerate singly the 67 paradigms with their 85 possible feet. This scheme, in which the metres appeared to them far too diverse, and they created the scheme, which finally became much more complicated than the reality.

The second fundamental error in the structure of the Arabic metrical system is to be explained by the Arabic-Semitic system of writing. Since only the consonants and not the vowels are expressed in the script, the creation of a sound as the word-atom is wanting, and necessarily, therefore, the notion of the syllable as the union of one or more consonants with vowels, having equal phonetic justification. For with the
pronunciation and song. He uses as illustration of the mutual influence of the camel's stride and the song the well-known story of the Beduin, who, when his arm was broken by the fall of his camel, involuntarily uttered this rhythmical expression of pain, ya yadda, yadda ("Oh my hand!"). We find something similar in the Khamis (Thal. X, 134 see under shadda): a Beduin had broken his arm by falling off his camel, in whose pannier yadda, the sound of which affected the camel's gait. From such traditions and the observations of travellers it is obvious that not only has the camel's gait influenced the driver's song, but vice versa the slow or quickened tempo of the marching-song has had an effect on the beast's stride, and still has (Bucher, Arab. and Ethym. Arab. 4, Ed. 1909, p. 131). Corresponding to the iambic alternation in the lifting and lowering of the camel's feet there arose as the oldest verse an iambic alternation of long and short, i.e. Radjat. Through tradition and the work of scholars it has been established as the oldest metre. Its age may be observed from the fact that it occupies a middle position between the Ithra and the simple Ain. It is possible to demonstrate in its various forms the origin of the metre and to derive the various metres from the measure in the various gaits of the camel on the journey. Many other phenomena and notions are connected with it. Corresponding to the iambic alternation in the lifting and lowering of the camel's feet there arose as the oldest verse an iambic alternation of long and short, i.e. Radjat. Through tradition and the work of scholars it has been established as the oldest metre. Its age may be observed from the fact that it occupies a middle position between the Ithra and the simple Ain. It is possible to demonstrate in its various forms the origin of the metre and to derive the various metres from the measure in the various gaits of the camel on the journey. Many other phenomena and notions are connected with it. Corresponding to the iambic alternation in the lifting and lowering of the camel's feet there arose as the oldest verse an iambic alternation of long and short, i.e. Radjat. Through tradition and the work of scholars it has been established as the oldest metre. Its age may be observed from the fact that it occupies a middle position between the Ithra and the simple Ain. It is possible to demonstrate in its various forms the origin of the metre and to derive the various metres from the measure in the various gaits of the camel on the journey. Many other phenomena and notions are connected with it. Corresponding to the iambic alternation in the lifting and lowering of the camel's feet there arose as the oldest verse an iambic alternation of long and short, i.e. Radjat. Through tradition and the work of scholars it has been established as the oldest metre. Its age may be observed from the fact that it occupies a middle position between the Ithra and the simple Ain. It is possible to demonstrate in its various forms the origin of the metre and to derive the various metres from the measure in the various gaits of the camel on the journey. Many other phenomena and notions are connected with it. Corresponding to the iambic alternation in the lifting and lowering of the camel's feet there arose as the oldest verse an iambic alternation of long and short, i.e. Radjat. Through tradition and the work of scholars it has been established as the oldest metre. Its age may be observed from the fact that it occupies a middle position between the Ithra and the simple Ain. It is possible to demonstrate in its various forms the origin of the metre and to derive the various metres from the measure in the various gaits of the camel on the journey. Many other phenomena and notions are connected with it. Corresponding to the iambic alternation in the lifting and lowering of the camel's feet there arose as the oldest verse an iambic alternation of long and short, i.e. Radjat. Through tradition and the work of scholars it has been established as the oldest metre. Its age may be observed from the fact that it occupies a middle position between the Ithra and the simple Ain. It is possible to demonstrate in its various forms the origin of the metre and to derive the various metres from the measure in the various gaits of the camel on the journey. Many other phenomena and notions are connected with it.
be entirely explained. Westphal, who in dealing with prosody in general (Berlin, 1853) deals also (p. 427 & seq.) with the prosody of the Arabs, but confines himself mainly to repeating the rules laid down by Ewald, advances the unproved and indirectly false hypothesis that the whole metric system of the Arabs was borrowed from the Greek grammarians, and may even be based on an Arabic translation of a metrical cuneiform.

Gy Hayward in his Nouvelle théorie de la métrique arabe subjected Arabic prosody to an entirely new treatment (Joumal asiatique, serie 7, t. 435 and seq.; t. 437, 101 et seq.; t. 435 et seq.; t. 437 et seq.). Proceeding from the old chief distinction in general between speech and music he came to the decision not to be content with the mere distinction of "long" and "short," but also to time the various long syllables and to fix them in musical notes. The division of the verses handed down in the Arabic amanun verses he regarded as correct, but through measuring them according to musical principles he obtained the result, that the tempo fort and a tempo faint must alternate. Apparent contradictions he settled either by declaring a tempo fort to be weak (as e.g. the syllable 'n, d u or n in the feet muallum, muktalum, musfakum) or by inserting a pulsus-bote (silence), which was graphically expressed, however, but which played the role of a tempo faint (as e.g. after the 'a in faṭānum or between the two feet immediately following one another faṭānum faṭānum. Further alterations are possible through the law of the double "forms" in every Arabic foot, and he can eventually explain the 16 metres with all their variations as corresponding to the musical rhythm; only the foot mu’āṭar does not enter into the process. Gy Hayward postulated the following principles: 1. The primary law of Arabic prosody, the law of Dipody, with a chief and a secondary accent, whose significance has been shown in extent, especially by Hartmann. 2. The law of the Doubling of the chief-accent, which is both necessary and sufficient for the completion of the metre. 3. The law of the alternation of the chief and the secondary foot. 4. The law of the alternation of the accented and the unaccented syllable, in the same mode of advancing his feet forward and back. According to this law, the chief foot is accented, or the secondary foot is unaccented. 5. The law of the alternation of the chief and the secondary foot. 6. The law of the alternation of the accented and the unaccented syllable, in the same mode of advancing his feet forward and back. According to this law, the chief foot is accented, or the secondary foot is unaccented.
of the slave-girl of Ḥiy'a fatt al-Barmaki, the earliest
known Mawālī, the compiler is expressly mentioned.
Only late writers however do we owe more
accurate information about the existence of new
poetic forms. Ibn Khaldūn, Dāghtā and others
speak of 7 kinds of strophe, which are known by
the name of the Suḥra Ṭanīka, and have been
treated of by Gies in his by no means exhaustive
monograph (Leipzig, 1872, 1879). The most im-
portant of these are Mawūshah, which Hartmann
has given special treatment on the basis of abun-
dant material (Semiti, Studien, 11, 13, 14;
Weimar, 1896-1897), Zadja, Dīḥatā, which was
borrowed from Persian poetry, and Mawālī, which
is in general use today as the metre of the folk-
song; the other three, Kān wa-kān, al-ʿAbīmān
and al-Būlāʾi (rāthi, al-Sula), scarcely exist now,
and have importance for the scholar only. It is
certain that in the ʿIṣrīr composed in the clas-
tical tongue, the ʿīṣrīr, the law that the same rhyme
must be preserved throughout was early violated,
and that strophic groups were distinguished.
In this transition-period the old long verses with its
two characteristic hemistichs, the one rythmical
and the second rythmical, had to go. The verse in
the folk-poetry is a unit in itself, and has ap-
proximately the length of a classical hemistich.
If we take several of these hemistichs of the
same metre, and see that they have the same end-rhyme, and then set at the end of this
strophic group a verse with another rhyme which,
however, is always repeated at the end of each
strophe as the principle rhyme and thus holds the
whole poem together as a unit, we get the
simple and exceedingly popular poetic form
Tamsī (the stringing of pearls). Each strophe
must consist of not less than three and not more
than ten such short verses; and so we obtain 3
kinds of Mūsammāt—poems, which are named,
according to the number of the verses, muthallāsh,
murābba, muḥkhamma, mawṣawṣa which the
favourites, and indeed the oldest of these strophes is Murābba (a a a x, b b b b); tradition, however,
places a Mūsammāt as early as the 8. cent. of
the Hijrī (Hartmann, Z. d. Ir., 12, 1893, p. 172 f.
and more among the Persians we find all the varieties of Mūsammāt; in Arabic poetry, however, mostly
the odd numbers only are chosen as the verses
which shall have the separate rhyme, perhaps
thereby to preserve outwardly the Ṭanīka-form of
the whole, Tamsī as a poetic form in the clas-
tical tongue and in the 16 canonical metres being
generally regarded as Ṭanīkī.
It is otherwise with Mawūshah, which Hart-
mann rightly derives from Mūsammāt as a further
development. Mawūshah consists of 4—10
strophes in different metre having the same or
different separate rhymes, which are held together
as by a girdle (Wāgīk) by the principle rhyme, which
occurs in the first strophe and must be repeated at
the end of each strophe. These portions of the strophes (Dawr ur Bait) which do not share in the common rhyme are
called ʿalīs, and those verses with the common
rhyme ʿabār; an introductory strophe (Mattār)
and a final strophe (Ṣāhāri) with a common
rhyme have special names. But, in sharp contrast
to ʿIṣrīr verses (ʿīṣrīr), the two parts of each strophe of Mawūshah consist not of one
member but of several (Fībra) whose number,
rhyme and metre must be the same in every
strophe. Further it is important to notice that
not only the 16 canonical but also a large
number of new metres, some of which are difficult
to scan, are employed, whose number, according
to Hartmann, amounts to about 200. According
to the common tradition found in Ibn Khaldūn,
Saft al-Dīn al-Jalīl, etc., the classical tongue, the
ʿīṣrīr must be used in Mawūshah, the Laḥm
in the last verses only of the last strophe which
show the common rhyme, In contrast to this
Zadja, which in other respects is constructed like
Mawūshah, is composed entirely in the collo-
quial. Whilst scholars, following the lead of Ibn
Khaldūn, commonly hold Mawūshah to be the
older and Zadja the later and vulgar imitation of it, Hartmann sees in Mawūshah an artistic
composition in the ʿīṣrīr, a refinement of the
original and older folk-song, the Zadja, and in
which the Ṣāhāri-verse in the Laḥm still indica-
ates its origin. The poems which stand midway
between these two poetic forms and show the
correct as well as the colloquial tongue are called
Mawwālī. Spain is the traditional home of both
these poetic forms, Ibn Kasim (died 555 = 1160)
being one of the first to employ Zadja and the
most famous. Later development has brought it
to pass, that from about the vii. and viii. cont.
only poets of the Masbik have cultivated these
poetic forms, and that very little is composed in
them after the present time outside Egypt. There
were also other alterations. The modern Zadja is
scarcely sung any more by professional singers, but
is recited and has become an entirely literary
form, the most frequent metre employed in it
being a kind of Munsāṭ maṣṣāṭ. On the other
hand the notion of Mawūshah has been much
enlarged and is given to any song sung in the
vernacular; accordingly Mūsammāt, representing an
earlier transition-stage between these two, has
quite disappeared.

There exist besides these in the modern Islamic
world many and very varied kinds of folk-songs
proper, a knowledge of which has only been ac-
quired in the last two decades through the pub-
lications of these songs:

Suchen, Arabische Volkslieder aus Mosopotamien
(Berlin, 1889), p. 4 et seq.; 17 et seq.; 4 et seq.;
Stumm, Türkische Märchen und Gedichte (Leipzig,
1853), ii. xii—xiv; and Triposkaitis—tunisische
Beitriegenlieder (Leipzig, 1901), p. xiv et seq.;
Meissner, Neuäthiopische Gedichte aus dem Eritrea
Maquin, Le dialecte arabe poète à Erythée (Paris,
1902).

It is impossible to enumerate all the known
kinds of songs; only the best-known, constantly
recurring groups will be mentioned. Besides the
quatrain composed in the classical tongue, the
Persian Dīḥatā or Ṭanīkī, there are three forms
of popular quatrains: 1. They are the origin of "Abāb (or, more accurately, of the bāt `arba`, to be sought for in the desert; it is current to day only in Syria, Palestine
and Mesopotamia. Of the four short lines the first
three have the same rhyme, the fourth rhymes
with the syllabic $3$ of the monosyllabic word 'Atbis, and is prolonged in singing; and frequently is simply added without any sense. The syllabic $3$ is rarer at the end of the fourth short verse. Meisner records for an 'Arabic-song of this kind the name 'Lamb. The metre is a sort of 'Wafir ($---|---|---$).

'Matbullah' in Egypt is current in Africa; its second and fourth verse must rhyme, the first and third do so frequently. Its metre, which according to Stommel is tambic, is to be classed as Mudttkahth. 'Arabic-songs with more than 4 verses are properly called 'Ariful-Zild.

3. The last and widest spread of these popular quatrains is Mawil, which is to be found from Mesopotamia to Morocco and has, in contrast to 'Atbis, its home in the towns. Accordingly it admits both the correct and the colloquial tongue. The metre of Mawil is an abbreviated Basel; it usually contains four, five or seven lines. In the quatrains either all four short lines rhyme or only the first two with the fourth. The form with five lines has special favour in Egypt and in Tlemcen; its short verse is unrhymed; according to tradition it is also styled the linger Mawil (al-'�رذ). In Tlemcen it is called Mawil Kifwil. It is interesting to note that Ibn Khaldun mentions the latter name as a sub-species of the Mawil, that the Bulak edition however of the Mekkaddimah has inserted in some verse of it the strophic form called 'Al-Sard. Lastly the generalized Mawil is commonly styled the Baghdad or Nu'man-Mawil; Meisner records from 'Irāq the name Zeheri (zu-hairi) for this form; it contains a double rhyme (a b a b a).

Besides these vulgar folk-songs the ancient form of artistic poetry has been preserved down to the present time, the Kaftah of the Beduin. The most abundant and recent collection is now contained in Socin's 'Divan aus Centralarabien' (Leipzig, 1901, T.1—3), in which the older literature is also collected (Vol. ii. 1 et seq.). At the present day the Kaftah is cultivated by Beduan almost exclusively; and if its name has a wider extension than formerly, being sometimes given even to quite popular forms, yet it must be regarded as the common form and language in direct descent from the ancient-Arabic art of versification; besides Kaftah with a single rhyme throughout, there are different forms in which the Kaftah is vocalized; it is found in the Romance of Hilal; Wafir is also in use. Outside the artistic poetry the Kaftah is very rare, but is still found in almost all the Kaftahs in the vernacular which occur in the Romance of Hilal; Wafir is similarly employed in the Romance of Zir. Of the ancient metres Mudfi, Kambil, Ma'dari and Mu'akkadab are quite wanting in the folk-poetry.

In conjunction with the rich collections of material of Arab folk-songs the question of the nature of modern Arabic prosody has been frequently raised and been variously answered. Whilst, in the first place, Stumm believed that in some pieces the rhythm of the verse is determined purely by the accent, Sachau and Socin have firmly held by the principle of a quantitative poetry for the later poetry as well. This principle was for the first time seriously questioned through Landberg's publications and researches; he demonstrated that in the songs of the modern Arabs the metrical form becomes apparent only when they are sung, since it is only then that the necessary help verbs are inserted; now these being wanting when the song is declaimed there can be no question of metre. From this he concluded — somewhat too radically — the inapplicability of metre and melody, and declared music to be primary, and metrical forms secondary; in practice however he applied the old quantitative metres as being quite sufficient. His investigations have throw light on the question of the manner in which Arabic poems were conveyed to the listener, but they have not thrown the views entertained as to their metrical charaeter. The helping-verbs, which are mostly remains of the old $3$, must be wanting in the folk-poetry when this is spoken, and for this reason, that they are also wanting in the vernacular; but the circumstance that they must appear immediately one wishes to introduce a metre, either theoretically or through singing, shows that they are metrical necessarily elements of the verse, which in this its complete form would in the main almost identically coincide with the classical Dast or Shair. Whether the ordinary Arab brings any intelligence of rhythm to a verse spoken in the Dast and inserts the necessary helping-verbs or not, is a matter of indifference for the point in question, and hence the complaint of most investigators and travelers about the deficient rhythmical and metrical intelligence of the modern Arabs is not generally valid, especially as the contradictory accounts do not show that this intelligence is entirely a question of the individual. Socin, e.g. asserts that the Arabs pronounce their poems very rhythmically when reciting them with the requisite quickness, but not when they dictate them to the Hepseh. "Zitscher, d. Deutsch. Morgenl. Gesellschaft, vi. 418;" but none will deny to the poet himself a conscious striving after metre whenever he would create a rhythmically ordered verse. In these folk-songs we have quite irrespective of singing and the melody, to distinguish between the pieces in the form in which they are dictated and the metrical emendation a poet may have made among them. We will then arrive with Heßman at the conclusion, that the original metrical form can be recognized in the majority of cases, but only by those who are familiar with the characteristic treatment of the syllable by the vulgar poetry (cf. Zitscher, d. Deutsch. Morgenl. Gesellschaft, ii. 178). Hence the principle of a quantitative poetry appears to be established also for the late classical poetry and for the modern folk-poetry in the songs and strophical forms which have been instead of above. Indeed certain rules of quantity can be laid down especially for the vulgar poetry, which hitherto have been dealt with incidentally only by Stumm (Trii-ium, Beduinens, p. 24 et seq.) and Kern (Melodien und musikalische Übungen, Leipzig, 1899, p. 12, 16, 18), e.g. the ambiguity of the final vowels, the possible solution of any "long" into two "shorts," that diphthongs are not counted as such, etc.

If it were desired to derive theoretically from the scheme an accentuating metre in the vulgar poetry, it would be necessary to begin with the verse in which the syllables are counted. In this case the transition would be constituted of
such metres as e.g. the four-syllabled Mutadrik, which as Dalli b-Na'Bini may appear purely in the form of spondees. By the careless consumption of the so-called word-accent, an accentuating metre could come about through the intervention of "shorts". Byzantine poetry could be added as an analogy, where in late times the verses were still constructed regularly according to the quantity, but were really accentuating. Further, such a view would be strengthened by observing that the same system of accentuation and long syllable-short, and that this phenomenon is still more frequently perceptible at the present day. But everything of a numerical verse in any shape or form is strenuously rejected by Sachau; "The Arabs have never copied from the Christian poets of the Greeks, Romans, Syrians the method of syllable-counting, and the compositions themetrical form appears only to consist of a certain number of syllables, yet we must not see in this a new principle, but only an extravagance on the part of the old one" (p. 5). Even though feeling for the length and the shortness of the syllable was dwindling they did not introduce the word-accent to regulate the rhythm, and "if it is want of the word-accent we examine the songs in which the old metre only a corresponding number of long syllables now remain, we will find many a time that metrical and word-accent coincide, and that this agreement is a purely casual one, and that the intention of enlivening a monotonous number of long syllables by the word-accent has always been far from the Arab poet's thoughts" (p. 6). This is still valid for the songs and strophes of the poets, but in "the folk-poetry in its most real sense", as Stumma styles it, or the "poésie maghrébin", as Desprez calls it (La poésie à Bilida: Accez du 1er. congr. inter. des Orientalistes, ill. 427 et seq.), one will often be able to apply the laws of a quantitative prosody and therefore the scheme of the Arabic metres and their varieties, for the modern Arabic vernacular with its frequent slurring and especially its deficiency in short vowels cannot always satisfy the demands of a quantitative prosody. A poet of course can by the skilful manipulation of helping sounds still measure the syllables of the verse according to their own quantity, but the real folk-poetry proper can not. In the emphasis of certain syllables and the rhythmical accent of the whole will frequently owing to the deficiency of short vowels be the sole normative influence. The final answer to this question may still perhaps have to be long awaited; but we must remember how long it has taken to come to a decision upon the metrical character of the old-Italian versi stilbici, which presented similar but not so difficult problems. A system of Arabic prosody will only be possible when accurate investigations into individual metres and poetic forms have been undertaken independent of the metre-counting.

Like the Romans who took over with the knowledge of belles-lettres also the art of versification from the Greeks, the Persians adopted from the victorious Muslims the almost canonical system of Arabic prosody, adapted it to the peculiarities of their own language and poetry, and endeavoured to bring it into harmony with their rich literary tradition. The main principles of Persian prosody are the same as those of Arabic, indeed in the structure of the verse the metrical law of the quantity is much more marked than in Arabic. Of the 16 Arabic metres Tawt, Russ, Walleh, Kaimil and Maffid appear almost not at all; of the rest the epic Mutakbir and the metres Ramsal and Hazaqi are in special favour. Through synthesis of the primary feet of the two last three newly peculiarly Persian metres have arisen, Maffid (Maffdid b-Maffid'un), Kazi (Maffdid b-Maffdid'un), and Maffgil (Maffdid b-Maffdid'un). As in Arabic poetry so also in Persian there are no rhymeless verses; a special feature of the Persian verse is the Radif or Refrain-rhyme. It arises through one or several, but always the same words being added throughout the poem to the main rhyme of each line. But out of almost these same elements the Persians have been able to construct richer and finer strophic forms than the Arabs. The Persians, too, have the Arabic artistic Kasida with one or several initial verses having mid-rhyme (Zakh b-Maffid'un), but it is far from holding a dominant position. The Ghazal, which has quite the same structure as the Kasida, being a poem in one metre, with one rhyme and maffid, but with only one refrain common; the number of Bait in it varies between 4 and 15. Besides the various kinds of Tawt, a characteristic Persian strophic poem must be mentioned, the Tardji Band. It consists of a series of one-rhymed strophes of 5—10 verses in the same metre, but with different rhyme, to which an involuntary rhyme-same in the same metre is added as a refrain (Wa'sij). If the Wa'sij at the end of the several strophes is not the same, but always different, the poem is then called Tarkih Band. In contrast to these later poetic forms which have been mostly only derived from Arabic models stand the two originally Persian kinds, i.e. the Rohbati and Mathnawi. Rohbati or Diliq is a quatrain in which the first, second and fourth short verse rhyme with each other; if the third also rhymes, the poem is called Rohbati Turam (= melody). Each of these quatrains is complete in itself, without relation to the others. In the Rohbati a special group of 24 metres is used, which are all regarded as varieties of Hazaqi, and, according as the foot maffid becomes maffd'un or maf'uf in consequence of the licence Kham or Khark, are derived by Persian prosodists from two circles. The characteristic foot of the Arabic and Persian Dilbait (----|----|----|----) is maffdid'un. Finally Mathnawi is known by its rhyming in complete (as b b c); each hemistich rhymes with the other, but the same rhyme does not run through the whole poem. On account of the great freedom in the choice of the rhyme this poetic form is the usual one for long pieces, whilst the one-rhymed or Arabic system is preferred for shorter.

If the application of the metrical system of the Arabic to the Persian verse must seem a strange thing since the rhythm in the structure of the verse is different in the two languages and the forcing in of this system could but result in rough edges and harsh outlines, the adoption by the Turks of Arabic prosody, which the Persians had remodelled, exhibits the utter subversion of the measure and rhythm of the real Turkish verse and can only be explained by the enthusiasm of the Ottomans for the belles-lettres of the Persians. Their
original and distinctive mode of verse-construction was never systematized by the Turks; they confided only the Arabic-Persian metrical system. But the alterations are of so trifling a nature that it would be superfluous to enumerat them. Peculiarly, Turkish verse-construction depends simply on the enumeration of the syllables, the Parma/f Hatta (i.e. finger-counting). Each hemistich consists of 7-15 syllables with a caesura after every 4, and the total determined by the accent of the word at the end. When the Persian metrical system was adopted the syllabic and the quantitative prosody were both in use at first, until the former entirely disappeared in the xv. cent. Remnants of the old Fulk-ballad, the Turkish, have been preserved to the present hidden in Şarş f; they have been derived from it and mutatedly adjusted. Recently a beginning has been made on the one hand to get back to the ancient Turkish verse, and on the other, to introduce European forms of verse into Ottoman poetry.

The rules and metre of Arabic prosody have been adopted also by Jewish poets in Islamic lands, and have been introduced into the late-Hebrew poetry.

already in 1516 Cardinal Ximenes endeavoured to
wrest the town from him. But the expedition led
by Don Diego de Vara against Algiers came to
grief and cost Spain 1500 men (30th Sept., 1516).
Since the conduct of the sultans of Tunes (Tanou)
had been open to suspicion, 'Arudj used this
as a pretext for an attack. He conquered Mikyana
and Meden (al-Madinya), and, eventually, after
the annihilation of his opponent on the banks of
the Wash Efnaq, he placed Tunes under his
power. He was still in this town, when a
deposition of people arrived from Tlemcen to
ask his aid against king Abul 'Hamidt, a confederate
of the Spaniards of Oran, and this was extremely
opportune for 'Arudj's ambitious plans. He tran-
ferred to Khair al-Din the administration of Algiers
and made with all speed towards the West. On
the way thither he took the Khâla of the Bint
Rachid, in which he put a garrison under command
of his brother Ishaq, to fight the army of
Abû 'Hamid at Arbal, and entered into Tlemcen
without striking a blow. But then, instead of
restoring to the throne the pretender Abû Zayyân
in whose interest he had moved; he took possession
of the throne himself. Then he intrenched himself
in the Maghâr (outside the town) and had the Zayyânid
princes and their adherents put to death (according
to a local tradition 70 members of the royal family
were drowned on one day in the Saharîd (a pool
in front of the town [see Tlemcen]), garrisoned
the districts Tihda and Udjda, and made raids into
the region of the Banû Sâsneq to force them to
submission to his authority. Finally he set on
foot negotiations with the sultan of Fastân for
common procedure against the Spaniards. For
the latter fitted out an expedition against Tlemcen
in order to wrest it from the Turks and to restore
their old confederate Abû 'Hamid to the throne.
In January 1518 Don Martin de Argozio with a
small Spanish army reinforced by native troops
took the Khâla of the Bint Rachid, and thereby
cut off 'Arudj's return to Algiers. Ishaq after a
powerful resistance was compelled to surrender
the fortress, but was done to death by the Arabs
against the terms of the capitulation. Simultaneously
Masquis Comares, commander-in-chief of Oran,
advanced to the siege of Tlemcen. 'Arudj defended himself
for six months, at first in the town; and then, after it became
known to him in the Maghâr where he barricaded himself in
with his Yoldiah ("Comrades"). But on the day of the 'Id al-jaghîr
the Mours of the town entered the Maghâr under
pretense of a desire to pray in the mosque of the
citadel, and put to death the majority of the Turks.
'Arudj, who had but a few faithful companions left,
resolved on flight, escaped by night making
for the sea. He was pursued by the Spanish
cavalry and overtaken at the ford of the Rio
Salado, and after a desperate defence was slain
by the Spanish Emir García de Tano. 'Arudj
was only 44 years of age. According to Hâkî
do was "of medium stature, powerful, indefatigable
and very brave; had a reddish beard and a brown
colour of his soldier's loved and feared him,
obeyed him and bitterly lamented his death." He
was not only a capable soldier, but displayed also
great political insight. He recognised the possibility
of utilizing the anarchy of the Maghrib to found
a mighty Islamic state on the ruins of the small
Berber principalities which would impose a limit
on the attacks of the Christians on the African
cont. His considerable fighting strength allowed
him to prepare this great plan, which Khair al-Din
was called on to adopt and realise.

**Bibliography:**

**G. Ver.**

‘ARUS (A.), Ilide. [See Nicholas.]

‘ARUSIYÂ. Dervish-order, according to Rûm a branch of the Shâhidullahiyya. It is mentioned by al-Mas'ûdî in his *Ma'ârif* with the name of Abû al-Salâm b. Abû Bakr b. al-'Arûz, who died c. 1460 in Tunis.


**Arzachel.** [See Ibn Al-Zarqâla.]

**Arzan,** town in Armenia, half-way between Sefid (Setif) in the East and Mahriîsrîkîn in the West, 7 Parangics (1 parangic = 3 to 5 miles) distant from the latter, situated rather under 41° 40' E. Long. (Greenw.) and a little over 38° N. Lat. According to ancient-Armenian geography Arzan (in Armenian Arraz) was the chief place in a district of the same name belonging to the province Alnak, and this name the foreigners (Greeks and Romans) have transferred to the province (Arzach). The names Arzakh and Arran earthquake, moreover, to be sharply distinguished from each other. The Arabs, who took possession of the town on their first Armenian expedition under Yâ'id b. 'Aljânî in the year 20 (640), included it in the territory of Djasra (Mesopotamia). Arzan was the *Apis* of the Byzantine historian Cadernus (Born, 1859. ii. 577), was sited, according to the accounts of the Arabic authors, in the middle of a fruitful, well-cultivated region, and was considered in the Middle Ages to be one of the most flourishing towns of Armenia; it was protected by a strongly fortified fort. The average revenue from taxes of the districts of Arzan and Maiyêfîrka together amounted, according to Kadâmû (ibid. Geogr. Bibl. Geogr. Arab, vi. 246), to 1,155,000. (Of. A. v. Kremet, *Geographia des Orientes unter dem Chaliften*, i. 368). At the beginning of the iv. (x.) cent. the Hâkimîn Sâlîf al-Dawla took up his residence in Arzan. When he and his brother (Nâżîr al-Dawla) were engaged in war and political enterprises in Babylonia, the Byzantines utilized this favourable opportunity for an incursion into Mesopotamia through Tunes and N. of the Taurus (942), when they took and sacked Arzan; cf. Weil, *Geographie der Chaliften*, ii. 673, Ann. i., 690, and Freytag in the Zeitschrift d. Deutschen Gesellschaft, x. 472. The town appears to have
entirely recovered in the course of time from this blow, for al-Mustawfi on his travels in the vil. (xiv.) cent. describes it (he calls it Arz anah) as a "frightening" place. But from the beginning of the xiv. cent. there is evidence of Arzian (in Syriac Arzian, hence occasionally also in Arabic Arrânî), being a place of importance. Its situation (see Guido in the Zeitbuch d. Deutschen: Morgenl. Gelehrte, xiii, 408). Arzian is to-day a pretty extensive stretch of ruins, which occupies according to Taylor an area of 5000 acres (ca. 2386 sq. m.) and in which Kiepert, wrongly however, would find the site of the Armenian royal city of Tigranocerta. Arzian lies on the right bank of the Arzian (Erzerum)-Sü (Çai), in Kurdistân Gharan (Gherman)-Sü, which, coming from Gherman-Dagh, falls into the Tigris about 25 miles south of Arzian. Below Arzian this river is also called Redwan-Sü after the town Redwan (Ríywân); its other name, Yazid-Khâne-Sü comes from modern neighbouring Kurds who belong to the sect of the Yazidis; the Arab geographers call this watercourse Nahr al-Lhibi (Obbi) or al-Sarbaši. This Arzian-Sü must not be confused with the Nahr Shimaš (also Nahr Shimash, i.e. the Nahr al-Simash) of the Arab geographers; for the latter is the Arzian of the classics, the modern Murk-Sü (or Çai), the eastern (better southern) one of the two sources of the Euphrates; for further details, see under Murk-Sü and Euphrates. The name Arzian is found elsewhere in this region, e.g., as the name of a small, western tributary of the Euphrates, which has its mouth below Malatya (cf. the art. Arzianas N. 3. in Panay-Winsen's Kosmologie der Kl. Altertums-wissenschaft, ii, 1272). Finally warning must be given against the confusion, which appears several times even in Oriental authors, of our Arzian (near the Tigris) with a town of the same name situated in the region of the source of the Euphrates, near Theodosiopolis. When this town was sacked by the Seljûqs in the year 1049 those inhabitants who escaped the blood-bath went over and settled in the neighbouring Theodosiopolis (Armenian Karin, Arabic Kâbulâla), and named this after their desolated home "Roman-Ardânî," Arabic Arzian al-Rûm, the modern Erzurum. For further details, see art. KEEZKHIN.


ARZAN AL-RUM. [See ERZKRUN.]

'ÅSÁ (a.), Rôd, Stick. — The rod mentioned in the Korân is that of Moses: the same account is given of it (Sûrâ 7, 24, 26, 31) as of Aaron's rod in the Bible (Ex. Ch. 7, 8 et seq.). On the occasion of Allah's self-manifestation in the fire Moses receives the command to cast his rod to the ground, and, here, too, it becomes changed into a serpent (Sûrâ 20, 21, 27, 96, 28, 39). As in the Bible, the rod is effective at the passage through the Red Sea (Sûrâ 7, 155), and makes water flow from the rock (Sûrâ 2, 57).

The commentators and writers add further details which show partial dependence on Jewish legends (cf. Grünbaum, Neue Beiträge zur semitischen Sagengeschichte, p. 152 et seq.). Only the following need be mentioned here: Moses' rod was a branch of a myrtle-or black-berry bush in Paradise; 10 ells long. Adam fetched it himself for God and, after him it became the hereditary possession of the prophets till Jethro. — According to another version it was entrusted to Jethro by an angel. Moses received it miraculously from his father-in-law.

Moses' rod has served many purposes: its two branches alone in the darkness, it made water gush forth from the ground and disappear again, and it was put forth like fire and fell as leaves and fruit. It is also related that Solomon had a rod from which he never separated.

Ubâbi has embodied in his Kiltû al-Bayans wa l-Tuhfat a section on the rod, in which he speaks specially of the use of the rod amongst the ancient Arabs and in the Khuṭṭâ (Kairo, 1311—1313, vol. ii, p. 49 et seq.). Also Usamah b. Mubâhid has composed a Kiltû al-Ajlû (cf. Derenburg in the his edition of the Text of the Autobiography, p. 499 et seq.; and Millanges orientaux, p. 116).

For the use of the staff in public worship see ANAMA.

Bibliography: The Korân—commentaries on the passages in question; Thehât, Kiyâ al-Anbiyyû (Kairo, 1297), p. 162 et seq.; Welt, Biblische Legenden der Muslîmâner, p. 159 et seq.; Grünbaum, see supra.

'AŚABA, 'Âṣârât (a.), as a juristic term denotes Aguates. Cf. the art. MIÎŠAH.

'AṢÂBIYA (a.), patriotism, party-spirit.

'ÂṢAD (a.), the Lion. Known to the Semites from earliest times the lion has engaged the imagination of the Arab people and the Arab poets, especially the Beduin poet, during a very long period. By that time, indeed, lions may no longer have been as abundant in Arabia, as the number of Mo'Cadda's, i.e., districts abounding in lions, mentioned in the literature is small (the lions of Shark and Khaṭīr were held in most fear). Notwithstanding the scarcity of the lion the oldest literature shows the most thorough acquaintance with its characteristics. The thick neck — almost never the mane — is regarded as the symbol of power and majesty; the feline breath, the ardent spring, the fearless roar, the boldness and majesty of the lion recur again and again; but his occasional cowardice, his cattiness and his "going in the rain" were also sharply observed. As old as Arabism itself is the identification of the ideal warrior with the lion; the forest of lances with which the Beduin enter the fray appears to the poets like the thicket of reeds (Gâhîh) which lions haunt, just as the lion has found a place among the constellations in the heavens, so does the whole Beduin-tribe bear the proud name "sons of the lion" (see next art.). — In Islamic time the
number of lions in Arabia decreased more and more, but one name is mentioned in their stead with new varieties in Nubia and the Soudan, North Africa, Mesopotamia, Persia and India. Yet knowledge of the lion remained surprisingly scanty in Arabic Science. Even al-Damiri can scarce inform of a trait which could not be found in poetry or Sana, e.g. that the lion eats only his own prey, that he drinks no water from which a dog has lapped, that the lion's voice only once in 2 - 5 days etc. Therapeutic and magical powers which have been ascribed to the several bodily parts of the lion, the skin, the fat, the flesh, the tooth, etc. are also rooted in ancient superstition, and even the numerous (500 it is said, according to others 1000) epithets of the lion in the Arabic language do not yield a perfect portraiture of it, but are synonyms for the most outstanding characteristics. The lion-chaos has never been a knightly sport with the Arabs, but consisted in the laying of pitfalls in which a kid was made fast for a lure. — In Syria and Palestine the lion is now extinct, and on the Euphrates it was by the middle of last century a rare sight; Arabia still has a Mas'ada in Yemen (Doughty; Travels in the Syrian Desert, 1854), in Egypt, Barbary, Morocco, the oasis Fassan and in Abyssinia it is not nearly so abundant as formerly. Constantly increasing traffic is driving it more and more to the southern wilds. The variety extinct in Abyssinia, the Soudan and Senegal with a short main which is only about five inches long and is never black but always a yellowish brown may be the nearest approach to those described in Arabic poetry.

In Astronomy Asad denotes the Constellation of the Lion, and especially the Star Regulus (α Leonis); in Alchemy it signifies "Gold".

Bibliography: Damir, p. 3; 37: Kastrow (ed. Wattenbohr, 1854), p. 36; (constellation): Hartmann, Reise des Baron Bornim, p. 497; R. Hartmann, in the Zeit. f. d. ges. Astrologie und Sprachwissenschaft, 1864, January, p. 101; Brehm, Reise in Nordost-afrika, p. 113; and Ergebnisse meiner Reise nach Hinterasch, p. 38; (constellation): Hartmann, Reise des Baron Bornim, p. 497; Jacob, Astrologische Bedeutungen, p. 16 (in the next number).

ASAD. Arab tribe. In Ptolemy (Arabia?) Geographical Scheme: Asad b. Khurasan b. Mudrika b. al-Mudjar. Brethren-tribes are al-Hawa and Khinim, sub-tribes Dadda, Saff, Ruima, Kibali, Hind and Ans. Unimportant tribes and clans are Asad b. Abd al-Uraz, Asad b. Liqahma, Asad b. Muzamay, Asad b. Mandari. Dwelling-places. The Asad occupy a spacious region. It extends almost right across Arabia from Medina to the Euphrates. They are not masters however of this entire region, but live in scattered groups and really exercise no correspondingly significant authority, as the regard paid them by the other tribes does not appear quite proportioned to the area of their wanderings. Towards the North their main settlement extends to the Shammar-hills, but they also dwell beyond them. In Africa the Asad appear in Saff (west of Kairouan). Neighbours of the Asad were: The 'Abs (in the Wadi Ghassiyir between Nitah and Nukha. The stronghold of the 'Abs, Uthay, lay near the border. Of the Wadi Thaid' the lower part belonged to the 'Abs, the upper to the Asad; similarly with the Wadi Ghassiyir; Yarab'ites (in Dhar Ushair) in Wadi Khaww; Dabba (in Wadi 'Akhil); 'Anajila (in the steppe of Alshagh); Kuningis (in the West); Tajiyyin (in the North); Salumit (in the West); Rada' b. Malik (on the hill Disa 'Ala); Tarna (in the West); 'Amir (in the hill Bani); Ghaum (in the upper part of Wadi 'Akhil); — in the territory the Asad: al-'Abs, al-Akhran, Djlis, Farkisn (between Bara and Kufa), Habban, al-Hili, al-Kallah, al-Kasun, Karb Zayb, Khay, al-Kenna, Kusa (iron-mine, whence Kusian swords take their name), Muhayyit, Raad, Saff, al-Farwani, Saha, Shabab, Turaif, 'Uwair, al-Zahara. — Wadi's and Watering-places: Arrak al-'Asaf (often named; on the road from Baia to Medine); 'Ab, Akhtal (wadi), Akil (wadi), Alya, Armam (wadi); Banah, al-Banah, al-Bukha; Buqata (famous battle, see infra), al-Dakala, al-Dhaya, al-Urta (wadi); al-Dijar (wadi); Djumaylit (wadi); Durah, al-Hafir, al-Hafir, Hammak, al-Dirr; Harran, al-'Agin, al-Kasr, Kafi, Khayma, Khamis, Khuwa (name of the Wadi l-Rumun in the Asad-region), Nabawin, al-Raf, Rawlat al-Ham, al-Rimith, al-Schaba, Shad, Shidin, Si al-Safar, Suwayta, Tamr, Taltha, Thodik, al-Zawda, Zulfa. — Asadite Place-names: al-Abahr, Ahmar, Alya, Alhaw, Khuram, al-Kali, Atik, al-Abyad, al-Atjar, al-Burani, Buatun Horsham, al-Dabba, Dhar al-Sarir, Dhar Akhtal, al-Djarmin, Dijar, Diyar, Darb, el-Khauar, el-Sumari, el-Sumari, el-Sarri, el-Soutak, al-Shakran, Sahel, Si, Sittha, Tamr, Tawak, Tawk, Tonka, al-Ujair, 'Urtal Ayar, Zulad (near Khinim), al-'Usayla.

History. From pagan times come accounts of many struggles of the Asad, e.g. with the immigrating Tayyites by whom they were displaced from part of their territory. Again, on a predatory expedition against the Asad, Shahr, who has become famous by reason of the lament for him composed by his sister al-Khamisi [q. v.], received the wound from whose consequences he died. But they are best known by their victories with their king Hudayr and his son, the poet Irshu al-Kale [q. v.]. In this instance the Khitrite prince al-Hanth's brother Amr had on dividing his empire appointed his son Hudayr king of the Asad. Some time after the Asad took advantage of Hudayr's absence in the Tihama for an uprising, which, however, met with a blow by Hudayr who had hastened hither; henceforth the Asad were called "Slaves of the Club", because on this occasion some of them were beaten to death with clubs. Besides this they were transplanted to the Tihama, but afterwards pardoned. On their return home they fell upon Hudayr and put him to death. According to another account Hudayr, on his own free will renounced royal power, but then fell the victim of an act of revenge. Or again, the Asad came out to meet Hudayr who was advancing from the Tihama to quell the rising, and defeated and killed him.
tura' al-Kais, Hudjir's son, did indeed take heavy vengeance on them, but was unsuccessful in his endeavour to bring them under submission to himself.

With the year 624, they make their entry into the history of Muhammad. Two men of consequence of the Asad thought that it might turn to use Muhammad's supposed weakness after his defeat at Opod (624) in order to recommend to their tribe a predatory expedition against Medina; some other with truer judgment of the position of affairs warned them against it, but, in vain. However before the assembled Asad were ready to set out, the Prophet got wind of the matter and, faithful to his policy of slipping every such movement in the bud, sent about 150 men under a capable leader by forced marches against the Asad, who fled to escape attack but left with the Muslims considerable booty in camels and sheep. The person who gave the Prophet information about the proposed expedition of the Asad was a Talyite and they were Talyites also who availed themselves of the confusion, which was now spread amongst the Asad and attacked and utterly dispersed them. In the year 624 they gave a contingent to the great coalition (The Campaign of the Ditch) formed by the people of Mekka against Muhammad, which separated later with the object unaccomplished. In the same year Muhammad despatched an expedition against the Asad, who fled being warned in time, but again lost camels. At the beginning of the year 9 (Spring 630), which was for them a year of famine, a section of the Asad announced their political submission. To this embassy and its negotiations Sitra 451 ref. makes reference. Here too the outward mark of political submission was the payment of the Sadaqah; but whether conversion to the religion of Islam occurred among this widely-dispersed tribe, of which, too, some lived far apart, is really uncertain. The alleged ill-conduct of the Asad envoys in Medina is but a biased invention; the Asad appear, however, even in Muhammad's lifetime to have offered many an occasion for complaint. Immediately before the death of Muhammad Talha (Tulahya), the chief investigator of the Asad plan attacked in 624, the leader of the Asad in the Campaign of the Ditch, participator in the Asad embassy to Medina, had ventured to proclaim himself a prophet — an attempt with inadequate insinuation, to be sure — and to urge apostasy from the State of Muhammad. Muhammad's death, the generally uncertain situation produced thereby and the absence of the large Muhammadan army in North Arabia enabled Tulahya to greatly extend (632) the religious-political movement initiated by him, and that he succeeded in bringing the Asad to open apostasy. But his endeavours to instigate the powerful Beduin tribes whose encampments were in the West to a great, united insurrection had only partial success. It appears that only the Fadira attached themselves openly to the Asad. But bye and bye men from the 'Abi, the Thakhyah and the Talyee seem also to have been found among them. At the death of Bu'athah, in the territory of the Asad, there ensued a fight with the faithful under Khalid's leadership. When Tulahya in the middle of the fight was left in the lurch by the Fadira the day was lost to the Asad. Some subsequent skirmishes (e.g. at al-Dharm) completed their submission. Only then appears to have occurred their conversion to Islam.

In Kufa they occupied later a quarter of their own, and constituted a considerable section of the local population. We then find also their Kufic contingent, e.g. in the armies of 'Abd al-Rasid, Muharrir, Muhammad and Yarid.

Bibliography: Spranger, Das Leben und die Lehre des Mohammed; Wellhausen, Shius und Perser, Pl. 74, p. 71; Camilleri, 'Akhbar Islam, Index. (RECKERDORE.)

ASAD b. 'ABD AL-LAH b. KASKI (according to the Arabic sources; according to the Persia al-Kufati), governor of Khurassan under the Caliph Hisham b. 'Abd al-Malik, 106-109 (724-727) and 117-120 (735-738). Especially during his first term of office he conducted himself in relation to the Arabs as a faithful adherent of the Yemenite party. With the Persia Dhibkhan (Jandawwars) he was in high favour and was praised by them as a prudent "householder" (Kathhira) of his province. Samn-Khudd, the ancestor of the Samnoudi, embraced Islam under him, and in his honour gave his son the name Asad. The city of Balkh which had been deserted by the Arabs he had built anew, and transferred (107 = 725) the residence of the Khalif thither from Barakhan (a parasange from Balkh); later he made this city his place of residence, probably in order the more effectively to carry on the struggle with the princes of Takhistana, their Turkish allies and the Arab insurgents under Harith b. Surajji. In contrast to his successor Nasr b. Siyadh he did not archivary any high military successes. The village of Asabdylid near Naasabur was built under him, and remained in possession of his successors until the administration of 'Abd al-Lah b. Tahir (q.v.).

Bibliography: Tabari, Index; Nargashii (ed. Schefel), p. 57, 1; Gardizi, Zain al-Abhur (MSS. in Oxford and Cambridge); history of Balkh edited by Ch. Schefel, Chrestomathie persane I; ed. van Vloten, Richesses de la domination etc. (Verhandelingen der Koninklijke Academie Amsterdam, Afdeling Letterkunde, I, No. 2); J. Wellhausen, Das Arabische Reich und sein Sturz (Berlin, 1902). (W. BARTHELO.)

ASAD b. al-LUKAYR b. SIMAH, Amr b. 'ABD AL-LAH, born 142 (759-760) in Haraaz, came while yet quite young with his father to Africa, afterwards in Medina he attended the lectures of the famous jurist Malik b. Anas (q.v.). After his death he went to Ithri, made the acquaintance of the pupils of Abn. Hauwa, and studied therefor in Egypt under Ibn Kasim (q.v.). Returning to Kasiryan (184 = 797) he soon acquired the reputation of a great jurist (cf. art. AGHIALIUS), and by the Aghialid. Ziyadat Allah was appointed Kadi of this town (103 = 818-19) along with Abn. Mubarak Muhammad who was already occupied in the latter office, although it was unusual for two Kadi's to officiate at the same period in the same town. Great as was the repute he enjoyed as jurist he is yet better known by the expedition to Sicily (101 = 826) which was commanded by him (with the title "Amir"), in the course of which, during the siege of Syracuse, he died (423 = 828) of the plague, or, as another tradition has it, by an enemy's hand.

Bibliography: Amari, Bibliotheca Arabo-Sicula, see Index; and Storia dei Musulmani di Sicilia, I, 253, 6; E. Mercier, Histoire de
ASADI, Ali b. Aqib, son of the above-mentioned, author of a Neo-Persian Dictionary of Rhyme, edited by Horn (Asadi's neueresches Wörterbuch Luschati-Persisch; Göttingen, 1847). He is also held to be the author of an epitaph entitled Gara, Hath Darun, which was published in 1806. Selections from this were published by Turner Meers in the 4th Vol. of his edition of the Sagh-Nama. It may also be mentioned that the well-known and very ancient Vienna MS. of the Liber Fundamentorum Pharmacologiae edited by Seligmann bears the signature of our poet.

Bibliography: Ethe, in the Grundriss der iranischen Philologie, ii. 277 et seq.; Documentary History of Persia, ii. 197 et seq. (Russum).

ASAF b. BAKRA', (Hebrew Asaf b. Berekyah), name of the alleged Wazir of King Solomon. According to the legend he was Solomon's confidant, and always had access to him. When the royal consort Qatada was worshipping idols Asaf delivered a public address in which he praised the apostles of God, Solomon among them but only for the excellent qualities he had manifested in his youth. Solomon in anger threatened to punish him, but was reprieved for the introduction of idol-worship at the court. This was then done away with and the court punished; the king became repentant.

Bibliography: Tabari (ed. de Goeje), i. 356 et seq.; cf. Well, Bilderbogen der Mythologie, p. 265, 270; Grünbaum, Neue Beiträge zur semitischen Sagekunde, p. 222.

(A. J. Wessinck.)

ASAF-DJAH, title of the Nishan of Haidarabad [q. v.]

ASAF-KHAN, this title was borne by several persons at the court of the Great Mogul of whom the following deserve mention:

1. ASAF-KHAN Mirza Dzafar-Beg b. Mirza Badr al-Zaman, born at Khiva, came in 1577 to India and received after the death of his uncle Mirza Chibik, al-Din the Office of the Bakhshigar, which he had administered, with the title Asaf-Khan (980 = 1577). Under Dzafar beg was appointed Wazir, but he owes his fame chiefly to his literary merits. He composed poems, and had a share in the great work Tarikh-i-Asif. Asaf-Khan died 1621 (1612).

2. Bibilography: al-Badani, Muntakhab at-Tawarikh, iii. 216 et seq.; Elliott and Dowson, History of India, v. 150 et seq.

2. Asaf-ib-Hasan, son of the Wazir Firoz al-Dowla and brother of Nur-dzahan [q. v.], after his father's death he was also appointed Wazir by Dzafar beg as well as under his successor Shah Dzahan, who had married his daughter Arjumand Banu Begam (Mumtaz Mahall, q. v.) was first man of the empire in esteem and in wealth. Asaf-Khan died 1641 (1631). His tomb in Shah-dam, not far from Lahore, is still existent.

ASAF. (See Sayy.)

ASAS (a), foundation. This word has a special denotation in the system of Imam (q. v.). According to this there follow upon each appearance of the Nāṣir (Speaker, Prophet) who appears anew at the beginning of the seven world-periods as the embodiment of the World-intellect, seven Imāms one after the other who are termed Šanītī (silent); after these 7 Šanītī there begins again a new cycle of the self-renewing Nāṣir. The first in point of time of each group of seven
of these Sama'i is the Ašā (or Nas̱ib) as the incarna-
tion of the world-soul; to him there unswate-
ring from the Nāqī the secrets of the progressively
revealed true doctrine. Thus to the Nāqī Adam
belongs the Ašā Seth; to Moses, Aaron; to
Jesus, Peter; to Muhammad, ādāb. This ādāb
Abd Allah b. Maxamūn al-Kaddāb, grandson of the
Mahāmidd Aḥhad Allah, the founder of the Fārisūn
dynasty.  

Bibliography: De Sacy, Exposé de la ré-
ligion des Druses (Paris, 1838), i: St. Guyard,
Fragments relatifs à la doctrine des Ishawis
(in the Notices et Extraits des Mss. de la Bibl.
Nationale, xxii. l. 177-193); de Goëuff, Mémoire
sur les Cœursmades du Bahârâîe et les Fânis-
îni (Leiden, 1866), 166 et seq.; Blanchet, Le
Masculin dans l’héritage almumâni (Paris,
1903), p. 59.; E. Brown, Literary History of

(Goldziher.)  

AŚFĀR (a.), yellow; also, in distinction from
black, simply light-colored. Some Arab philolo-
gists, like Wulff, have endeavored to con-
clude the meaning "black," see the discussions
thereon in the Kābdnah al-Adāb, i. 465. The
Arabs called the Greeks Bawūn l-ʾAfār (see Banū al-
Adāb; i. 274, and infra) according to
Tabari (ed. de Goëuff, l. 157, 151, 155, 165),
signifying " Sons of the Red One." (Emu.) In
the Ḥadīthic manner is made use of the context of the
Arabs with the Banū l-ʾAfār and of the conquests
of their capital Constantinople (Maḥmūd Ahmad,
ii. 174). Maḥmūd ban l-ʾAfār (Aḥkām, i. ed. vi.
98, 12), is the Christian princes, especially those
of the Rūm (ib. p. 98, and infra); cf. Abī Tan-
mūn, Dīwān, ed. Beirut. 18 ult. in a poem to
Muḥammad after the battle of Amurraia. Later
this designation was applied to Europeans in
general, especially in Spain. Turīgah al-Saffar
(Spanish Era) can thus be best explained; other
views, in Zeit. der. Deutsch. Morgenl. Gesellschaft,
xxii. 626, 637. Many genealogists have explained
Ašā as the name of the grandson of Essu (Zašū)
in the Septuagint, Gen. 36, 17 and father of
Rumil (Reffel, Gen. 36, 10), ancestor of the Rūm.
According to the explanation of De Sacy (Nal,
et Extr., l. 437; Journ. As., 3, Series, Pt. i., p.
99), the Banū l-ʾAfār (Zašū), Deutsch. Morgenl.
Gesellschaft, iii. 237-241), the designation Banū l-ʾAfār was a literal translation
originally referring to the Fañean dynasty, then
became extended beyond it to the western nations.
From his travels among the present-day Norarias
(I. v.) H. Lamans relates that they designate
the Emperor of Rusia Manīl al-ʾAfār (Am país
dos Novarias in Rev. de l'Ord. chrétien, Paris, 1900,

Bibliography: In Goldzither, Muhallmese-
danesische Studien, i. 268 et seq.; Castani, An-
wali dell’Islam, ii. 243; Zeit. der. Deutsch.
Morgenl. Gesellschaft, iii. 363; Journ. As. 10.
Ser., i. 250; 10, Ser., xii. 190.

(A. H.)

Al-AŠĪʾAH, Abū Ḥāṣīn Māmīn b. ʾAlāʾ b.
Abbakr, of the tribe Kaʾb b. Thabban, eminent
poet of the period of transition from the Džil-
īyā to Islam. To distinguish him from other poets
of the same name he is called Abī l-ʾAlāʾ b. Ḥāṣīn.
The epithet Abī l-ʾAlāʾ was given him from a
verse in his so-called Maʿalāʾikah (ed. Lyall, Calcutta,
1894, v. 20). The year of his birth is unknown;
he died c. 639 A. D. Though he lived therefore
into the period of Islam and even composed a
very famous poem in praise of Muhammad, yet he
did not accept the new faith. But just as
little may he have been really Persian, though he professed
in his verses, written in the most persian,
ynoise and sound, to write into close contact with Christianity through inter-
course with the court of al-ʾAbnū and through
those in his intimate neighborhood. Next to
Imrūʾ al-Kāsī, al-Ašīʾah is the ancient-Arabian poet
who has wandered about most in the world and
proached for himself thereby a proportionately
broad horizon. Hence, too, the astonishing
number of allusions to historical incidents and
the numerous foreign words, especially Persian, in his
poems. Through their Wino-sungs al-Ašīʾah and
Abī l-ʾTūfal, have served as models for the later
singers of wine.  

Bibliography: Brockelmann, Gesch. d. arak.
Literatur, l. 378; Geyer, Zwei Gedichte von
al-ʾAlāʾ (Würm, 1908); H. Thorbecke, AlʾAlāʾs
Lebensgedichte auf Muhammad, in the Morgenl.
Forschungen. (A. Hoffner.)  

AŚHĀ HAMDĀN, properly Abī al-ʾRajūm b.
Abd Allah, Arab poet, who lived in Kufa in the
second half of the 1. (vii.) cent. He was
married to a sister of the theologian al-ʾShaʾīʿ, and
he, again, had married a sister of al-ʾAšā. The
role which he played under Abī al-ʾRajūm b.
Abd Allah is best known. He took part in
his campaign against the Turks, and was taken
captive but escaped with the aid of a Turk-

ishe woman whose passions were enlashed for him.
When Ibn al-ʾAlāʾ turned against al-
Hadīdhād the poet's sharp tongue aided him with
satire. The decisive battle at Dair al-Djamudīn
resulted unfortunately; Ibn al-ʾAšā took to flight,
and al-ʾAšā was led prisoner before al-
Hadīdhād, who immediately recalled to him some
of his malicious songs. His extemporaneous
flatteries availed him no longer: al-Hadīdhād's
sentence of death was carried out on the spot (37 =
702). The poems of Aḥs̱a Hamdan which have
been preserved to us are reflexes of his adventures
and political sentiments.  

Bibliography: Aḥs̱ā (1st ed.), v. 146,
et seq., 152 et seq.; ʿĀṣīʾah, Maximi., Mirzā, 97;
v. 355 et seq.; Tabari (ed. de Goëuff, s. Index.
(A. J. Wessink.)  

AŠHĀB (a., sing. Ṣ̱ḥāb) or Ṣ̱ḥāb (a single
one: Ṣ̱ḥāb); "Companions"; as term, techn. of
Islam it has the special sense of "The Companions
of the Prophet". In earlier times the term
was restricted to those who had enjoyed inter-
course with the prophet for some time, and had
accompanied him on his expeditions. Later the
circle of Companions became more and more
extended, the condition that this must have been
actual intercourse being disregarded, and those
orthodox being also included in the Ašha who
had met the prophet during his life, or who had
seen him even if but quite a short time,
without regard to the age of the persons in
question; they were called "companions" on the
i. 240). The definition which is valid in Theology
attaches itself to the wider extension of the term
(Kanjallānī, vi. 88). Amīr b. Wāṣīl al-Kaṣīnīs
Abī l-ʾTūfāl who died shortly after 647 A. H.
was styled the last of the Companions (Urd al-
Ghālā, iii. 97, v. 233), and must have been
quite a little child when he saw Muhammad; he was only born in the year of the battle of Uhud and was with the prophet at the age of 8 (cf. Zeitisch. d. Deutsch. Morgenl. Gesellsch., xxiii. 595). Orthodox Qādim, whom legend mentions as having communication with the prophet, also have according to this canon their place among the Āshāb. The Āshāb occupy a Sunni position high rank in the organization of the Faithful. After the Korān they are the sources of authentic religious doctrine, since information about the prophet’s expressions and procedure traces back to the communications which they as eye and eye-witnesses have made regarding them. On the dicta handed down by them as authentic the Ḥadīth is based; those Ḥadīths which trace back to them in an unbroken chain are munūm ("toppled"). Attested accounts of their own procedure are regarded as evidence for the correct Sunna, which the Faithful must hold to be the rule of conduct for all times. Their intercourse with the prophet and the importance which they have in the establishing of Islam have made them from the beginning objects of praise to the orthodox. To revile them or to hold them in contempt is considered an execrable crime. Scurrying is the penalty set upon their reviling (Sāhīh al-Ḥadīths), even capital punishment, in the event of an obstinate repetition. As precedent among the Āshāb the first four Khāli- fās’ occupy the highest places in the order of their accession to the ruling power; six other Āshāb share with them this preeminence, that Muhammad assumed them while they lived in Paradise (al-Āshāb al-muḥabbajūn waṭan il-l-Ḥaqqān); they constitute a separate category of the Āshāb. Other categories among the Āshāb are determined by the different nature of their share in the prophet’s enfranchisement; Mūshīqīnīn (who emigrated with him to Medina; Angās (natives of Medina, their share begins only after the emigration), Rūdīyīn (who cooperated with him at Ḥadīth), etc. The opinions on their qualitative gradation have been collected in Nawawi’s Commentary on Muslim (Ṣaḥīh, V, 161). The contemptuous attitude which manifests a hatred that not rarely becomes intensified into fanaticism towards the Āshāb, because with their approval the first Khālfās, were they right or wrong, were given the rights of Allāh and his family, presents an outstanding peculiarity of the Sunna in contrast to Sunni Islam. The adherents of the latter constantly make the Tafsīr-Eunology (rādīya Allāhu "ānhu, "Allah be pleased with him") follow the mention of any one of the Āshāb in speech or writing. In the theological literature of the Sunnis the collection of the traditions concerning the virtues (Faqīl al-Maṣūkī al-Āshāb) receives especial attention; most systematic works on Hadīth contain a section on their. There are beside, several works in which the names of the entire companions have been collected with biographical notices and communications regarding the Hadīth they have handed down. They display many variations among one another. Of Abd al-Baqī’ Ibn ʿAbd Allāh Ibn Abī Bakr (died 295 = 707), Aḥmad Ibn Maṣūkī al-Āshāb (a Vols. Hādītsū (184) cf. the critical notes on Ibn Saʿūd, Tafsīr al-Sīrīn, vi. 135), Aḥmad Ibn ʿAbd Allāh al-ʿAbdīn (died 581 = 1185-1186). The correct version of their predecessor has been critically compiled, corrected and supplemented by ʿAbd al-Lawīn Ibn Aḥmad al-Ḥaqqī al-Qādimī (died 630 = 1232-1233) in his comprehensive Usūl al-Ḥaqqī fī Maṣūkī al-Āshāb (3 Vols. Cairo 1286), also Ṭabādh, Tafsīr al-Ṣābiḥ (3 Vols. Hādītsū; 1315: 809 Biographies). Still fuller material is given by Aḥmad Ibn Ḥaḍīr al-ʿAbdīn al-ʿĀshābī (died 639 = 1438-1449) in his al-Ḥaqqī fī Tafsīr al-Ṣābiḥ (3 Vols.; printed in the Bibliothèque Indica, Calcutta 1855-1854; 8 Vols. Cairo 1323-1325).

Aḥmad al-Kaḥfī, the people of the cave. This is the term used in the Korān to denote the youths who in the West are commonly called the Seven Sleepers of Ephesus. This is the story almost as Muhammad tells it (Sūrat 18, 25 28). Some years in a pagan town are loyal to the one God, they conceal themselves in a cave, whose entrance is on the north side. There God puts them and their dog to sleep. "And if you had come upon them you would have found them asleep and been arrested with terror." After 390 years the sleepers awake and send one of their number into the town to buy bread. — The Korān has no more to relate; there is only added that their number is variously given as 3, 5 or 7 and that the story is intended to confirm faith in the resurrection. The historians and commentators have more to tell. Of the various traditions which al-Ṭabarī (ed, de Georgi, 1, 775 at sqq., Tafsīr, fasc. xiv. 123 at sqq.) communicates the majority are of the following type: In a town of Rum (i.e. in Greece or Asia Minor) some youths, who have gone over to Christianity refuse to worship the idols. They flee from the town and with which would not have been chased away conceal themselves, where they go to sleep. The pagan king Dākyūs (Dākyūs, Dākyūs) soon appears at the scene with his servants to seize the persons of the young men. But no one is able to enter the cave, and the only thing possible for him to do is to build up the entrance that those who in may die of hunger and thirst. This he does. Afterwards the thing is forgotten. On day an owner of needs sends workmen to remove the wall at the entrance, and causes a sheepfold to be constructed there. The workmen however do not observe the sleepers. In God’s time the latter awake. Filled with anxiety they send, observing all caution, one of their number into the town to buy bread. The baker does not recognize the coin which, is given in exchange and brings the young man before the king, when everything is explained, the men have slept for 390 years; in the meantime the pagan has given place to a Christian government. The king is much rejoiced, for the presence of this youth is proof that the body is raised with the spirit, a thing which some have doubted. As soon as the young man enters the cave again he goes to sleep beside his companions. A church is then built at the spot.
This account must suffice. Only one differing version need be mentioned which originated from Wahh b. Manahhibh (Tabari, ed. de Goeje, I, 778 et seq.; Ibn al-Athir, ed. Torsh., I, 254 et seq.):

One of the apostles went to the above-mentioned town; at the gate he found that an idol had been set up before which every one who entered had to prostrate himself. In consequence he remained without the town and hired himself out as an attendant at the baths. There he quarreled on his propaganda and won the youths for Christianity. One day as the son of the king was about to enter the baths in company with a female, the apostle admonished him. This time he was prevailed upon to forego his intention, but not the next time however. Then the divine punishment fell on them both, and they died in the baths. As soon as this reached the king’s ear he issued a warrant of arrest on the person of the apostle. But he and the young men were carried off for safety to a cave by an acquaintance; there was also a dog with them.

What it goes on to state agrees with the other version. — The story is told in the sources with much historical and geographical detail; many of these details are confirmed by tradition, and others have not yet been explained. The most important of them will now be noticed.

The pagan king is named Dākyns, i.e. Decius (249—251), who persecuted the Christians, and the Christian is Theodosius II. (408—450). This however does not agree with the Kūrinīc account, that the sleep lasted 509 years, nor with others, according to which it lasted 472. — The question as to which town is the scene of the story is important. The western sources all name Ephesus; some of the oriental, Aphis. The Arabs know of two places called Aphis: the one is the well-known town; the other is the old Arabissin in Capadocia, which is cited also called Aphis (now Varparu). Are we to seek there the scene of these actual or supposed events?

De Goeje has adduced proofs out of the literature in favour of this view. Some travellers e.g. relate that a cave was pointed out to them where containing 13 male corpses which looked as though they had died at the (Yāṣīt, Medīmīn, v. 506; al-Muqaddasi, p. 1531 Ibn Khordadhbeh, p. 106, 110: al-Biruni, Chronology, ed. Sachau, p. 290). Further: in the Recueil des textes écrits du Pélerinage des Seljoukides, ed. Homma, iv. 152 it is simply stated that Arabissin is the place of the "people of the cave." Perhaps it is this discovery which is the original source of the legend of the seven sleepers. Because of the name Aphis people came to think later of Ephesus.

Another important question is connected with the mention of the last word in the Korānic "μαρτυρίων τῶν Θεόν ἐγώ ἂν." Many take it to be the name of the dog, or to be the tabler which contains the story of the youths. The Arab geographers regard it as a geographical name; Ibn Khordadhbeh e.g. calls the cave, which is mentioned as containing the corpses, al-Rkīm; he lays in the story of the youths at Ephesus. Al-Muqaddasi on the other hand regards the 13 men discovered at the Aṣḥāb al-Kūrinī, and knows of a place al-Rkīm in the vicinity of the East of the Jordan not far from Amman. There a wonderful incident has occurred with 3 men who are therefore called Aṣḥāb al-Rkīm, Clermont-Ganneau has visited the cave there and considers it to be the same described in the Korān.

What significance attached to the dog we cannot tell, nor where the mountain Aṣḥālī (the spellings of it are very various) is to be looked for; nor is there unanimity in regard to either the number or the names of the youths. The oldest mention of the legend in the east we find made by Dionysus de Telî Mahra in a Syrian work of the 6th cent. In the east by Theodorus in his book on the Holy Land: In these versions the names of the youths are Greek. Opinions are at variance in regard to the question whether the variant found in Dionysus was translated from the Greek or was originally composed in Syriac. — The legend is widely spread in the literatures of east and west. On this point see the work by John Koch, who has attempted to give it a mythological interpretation.


Aṣḥāb al-Rass, "the people of the ditch" or "of the well", are twice mentioned in the Korān (Sūra 25, v. 50; v. 55), along with Ad, Thamūd and other unbelievers. The commentators know nothing for certain about them, and so give widely divergent explanations; and all manner of fantastic accounts. Some take al-Rass to be a geographical name (cf. Yāṣīt, sub voc.; some hold that these people, a remnant of Thamūd, still (race) their prophet Hannāla in the well (pool) and were consequently exterminated. It is also related that the mountain of the bird "ʿĀnā" [q. v.] was situated in their region. — Tabari mentions the possibility of their being identical with the Aṣḥāb al-Ḥukūṭ (q. v.); otherwise he does not know of anything relating to them; just as little do we.

Bibliography: The Commentaries on the verses of the Korān in question; Damüli, Hayāt al-Hayamun, see under Āṣbaṣ; Thalabī,
AL-ASH'ARI, Abu-l-Hasan 'Ali, famous theologian, born at Basra in the year 260 (873-874), descendant of the above-named. The complete genealogy is: ‘Ali b. Isma’il b. Ishak b. Sallim b. Isma’il b. ‘Abd Allah b. Mūsá b. Abū Burda. Until his 40th year he was a zealous pupil of the Mu'tazilite theologian al-Dhabhāli [q. v.], then on the occasion of a dispute with his teacher on the fitness of God’s predeterminations disagreed with him and went his own way. But Spitta has shown that we have to do here with a biased legend and that probably the study of the traditions elucidated for him the contradiction between the Mu'tazilite doctrine and the spirit of Iklīl. However that may be, he henceforth changed his orthodox views against the Mu'tazilites and composed a large number of works of a dogmatic and polemic nature. Ibn Ḥibbān states that their number amounted to about 300, Ibn Askiṭ gives the titles of 95 of them, which are repeated with occasional notes in Spitta, Zur Geschichte Abu l-Hasan al-Ash'ari, p. 63 et seq. Only a few of them have been preserved, and are enumerated by Brockelmann, Geschichte der islamischen Literatur, Vienna, 1905, and by Geiger, Geschichte der Araber und Perser, p. 195. The work al-Dhahabi’s al-Ma’āmūr al-Dhahabi has been printed with three supplements at Haidarābād in 1521 (1903). Also al-Khitāb al-‘Aṣḥābi al-Khwājā fī l-Kulūm (ibid. 1933). His philosophical system is sometimes disparagingly judged. Cf. Geiseler, Beitrag zur Orientalistik, p. 472 et seq. For the rest he belonged to the Madhhab of Shāfī‘īs. He spent the closing years of his life in Baghdaḏ and died there in the year 342 (955).

‘Ali b. Isma’il enjoys the credit of having overcome the anphitheta of the older Muhannadans scholars to dialectic in articles of faith by his successful utilization of the methods of dialectics. He was one of the first to combat the Mu'tazilites, and the chiefs of other sects who were suspected of heresy. He was, therefore, the founder of orthodox scholasticism (al-Kalām), since the few orthodox teachers who pressed on it before him had had too little culture to be able to avoid giving offence by certain of their expressions. His method in consequence found acceptance especially with the Shāfī‘īs, and he gathered round him a circle of pupils from whose midst there went forth various famous theologians who developed and spread his doctrine. The best-known of these older Ash'arists were al-Bābikīn, Ibn Ḥibbān, al-Jawhari, al-Dhawārī (Imām al-Haramain) and especially al-Qasātī. Outside the Madhab of al-Shāfī‘īs the opinions of al-Ash'ārī met with less recognition. The Hanafis preferred the doctrine of his contemporary al-Murtadull, who however differed from him only in subordinate controversial points. The Hanbalists kept to the old point of view and remained opponents of the Ash'arite school. In Spain Ibn Harm [q.v.] opposed the doctrine of al-Ash'ārī. Under the first Seljuq, Toghrat-Beg, the distin-
guished Ash'arite teachers were even persecuted at the instance of the Wazir al-Kundur; however, his successor, Nizam al-Mulk soon put an end to this treatment of them. They gained more esteem under the second of the two Nizams, Al-Hakim (d. 1107). After his death, his son, Al-Qa'im, continued this policy of respect for the Ash'arites, and thus won the admiration of the students of the Al-Azhar School in Cairo.

In the 13th century, the Ash'arites were also prominent in the schools of the Sunnis and their influence continued to grow. The Ash'arites were particularly strong in Egypt, where they had a large following. Their influence was also felt in the Islamic world, particularly in the schools of theology and jurisprudence. The Ash'arites were known for their rigorous and systematic approach to the study of Islamic teachings, and their influence continued to grow throughout the Islamic world.

The Ash'arites were also noted for their contributions to the fields of philosophy and science. They made significant contributions to the development of Islamic philosophy, particularly in the areas of metaphysics and epistemology. They also made important contributions to the development of Islamic science, particularly in the fields of mathematics and astronomy.

The Ash'arites were known for their piety and their devotion to the teachings of the Quran and the Hadith. They were also known for their commitment to the propagation of Islamic values and ethics. The Ash'arites were particularly active in spreading Islamic teachings to the non-Muslim world, and they made significant contributions to the spread of Islam in various parts of the world.

In the 13th century, the Ash'arites were also active in the political arena. They played a significant role in the governance of many Islamic states, and their influence extended to the highest levels of government. The Ash'arites were also known for their commitment to social justice and their efforts to improve the lives of the poor and the oppressed.

In conclusion, the Ash'arites were a significant force in the Islamic world, and their influence continues to be felt today. They made significant contributions to the development of Islamic thought and culture, and their legacy continues to shape the Islamic world today.
year 26 (646-647), in the reign of 'Othman, al-Walid b. 'Ukba after his campaign of conquest in Aghdrabah appointed him his representative there. He even became governor and administered the province under 'Ali also, who however recalled him since he needed him and his troops in the war against Muyawiyah. Here he rendered good service at first, and took an energetic part in the fighting at Ṣiffin. But in the decisive battle 37 (= 657) he simply caused 'Ali to comply with the pressing demand for a court of arbitration, to terminate the battle, and to send him to negotiate with Muyawiyah. There he agreed upon the modalities of the arbitration, and next forced 'Ali to send the unsuitable Abu Musa to this court as his advocate. When the arbitration-court turned out to be but a trick it was mainly he who restrained 'Ali from at once resuming the fight with Muyawiyah. The remainder of his life he spent among his kinmen in Kufa. He died in the year 41 (661-662), shortly after the conclusion of peace between 'Abd al-Malik b. 'Abd al-Malik (who moreover was married to a daughter of his) and Muyawiyah. His whole family, from his father to his grandson, was regarded as a nest of traitors.

Bibliography: Costam, Annali dell' Islam, Index; Sprenger, Das Leben und die Lehre der Mohammed, Index; A. Müller, Der Islam im Morgen- und Abendland, p. 182, 319, 358, 359. (KROENENDORF.)

ASHI (A.), Evening, night, time of the night-prayer.

ASIK CELEBI, author of one of the oldest biographies of Osmanni-Turkish poets. His full name is al-Suyyud Ph Muhammad b. al-Suyyud 'Ali al-Nasir. Mu'allim Nadji in his ša'irīq gives 924 (1518) as the year of his birth, Sāmī in the Kāmil al-ša'irān 926 (1520). There is disagreement also as to the place of his birth (Lafti and Khānišāde: Bursa; Ṣiyāf and Nadji: Roumeliya). At the conclusion of his studies he was judge in various Rumelian towns (Silifke, Fıratın, Serfüj), and finally in Edirne, where he remained until the end of his life. According to Khānišāde his death occurred in the year 929 (1520-1521), according to Ḥajjī Khāliṣa and Mu'allim Nadji 929 (1521-1522). The year 929 given in Sāmī is a printer's error for 979, as we gather from his statement that "he was a contemporary of Khānišāde, author of the Ta'dīgārā, and died in the same year." Here of course Sāmī has mistaken the two Khānišāde, father and son. Under Khānišāde he gives the dates correctly (979 for the father, 1012 for the son).

Ashik Khālia's chief work is the Biographies of the Poets Muqaddar al-Sa'ār (Hadjī Khālia N. 3081 and 12039), commonly called Ta'dīgārā al-Sa'ār. It is more extensive than that of Lafti, and is of great value especially for the contemporary poets, some of whom the author knew personally. (Hadjī Khālia used it extensively in his History of Ottoman Poetry (cf. the Index). Khānišāde says, that the circumstances and characteristics of the earlier poets have been carefully investigated in it, but that the style is without charm. The work was completed in 976. Gībī promised MSS. (see his History of Ottoman Poetry, p. 159 and n. 11). If they are two exemplars in Vienna, the other having the date 994 (1586).

Ashik found expression also in poetry. Ḥajjī Khālia in N. 553 mentions a Dīwān, and in N. 7697 a Ṣawma'īq of his. Further he translated various Arabic works into Turkish. The following may be mentioned:


ASIK PASHA, his real name was 'Ali; he was the oldest of the West-Turkish poets, and wrote a large work entirely in Turkish. He was the son of al-Muṣṭal, the son of Shāhī Ḫiyā, who had the surname Bābī Ḫiyā. Concerning the lives of these three we have little information, and it is often contradictory. Asik Pasha lived in Kırşehir in Anatolia under the reign of the Sultans 'Othman and Orkha. He was born in 670 (1271-1272), and died in the 13, Safar, 733 (3 Nov., 1333). There is extant a long Mathnavī-poem of his, with the title Ḡorāth-name, but which is usually, even if inaccurately, called the Diwan of Asik. Ḥadīḍi Khālia mentions it under the title Nūr-i-Nūrānī. It consists of 10 Bāb of 20 Dostan each, and, corresponding to the metre of the Mathnavī of Djalal al-Dīn and of the Ḡorāth-name of Sultan Wālid, is composed in hexameter Ramal. It was completed in the year 730 (1329-1330), three years before the death of Asik. It was intended to introduce those Turks who did not understand Arabic or Persian to the doctrines of Sufism, which — naturally systemless — are dealt with and explained by means of examples. If the work be poetically valueless yet this first attempt deserves full recognition on the linguistic side.

The Ḡorāth-name has not yet been printed; MSS. are numerous. Besides those edited in Kien, Cat. des Turc. MSS. in the British Museum, 16th, last paragraph, and in French, Le Corbeau, d. Šīrīn, Hist. d. Königl. Bibl. zu Berlin, N. 359, the author of the present article has in his possession a well-preserved, excellently written exemplar.


ASIK-PASHA ZADE, great-grandson of the above; his real name is, Ahmad b. Vaḥīd b. Sāmī b. Asik-Pasha; the oldest Osmanni historian. His work had already become rare by the time of Ḥadīḍi Khālia; a fragment is extant in the Vienna Hofbibliothek (Flügel, Katalog, II, 166).

ASHIR (French, Ashir), ancient fortified town whose ruins lie S. E. of Medea on the Kaf 'alādkar, on the south-eastern slope of the mountains of Tige, situated 35° 59' E. Long., 35° 53' N. Lat. These ruins are built upon a rock, now called Banya or Mazzah bint al-Sulaym, which falls sheer away in high precipices, and has a surface of about 95 acres, and they are without doubt those of Ashir as it is described to us by the Arab historians and geographers. The town has an exceedingly picturesque site and obtains excellent water from two copious springs, now called 'Ain
Arabic text translation is not possible.
the Papyri of the i. and ii. centuries of Islam know of two places, Ummūn al-Safā and Ummūn al-Fāṭma, in Lower and Upper-Ummūn. One of these two towns is the ancient Hermonpolis, the other is doubtless of late foundation, and was made possible through the drying up of the Bahr Ya‘ūs or through the shifting of the Nile-bed, a matter about which there are various accounts existing. The double-name of this transition-period the representative town of a ḫirār, and, on the inauguration of the provincial divisions under the Fātimid al-Mustanṣār, the capital of a province. It flourished till late into the Mamlūk-period, but by 1270, in consequence of a fresh change of the Nile-bed, the neighbouring town Mālik became the chief town; the same conditions resulted later in the preeminence of Minia (Manṣūr al-Khaṣṣṣī).

In the Middle Ages Aṣhmūnīn was famed for its fertility. Red woollen-carpets after the fashion of the Armenian ḵirman-carpets were also manufactured there. Owing to the sheep-raising of the Aṣhmūnīn a sheep-fair in its neighbourhood is become a centre for the manufacture of wool, and the products (garments) were exported.

Makrīzī informs us about all manner of legendary buildings, and especially of a walled passage under the Nile connecting it with Asūnī, the ancient Antioch.

The town must not be confused with other places of the same name in Egypt, Ummūn (or Ummūn) al-Rammān near Damietta and Ummūn (al-Qirār) in the province of Manṣūfīa.

**Bibliography:** Yehūd, Mūḥāfaz (ed. Wüstenfeld), l. 253; Ibn Ṭūlūn, p. 173; Makrīzī, Khulāṣ, l. 238; Āl Mubarak, al-Khaṣṣṣī al-Qirārī, viii. 72; Khaṣṣāniyāt (Travels of Wüstenfeld), p. 606; Al-Rayḥānī, al-Qprice, al-Muḥāfaz, p. 490; Aminianu, Dictionnaire Géographique de l‘Égypte à l‘époque chrétienne, l. 165; Pappī, Schulte, Reinhart, l. 217; Bésenvall, Dictionnaire Géographique de l‘Égypte, p. 43; Baudelot, Egypt et le Soudan (6 Ed.), p. 213. (C. H. Becker.)

1. AṣHMUNAIN, name of three Ayyūbīs:

1. AṣHMUNAIN, Al-Malik al-Asœur al-Din Aṣ Ib al-Fatr Mūṣī was a son of al-Adīdī l. q. v., and thus a nephew of Sidūnīn. Born in Cairo or in Karak in the year 578 (1182-1183), he received from his father in the year 598 (1201-1202) the governorship of Edessa to which Ḥarrān was added later. He quarrelled with the Zengid Nūr al-Dīn Arslān-Shāh of Mount, and defeated him in the year 600 (1204) in the battle of Bāṣm al-Nahrān. Later his father transferred to him also Khaṣṣārī, Malqa’ilīn and other towns, and from the year 600 (1204-1210) he conquered the larger part of Mesopotamia; his residence was at al-Raḵṣa. On the death of al-Zahir Ghāzī of Aleppo (613 = 1216) he seized Aleppo to his line, when it was threatened by Seljuk’s infidel son al-ʿAjfal and Khaṣṣārī of Rīm (Anīs Minor). When on his father’s death the Franks lay before Damietta, he decided after some hesitation to hasten to the help of his brother al-ʿAzm, the new head of the family. The reconquest of Damietta was attributed to his lucky star. When on the death of al-Malik’s son Seljuk’s infidel son al-ʿAjfal was attacked by al-ʿAzm, he joined with al-ʿAzm; but soon after al-ʿAzm, who transferred to him Damas-

Bibliography: Abū ’l-Fidā‘ī (Recueil des Historiens des Croisades; Hist. Or., l. 90—113); also (Constantimpioli), iii. 116 ff.; Ibn Khallikān, Tractatus de Sane, iii. 486 ff.; Dhikr Khaṣṣār al-Revṣ ensl (Raṣ̄elī), etc. (1264); Ibn Khallikān, Thun, p. 339 ff.; Al-Muḥāfaz, Der Islam im Morgen- und Abendland, l. 162 ff. 2. AṣHMUNAIN, Al-Malik al-Asœur Muẓṭafā al-Dīn Muṣī, son of al-ʿAzm, Biskhārī, was the last prince of Ḥim of the house of the Ayyūbīds (Line of Gūrākīn). He succeeded his father in the year 648 (1248-1249). Two years later al-Nāṣir of the Alpo-Ahmed line supplanted him against the wishes of al-Salīḥ of Egypt. On the invasion of the Mongols he was restored to his states, and his position confirmed later by the Mamūlī Khaṣṣārī. The dynasty became extinct on his death (666 = 1266-1267), and (Him was administrated directly by the Mamlūk.)

Bibliography: Abū ’l-Fidā‘ī (Recueil des Historiens des Croisades; Hist. Or., l. 124—150); also (Constantimpioli), iii. 184 ff.

3. AṣHMUNAIN, Al-Malik al-Asœur Muṣ̄ī, son of Yaḥūd and grandson of the last Ayyūbī prince of Yemens, Yaḥūd; in the year 648 (1250) this lad of six years was proclaimed by the first Egyptian Mamūlī Sulṭān, Ḥabīb, as nominal master of Egypt. The comedy lasted for two years. Nothing further is known about him.

Bibliography: Quatremaire, Histoire des Sultans Mamoult, l. 1, p. 8—37; Makrīzī, Khulāṣ, ii. 237; Abū ’l-Fidā‘ī (Recueil des Historiens des Croisades; Hist. Or., l. 130—133); also (Constantimpioli), iii. 192; S. Lane Poole, A History of Egypt, 257 ff.

(Ch. H. Becker.)

**AṣHMUNAIN,** name of several Ayyūbī princes.

See Khāṣṣārī, Iṣmāʿīlī, Iṣmaʿīl, Iṣṭīṣāḥ, Khāṣṣārī, Khaṣṣārī, Khāṣṣārī, Khāṣṣārī, and Tumānāyēk.

**AṣHRAF** (Aṣhruf, Aṣhruf), town in the Persian province of Gūzān and chief town of a district (Bālūch) of the same name; situated 55° 40′ E. Long. (Greenw.) and 36° 40′ N. Lat., distant about 6 ms. from the South-Eastern shores of the Caspian Sea, on the road leading from Astarābād to Sīr, about 40 ms. to the west of Astarābād. This town, built at the foot of the Elburz range, is distinguished by its picturesque site and wealth of vegetation above all the others on the south coast of the Caspian Sea; the district of Aṣhraf
however is one of the poorest in the whole province of Mazzandaran; excellent rice, cotton and sugarcane are cultivated in the villages. Of trees the pomegranate, lemon and mulberry trees grow best.

Before the time of Shah 'Abbâs I. Ashraf was an unimportant village; its situation so pleased this Persian king that he made it an imperial residence (1623 = 1613), and in its gardens erected palaces which, according to the Persians, had no equal in splendour and grandeur. The palmy days of the town fall into the period of Shah 'Abbâs I., the Great, who chose it wherein to set up his splendid court; in 1627 there were 2000 families living in it, and it contained no less than 300 public baths. About the middle of the xviii. cent. Ashraf was more than once the scene of civic disorders, and was also repeatedly plundered by the Turkomans. These internal disorders and the dangers which constantly threatened from without caused many inhabitants to leave Ashraf. And so the town, in which the peace between Turkey and Persia was concluded on 3. October, 1727, again fell into neglect and gradually into decay. It has now declined into a large but unimportant village of 843 houses (in 1860), therefore of about 8,000 inhabitants, who support themselves mainly by a transit-trade, the cultivation of cotton and silk.

The gardens, well-known under the name Bugh-i Shah ("King’s Park"), lie to the south-west of the town at the foot of the mountain Sâh-Kuh, and are divided into 6 contiguous gardens, separated from each other by high walls and contain a number of palaces and other buildings. In the course of time they have all suffered as much from fire, devastation and earthquake that they now give no idea of their former splendour. The palace Chih-Sultan which was erected by Nâdir-Shâh in 1731 (1741) after a confiscation is the best preserved. Fully 1/4 mi. to the north of the town 'Abbâs erected upon a mountain with a magnificent view another palace with an observatory, which is now usually called Safâbâd after Shah 'Abbâs successor Safi; it is also lying in ruins.


ASHRAFI, also Sharif, sequel, dînar gold-coin.


ASHRAFIYA, Dervish-order (according to d’Ohsson), which takes its name from 'Abbâs Allah.
the other was 'Ammār b. Yūsuf (Tabāt, i. 3394) who fell at Siffin.


'Ašūrā', name of a voluntary fast-day which is observed on the 10. Muḥarram. When Muḥammad came to Medina he adopted from the Jews amongst other days the 'Ašūrā'. The name is obviously the Hebrew YOM HAJJU with the Aramaic determinative ending; in Lev. 16, 29 it is used of the great Day of Atonement. Muḥammad retained the Jewish custom in the rite, that is, the fast was observed on this day from sunrise to sunset, and not as was usually the case, only during the day. When in the year 2 Muḥammad's relations with the Jews became strained Ramaḍān was chosen as the fast month, and the 'Ašūrā'-fast was no longer a religious duty but was left to the option of the individual. — On which day of the Arabic year the fast was originally observed cannot now be ascertained owing to our dearth of information on the calendar of the period; naturally its observance coincided with the Jewish festival, the 10. Tisri, and so fell in the autumn. The 10. Muḥarram finds early mention as the 'Ašūrā'; probably the tenth day of the first Muslim month was selected to harmonise with the tenth day of the first Jewish month. From the calculations which have been made it does not seem possible that it could have been originally celebrated on the 10. Muḥarram (see Castani, Annali, l. 431 f.).

Presumably for the sake of distinguishing themselves from the Jews some fixed the 9. Muḥarram either along with or in place of the tenth as a fast day with the name 'Therūb'.

The Jewish origin of the day is obvious; the well-known tendency of tradition to trace the Islamic customs back to the ancient Araba, and particularly to Abraham, states that the Mekkan of olden time fasted on the 'Ašūrā'. It is not impossible that the tenth, as also the first nine days of Muḥarram, did possess a certain holiness among the ancient Arabs; but this has nothing to do with the 'Ašūrā'.

The fast of the 'Ašūrā' was later and is still regarded by Muslims as commendable; the day is kept by the devout of the entire Muslim world; it is holy also on 'historical' grounds: on it Noah left the ark, etc. In Mekka the door of the Kūba is opened on the day of the 'Ašūrā' for the performance of the 'Taqūd'. In Hargūz, Makkah, ii. 51. In lands which are Shi'ite or come under Shi'ite influence quite different usages have become associated with the 10. Muḥarram; in this connection see Muhammad.

Bibliography: The Chapter Seven 'Ašūrā' in the Collections of Traditions, and the appropriate sections in the Filh-books; Goldziger, Usages juridiques d'apres la littérature des musulmans in Rev. d. Études juives, xxviii., p. 82—84; A. J. Wensinck, Mohammad ou le Jaden et Melkine, p. 121—125; Th. W. Juyrbohl, Handbuch des islamischen Geistes, p. 115 f.; Nöldeke-Schwally, Geschichte des Quaran, p. 179.

note: Sprenger, Das Leben und die Lehre des Muḥammad, iii. 53, Anm.; Lane, Maqāma and Customs, Ch. xxiv. (A. J. Wensinck)

'Al-ʿAṣīl is the name in use among the Arabs for the Orontes, the chief river in the north of Syria. Its original designation in classical antiquity is preserved in Arabic literature as al-Urān. Presumably the name as with the Greek Axios is to be referred back to an ancient native name. The common explanation of al-ʿAṣīl = the rebel = is a popular etymology with no actual foundation, and the name al-naḥr al-ʿAṣīlī = the river of inverts, but a scholarly invention.

The river-system begins in the north of the watershed of the highland-valley of al-Bīlānī not far from Bāl̄āshākq but really only obtains its volume of water further north at al-Humil from a spring, generally called simply the Orontes-Spring, which wells forth in a strong stream from the rock. Following the line of the Syrian canal its northern end the river flows through several lakes or marshes (those of Kāhēsh and of Taimi = ‘Alīsh al-Maṭla’il); on its banks are situated the most important towns of central Syria, Hims and ’Hāmā. Where the Syrian wooded ranges meet the folds of the Armenia-Asia Minor region, the river winds round from the north into a south-westernly direction, and takes up the water which has been bequeathed from northern Syria and is collected in the marshy region of al-‘Aṣīl, and changes itself below Amālabbīa, to the South of the Amauns, at a flat and hveness shore (Seleucia and al-Saw-handle were artificial havens).


ʿAṣif Efendi: Ahmad 'Aţāfī, Turkish philologist and historian, received the first part of his education in his native town 'Aţāfī, and then went to Constantinople, where from 1221 (1796) he was engaged as Muḥarram in the short residence in Selūṭī he returned to the capital and died there in 1235 (1819). Of his writings the following may be named as in the first rank: the Turkish translation of Fārābī's Arabic dictionary al-Ši'mā (ed. Bidāy, 1250, and Stephan, several times), the Turkish translation of the Persian dictionary Buḵān-ī Kāṭibī with the title Tīāvānā bi the Arz-e-e Ḫaḡii-ī Kāṭibī (in this connection Allāmāzfarīn literature, p. 308 et seq.) Among his philosophical works are: Kūfī Sīyāh, Marāh al-Ma‘ūlī; f. Sharh al-Ashūrā and Taḥfūd al-Lugātā Azābāyjān. As official historiographer he composed the Wādāf al-Sāmīra (C. Fligel, Catalog der Bibliotheken zu Wien, ii. 312 et sqq.).

Bibliography: Sunūf Bey, ʿAbū al-ʿAţāfī, 2046.

ʿAṣif Efendi: Isma'il [See Celler-Zade].

'Asīr, a billy region in Arabia between Hijāz and Yemen; since the Turkish conquest (1871) has been a Sandjak belonging to the Wilāyāt of Yemen. Divided for purposes of administration into 7 Kāna (al-Abha, Bait Sghir, Chàmi, Ghunfī, Maṣṣīr, Rūdjal Alma tele, and Sābīt), though this division holds good only on paper. The Arab geographers of the Middle Ages do not
know it as a geographical name, and include this region partly in Hijjša, partly in Yemen. Al-Hamdání (ed. Müller, p. 195) alone knows of an originally Yemenite tribe of the name of 'Asr, which however was reckoned among the Isma'ili tribes, as belonging indeed to the 'Anz b. Wālī, and names among its locations the above-mentioned Abba. From this tribe the region, which was occupied by other tribes, especially the Badjila (cf. Ibn Dschubair, ed. de Goeje, p. 532), Aez and Khanjam, took its name. Nīlmar is unacquainted with 8r; he states that the Arabs of the coast between Aba 'Arth and Hijjša dwelt in tents and spoke a dialect which differed from the Arabic spoken in Djuds and in Yemen. Although they call themselves Muḥammadans, they are regarded in Yemen as Khāris and are reviled as Bani Ḥalif, worshippers of the moon. He mentions as one of their customs that they circumcise not merely the foreskin, but have a section of the skin of the abdomen entirely removed, and submit with the greatest courage to this painful operation, which often enough results in death. These accounts are confirmed by Ibn Dschubair (see supra) and others, and so far at any rate as they make mention of the rude customs of this brave hill-folk. According to Burckhardt they are the only marriageable daughters in open market and place their wives at the guest's disposal. The region has only become known to any extent, still insufficiently however, since the Egyptian campaigns of 1824–1827. Like the whole west coast 'Asr also is divided by vast mountain-chains (Sawwābi) into two parts, a flat coastal region (Tihama, c. 70 miles), and a hilly or mountainous area (8r), with a few wādīs. The wādīs run from these mountains towards east and west, e.g. Wādī Bishā, Wādī Shahrūt, Wādi Dżanzīr. Some of these Wādīs, especially Wādī Bishā, belong to the fairest and most fertile districts of Arabia.

History. 'Asr only became known in Europe when, in consequence of the Wahhābi rising to power at Najjā, a certain Muḥammad Abū Nūṭa, with the aid of the Wahhābis, made almost the whole of 'Asr subject to himself and compelled the inhabitants to accept the Wahhābi doctrines. Ijtimā‘-Pasha had in consequence to dispatch Ahmad-Pasha with Egyptian troops to 'Asr in the year 1824, but this expedition even after a second attack, in the following year did not bring about the submission of the brave hill-folk. Just as little success attended the campaigns of 1834 and the following years; in the end the Egyptian troops, seriously weakened by famine and cholera, had to vacate the field, whilst the then Shaikh of 'Asr, 'Ajr b. Mīsā, continued to hold sway in peace in the hill-country and bequeathed it to his son Muḥammad. The latter extended the province of his authority and in the winter of 1820–1821 drove the Turkish garrisons out of the coast-towns of Yemen and made himself master of the whole region. The government of Turkey was now compelled to intervene, and sent troops under the leadership of Muhammad Raduf-Pasha, who actually succeeded in forcing an apparent submission on the part of the hill-tribes. Bibliography: Joumâ', Notice géographique des Etats soumises d'une carte etc.; Tanniser, Voyage en Arabie. aujourd'hui le Hijjša. Campagnes d'Asir etc.; K. Ritter, Erkundungen, xii. 919 et seq.; Ahmad Raduf Bey, Tarikhul Yemen wa-Sawwābi.

ASIR (n.), captive, slave.

ASIR, more precisely Mirza Djalal Asih b. Mirza Mu‘īnim, Persian poet, born at Ispahan, died while still young in 1043 (1639–1640), according to another account in 1069 (1658). He was a pupil of the poet Fāṣīḥ and a friend of Shah 'Abās I, and composed the majority of his songs while under the influence of drink. An edition of his Kullījah appeared at Leuven in the year 1880. Bibliography: The Max-Catalogue of Ricci (British Museum, iii. 881); and Persich (Berlin), No. 958; Ehlé, in Grundlinke der islamischen Literatur, ii. 311.

ASIRGHAR. name of an ancient fortress situated in the district of Nimār in the Central Provinces of British India; it stands on a projection of the Satpura Range. In 1600 it was wrested by Akbar from the last king of the Muhammadan dynasty of Khānṣigh; this event is also mentioned in an inscription which is not down to that period. Of the buildings, some of which were erected by Akbar's successors, a mosque of the year 922 (1516) and still a state of preservation is noteworthy from the fact that it is better preserved than its nearly neighbour. The inscription in connection with the last king of the Muhammadan dynasty of Khānṣigh perhaps served Hindus and Muhammadans conjointly in accordance with the 'Dīn-i Ilahi'.


ASITAN. [See ASAMAL.]

ASIVA. This is the name given by the commentators to Pharaoh's wife, who is twice (28, 56, 66, 67) mentioned in the Koran. She plays the same part as Pharaoh's daughter in the Bible, so that there is obviously confusion. In the last mentioned passage these words are put into her mouth: "My lord, build me a house with thee in Paradise, and deliver me from Pharaoh and his things, and deliver me from the wicked." In connection with this passage it is related that Asiya endured many cruelties at the hands of Pharaoh because of her faith (she was an Israelite); and finally he was caused her to be cast down on to a rock; at her prayer God took her soul to himself, so that only the body fell on the stone. — It is also related that Pharaoh sorced her to death, but as Moses praying to God she did not feel any pain.


'AŠKALAN, a former coast-town of South Palestine, one (Hebrew: 'Aškalōn) of the five Philistine towns known to us from the Old Testament; in the Roman period as oppidum Ascalon liberum it was (according to Schürer, Geschichte der jüdischen Volke im Zeitalter Jesu, ii. Ed., ii. 87) "a flourishing Hellenistic town famous..."
its cults and festal Jamie" (Derettis-Aphrodite-shrine) in the Christian period a bishop's see (tour of the three Martyrs martyrs Aper, Ayigpi).

*Asqalân was one of the last towns of Palestine to fall into the hands of the Muslims, but was soon after ravaged by the Greeks and restored by *Abd al-Malik b. Marwān. According to an inscription from a building which was discovered by Clermont-Ganneau the Caliph al-Mahdi in 155 (772) a mosque and minaret were erected there. After varied fortunes it fell into the power of the Fātimids. *Asqalân attained its greatest importance in the period of the Crusades. For over half a century it successfully withstood the Franks and was a continuous menace to the capital of the young Kingdom of Jerusalem. Not till 549 (1153) did Baldwin III get possession of any part of it. In 587 (1191) the latter found himself after the defeat at Arsuf not in a position to hold *Asqalân against Richard of England and destroyed it. Richard rebuilt the fortress. According to the conditions of peace of the following year it had to be again destroyed. The returns between al-Salīb Ayub of Egypt and al-Salīb Jawd of Damascus again let it slip into the hands of the Franks. After the decisive battle of Gaza the newly fortified *Asqalân could no longer expect help. It fell in 645 (1247). In order to make it impossible for the Christians to effect a landing the Mamlik-Sultan Balbars in 668 (1270) destroyed *Asqalân and other places on the coast. This was the end of the town. In antiquity and the Middle Ages the now desolate environs of the town were famous for their wine, sycamores and Henna (Kypros). It has given its name to a species of onion (Shalot). By al-Idrisi's time there was a noticeable lack of gardens and trees (see Zeitsschr. d. Deutsch. Palästiner, viii. 133). Medieval authors often call *Asqalân the "Bride of Syria" or of the world, Sponsa Syriae, a phrase which is traced back to the Prophet. It is uncertain whether this expression is used to characterise it as the maiden = the unapproached or the lovely.

Into the hands of the Fātimid supremacy of the Fātimids falls the construction by al-Abād b. Badr al-Djumāli (491 = 1098) of the Mahfūd for the reception of the head of the Prophet's grandson, *Husain. This highly-venerable relic was in 548 (1153-1154) saved from the Franks (cf. Makrtal, Kāifet, 2. ed. i. 284; Mehrem, Changh al-Khitārā, ii. 60), and carried off to Cairo. Later Muslims, pilgrims visited besides *Husain's chapel especially *Abraham's Well.


*Asqalân. See *Asiq aladâr.

*Askar (Ar., from Pers. Lâghir), the army, the soldiers, etc.
Bibliography: Yakub (ed. de Goeje) p. 265; Yakub, "Mu'jam (ed. Wusten)," i. 675; also, Mostajjer, s. 309; Mostajjer a'lti-fil'. ii. 258 and iii. 5; Mostajjer, "Nahj al-Labid," p. 159; Strock, Die alte Landeskunde des Irans (Leiden, 1900-1903); E. Herzfeld, Samarra (Berlin, 1907); G. le Strange, The Lands of the Eastern Caliphate (Cambridge, 1905). (E. Herkelman.)

AL-'ASKARI, Abü Ahmad al-Hasan b. Abü Allah b. Sa'di, Arab philologist; born Thursday 16 Shawwāl 293 (11 Aug. 896); a pupil of Abū Bakr b. Durūd; lived in 'Abd al-Mukran, where he had a court, in the 2nd cent. of the Hijri System; then in Iraq; he died. Died Friday, the 7th of Jumada al-akhirah, 382 (3 Feb. 993).

Of his works the following are preserved: 1. Kitāb al-Zawdiq wa'l-Mawāni (Kūfrah, No. 730); 2. Kitab al-Muqām yuqāmāna ilā ahūdī jahūd min il-Adab (Derenbourg, Les mus. arabes du Mus. d'Escurial, i. No. 377); 3. Risālah "Il-tawdīq al-šābī." Both these books were written in al-Ταυστεία (Samuil) in 1384, 341 Shawkī al-Muṣṭafī in Musḥal al-Adab (Derenbourg, Les mus. arabes du Mus. d'Escurial, i. No. 377); 4. Also "Abū al-Khalīf al-Saqqāh in Kitāb al-Adab (Samuil, 1384); his Kitāb al-Tawdīq is cited in al-Suyūṭī in Sharh Shawkī al-Muṣṭafī in 1385, 176.

Bibliography: Ibn Khalīfah (Cairo, 1299), i. 164, No. 156; Yakub, "Itrā' al-Abūr, iii. 126-135; al-Suyūṭī, Būyāt al-Wattī, p. 221. (Broekelmann.)

AL-'ASKARI, Abū 'l-Hassan 'Ali b. Muḥammad, the tenth imām of the Šī‘a, who has given him the honorific title of 'Ali Nāṣir (the pure); he was born in 213 (828) and passed his youth in Medīn, where also his father, Muḥammad al-Djawād, usually resided. Although he exhibited in public the greatest piety and apparently took no part in political intrigues, yet he aroused the suspicions of the Abū Ṣa'īd Caliph al-Mutawakkil, who, on this account, was transferred to his new residential town Sāmarrā in order to keep a better check on his actions; hence he has become known under the Nick of the 'Askari [see supra, Art. 'Askarī Sīmarra'], for he was never again permitted to leave Sāmarrā. He died in 254 (868), but whether a natural death is uncertain, and left two sons, al-Hassān and 'Ayyūb. The former was recognized by the 'Twelvers' as his successor, and thus the honorific title al-Zākī. He was born in Sāmarrā in 231 (846) and died there in 260 (874), whereas it is said that he lived a natural death, and the other names are also given to him. Cf. Friedländer in Journ. of the American Oriental Society, xxix. 54. It is doubtful whether he left any children at all, but this controversial question will be more appropriately discussed under the article Muḥammad al-Hassān al-Hassān al-Muqīm, p. 20; Friedländer see supra, (contains further references).

AL-'ASKARI, Abū 'l-Hassan al-Hasan b. 'Abd al-Allāh b. Sa'di b. 'Abd al-Muqtadir, 'Ali b. Muḥammad, Arab philologist, a pupil of his namesake (according to others, of his maternal uncle) Abū Ahmad al-'Askari; from his devotion to knowledge he led a very retired life, and died after the year 395 (1005), in which according to the account given by Šāhīzād in his Mu'jam al-ša'bī, he finished dictating the Kitāb al-Adabī, and hence Hadjarī Khallīs in several places gives this as the year of his death.

His chief work was the Kitāb al-Siqā'at an-Nabī wa'l-Nābah (or al-Najm wa'l-Sā'ir), composed in 394 (1004), in which, in order to make a true appreciation of the linguistic excellences of the Korān possible, he gave the first systematic presentation of Arabic rhetoric, after al-'Uthmān in his Kitāb al-Adabī had set out the material in stimulating, but not very lucid, fashion; publ. by Muhammad Abīn al-Kāshānī, Samuil, 1370. He compiled the Max. Korūfrah, 1332-1335; others in Paris, in Shane, Catalogue des mus. arabes de la bibl. nationale, No. 4370 and at Tripoli, according to Landberg, Proverbs et dictons, p. 101; cf. F. Schwarz in Mitt. des Sem. f. ar. Spr. Berlin, ix. 383 et seq.)


(ROCKMANN.)

ASH (n.), root, ground, principle, etc.; also termi. techl. [See 'Ash].

ASMAʿ, daughter of the Caliph Abī Bakr. Her mother was Kātib or Kūtīla bint 'Abd al-Uzza. She was the elder sister of 'Alīja, and was born 27 years before the Hijra. She received the surname Jūsīt al-Nāfisān, "she of the two girdles", because to supply the want of another strap she tore her girdle in two in order to fasten on with these pieces the water-skirt and wallet which she had brought to the Prophet and her father on
the occasion of their flight [see infra]. She was one of the earliest believers and married in the first period of Ilyas b. al-Awwám [q. v.], who was also one of the earliest believers and found himself at that time in such distressing circumstances that she was compelled to do heavy and humble work; in this matter her husband also acted harshly towards her. She did not join her husband in the emigration to Aleyzasia. When Mahjam and her father on their flight to Medina concealed themselves for 3 days in a cave, she fetched them every evening food and water. She was married to the second son of Khaibar, not far from Medina, with her eldest son, the well-known 'Abd Allah b. al-Zubair [q. v.], and became the mother of the first believer born after after the Hijra. She had 3 sons and 3 daughters. Later al-Zubair separated from her, whereupon she joined her son 'Abd Allah and experienced all the vicissitudes of his fortunes, and learned of his fall (73 = 692) when she had reached her 100th year, and though grown blind still retaining her mental vigour. Her request to be allowed to bury the impaled corpse of her son was refused. A few days later her eyes closed in death.

Bibliography: Sprunger, Das Leben und die Lehre des Mohammed, Index (Kecskemet).
to indicate their origin from Gaur, the ancient Muhammadan capital of Bengal.

**Bibliography:** Imperial Gazetteer, vol. 14 ff. (new ed.); Geit, _A History of Assam_ (Calcutta, 1808).

(1. Horovitz)

**AṣṢār, Shams al-Din Muḥammad, Persian poet, died 784 (1382-1383).** Aṣṣār was one of the panegyrists of Shaikh Uwais, but is chiefly known for his poem (which has been translated into Turkish), _Miḥr u-Muṭṣūḥi_ composed in 779 (1377). The contents of which has been described by Edward de T. Beaufort, _Biblioteca_, in the following words: "the story of a love, which is free from every frailty and pure from every sensuality, between Miḥr, son of Shāhīrūshāh, and the comely striping Muḥštūh."**


**ASSASSINS** is the name given to those Ḥaḍītīs, who were the time of the Crusades occupied fortified hill-fortresses in Syria and other Muhammadan countries, and were wont to rid themselves of their opponents by assassination. The ordinary means employed by the agents belonging to the secret order, were done away by another word originally, for the latter is to be traced back to the Arabic Ḥaḍīṭīh, denoting "consumers of Ḥaḍītīh." Ḥaḍīṭī is a preparation of hemp (Cannabis indica), which oriental mystics sometimes consumed in order to induce the ecstasy state and to become intoxicated. It is said that those who were selected, the so-called Fīdāʿīn (q. v.), by the spiritual leaders of the Assassins to carry out any important mission, e.g. an assassination, were urged to its use in order that they might as \*\*\*ionless tools be ready for any deed. From the Fīdāʿīn Ibn Khallikān calls the Assassins in general also Fīdā́wiya; but in the oriental sources, when they are not simply called Ḥaḍītīs, they are often named Malāḥīda (heretics) or Niṣārīs.

The Assassins in so far as they are a branch of the Ismāʿīls and have general principles in common, have Ḥaḍītīs which is to refer to the in the article on the latter. What specially distinguishes them is less a doctrine differing from the other Ḥaḍītīs than their political organisation into a secret league whose members owed blind obedience to the spiritual head, and also the fact that they realized themselves of murder to get rid of their foes is no new phenomenon in Islam. Abū Muṣʿūr al-Iṣdlī and Muḥṣīr ibn ʿAbd, whose followers were called "Stranglers" (Aḥmānī.), had previously resorted to it and magnified assassination for political ends as a religious and meritorious act. For the rest, the theological tenets of the Assassins so far as they are not contained in the Ismāʿīlī, are not sufficiently known, as for their holy books, of which only one is known to us by name (ṣaṣṣār Ṣayyidna = History of our lord, i.e., of Ḥaṣan b. Ṣubbāh, see infra) were all destroyed in the Mongol period. This much we know, that the founder of this secret league, Ḥaṣan b. Ṣubbāh, whose biography follows in a later article, during his residence in Egypt (1058–1080) was won over to the claims of the Fāṭimids Niṣār b. al-Mustāsunī, from whom the members of the league derive the above-mentioned name Niṣārīs. As is well-known it was not Niṣār but a younger son of al-Mustāsunī who on his father's death was recognised by the Fāṭimids as Imam under the name al-Mustāsunī, but the Assassins supported the claim of Niṣār until a later successor, who was also called Ḥaṣan (b. Muḥammad), of Ḥaṣan b. Ṣubbāh, gave himself out to be a descendant of Niṣār and hence laid claim to the dignity of Imamship. With this end in view he summoned all his followers to a great assembly (ʿId al-Gūţā, Feast of the resurrection) in the year 559 (1164), in which he not only secured his recognition as Imam but also publicly proclaimed the abrogation of Islamic law. A reaction occurred under a third Ḥaṣan (Qāṭī al-Dīn), who on succeeding his father in 607 (1210) returned to the statutes of ʿAlī, informed the Abūlābbī Chaliph of his submission to him, and allowed his mother to make the pilgrimage to Mecca. Hence his name Naw-Mūsulman (new believer). Under his successors there arose among the Assassins dissensions of opinion and factions, about whose real nature nothing is accurately known, and soon afterwards the political strength of the secret league was destroyed by the Mongols. With this the Assassins as such ceased to exist, and those of them who survived the catastrophe and continued to exist, changed their views were absorbed by the other Ismāʿīls.

The History of the Assassins commences with the conquest of the hill-fortress of Alamūt by Ḥaṣan b. Ṣubbāh, in the year 483 (1090-1091), who removed his residence there and from this place of difficult access carried on his propaganda. This consisted first in his followers obtaining possession of a large number of hill-fortresses in all parts of Persia, and getting rid of the most dangerous of their opponents by assassination. One of the first victims was the famous Seldjūk-Wehr Nizām al-Mulk (485 = 1092). The death of Sultan Malik-Shāh which occurred soon after, and the resulting disputes for the succession among the various pretenders, and the appearance soon after of the Crusaders in the lands of Islam threw the Muhammadans world into a disorder which assured great access to the Assassins. Their strength consequently became very considerable in a few years, until the Seldjūk-Sultan Muḥammad I. ascended the throne and strained every nerve in combating the Assassins. The fortress of Diskhāt, called Shāh-Dīr by Malāḥīda, in the vicinity of Isiphān, was at that time in the hands of a distinguished leader of the Assassins of the name of Im Amīrānī, who had counted Ḥaṣan b. Ṣubbāh among his pupils. It was captured after a courageous resistance (500 = 1102). Cf. the official account of this in Ibn al-Kalqtnī (ed. Amedro, p. 134 et seq.). The Turkish Emir Amār-ṭegen Shūkh was then entrusted with the conduct of the war against the Assassins, and he after several successes was on the point of taking the fortress of Alamūt itself when the death of Muḥammad (511 = 1118) forced him to raise the siege. Ḥaṣan survived this danger almost 7 years; he died in 518 (1124) leaving the leadership of the Assassins to Kiyā. Bāzūr Umūdī Rūdhūr, who bequeathed the conduct of affairs to his descendants. The following were the rulers of Alamūt:

<table>
<thead>
<tr>
<th>Name</th>
<th>Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ḥaṣan b. Ṣubbāh</td>
<td>483–518 (1090–1124).</td>
</tr>
<tr>
<td>Bāzūr Umūdī Rūdhūr</td>
<td>518–533 (1124–1138).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Name</th>
<th>Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ḥaṣan b. Ṣubbāh</td>
<td>483–518 (1090–1124).</td>
</tr>
<tr>
<td>Bāzūr Umūdī Rūdhūr</td>
<td>518–533 (1124–1138).</td>
</tr>
</tbody>
</table>
ASSASSINS — ASSUAN.


ASSUAN, town in Upper Egypt. Assuan, in Arabic character Aswán (Aswan also appears), popularly known as the Middle Ages as Aswán, is situated 24° 5’ 30’’ N. Lat. on the east bank of the Nile to the north of the first cataract, and is the capital (13,000 inhabitants) of the Egyptian province of Nubia and chief town of the district (Markaz) of the same name. The town lies on an island inclusive of the island of Elephantine bordering in antiquity the name Chibis, a name which the island still bears. The island was in ancient time more important than the town lying on the east bank, viz. Swàntis, the Syene of the Greeks, the Suán (Syntis) but mostly Asswán of the Arabs. In the neighbourhood were stone-quarries whence the ancient Egyptians obtained their columns and the blocks for their statues. Pliny calls this stone Syntis after the place whence it is obtained, but this name does not denote quite the same as the modern geological term. In Islamic times mill-stones were quarried there—perhaps ancient columns were turned to a like account. This manufacture of mill-stones was for a time a royal prerogative. The stone-ware of Assuan (pots and pitcher)s was also famous.

In the town stood an old temple containing the representation of a serpent. If on the 12th Baramid clay (Thufr, not Thufr) were pressed on this scorpion, any one carrying with him a piece of the clay was immune from the bites of scorpions (Asbî Sâlih).

Assuan both in antiquity and the time of the Arabs was the frontier-fortress of Egypt against Nubia. The frontier ran just on the other side of the cataract at Philæ (Bilâk). The first Nubian town was al-Kasr. The Christian king of Nubia paid annually to the Prefect of Assuan so-called tribute (Bâyà), which was in reality only a kind of official exchange, for he received an equally exact present in return from Egypt. The oldest contract in this connection dates from the year 51 (653—654). The proximity of the gold-mines of Allâhât [q. v.] and other economic interests attracted numerous Arabs into this region, and this led to constant friction. From the 7th—8th cent. Assuan suffered partly from Nubian incursions, partly from these Bedouin-hordes (see Article Numa). Under the Fatimids, but especially under the Mamlûks, Assuan or rather the most southern province of Egypt, when in the hands of weak governors, became the asylum of rebels who were beseiged by the time-beings beyond the jurisdiction of the central authority. This did not entirely cease until in the time of Muhammad ‘Ali who removed the Egyptian frontier well towards the south. The
conquest of Nubia under the Manlika brought little change.

Assuan possessed at all periods great economic importance; for it formed the natural centre of the Nubian, Central African, and for a long time also of the Indian trade. Slaves, gold, ivory and ostrich-feathers were the chief imports. Egypt exported on the other hand corn, wine and manufactured clothes. In the first centuries of Islamic Assuan was a favourite starting-point for the pilgrimage to Mecca, which proceeded from here through the desert to 'Aidhah and thence by ship to Djidda. Assuan long remained therefore the most important town in Upper Egypt. Later it declined very considerably when traders and pilgrims preferred the route by Kays. By the close of the Fatimid period it had declined administratively, and in the Mamlik period economically as well, into a dependency of Kays. The political conditions previously described prevented it from regaining its former splendour, but, thanks to its position (euctact, junction of several caravan roads), it remains an emporium for The Central African trade. Recently it has lost greatly through the Mahdist wars.

The climate is excellent; the fertility (corn, vineyards) of the district is handed by all geographers; in the Middle Ages it was famed for its dates. There were more varieties of dates here than in Iraq. The section by England in our age the great dam (Khashm, Saddl) has essentially affected the climate, but has enriched Assuan with a spectacle of the first rank and the whole of Egypt with a source of increasing blessing.

**Bibliography:** VÁGYI, Máté (ed. Wustenfeld), i, 209; Itri Duszné, V, 33 et seq.; Kalakhshand (Transl. of Wustenfeld), p. 107 et seq.; Moreházai (ed. de Goeje, 2 vols. in Bibl. Geogr. Arach., iii, 201); Mirza, p. 211; Abdul Salih, vol. 100 et seq.; Makris, Khoghr, i, 197; All Mubahárak, al-Khitet al-djedidat, vill. 64 et seq.; Haji-i Khwaraz, 173 et seq. (Pers. Text, p. 61 et seq.); C. H. Becker, Beiträge zur Geschichte Ägyptens, ii; Boisset, Dictionnaire géog. de l'Égypte, p. 88; Amélineau, Géographie de l'Égypte à l'époque César, p. 467; Quartermore, Memoire sur l'Égypte, ii, 4 et seq.; Baederker, Egypt and the Sudan (G. Craven). (C. H. Becker.)

**ASTARÁBÁD** (also Astarábád, Astarábáb, Astarábad, AstarÁbad), name of a North-Persian town and province.

1. The town of Astarábád, chief town of the same name; situated 36° 40' N. Lat. and 34° 1' E. Long, (Greens.), and near the south-eastern corner of the Caspian Sea (43 mls. east of it). It stands on an insignificant eminence (380 ft. above sea-level) at the foot of a very high and thickly-wooded chain, a spur of the Elburz, and on the margin of a large and in many parts marshy plain, which though fertile is little cultivated and later ends in the Turkmen sandy desert (Kara-Kum). Occupying a commercially and administratively important position, Astarábád certainly dates back to a remote antiquity. Very probably it is mentioned (according to Manucci, Mordtmann, Klepert) by Arrian (Anabasis, iii, c. 23 and 25) as Zâbâkchir. Some explain the name Astarábád as the city of the stars (Pers. astur, šetir, *star*); others as the city, or rather the place of the smites (Pers. astur, astar, *smite*), since, it is said, there dwelt in it originally only ass- and mule-drivers. The re-founding of a town here is ascribed to the Arab general Usád b. Muhallab, who when on his campaign towards Hordán and Jabalstán in the year 716 (717) was so pleased by the site (occupied at that time by the village of Astarák) that he took it up residence in it. In the Arab Middle Ages Astarábád was the second town of the province of Jabalstán, in the history of the Caspian coast-lands it is often mentioned. Since there were several adjoining peoples in its vicinity it was often involved in wars and feuds. During the civil disorders which occurred repeatedly in Persia in the xvii. cent. Astarábád (frequently suffered invasions and was several times ravaged. Under Nádir-Sháh (1736—1747) it attained its present compass (5 mls.). The town which is built four-square is surrounded by a high picturesque wall flanked by bastions, which was last repaired under Agha Muhammad Khána [q. v., vol. i, p. 180] but is now much ill-palpated. The handsome palace (now the governor's residence) erected by Khána Khána is also on the site of the old one. It compelled the inhabitants to build their homes of stone, and hence Astarábád presents a more regular appearance than other Persian towns. The numerous prayer-houses and public mosques (47 in number) are characteristic; with them are associated 7 academies (Madrasas). Astarábád is regarded in Persia as a stronghold of Shiite-persecuted Sunnis; hence the epithet Dar-ut Na'minat, "the house of the faithful" (also on coins); there is a large number of alleged descendants (called Sáyiids) of the Prophet dwelling in it. The number of the inhabitants, who must have been more numerous in earlier centuries, is now given at 10—12,000. Astarábád was never a large town, yet it was never without importance; for since it stood at the beginning of two important trade-routes, one leading to Herat-Meshhad and the other to Ispaán-Tabrúzk, which bifurcate to the south-east at Bústán, it was natural that there should spring up here an important trade-emporium, a bazar for the products of Persia and Central Asia. The chief articles of trade are cotton, rice, silk, sugar-cane, salt, soap, sesame-oil, carpets, hosiery, etc. Since the Persians advanced their frontier close to the southern shore of the Caspian Sea an active exchange of wares has been set up with them also. On the other hand the commercial intercourse of the town has suffered heavily by the opening of the Trans-Caspian line, in that the wares from the interior of Asia coming through Elburz and Bursheid are despatched almost exclusively by this line, so that the transit-trade of Astarábád is being more and more limited to the products of Persia and Russia.

The small town of Bendir-i Ġest or Kenšt-i Ġest (Russ.: Gis or Pererav, i.e. passage) with ca. 1200 inhab., situated about 30 mls. to the west of Astarábád and about 2½ mls. to the south of the gulf of the same name serves as port of Astarábád. This is the best and most sheltered harbour on the whole southern coast of the Caspian Sea. In the Middle Ages the town of Astarak (q. v.) served as common port for Hordán and Astarábád.

2. The Province of Astarábád, named after the chief town of the same name. It comprises the region at the south-east corner of the Caspian
Sea and extends from the river Kura-Şa on the east, or rather north-east, along the northern slope of the Elburz-range, which separates it from the province of Khordān, westwards till about the middle of the Bay of Astārābād, where the river Gālibā is considered to be the boundary between it and the province of Māzandārān. Area: 5534 sq. mls.; population small: ca. 80,000 (only 14.2 to the sq. ml.). The land is exceedingly thickly-wooded, but is also very marshy. There are no rivers of any importance. Among the pro-
domestic products we have mention of other wild-nut- wood, soap and sesame-oil. In the Middle Ages there was considerable rearing of silk-worms. With few exceptions (Gāz and a few places in the hills) all the villages of the province are in pretty poor plight. Affluence and industry nowhere exist. Apart from the capital and its port Gāz (emporium for Persian cotton) trade and commerce are quite in-
significant. The magnificent canals laid out by Shāh 'Abbās I. in the xvii. cent. is now quite destroyed. In summer the sand-filled river-beds serve as roads. The shameless incursions of the Turkomans, at whose hands the country formerly suffered bitterly, have almost quite ceased since Russian authority extended as far as the river Amu-Şāh (now the Amu-Şa of Kara-Şa). Astārābād falls into 6 bānākh or circles. Among the inhabitants (partly Shāhī, partly Sunni) there is a surprisingly large percentage of Mol-
lahs (clergy) and Saiyids (Alihā). In many vil-
lages resides Gudara, an energetic tribe, widespread in the provinces of Astārābād and Mā-
zandārān especially, and despised by the Persians, which is engaged in agriculture, cattle-rearing, the cultivation of silk and the drying of fruits. Astārābād is also the native place of the present ruling dynasty in Persia, the Kâfārān, a Turkoman nomadic tribe, which came to Astārābād on the conquest of Tabārīzah by Timur, and gave Abgha Mahāmmed Kāfār as first king of the present reigning dynasty.

Bibliography: 'Aḥd al-ʿArānatz al-ʿUtdī (died, 405 = 1014) wrote the chronicles of the town of Astārābād, a work often quoted by Yākūt, but now lost; cf. also Broekelman, Gesch. der arab. Litter., i. 138, and Heer, Die hist. u. geogr. Quellen in Yākūt's geogr. Wör-
terb. (1896), p. 49; Bibliogr. Geogr. arāb. (ed. de Goede), passim; Yākūt, Muḫdūr, i. 242; in Strange, The Lands of the Eastern Caliphs (Cambridge, 1905), p. 375; 379; B. Dorn, Abū-
ṣaqa an muhammadān. Schriftenstifter etc. (St. Petersburg, 1838), p. 82; also Caspia (= Al-
hand, der russ. Ausb. d. Wiss., Mon. xvili. Nr. 1, St. Petersburg, 1875), passim (a. Index), esp. p. 74; 79; 315; A. D. M. Meinecke, Hei-
hauers in Astārābād, d. Bayr. Ausb. d. Wiss., 1869, p. 534—536; Spiegel, Erinn. Altert-

ASTARBAKH — ASTROLOGY.

ASTARLAB. [See Astarlab.]

ASTRAKHAN, Russian administrative pro-
vince and its capital, properly Haidji-Taschkant, founded by the Mongols in the neighbourhood of the Khanz town of Iit [q.v.]. The town is mentioned by the European travellers as early as the first half of the xv. cent., and appears to have been visited by AAFRAXHAN only from the year 1582 (1580). Demolished by Timur in the winter of 1395—1396, the town arose to new prosperity in the xv. cent., probably due in some measure to the simultaneous decline of the ancient capital Sari. After the decay of the Golden Horde there arose in Astrakhan a new ruling house which endured until the middle of the following century, in 1554 Astrakhan was conquered by the Russians, who appointed as first khan Der-
lab. All their usual and did not advance the country till 1559; in 1569 a Turkish army ap-
ppeared before Astrakhan, but soon had to quit the field; in 1589 a Turkish fortress was built near the Tartar town. Astrakhan has since remained under the sway of the Russians, and owing to its favourable situation at the mouth of the Volga has gradually by trade and industry developed into a large town (at present 115,000 inhabitants).

(W. BARTHOLD.)

ASTROLOGY. Its technical name with the Muslims ʾilm (or ʾiṣḥāf) al-ḥākīm al-ʿarīf bi-l-ʿuḍā bi-l-
muqānāt, "the science (or art) of the degrees of the stars", or, shorter, ʾilm (ʾiṣḥāf) al-ḥākīm. Some Arab writers from the xii. cent. A. D. on use also the expression ʾilm al-nuṣūf. On the other hand, the expressions ʾilm (ʾiṣḥāf) al-
muqānāt, "the science (or art) of the stars", ʾilm (ʾiṣḥāf) al-nuṣūf denote indifferent-
ly astrology or astronomy or both these sciences together. — The astronomer is called ʾābānān or maṣṣanān; but the latter name denotes also the astronomer. Not till we reach the xiv. cent. A. D. do we find any precise distinction made between maṣṣanān, "astrologer", and falsah, "astronomer". The majority of philosophers and authors of bibliographical and mythopoeic works, keeping to the classification of the sciences given by the
Astrology, consider astrology as one of the seven or nine branches (Sara) of the natural sciences (sulim talibiya), placing it with medicine, philosophy, alchemy, interpretation of dreams, etc. But the astrologers and astronomers and other savants (e.g. al-Farabi, the Kikwi al-safl and Ibn Khaldun), following the example of Ptolemy, consider astrology as a branch of the science of the stars, which itself is only one of the four great divisions of the mathematical sciences. It must not be forgotten that the mathematical-astronomical rules for calculating, of which the astrologer always stands in need, are set out only in astronomical treatises.

Astrology is based on the principle that all the changes occurring in the sublunary world, i.e. the Aristotelian "generation and corruption" (yârî and šabir, al-sharâq unw l'žafirah), are intimately connected with the particular nature and the movements of the celestial bodies. Man especially, who as microcosm has affinities with the entire macrocosm, is subject to the influences (lār ŭ farrā), of the stars, whether with Ptolemy we explicitly assume the physical theory of forces or influences emanating in rays from celestial bodies as the events of the sublunary life are subject to the patient (šafirah) similar to that of the agent (šafirah), or in order to approximate more nearly to Muslim orthodoxy, consider the celestial bodies not as real agents but rather as indicators (šafirah) of future events. — The influence of the stars depends on their individual nature, and also on their position relatively to the earth or to the other stars, the events of the sublunary world being the vicissitudes are therefore subject always to the extremely complex and variable combination of very numerous, very varied and even contradictory celestial influences. To know and to combine these influences is the astrologer's very arduous task.

Not only the celestial bodies, but also places having only a theoretical existence in the heavens are subject to the influence of the stars. As the planets are considered capable of radically modifying the virtue of those stars with which at the given moment they sustain certain relations. From the astrological point of view the "head" (afrar) and the "tail" (afrar), i.e. the ascendancy, and the descending mode of the lunar orbit, are oftenest assimilated to the planets, — an assimilation "which is rejected only by the adherents of what might be called the "classical Astrology of Ptolemy". The signs of the Zodiac also, considered separately or in groups of three according to the four "trigons" (musthaltibat, triplicates), have their particular virtue, as also have certain subdivisions unknown to the Ptolemaic astrolog. of the ascension (sulim talibiyah), the third part of a sign, and the "Novenaries" (Nshktiyah or Nshkthr, navemaries), which are the ninth part of a sign; even the degrees of the zodiac are considered by many astrologers to have their own peculiar nature, and are divided into masculine (musthaltibat), feminine (musthaltha), shining (musthalta or mustaluma), dark (mustaluma), sad (mustasham), dry (mustasham), moist (mustaluma), smoky (mustaluma), fuming (mustaluma), void (khalas), void (khalas), gradus, pateses, increasers of happiness (sulim fi i'žudžar), etc. Further, there are parts and points of the Zodiac which are of the highest importance from their relation to the sun, the moon and the five planets, for they are their limits (šafr, termini, times), houses (khalas, domini, domicilia) and ligatures (musthàr, detriments), evaluations (šifra, exclama- tions, principal, altitudines) and falls (žifla, haxra, dejectiones).

The horizon and the meridian also play a great part; their points of intersection with the ecliptic are called the four pivots (musthalta, anguli, centra, cardinalia): 1. the ascendant (š fold), i.e. the point of the ecliptic rising to the horizon at the given moment; 2. the pivot of the earth (musthab ar, ar-šifra, angulus terre, luna, caelestium), i.e., the intersection of the ecliptic with the lower meridian; 3. the descendant (musthalta, šifra, angulus inferior, occultus, occulta), i.e. the point of the ecliptic vanishing at the horizon; 4. the culminating point (musthalta, šifra, luna, medium caelestium), i.e., the intersection of the upper meridian with the ecliptic. — The arcs of the ecliptic contained between these pivots are each divided into three equal parts by means of circles of declination (which pass through the poles of the equator); the ecliptic is thus divided into twelve sections, called the twelve celestial houses (khalas, homes), which form the basis of every astrological calculation.

The relative position of the planets (including the sun and moon) is also of the greatest importance; it admits of five principal combinations, viz. the conjunction (šifra or muskalMANA, but called idšifra when it is a question of the sun's relation to the moon), and the four aspects (musthalta, antinous) or "apparitions" (šifra, luna, medium caelestium), when the two planets are diametrically opposite; 2. the "sextile" (šafirah), when there is between them a difference of longitude of 60°; 3. the "quadrature" (luna), when the longitudinal difference is 90°; 4. the "trine" (šafirah), when the difference is 120°. — If about a planet on a circle a sphere be described with a radius of 60°, 90° or 120°, the two points of intersection of the ecliptic with this circle, and the trigonometrical process of calculating them are called the "projectio radiorum" (musthalta šifra). These astrologers who adhere most closely to the Ptolemaic tradition do not take these five combinations into account; but all the rest add many others (On Hilandar reckons 24), which are called "punum" (šifra), planetarium ad invariabile.

Further, mention might be made of the lot, or, to keep the technical expression of our mediæval writers, the "parts" (šifra, sing. šifra), which are at bottom only imaginary ascendants reckoned on the ecliptic at a certain distance from the true ascendant. Ptolemy and his Arab followers admit only the "pars fortunae" (musthalta šifra), but the other astrologers admit a very considerable number, which amount in the Introductio of Abu Ma'azhar to 97 exclusive of about 30 other "parts" mentioned by al-Kabid.

Lastly, the geographical element ought not to be omitted; for, since every region of the earth is subject to the particular influence of the Zodiacal signs and one of the planets, the same proposition for persons in different countries cannot be drawn from the state of the heavens. Such is the astrologer's equipment in its main features. Its usage is no less complicated. — The Muslim astrologer can confine himself to three prin-
The system of "interrogations" or "quæstiones" (ματία, κώρωρα), intended to reply to questions relative to the events incident to daily life, e.g., when the client desires information regarding some one who is absent, or to discover a thief, or to recover something which has been lost, etc. This is the simplest and commonest part of the art. — 2. The system of "electiones" (δίκαιος, διαμόρφωσις), i.e., the choice of the auspicious moment for accomplishing such and such an act; this moment is determined by observing in which of the twelve celestial houses the moon is. Astrologers who preferred the Indian methods employed the 28 lunar stations (υαματί) in place of the twelve houses. — 3. The genethliological system, or, to keep to the nomenclature of Muslim writers, that which is based on the "revolutions annorum" (ναχγώιν αλ-κτίνα), i.e., on the years or fractions of the tropical year which have expired or are thought to have expired since the birth of an individual or the commencement of a reign, sect, or religion, or the foundation of a town, etc. Its fundamental principle, which is quite different from either of the other two systems, is that at the exact instant of birth the configuration of the celestial sphere irrevocably fixes the destiny of the newly born, and it will then be independent or nearly so of subsequent changes of the sphere. This is the system adopted by Ptolemy, who makes only very slight and implicit concessions to the principle of the "electiones," and has not a single word to bestow on the "interrogations." It is also a system which has more technical difficulties than the other two and too often encounters the impossibility of knowing the instant of birth or of commencement with sufficient approximation. When the prognostications concerned individuals, the "revolutiones annorum nativitatis" (ναχγώιν νιν τη μακαθί) were employed, for prognostications concerning peoples, towns, sects, etc., and consequently epidemics, famines, wars, inundations, etc., the "revolutiones annorum mundi" (ναχγώιν νιν τη θυώ) were employed.

The fundamental operation in all these three systems was the determination of the ascendant (πντι), from which the initial (καταλί ατ μακαθί) of the remaining eleven celestial houses were calculated. The second part of the "interrogations" and the "elections" the ascendant to be determined was that of the moment in question; but in the third system, the genethliological, it was the ascendant at the birth of the individual or the commencement of a reign, etc. Now even supposing that the precise date of the birth or commencement were known, how could the ascendant be determined if it varies very rapidly in consequence of the diurnal movement of the celestial sphere? Birth is not an instantaneous act; even if the astrologer had sided at the acquaintance he would not be able to choose the exact instant for determining the ascendant. The genethliological system had therefore to frame for birth the theory of the "animotheo" (μάνιαθύοι), i.e., very complicated rules for forming an imaginary ascendant for the nativity; the methods most in vogue with Muslim astrologers are the method of Ptolemy and those which they ascribe to Hermes and Zoroaster respectively. For prognostications not concerning individuals the ascendant of the eclipces or of the great planetary conjunctions were employed. But there is still more contained in the genethliological system. Destiny is determined by one of the planets (including the sun, the moon, also the "pars fortunae" and the ascendant) occupying at the moment of the fictitious ascendant one of the five places which Ptolemy calls τέσσαρος δίκαιοι, and our mediaeval astrologers "loci hillegaiai" (μακαθίς ηλληγαίας). In this situation the planet (sun, moon, "pars fortuna", ascendant) becomes the sphera or indicator (διαλίς ηλληγαίας), significans (μακαθίς ουρανίας), hillegaia (μακαθίς ηλληγαίας), which is to be "directed" towards the ascendant and the fixed points in the heavens possessing a particular astrological signification. From the examination of the combinations arising from these meetings may be learned the fortunes of the newly born. On this mathematical side this directing (καταλί, καταλίς, καταλίπ), διαλίς, ηλληγαίας) can be explained as follows: in consequence of the diurnal movement of the celestial sphere a planet or a point of the ecliptic having a particular astrological importance will arrive at a certain moment at the circle of position (i.e., the circle passing through the points of intersection of the horizon and the meridian) formerly occupied by the indicator. The equatorial angle (hour-angle) thus traversed is calculated; when dealing with human life a solar year is counted for each equatorial degree, and great events each degree counts only as one day. — It ought to be added that for prognostications relative to peoples, towns, religions, etc., the indicator is chosen in a different manner. According to the Arab followers of Ptolemy it is the planet or the star possessing the most "dignities" over the point of the ecliptic where there has occurred an eclipse of the sun or moon. But the majority of Muslim Astrologers give the preference to the system of the planetary conjunctions (Κριστάλλοις), which they probably learned from the Indians, they base their calculations on the conjunctions of the three superior planets (Mercury, Mars, Saturn), whence they draw their prognostications by the method of the ζητυρ or by other methods. — The ζητυρ of the above-mentioned indicator gives the duration of life. For the other events of life one must choose, according to the nature of the event one wishes to know about, between five other indicators (ascendant, pars fortuna, moon, sun, culminating degree) and "direct" the one chosen. — Further it is necessary to translate into terms of time, according to special rules, the uniform movements of the indicators according to the order of the signs (i.e., from west to east), in order to determine species of lords for the tropical solar years, the months, and the days of life; this movement (of the indicator), or the point of the ecliptic where it arrives, is called ιντάλι (ανθρωπική, προφετική). — Finally, there are cycles of the years of life which are specially subject to the influence of this or that planet; these cycles, corresponding fundamentally to the planetary "rulers of time" (καταλίπ) of the Greeks, but modified however and often very complicated (especially in Abū Ma'shar), are called ιντάλιτα (ιντάλιτα) (fratrarians).

Other secondary methods were also employed, among which I will mention only that of the constellation and images (stella) ascending with the decans, which goes back to the Chaldaean tradition of Tersos, and that which is founded on the risings of the star Sirius (Sothis of the an-
cient Egyptians), and was employed only by the Muslims of Egypt.

Muslim-Arabic astrology has drawn from the most diverse sources. Its Greek models were: Ptolemy (Al-Battani, Al-Tabari, 11th century A.D.); Dorotheus Sidonius, Trogus, Antiochus and several pseudopigraphical treatises, i.e. not only authors proceeding on radically different principles, but also authors who, like Valens Valens and Dorotheus, had already amalgamated the most diverse doctrines. At the same time it drew from Pahlawi and Indian books, and also absorbed the oral traditions of Mesopotamia, Syria and Egypt. It is true that only a small number of Muslim astrologers have adopted in its purity one or other of the three fundamental systems. The others, i.e. the majority, accepted the “interrogationes”, “electiones”, “revolutiones anumon” en bloc, considering the one as the complement or even as a continuation of the other, and leaving it to the practitioners to choose between the systems and the different methods according to the aims of the client, the rank and needs of his client. The complete and strangest mixture is met with in the books of Alī Maḥṣūrī, a veritable jumble of the most heterogeneous doctrines.

What really distinguishes the astrology of Muslim peoples from preceding systems is, apart from its eclectic nature, the degree of perfection attained in the mathematical processes. They are set forth with all the precision that could be desired in the astronomical treatises, alongside the other problems of spherical trigonometry; and it was to aid to this end that the calculators drew up very numerous and detailed mathematical tables. In this regard there is a striking contrast with Greek and Indian astrology which made clumsy calculations and always shrank from an excessive complication of mathematical elements.

Theologians, jurists and philosophers are almost unanimous in condemning astrology; exceptions, e.g. al-Kindī, the Khwānī al-Suṭa and Ḥakīr al-Dīn al-Rāzī, are very rare. But in practical life the condemnation had no effect; at the court of the caliphs and sultans as well as with the masses astrology triumphed until last century when the intellectual and political civilization and especially of the Copernican system gave it a mortal blow. But in places to which European culture has only slightly penetrated astrology still survives, although destitute in great measure of the splendid scientific impetus with which it was arrayed in the Middle Ages. To-day in Yemen — ivory of fate — it is no less personages than the Khalīfah themselves who practise the profession of astrology. Astronomical problems, so far as they are mathematical (geometrical, trigonometrical, arithmetical) problems, are dealt with in the works on astronomy and in the tables compiled and calculated for astrological purposes. The "judicial" side, that of the ṣāḥib, has been the subject of innumerable treatises and monographs whose titles it would be impossible to enumerate; for the text can only give a few examples, such as have been wrongly ascribed to Alī Maḥṣūrī, a chapter of the Intructio in astrologiam al-Shafi (in Boll., Sphaera, 1903), and the treatise of al-Kindī on the duration and fortunes of Islam according to the theory of the planetary conjunctions (in O. Lathi, al-Kindī als Astrologe in Moslemischer Faschismus [Felixk. Fortschrift], Leipzig, 1925, p. 285—309), all the original texts are unidentified. The following works as being translated into Latin in the Middle Ages and printed should be mentioned: the commentary of Haly Heben Rodan ("Ali b. Ḥajjīr") on the Quadruproticus (Terricellus) of Ptolemy, and that of Ahmad b. Yūsuf, called Ibn al-Daya, on the Centiloquium (Kittīz, X̄ēnias al-Qurūm) wrongly attributed to Ptolemy, the two printed together in Venice, 1493 and 1519, al-Kindī on the works of Alhamban ("Ali b. al-Ashraf"), the large treatise in eight books of Alhazan Hāfīz al-Fadl, printed in Venice, 1485, 1505, 1523, and, with slight stylistic corrections, at Bâle, 1551, 1571; the convenient Liber introductory of Alhamban (al-Kalbi), several times printed, with the commentaries of Johannes de Saxonia, and annotated also by V. Nalond (Cologne, 1556, with stylistic improvements), the treatise of Zahir (Sahib b. Bajir) and of Mushallah (Muhammad b. "Ali al-Allāh), printed as an appendix to the commentaries on the Quadruproticus and the Centiloquium mentioned above; the Liber introductione in Alhazan b. al-Kalbi printed in Venice, 1492 and 1501; the De judiceto nauticae of al-Baladhūrī, Nuremberg, 1546 and 1549, the De nauticae et De interpolationibus of Omar (Muhammad b. "Omar b. al-Farāhīnī al-Talari), Venice, 1505, and as appendix to Firmicus Matternus, Basle, 1533 and 1551. Lastly, some treatises of unknown date.

Bibliography: The sources and the characteristics of Muslim astrology are, in social life, and the philosophical and theological polemics against it, will be fully dealt with by the author of the present article in the Encyclopaedia of Religion and Ethics (edited by Dr. Hastings), s. v. "Star", an article presupposing an elementary acquaintance with Greek astrology. — The explanation of some mathematical-astronomical processes and a certain number of technical terms be found in Nallini's commentary on al-Battani's Al-Atbation al-Musulmon al-Astronomi, Milam, 1897—1907, i. Vol. — For a number of the technical terms, see also Mešťák al-Din: Dictionary of the technical terms (ed. van Vloten); Dictionary of the technical terms (transl. of de Slann, ii. 217—220). — For the life and works of the Astrologers: Suter, Die Mathematiker und Astronomen der Araber (Leipzig, 1900); Abulnabi, s. Gesch. der math. Wissenschaften, x. Heft, s. v. Al-Farabi; Mandel, Geschichte d. math. Wiss. xiv. 1902, 237—238). — Lastly, the astronomical works mentioned at the end of this article.

(A. C. Nallini)

Astronomy. This science is called by the Moslems "ilm al-faradus "science of the aspect (of the universe)" and "ilm al-nakhar "science of the celestial spheres". For other names common to
It and astrology. A. Astrolurgy; further al-Farabi and Ibn Rushd (Averroes) understand by *ja'iz al-nu'man al-shari'iyah* ("the mathematical art of the stars") theoretical astronomy, and by *ja'iz al-nu'man al-shari'iyah* ("the experimental art of the stars") observation of the stars. Following the Aristotelian classification of the sciences Muslims unanimously consider astronomy as one of the four mathematical sciences (*tib)bn riyādīya*). For them, as for the Greeks, astronomy only signified: studying the apparent movements of the stars and giving a geometrical representation of them; it comprises therefore what we call spherical astronomy (with the calculation of the planetary orbits and their employment in the compilation of ephemerides) and the "theory of the instruments." The study of meteors in the Aristotelian sense (including comets, shooting stars, etc.) and of what might be called an elementary Astro-Physics and Celestial Mechanics (origin of celestial movements, nature of the spheres, light of the stars, etc.) belongs entirely to the domain of physics and metaphysics. The sum total of the practical knowledge necessary in determining by calculating or instruments the hours of day and night, having especially in view the fixing of the times of the five canonical prayers in the mosques, is called *ja'iz al-nilāfi: or *ja'iz al-nu'manī* "science of the fixed times".

At the beginning of Islam the Arabs already possessed some knowledge of practical astronomy. In their frequent night-journeys the Bedouin often had no other guide than the moon and the brightest stars, whose places of rising and setting they knew and which they could estimate approximately the time by night; they determined also the seasons of the year from observing the position of the moon relatively to 28 successive groups of stars called lunar stations (*muhād il-kamar*). Among the majority of settled tribes, the agricultural seasons and meteorological prognostications were associated with the annual rising of certain stars or the cosmic setting (*dawr*) of the lunar stations.

But it was only in the II. (viii.) century of the Hijra that the scientific study of astronomy was undertaken under the influence of two Indian books: the *Bṛhatkālaṭaḥ* *prajñāpāda*, composed by Brahmagupta in 628, which was brought to the court at Baghdad in 954 (771), perhaps only in an abridgment, and was used as a model in Arabic by Ibn Rushd, b. Ḥabīb al-Fārābī and Ya'qūb b. Ṣāri; and the treatise of Aryabhata (al-Ardjubhad or al-Arjhabhar of the Arabs) composed in 500, from which Abu 'l-Ḥasan al-Ḥawari derived his tables of the planetary movements. These books consisted of a short explanatory text followed by numerous tables of celestial movements arranged according to the artificial millennial cycles; for the fundamental hypothesis was that at the commencement of the world the moon and the planets were all in conjunction in the same degree of longitude, and will again be in conjunction there at intervals of millions of years. This method, which was called *siddhānta* ("corruption of the Sanskrit *siddhānta*; "treatise on astronomy"), was still employed by Muslim astronomers at the beginning of the v. cent. A. H. (c. A. D.). From Indian books the Muslims learned also the use of trigonometrical Sines.

was soon added the Arabic translation of the Fakhr al-Din tabulae entitled *Flā ṭālā ṭālā*, "royal astronomical tables" (Arab. *ṣāfī bi al-ṣāfī or *ṣāfī al-sharḥ al-nu'mānī*), which had been compiled in the last period of the empire of the Sasanians. They had great vogue with the Muslims of the ix. cent. A. D., but about two centuries later they ceased to be used.

The Greek influence was the last in order of time, but first in order of importance; it introduced into Muslim astronomy the geometrical representation of the celestial movements, so characteristic of the Hellenic genius. The first and not very satisfactory Arabic translation of the *Ammāqāt* dates from the end of the viii. or the beginning of the ix. century; it was followed by two others much superior, that of al-Hajjāj b. Mu'āṣar finished in 212 (827-828); not in 274 (= 899-900, as is commonly stated), and that of Ḥasan b. Ḫabīb (after the middle of the ix. cent.), revised by Ṭāhā b. Qurrā. In the first half of the ix. cent. there were also translated the Geography, the *Hand-Tables*, the Planetary Hypotheses and the *Planisphere* of Ptolemy, the *Hand-Tables* of Theon of Alexandria, the work of Aristarchus on the size and distance of the sun and moon; the *treatises of Autolycus*, three of Theodorus and of Hipparchus. In this same century appeared very probably the translation of the tables of Ammonius, and the translation of a work entitled *Khitāb al-muṣāʿabāt*, wrongly ascribed to Ptolemy, dealing with the size and distance of the celestial bodies.

The first series of regular observations with the aid of fairly accurate instruments appears to have been made at Qandilābāb (Gandhāra, in the South-West of Persia) in the first years of the ix. cent., and was utilized by Ahmad al-Nahwani when compiling his *General Tables* (al-ṣāfī al-maṣāqqāt). But it was during the Caliphate of al-Ma'mūn (813-833 A. D.) that the most brilliant period of Muslim astronomy commenced. At the Observatory which stood in the quarter called al-Shamānīya in Baghdad the Caliph's astronomers under the directorship of Vahbi b. Abī Maqsūd (d. 830 or 831 A. D.) not only made systematic observation of the celestial movements, but also verified with remarkably precise results all the fundamental elements of the Almagest: the obliquity of the ecliptic, the precession of the equinoxes, the length of the solar year, etc. After these observations they composed the celebrated *Verìfīat Tabāl* (al-ṣāfī al-muṣawāt), for which they also had at their disposal the series of observations made in the other observatory of the Caliph on the mountain of Kāshāyā, 2-2/3 miles to the north of Damascus. This latter Caliph carried on one of the most difficult and delicate geodetic operations, the measuring of an arc of meridian in the region between Ta'mur (Palmyra) and al-Ra'jā with the plains of Mesopotamia. The mean result gave 3°0' Arabic miles as the length of a degree of meridian, a remarkably accurate value; for the Arabic mile being 6473 ft. this value is equal to 366,432 ft., a number which only exceeds the true value about 287 ft. the real length of the degree between 38° and 36° N. Lat. (for fuller details concerning these numbers see Nolino, *Il valore metrico del grado di meridiano secondo i geografi arabi*, Turin, 1893). Among the astronomer-calculators of the time of al-Ma'mūn:
mention ought to be made also of Muhammad b. Mushin 'I-Khāṭīrīsī, whose astrological observations were in circulation among astronomers during the Islamic period.

From 870 to 876 A.D., the three sons of Muhammad b. Shākhīr made regular observations in the observatory at Baghhdād and in the second half of the 9th century others made observations with equal excellence. Nasr al-Samanid, the celebrated 'Abd al-Battūl (q.v.), made observations from 877 to 918 A.D. at al-Rakka on the Euphrates; Tabīb b. Kurra (d. 928) utilized the observations of his predecessors in revising the tables of the movements of the sun; al-Mahāni and al-Nasirī continued systematically the immediate study of the heavens. Shortly after the year 300 (912-913) al-Hāshī composed at Baghhdād his principal work in trigonometrical processes. He made an unexpected degree of perfection. In the second half of the 10th century, the Būyid-Sulaimān founded an observatory in their own palace and gathered around themselves astronomers including 'Ābd al-Rahmān al-Sūfī (d. 376; q.v.), Ibn al-Athīr (d. 375), Wāṣiṣ b. Aṣārī al-Kūhī, Aḥmad b. Saḥāfī, (d. 379), (q.v.), 'Abd al-Hādī al-Wāṣiṣī (d. 380), and others. At Gbāna in Eṣṭaḵr, the Afghānīs al-Brūnī (d. 440; q.v.), the most original of the great astronomers of his time, was active. His work in this and other sciences was the most profound thinker that Islam has produced in the domain of the physical and mathematical sciences, displayed the greatest part of his literary activity.

In Egypt the scientific study of astronomy began with the foundation of the observatory at Cairo by Sélim al-Dīn al-Thābit, who during his stay (887-900) there was in touch with the most eminent astronomers of his time, such as Djamshid al-Kāshī, Qāṭāl ṢĀʾīsī, Rāmi, 'Ābd al-Kūhī, etc.; and for several years presided in person at the observatory, and left in his table. In his scientific work, he undertook a complete and independent revision, i.e. the works of the great astronomers and the tables of the stars made by his predecessors. The Sultan himself wrote in Persian the famous work on the heavens, in which he collected all the astronomical knowledge of his time (853-1449).

With Ulugh Beg the scientific study of Astronomy ceased throughout the Islamic world. Ancient writers only connect with elementary manuals, compilations of Ephemerides, and Almanacs, or descriptions of the movements of the stars. The modern astronomers have disappeared and in their place we find only the almāshīs of the mosques.

Muslim astronomers accepted almost without reserve and always followed in their tables the fundamental features of the Ptolemaic system of the universe. The earth stands absolutely motionless in the centre of the universe; the movements of the celestial bodies are all circular and uniform, their apparent inequalities are explained by the combination of circles concentric (numāzikāwī) with the Zodiac, eccentric circles (kābdīsī amlāzī) and epicycles (zāhīsāt isfīāq) —

Even in the 14th century the principle that the earth revolves on its own axis is one of the questions discussed; and in the following centuries its absolute immobility is universally accepted. The question as to the limits of the sphere (zāhīsāt) is dealt with only by the philosophers and
the dogmatic theologians, whilst the astronomers of the first centuries are not concerned therewith, being content to consider them for the purposes of their science as geometric circles, and it is only in the time of Ibn al-Haytham (d. 430 = 1039) that there is introduced into astronomical instruction the idea of solid and transparent spheres. Although the hypothesis of eccentric circles and epicycles made the idea of planetary movements an extremely complex one, it corresponded too well to the data from observation (without pendulum or telescope) and the needs of the calculator to be replaced by other hypotheses for which no satisfactory physical explanation was then forthcoming. —

No trace is found of the haliocentric system, to which at one and the same time the authority of Ptolemy, the philosophy of Aristotle and the dogmas of astrology would have been opposed. It ought not to be forgotten that with the question of the Copernican system was for more than a century a purely philosophical one, indifferent to the astronomy of observation which could not have contributed any decisive or important argument in support of it.

The Arab astronomers unfavourably compared it with the manuscript evidence of the Almagest. This task they splendidly performed, without allowing themselves to be influenced by the so-called, fallacious observations of Ptolemy. They perceived that the apogee of the sun, believed to be immobile by the ancients who stated that they had always observed it from the same point of longitude, is subject to the movement of the epicycles; al-Zarkalli even succeeded in discovering the slight movement peculiar to this apogee. They perceived that the obliquity of the ecliptic is not invariable, as the Greeks had asserted it to be on the ground of fictitious observations; but is subject to a slow change and that they had always observed it from the same point of longitude, is subject to the movement of the epicycles; al-Zarkalli even succeeded in discovering the slight movement peculiar to this apogee. They perceived that the obliquity of the ecliptic is not invariable, as the Greeks had asserted it to be on the ground of fictitious observations; but is subject to a slow change and that they had always observed it from the same point of longitude, is subject to the movement of the epicycles; al-Zarkalli even succeeded in discovering the slight movement peculiar to this apogee. They perceived that the obliquity of the ecliptic is not invariable, as the Greeks had asserted it to be on the ground of fictitious observations; but is subject to a slow change and that they had always observed it from the same point of longitude, is subject to the movement of the epicycles; al-Zarkalli even succeeded in discovering the slight movement peculiar to this apogee. They perceived that the obliquity of the ecliptic is not invariable, as the Greeks had asserted it to be on the ground of fictitious observations; but is subject to a slow change and that they had always observed it from the same point of longitude, is subject to the movement of the epicycles; al-Zarkalli even succeeded in discovering the slight movement peculiar to this apogee. They perceived that the obliquity of the ecliptic is not invariable, as the Greeks had asserted it to be on the ground of fictitious observations; but is subject to a slow change and that they had always observed it from the same point of longitude, is subject to the movement of the epicycles; al-Zarkalli even succeeded in discovering the slight movement peculiar to this apogee. They perceived that the obliquity of the ecliptic is not invariable, as the Greeks had asserted it to be on the ground of fictitious observations; but is subject to a slow change and that they had always observed it from the same point of longitude, is subject to the movement of the epicycles; al-Zarkalli even succeeded in discovering the slight movement peculiar to this apogee. They perceived that the obliquity of the ecliptic is not invariable, as the Greeks had asserted it to be on the ground of fictitious observations; but is subject to a slow change and that they had always observed it from the same point of longitude, is subject to the movement of the epicycles; al-Zarkalli even succeeded in discovering the slight movement peculiar to this apogee. They perceived that the obliquity of the ecliptic is not invariable, as the Greeks had asserted it to be on the ground of fictitious observations; but is subject to a slow change and that they had always observed it from the same point of longitude, is subject to the movement of the epicycles; al-Zarkalli even succeeded in discovering the slight movement peculiar to this apogee. They perceived that the obliquity of the ecliptic is not invariable, as the Greeks had asserted it to be on the ground of fictitious observations; but is subject to a slow change and that they had always observed it from the same point of longitude, is subject to the movement of the epicycles; al-Zarkalli even succeeded in discovering the slight movement peculiar to this apogee. They perceived that the obliquity of the ecliptic is not invariable, as the Greeks had asserted it to be on the ground of fictitious observations; but is subject to a slow change and that they had always observed it from the same point of longitude, is subject to the movement of the epicycles; al-Zarkalli even succeeded in discovering the slight movement peculiar to this apogee. They perceived that the obliquity of the ecliptic is not invariable, as the Greeks had asserted it to be on the ground of fictitious observations; but is subject to a slow change and that they had always observed it from the same point of longitude, is subject to the movement of the epicycles; al-Zarkalli even succeeded in discovering the slight movement peculiar to this apogee. They perceived that the obliquity of the ecliptic is not invariable, as the Greeks had asserted it to be on the ground of fictitious observations; but is subject to a slow change and that they had always observed it from the same point of longitude, is subject to the movement of the epicycles; al-Zarkalli even succeeded in discovering the slight movement peculiar to this apogee. They perceived that the obliquity of the ecliptic is not invariable, as the Greeks had asserted it to be on the ground of fictitious observations; but is subject to a slow change and that they had always observed it from the same point of longitude, is subject to the movement of the epicycles; al-Zarkalli even succeeded in discovering the slight movement peculiar to this apogee. They perceived that the obliquity of the ecliptic is not invariable, as the Greeks had asserted it to be on the ground of fictitious observations; but is subject to a slow change and that they had always observed it from the same point of longitude, is subject to the movement of the epicycles; al-Zarkalli even succeeded in discovering the slight movement peculiar to this apogee. They perceived that the obliquity of the ecliptic is not invariable, as the Greeks had asserted it to be on the ground of fictitious observations; but is subject to a slow change and that they had always observed it from the same point of longitude, is subject to the movement of the epicycles; al-Zarkalli even succeeded in discovering the slight movement peculiar to this apogee.

Bibliography: Delambre, Histoire de l'Astronomie au moyen âge (Paris, 1819), p. 1-311, 312-539, is a history, but a mathematical analysis, of the intellectual worth, of several works of Muslim authors, an analysis which has the further advantage of frequently substituting Delambre's own exposition for those of the authors studied. The other histories of astronomy, of which Wolf's is the best, are all out-of-date and insufficient. Reference may be made here to my extensive article which will appear in the Encyclopedia of Religion and Ethics (ed. by Hastings), s. v. Star, Nalino, al-Subhâni, "Al Thabit ibn Qurra (or Abrar)," avvento il la Grande
Theodoric observed par... in the "Mémorial des P. de la Bibliothèque Vol. vii. 1804, p. 16-240 (Text and Translation of the more important historical parts).
Sédillot, Histoire des instruments astronomiques des Arabes (Paris, 1841); L. Gautier, Une réforme du système astronomique de Ptolémée taillé par les philosophes arabes du XIIe siècle (Journ. d'Asie, 10e sér., Vol. XIV, p. 485-510), astronomically very insufficient, von Bunsen, Geschichte der Astronomie, 2. Teil, 2. Teil, Leipzig, 1865, p. 31-36. For biographical and bibliographical notices of astronomers see the excellent work by Suter mentioned at the end of the art. Astrology.

C. A. Nallino.

ASTURLAB or Astur bald (A): on the vocalisation see also Ibn Khallikan, ed. Wustenfeld, n° 779; n° 746 of the Egyptian edition; Asturlab, from the Greek στηράλβας, name of several astronomical instruments, which can be reduced to three fundamental types according as they represent the projection of the celestial sphere on a plane, or the projection of this projection on a straight line, or the sphere itself without any projection.

1. The astrolabe in its stricter sense is the flat (planar) astrolabe, Asturlab or "astrolabion plumiferum", in Arabic called also "al-asturlab" (the instrument) consisting of tablets. It is a portable metal instrument in the form of a disc of from 3.9 to 7.8 cm diameter, with a handle (κέρας, κεραί) through which passes a suspending ring (κέρας, κοραί) by means of which it is suspended in a vertical position. The simplest type of this astrolabe, and the one which was known to the Greeks and Romans, consists of the following pieces: (a) the "mother" (εμα), a disc or circular tablet, with a raised edge (κύμα, κυματι), which gives it the appearance of a box; it contains the other tablets. Its circular inner surface is called "face" (κύματι), the exterior surface "back" (κάλρι); (b) other discs or circular tablets (σφαιρικά, σφηνές), usually nine in number, contained in the mother; (c) the "spider" (καρπος) or "spokes" (καρποι), placed above the others in the mother; it is made as open as possible having of course due regard to its solidity and the requisite space for marking the signs of the Zodiac and the places and names of the chief stars and in consequence consists only of strips of metal with several points or indicators (in the sing. κρατός, κράτια) artistically cut, which indicate the stars; (d) the ring or disector or adjustable circle (ενδικτος), revolving round the centre of the "back" and as long as the diameter of the latter; its two arms are sharpened to a point (κρατός, κράτια) and such has a perforated sighting-piece (λίθος, λίθα, λίθος) so that the arm's rays can pass through the two holes (λιθίδια) of the sighting-piece; the axis or pivot, "pole" (στήλη, στήλη), a bolt which passes through the "pole" of other pieces and holds them together; the head of the bolt is to the back of the astrolabe, and at its outer extremity there is a small bolt or screw which prevents it from slipping out and from its form is called the "nose" (φηρας).

On the back of the astrolabe are several concentric circles having the degrees marked and also chronological indications (i.e., a sort of personal calendar); they with the altitudes are used for measuring the elevation of the stars. On both sides of the tablets is marked the stereographic projection of the Almonantus (θυναντας), i.e., circles parallel with the horizon, the projection of the vertical circles (κεραίας κατά τον ουρανό), of the equation and of the ecliptic, for a particular geographical latitude in this projection the observer's eye is situated at one pole of the sphere and the plane of projection is tangent to one pole and parallel to the plane of the equator.

Certain astrolabes have also a tablet which gives for a particular geographical latitude the projection of the circles of position, of which use is made in the astronomical calculation called "direction" (διάγωνον); others have a tablet for all latitudes (θυναντας αριθμόν), also called the tablet of the horizontal (κεραίας αριθμόν) or general tablet (αριθμόν), the use of which is not very clear. According as the Almonantus of the tablets are all marked, or only from 2 to 2, from 3 to 3, from 5 to 5, from 6 to 6, from 9 to 9, from 10 to 10 degrees, the astrolabe is called "θυναντας complete" ("αιδιομπτικα"),("αιδιομπτικα"),("αιδιομπτικα"),("αιδιομπτικα"),("αιδιομπτικα"),("αιδιομπτικα"),("αιδιομπτικα"), ("αιδιομπτικα"),("αιδιομπτικα"),("αιδιομπτικα"),("αιδιομπτικα"),("αιδιομπτικα"),("αιδιομπτικα"),("αιδιομπτικα"),("αιδιομπτικα"),("αιδιομπτικα"),("αιδιομπτικα"),("αιδιομπτικα"),("αιδιομπτικα"),("αιδιομπτικα"),Lastly this common, flat astrolabe is distinguished into northern (θυναντας βορειον) and southern (θυναντας βορειον) types, the name of projection is tangential to the north pole or to the south pole of the sphere; the former is naturally the more common. By adding other markings to those already on the tablets and changing the order of the said signs on the net they obtained astrolabes which were at the same time northern and southern and were named after the somewhat fantastic figure in which the said signs were grouped on the net, as "Drum", "ης Κρατικας", "ενθωμενας Αστρολαβας" etc. Probably the astrolabe 13240, "θυναντας" of Abu al-Sulayman (ca. 1400) belongs to this category. The "perfect" (θυναντας) Astrolabe here besides the other markings the circle of the sun's equator. Other flat astrolabes which have as basis a different projection from the stereographic are to be found in the theoretical constructions without practical significance, e.g. the astrolabe devised by al-Biruni and called "ενθωμενας", "cylindrical Astrolabe", because of its projection the "ενθωμενας" of Ptolomy, which al-Biruni called cylindrical, and which we now call orthographic; the circles of the sphere are projected on to this in the form of straight lines, circles and ellipses. The so-called "θυναντας" astrolabe, described by al-Biruni (Chronology, p. 318-339), appears to have been only a stellar chart in equidistant polar projection, i.e. the pole of the ecliptic was the centre of the projection, the parallels with the ecliptic or circles of longitude were represented by equidistant concentric circles and the circles of latitude by equidistant radii.

The astrolabe gives an immediate observation of the height of any star, and consequently has been used to solve without any calculation all the problems of spherical astronomy. It is useful further in geodetic operations, e.g. for calculating the distance of an inaccessible place, the height of a building, the depth of a well whose diameter can be measured. Naturally we cannot look for absolute accuracy from so small an instrument, which moreover on account of the precession of
the equinoxes and the diminution of the obliquity of the ecliptic is no longer of any use when a long period of years has elapsed since the period for which it was made.

Each marking on the tablets is valid only for a particular geographical latitude, and so a very considerable number of tablets would be required before the instrument could be utilized in all places. The "standard" straight instrument was removed by a Spanish Arab, al-Zarkal (Arzachel), who transformed the particular astrolabe into a general by substituting for the stereographical polar projection the horizontal projection. The eye of the observer is placed at the point to the east or to the west of the horizon, i.e. at one of the two equinocial points; the plane of projection is the plane of the solstitial circle, i.e. of the meridian passing through the solstitial points; the projections of the two celestial hemispheres exactly coincide, so that one sign suffices for both. In its final form, which al-Zarkal called 3'&;hhabiyah in honour of al-Mu'tamid b. 'Abbad, king of Seville (461-484 = 1068-1091), the entire instrument consists of a single tablet with two small subsidiary pieces. On the face of the tablet in stereographical horizontal projection the star is represented with its parallels (nawarit) and its circles of declination (manwarra), and the ecliptic with its circles of latitude and longitude, not only then there is the tablet valid for any geographical latitude; but also, since the projections of the two hemispheres exactly coincide with the coordinates of the ecliptic and the principal stars, replaces the "net" of the other astrolabes. A rod (nawwarit), or "oblique horizon" fixed at the centre of the tablet placed face up, fulfills the other functions of the "table of the common astrolabe" by inclining it more or less to the line of the equator we obtain the horizon of the place of observation, and can then deduce from its divisions the eastern and western amplitudes. On the back of the tablets are the alidades and the markings found on the back of the common astrolabes; but al-Zarkal further added the "circle of the moon" which enabled him to follow also the course of our satellite, and also a trigonometrical square which immediately supplied the "straight" (horizontal) and inverted (vertical) shadow" (azafal mahabbiya wa-mahabbi, tangents and cotangents related to the radius divided into twelve parts) of the angles measured. — This simple and perfect astrolabe was called by the other Arabs al-'azifah al-zarkal, "the tablet of al-Zarkal", and was famous in Europe under the name Saphoos. — A variety of this instrument of al-Zarkal is the ga'ifah al-shabriya (or shabriya), about which we do not yet possess any accurate information.

A. The "linear" (khawfah) astrolabe, also called "ytchmact", were called "ytchmact", after its inventor al-Muaffar b. Muaffar al-Thul (d. ca. 610 = 1213-1214) resembles in form a calculating-rod. The projection of the common, planispheric astrolabe is projected on a straight line in the same plane; the instrument represents accordingly the intersection of the plane of the meridian with the plane of the projection of the planispheric astrolabe. Points marked on the rod indicate the direction and when added on, the divisions of the ecliptic, the almanac-taras, etc., the threads attached to the rod are used for measuring the angles. The same operations can be performed with this instrument as with the flat astrolabe, but not with the same accuracy.

B. The spherical (hawar, alhawar) astrolabe, called "astrolabio redondo" in the Spanish works of King Alphonso x. of Castille, exhibits without projection the diurnal movement of the sphere relatively to the horizon of the given place; it is of service therefore in measuring the heights of the stars. It consists of a number of problems of spherical astronomy. It consists of the following pieces: (a) a metal globe on which the ecliptic, the equator, the horizon of the given place with its almanacs, and its circles of height, the positions of the principal fixed stars, the division of the day into hours and equinoctial hours, the geographical latitudes of various places, (b) the "spindles" or the "net" (shababah, shababa), a metal hemisphere fitting closely around the globe and of such open work that it contains only the ecliptic (which forms its rim), the positions of the principal stars and half of the equator; (c) a small strip (nawwarit) of metal fitting closely to the surface of the net and with one extremity fastened to the equatorial pole, so that the other extremity is always on the equator; (d) a gnomon placed at right angles to the meridian (e) an arm running through the globe, net and metal strip from one equatorial pole to the other.


(C. A. Nally.)

AL-ASWAD, epithet of "Alhila (according to some, "Abdina) b. Ka'b of the maghdiid tribe "Am. He had another epithet Dhu-l-Khimar, the "velveteen" (not Dhu-l-Himar, as Behághi, 169, wrongly says it). Shortly before the death of Muhammad, he assumed the head of a national revolt in South-Arabia, which soon overthrew the Persian officials and with them the supremacy of the Prophet. He set out from Khaf Khibbatan, conquered Najdhan, defeated, and put to death Shabir, son of the former Persian governor Baghtar, and took possession of the capital San'a, so that the whole of south-west Arabia came under his sway in rather less than a month. The majority of Muhammad's officials in the country fled to
Medina or to Ḥaḍramawt. To legitimise his claim he married the widow of the murdered Shahr, but his power was of short duration. A member of another mudhakkirite tribe, ʿAbd al-Ḥusayn b. ʿAbd al-Ḥakam, whose son he had conquered the country, allied himself with the Persians, and his head stood ʿAmīr Fādūs and Ḍūʾ fārūs, and obtained effective support from the widow of Shahr, who had wed the usurper much against her will. With her help they made their way into the fort and, according to tradition, killed al-ʿAswad as he lay on his couch a few days before the death of Muḥammad. The fall of al-ʿAswad had however no importance for the Muhammadans, since ʿAbd al-Ḥusayn soon afterwards surrendered to himself the authority and separated from the Persians who had given him their help. The accounts about al-ʿAswad are of special interest from the fact that they represent him as possessing prophetic aspirations, a feature which has undoubtedly historic reality. According to Belkhodrī he was a Kāhīn or prophet and styled himself Ṭāḥafūn, ʿAbd al-Ḥusayn b. ʿAbd al-Ḥakam, just as Ḍūʾ fārūs had come forward as Ṣāḥib b. ʿAmīr Fādūs. Another account calls him a juggler who did some remarkable tricks and deceived the mob with his words. He had a Šaṭūr who communicated to him everything, even the plans of his enemies; and the story is graphically told of how after the slaughter of a number of sacrificial animals in the open square in Ṣāḥib, he listened with his ear to the earth and heard the mysterious voice of his spirit ("the tells me"). When on the occasion of an obsession by night he bellowed like a bull his wife pacified the watch who came hurrying up with the words: "he has a divine revelation."). Also his epithet "the veiled one" is consistent with his art of divination.


Ayūt, town in Upper Egypt. Ayūt, the largest and most commercial town of Upper Egypt, is situated 27° 11' N. Lat. on the west bank of the Nile. Owing to its situation in one of the most fertile and commercial parts of the cultivated Nile-valley, and also to its being the natural terminus of great desert-highways it was in antiquity an important town (Syyuw, Greek: Lykopolis) and the chief town of a Nomos. Under ʿAbd al-Muʾmin Ayūt remained the chief town of a Khūra (modern wāḥa, "district"), and on the inauguration of the division into provinces became the capital of a province (Ayyūt, now Muḥāfaẓa). The town itself contains 42,000 inhabitants, the district 122,000; and the Province embracing 9 districts 782,000.

Ayūt is the colloquial form of the literary Ṣayūt. Both are Arabisms for the Coptic Sion, to which in the survey-records of the Middle Ages the form Ṣayūt or Ṣayūt corresponded. But as early as the time of Kallaghantī (d. 821 = 1418) the popular pronunciation was Ayūt.

A history of Ayūt cannot be written for the reason that we scarce find any mention of it in the historians, and only towards the end of the Mamlūk period, under ʿĀli Bey, did it play any historical part, viz. in the year 1183 (1569–1770) when it was for a time the centre of revolt. From the accounts of geographers and travellers we ascertain that it enjoyed unbroken prosperity throughout the entire Islamic period. At the end of the xive. cent. it experienced a considerable accession of importance, especially after it became linked by rail with Cairo (in 1292 = 1875). Its population has risen from 28,000 in 1403 (1875) to the present figure 42,000.

In the Middle Ages, Ayūt was famed for its agricultural products, its industry and trade. Besides corn and date-quoines we found here important quantities. The main industries were the weaving of woollen, cotton and linen goods. Owing to the alum and indigo obtained from the adjacent oases dying was extensively carried on; e.g. the materials manufactured for export to ʿEmār Fūr were dyed here. Its specialties were fine goods, called Ḍūʾ fārūs after their chief place of production ʿAbdīk in Upper Egypt, and so industrially manufactured. Ayūt now manufactures black and white Tašfīsh with silver-work, which are very popular in Europe, and represent the last remains of an industry once very famous throughout the Orient. Further Ayūt was engaged in the preparation of opium and in the making of pottery which with its antique patterns is still much in demand as black and red "Ayūt-wares".

There was a brisk trade in all these products throughout Egypt and abroad. The direct trade with the ʿAlāʾ is specially famous. The annual ʿEmār Fūr caravans (ca. 1500 camels) brought slaves, ivory, ostrich-feathers and other products of the ʿAlāʾ, and received in exchange the products of Egypt's industries, especially stuffs. The scholars of Napoleon's expedition made careful investigations into this trade which has now so much declined.

Like all industrial towns of Egypt Ayūt had a large Christian population — 60, according to others as many as 75 churches and chapels —, but no Jews at all, a fact explicitly stated.

Caravanserais, bazaars, baths — one of the latter famous and very ancient —, mosques and other public buildings adorn the town to-day as formerly. In one of the mosques stood a Mīrzūn masjīd at certain seasons was filled with corn and carried through the streets as Ṣāḥib (Ibn Dāwūd). Like as the flourishing towns in modern Egypt, Ayūt has a strong admixture of Turantans and is assuming a European appearance.

Ayūt is the birth place of Plotinus, the Coptic Saint John of Lykopolis and of several Arab scholars bearing the name al-Sūyunī, of whom the savant Dīwānī al-Dīn (d. 911 = 1505) is the best known.

Bibliography: Vernet, Maqām (ed. Wustenfeld), l. 372; 312; Idrīsī (ed. Dory and de Goeje), p. 48; Kallaghantī, Qānūn, ʿAbd al-Sūyunī al-Muṣrī, p. 335; also transl. of Wustenfeld, p. 165; Ibn Dāwūd, v. 32; Abū Saʿīd, ed. v. 87; Aḥmad ibn Ṣāliḥ al-Muṭāb, ed. v. 73; Ṣāliḥ ibn Ṣāliḥ al-Muṭāb, ed. v. 74; Ibn Ṣāliḥ, ed. v. 84; Shihāb al-Ḥārām, Ṣafar Minīn, p. 61 (Travels, p. 173); Quatrémont, Memoire et lettre sur l'Égypte, l. 374 et seqq.; Amiwalla, La géographie de l'Égypte à l'époque Copte, p. 464 et seqq.; Boinet Bey, Dictionnaire géographique, p. 388; Marçel, Histoire de l'Égypte, Chap. xvi. (ed. l'Univers, p. 196).
AT (t.), horse; in compounds: Atdb, horse-market, etc. Name of a town in the west of the district of Akmiden; Atmudan, horse-ground in Constantinople on the site of the imperial Hippodrome, etc.

ATAV, (t.), father; in compounds: Atavab, Father Beg, originally a customary form of address for the Mamluk and Ottoman emirs of Turkish princes who during the Seljuk period were entrusted while still in their youth to some prominent emirs who assumed a paternal relationship towards them. From this originated a fixed title which was given to other powerful emirs. Under the Mamluks of Egypt the emir who held the position of commander-in-chief of the troops took this title which became customary to speak of an Atavbeg al-`asakir. Cf. van Berchem, Mamluken pour un corpus incomplet. arak, l. 290. — Atavlik, fatherhood, high title of a Wust or Beg in Turkistan. Hence the well-known Ya`fah Beg [i.e. v.] is often called Atavlik Bahad.

ATAV, Arab, Arab jurist and traditionalist. A native of Yemen he was roused in Mekka; he was of humble origin and is commonly referred to as the author of the umma of Abu Malik b. Abd Khattab al-Fihri. Among his masters were Abu `Abd Allah b. Quraysh and Abu `Abd Allah b. Aswad and many others are mentioned. As Muffit in Mekka he attained extraordinary repute and was regarded as one of the most eminent authorities in jurisprudence and Muhammedan tradition generally. Especially he was considered to be an unsurpassed authority in all that concerned the pilgrimage ceremonies. He died in Mekka in 1147 (725) or 1145 at the age of 88 years.

ATAVMALIK, Dhuwaj (See al-Dhuwajin).

ATABEG (A.), modern substantival (See `ata`ab). Examples in Sachau, Arabische Vollbäder aus Mercapetanien, p. 17, st. 99. ATABEG. (See atav.)

ATABAT, poetic name of `Atab; Ya`yah New` Zade [g.v.]


ATABAK, ATABEG. (See atav.)

ATAMA (A.), the first of the three divisions of the night: also a name given (instead of Ya`yik) among the Beduin to the Night-prayer, but forbidden by tradition as pagan.

ATBARA, tributary of the Nile. The Atbara (Anteblos of the ancients) is the only important tributary of the united Blue and White Nile. It comes from Abyssinia and has its origin not far from Lake Tana. Between the 17th and 18th N. Lat. it discharges its waters slightly to the south of Berber into the Nile. Whilst in the season of the Nile-flood it flows in a fertilizing volume, from August to June it is almost dry. The Battle of the Atbara on 8 April (1858) is famous, in which Kitchener defeated the emir Mahgul, the leader of the Mahdists, thus opening the way to Khartum.

The name Atbara is now given also to the little railway-station at the mouth of the river, 1085 mi. from Wadi Halif. Here the line for Suliim and Port Sudan branches from the Nile-line.


ATEIBA. (See otaiba.)

ATEK, district in Russian Turkistan, on the northern slope of the frontier-mountains of Khuristan, between the modern railway-stations Gjora and Dughak. The name is really Turkish, Erek, "edge border" (of the mountain-chain), and is a translation of the Persian name given to this district, viz. Damuri-Koh, "foot of the mountains"; but the word is always written Xaq in the Persian. During the Middle Ages no special name for Atrek appears to have been in use; being a district of the town of Alwani [p. v.] it belonged to Khuristan. In the 16th and 17th centuries it fell into the power of the Khans of Khuristan, and later into that of the Turkomans; before the appearance of the Russians the frontier towards Persia was never clearly defined. Previous to the delimitation of the borders in 1855 a pair of Ataks with Alowar belonged to the principality of Kalat, which was subject to the over-lordship of Persia. Under the Russian administrative system the district (pustawno) of Atrek forms part of the circle (nyed) of Tedjen (Transcaspian region); it has no towns nowadays.

(Th. Bartold).

ATESH (t.), fire; in compounds: Ata`Fusar, fire-worshipers, Magian sect, At`dak, fire-temple, also the title of a Persian Tadbikha composed by Last `Atabeg: Ateh-Dagh, volcano, etc.

ATF (connection), as a grammatical term used in the sense connection with a preceding word, 2 kinds are distinguished: Atf al-Nashed also called simply Atf, and Atf al-Bayan:

1. The simple connection in a sequence, Atf al-Nashed means in this, that by means of one of the 10 particles of connection a word is joined to a preceding word, e.g. hama Zaid saw-Al-Far: The particles of sequence (al-wa`iij or al-Far) are distinguished according to their degree of strength: maw is used for simple coordination (al-Qur'an); for, hamma and habba for super-ordination, or rather subordination (al-Ishb); uma, inma, or ana to express an alternative (labba: labba al-bakar bi bakh al-muskhabin), and tabal, or tabain as an adversative (al-Ishb). The Atf can connect both words (mawf'; al-Far) and sentences (I'amzul al-Far) with each other. According to Ibn Ya`anan Nashed is a Kafene term, Atf al-Bayan.

2. The explicative connection, (Atf al-Bayan) is an apposition, which however cannot be an adjective. In contrast to a(n) explains the preceding word, e.g. ghayb al-Rasul bi `Abd al-Malik, and sentences (I'amzul) with each other. According to Ibn Ya`anan it is identical in use with wa-un.

In both kinds of Atf the second word is called al-mawfi` al-mashh. Bibliography: Zamakhshari, Mufrajul, p. 52. — 3. 1 i. 140 et seq.; 6: 11: 12: 12: 1 Dict. of Technical Terms, p. 1007—1010.

(Whit.)
ATHIN, town in Middle Egypt. Athin (also written with f instead of Α) is a small town of 4,300 inhabitants on the East bank of the Nile on the site of the Fayyum. The old Egyptian name of the town was Teep-yeh or Per Hathor and Teyp-yeh, i.e. "house of Hathor, lady of Teyp-yeh." From this the Copts formed the term Pepekh, the Arabs Athin; the Greeks identifying Hathor with Aphrodite called the town Aphroditopolis, abbreviated to Aphrodite. The town received its present importance in the Christian period, for it had over 20 churches, of which in the 18th cent. 10 were preserved. The ancient spise, later Kairat Athin was called also al-Sharkiey, since it lay on the east bank; on the occasion of the division into provinces towards the end of the Fatimid period a whole province, Libyans, was named after it. Not till the year 1250 (1834-1835) was it incorporated as a district (marradi) of the province of Dijana. Recently the Nile took the place of Athin as chief town of the Barak. Information about Athin is very scant; it must have seriously declined in the Mamluk period; the Khedive first began to do anything for this region by putting an end to the incessant pillaging on the part of the Bedouin and Mamluks, and building, or rather restoring canals. Athin is too small a town and possessing some local importance.


ATHAR (a.; properly signifies "trace"), i. Tradition [see MARDIT], 2. Relic: al-arub al-arbaf (Plur. al-Athar al-arbaf), relics alleged to have belonged to the Prophet, such as hair, teeth, pieces of mantles, autographs, utensils, especially impressions of his footprints which are preserved in mosques or other places. The inheritance to the family of the deceased and promissory notes have been attached to the sanctification of Muslims [see KADAM]. The relic is also called both by Christians and Muslims Dhokhra (treasure).

Bibliography: Goldschel, Muh. Studien, ii. 356-398. (GOLDSCHMID)'

ATHUTH, formerly a harbor on the coast of Palestine between the promontory of Carmel and al-Jafir (Dora), on a little tongue of land which lies to the north of a small bay, and is washed on three sides by the sea. According to the Itinerarium Bernardi galiani there was a munition Ceraus there, but the name Athuth appears to be ancient. Athuth appears in the light of history in the period of the Crusades. In 1153 (1187) it fell into Saladin's hands. In 1218 the Castellano peregrinorum, as the Franks called it, was reconquered in a brilliant Templar-fortress. Along with Girsie (Onofrius Dussell) it has guarded the passes of Carmel leading south. In 696 (1291) it was captured and demolished by the Mamluk Sultan al-Ashraf Khalil. But about 1400 Athuth is again mentioned as the most northerly official port of the Mandate of Sidon. About 1060 Fellahin now dwell among the ruins, which are worthy a visit.


ATIKIA, a native of Makkah and a daughter of the Harfit Sa'id, b. 'Amr (of the Kornite family of 'Ad), b. Ka'b and Umm Ku'r bint al-Hadrami. She accepted Islam before the Hijra and accompanied Muhammad on the Hijra. Her first husband was 'Abd Allah, son of the later Caliph 'Abd al-Malik. Of dazzling beauty she so captivated him that he gave in marriage with her omitted to fulfill the religious obligations, even the obligation to war, and 'Abd al-Malik insisted on their separation. After long resistance 'Abd Allah submitted to this, but was so consumed by his longing for her that 'Abd al-Malik consented to their reunion. On his death-bed 'Abd Allah extracted from her a promise that she would ever remain a widow, and endowed her in return a considerable legacy. But a year after his death 'Omar, who subsequently became Caliph, prevailed on her to reconcile her with her former husband. In the inheritance to the family of the deceased and to give him her hand in marriage. According to another account this restitution was only effected after yet another marriage at the instance of 'Abda, sister of 'Abd al-Malik. According to another account she did not marry 'Omar until he became Caliph. 'Omar's father al-Khalif b. 'Abda, his grandfather 'Amr b. Sa'id, both of whom at the death of 'Omar she married al-Zubair b. al-Aswam (p. v.). On his death she married Usaid, son of 'Ali; further both 'Ali and Marwan had been unsuccessful suitors for her hand. Before her marriage to 'Omar she had been consort of his brother 'Omar. 'Omar was assassinated, her other husbands were mortally wounded on the field of battle; hence arose the saying, who died a hero's death may wed 'Abda. Her story on her husband al-Zubair is attested for the sanctification of Muslims [see KADAM].


ATJEH, the most northerly part of the island of Sumatra. Here flourished the once powerful Muslim empire of Atjeh which is now subject to the authority of the Netherlands. The southern limit is now formed by the administrative districts of "Sumatra's Westkust" and "Sumatra's Oostkust", but in earlier times the province (as at least the sphere of political sovereignty) of Atjeh extended much farther towards the south. A considerable part of both the east and west coasts of Sumatra was subject to the authority of Atjeh, and even the pagan chiefs in the Batak region received their rank at the hands of the princes of Atjeh.

Great-Atjeh. Only the district to the north-west with the Atjeh river and the port Atjeh,
the former residence of the princes of Atjeh, was from the first reckoned as Atjeh proper. The Dutch named it Great-Atjeh and the capital Kota Radja (i.e. fort of the prince). The port of Subang situated on the island of Pulu We-to the north-east of Kota Radja) only dates from the beginning of the present century. The inhabitants of the littoral (Baroh) are Semang and are largely from the population of the highlands of the interior (Tanong); the customs and speech of the former (who live of course in the vicinity of the residence) are always considered to be the more refined.

The Dependencies: The other districts situated on the west, north and east coasts are usually referred to as the Dependencies. Among the important towns are: on the west coast; Mabab, Tapa, Taun and Singkel: on the north coast; Sigill in the region of the former empire of Fidi (Pedir), Giggig, Morokid, Samalanga, Posangun and Lho Sowag. In the region between the latter place and the river Djambo Atj stood the flourishing empire of Pas 2 (Pas) which Ibn Battuta (ed. Derflinger and Sangster, ix. 228 et seq.) visited in the year 1345; recently many monuments with inscriptions have been discovered here (cf. C. Snouck Hurgronje, Arabie ou Coste Iulii, p. 8-10 = L'Arabie et les Indo-Nésiens in Revue de l'histoire des religions, xtm. 63 et sqq.). On the east coast are situated among others; Simpong Ulim and Ili. A steam tramway laid some years ago joins the east and north coasts with Kota Radja. The weal of the dependencies which on the coasts are very thickly populated at parts is mainly dependent on the cultivation of pepper, great quantities of which are exported annually. A part of the population has migrated thither from Great Atjeh; many Malays have also settled here from the neighbouring districts.

Gayo and Alas Countries: High mountain-chains overgrown with virgin forest separate the littoral from the Gayo-country; transverse chains divide the region of the Gayo into four table-lands. The most northerly (containing the great Tawar lake and the sources of the river Posingun) is occupied by the so-called "Utang Laut" (i.e. people of the lake), the plain to the south of it is occupied on the other hand by the "Utang Dovit" (i.e. people of the land); to the southeast lies the table-land of Serboldjali containing the sources of the river Porma which flows in an easterly direction. The fourth table-land, situated in the south and containing the bed of the river Tripa which discharges its waters on the west coast, is called Gayo Leste (i.e. the wide, spacious Gayo countries). The Alas countries lie south of this. The population of these regions, who differ in many respects from that of Atjeh, have from the first recognised the authority of Atjeh. The four chiefs appointed by the missionaries of Atjeh in the several parts of the Gayo-country (the so-called "Kedjurus") were the mediators between the Gayos and Atjeh. Two of these Kedjurus had their sphere of influence in the regions of Lake Tawar (their distinctive titles were Rodju Buhur and Siau Utama), among the Dovit, and the fourth in Gayo Leste (with the title Rodju Lingko, or Pitarasang). Serboldjali was formerly without inhabitants; later its most eminent chieftain was also called Kedjurus (Kedjurus abik). In the Alas countries the authority of Atjeh was represented by two Kedjurus.

For accurate information about the people of Atjeh we are indebted above all to C. Snouck Hurgronje, who (first in the years 1891-1892) investigated the previously but little known social, political and religious conditions of this nation (De Atjehers; Batavia, 1893-1894; cf. the English translation of this work which is provided with a new introduction and some additions by the author: The Acehnese, B.A. Willemen, 1906), and later described at length the land and customs of the Gayos (Het Gayoland en zijn bewoners; Batavia, 1903).

Population and Language: Little is known about the origin of the people of Atjeh. Linguistically they belong to the Malay-Polynesian peoples. Slaves (from the island of Nias, etc.) and other foreigners (e.g. merchants from Hindustan) have influenced to some extent the composition of the population. Atjeh has many dialects, and each dialect again many differences; the literary language has in general closest affinity with the idioms of the Baroh-district. For the literature of Atjeh see Snouck Hurgronje, De Atjehers, ii. 87-193 (rather fuller in The Acehnese, ii. 66-189). The dialect of the Gayos is so different from that of Atjeh that it may be regarded as an independent language. Malay is almost unknown in this except among a portion of the inhabitants of the sea-ports. Those scholars who wrote books in Malay while yet the empire flourished were mostly foreigners. From earliest times in Atjeh letters, official documents and many works on theology were written in Malay, but as a general rule the Acehnese-who are not well educated do not understand Malay; for further details see C. Snouck Hurgronje, Studien über Atjehische blank- en schrifttum in Tijdschrift van het Bataviaansch Genootschap voor Kunsten en Wetenschappen, 1892-1894, xxxv. 346-442; also Atjehsche Taalstudie, ibid., 1900, xlii., 144-282; K. F. H. van Langen, Handboek voor de lees- en schrijfvaardigheid der Atjehsche Taal, Haag, 1880; also Woordenboek der Atjehsche Taal, Haag, 1899-1900; as. A. J. Hazen, Gayo-Nederlandsch Woordenboek met Neder- Gayo ordonn, Batavia, 1907.

Tribes and Families: There are still preserved traces of a division of the population of Atjeh into 4 tribes. The members of such a tribe or family—Acehnese: Kaway (from the Arabic Kauen, people) — regard themselves as blood-relations in the male line, and have (especially in regard to blood-feud and the payment of blood-money) common rights and obligations. The members however of the various Kawuns are scattered throughout the country; only where many kinship dwell together are they wont to choose a chief to represent their common interests. The traces of this Kawun-division which has been preserved from a remoter period of civilization are disappearing among the Acehnese; the Gayos, on the other hand are still divided into 4 tribes who dwell together under their chiefs (Rodjiae). When Rodjiae disagree decision rests with the Kedjurus.

Administration of the Villages: In Atjeh the Kajai or Aji (i.e. the older) is the head of the Gampung — i.e. village, also a quarter of a town (= Mal. Kampung); in case of necessity he is called the "eldest" (i.e. the people who have had experience of life). The religious affairs of the Gampung, e.g. leading the community in the Salat, are the concern of the Tong. This
title is borne in Atjeh both by people whose func-
tions are connected with religion, and by those who have acquired some acquaintance with the
sacred law. The Gempung-Tongkuas are not men of
learning. Their rank has become hereditary,
and the ignorance of many Tongkuas is so great
that they are scarcely able to administer their office
without the help of other people.

The princes, Ulébablangs and Sagis-
chiefs. In historical times Atjeh has always been
divided into many small districts, whose hereditary
chiefs — the so-called Ulébablangs (i.e. commande-
res-in-chief) — lived in constant feud with each
other. They paid homage however to the prince

doctor of local, Oriental, and European
accounts, depended on the tribute of the nei-
bouring regions on the coasts and the harbours-
dues of the capital Atjeh. The bold Acehnese
menace the coasts and the harbours; if these
demanded tribute few dared resist. The interior
of the country possessed little interest for the
princes. Even when the empire was flourishing
(2. half of the xvi. cent. and particularly during the
1. half of the xvii.), the authority of the Sultan
was confined to the immediate vicinity of the
capital.

By the end of the xvii. cent. the princes were
become quite independent of the Ulébablangs in
Great-Atjeh. The latter had at that time apparently
on the ground of common interests formed them-

themselves into three federations, the so-called Segi,
"sides", i.e. of the triangular-shaped Great Atjeh),
which exist to this day. Each Segi had an over-
lord (Panjolma-Sagi), whose authority however
did not extend beyond the common Segi-interest.
(Inc. Dependencies also such federations are
found. The Sultan chosen by the three Segi-chiefs
used to pay to them a certain sum. He usually
belonged to the family of the previous ruler, but
strangers, e.g. Saliads, who dwelt in Atjeh, were
sometimes elected to the Sultanate. In the course
of time other chiefs obtained a voice in the choice of a
ruler; according to tradition at one period
12 chiefs (including the 3 Segi-chiefs) formed a
kind of electoral college.

The majority of the Ulébablangs in Great-Atjeh
and the Dependencies later received and still receive
their authority from the Sultan's hand unit in witness
thereof were given a document bearing the ruler's
seal (a so-called Sarabatas; on the Hindustani origin
of this seal see G. P. Rouffaer, in Bijdragen tot de Taal-
Serie 5, vi. 35—55). The Kings or the Gayas and
Alamors on the other hand usually received a
kind of dagger as symbol of their rank.

Division into Mukims. The Friday-service
according to the Sháfic doctrine is only valid if
40 Mukims are present. A Mukim is a person
domiciled in the place and satisfying the stipula-
tions of the law. Since the population of most of the
Gampongs was not numerous enough to be able to hold a regular Friday-service with 40
participants, it became the custom to group to-
gether several Gampongs, and as near the centre
as possible of such a district to construct a mosque
for the Friday-service. Hence Mukims (here pro-
nounced Mukim) acquired, not only in Atjeh but
also in some other Malay regions, the meaning;
department, circle. Each Ulébablang was lord over
several of those Mukims. Further the names of the
3 Segi have been derived from the original number
of their Mukims; i.e. they are called:
the Segi "of the 22 Mukims" (in the Sooth); the
Segi "of the 25 Mukims" (in the west); and the
Segi "of the 26 Mukims" (in the east) of the
triangular-shaped Great Atjeh. These ancient names
were preserved even after the number of the Mukims in the Segi of the 25 Mukims and especially
in that of the 22 Mukims had mounted up owing to
the increase in the population.

The chiefs of the Mukims bore the title of
Imam. This word denoted originally the leader of the
Friday-service (Arab. Imám). The Imams be-
cause however gradually hereditary, secular chiefs,
who transferred the leadership of the Friday-Salat
to special Officials.

Administration of Justice. Laws. As a

general rule the chiefs themselves were wont to

the functions of judges; they based their
decisions on the unwritten law of custom (Adat).
There are indeed some statutes (Sarabatas), which
tradition credits Mokutu Alam and other famous
rulers with having issued, and the Acehnese,
who know these laws only by name, ordinarily
assume that they contain an exact statement of
their law; they really consist however only of
ceremonial regulations regarding matters of administration,
court-ceremonial (including the homage to be
rendered to the rules by the Ulébablangs); the division
of the harbour-dues and the fulfilment of several
religious obligations. These regulations date from the
time when the princes attempted, without
permanent result however, to centralise their im-
perial administration; muslim scholars at the court
also left their impress on these laws (for fuller
information see C. Snoeck Hurgronne, De Adatkers,
1. 5—17; The Acehnese, 1. 4—16; K. F. H.
von Langen, De inrichting van het Adatsehe staats-
huis in onder het vaste maatst. van Bijdragen tot de Taal-
land- en volkst. van Ned.-Indies, Serie 5, iii.
381—471). Further both the Sultan and the
Panjolma had their Kali (= Kalé), but these
ecclesiastical judges only took a share in the
administration of justice on exceptional occasions
(e.g. in the division of an inheritance, in some
forms of divorce, in contracting marriage, and in
other cases where the religious law was usually
followed; in other occasions only if the chiefs
expressly took them into council). The judge of
the sarabata bore the title: Kali Mainkin Adu =
Kalé Mainkin (= Kalé); his hereditary office de-
generated in course of time; he became the peculiar
chiefs of several Gampongs within the sultan's realms.
Also the rank of the other Kali became hereditary,
and if those people who were Kali in virtue of their
hereditary right possessed the knowledge
requisite for this office it was by a rare chance.

Religion. From earliest times there existed
trade relations between Atjeh and Hindustan. The
civilisation and language of Atjeh were at first
subject to Hindu influence; later Islam reached the
shores of Atjeh, probably through merchants
by Hindustani merchants. When Ibn Battuta visited
Pek in 1345 Ismail held the field; the ruler of
the country warned against his unbelieving neigh-

507
bours. The Achehnese are orthodox Muslims, but Islam as it exists in Atjeh and elsewhere in the Dutch Indies has some peculiar features which are to be explained by its Indian origin. Such are, for instance, the existence of a heterodox mysticism and some characteristics distinctively Shi'ite. The first month e.g. is in Atjeh always called Asam Ulee, obviously from the two martyrs Hasan and Husain who are held in special honour in Shi'ite countries. The representation on a large oval Ule 'B'akar with a Shi'ite marginal inscription has formerly led some scholars to the false opinion that the Achehnese were partly Shi'ite (cf. A. W. T. Juyuboll, Een Aziatische weg met Arabische opschriften in Tijd- schrift van Ned-Indië, 1875, ii. 325 ff.; 1875, ii. 471-476; M. J. de Goede, Atjeh in De Nederland. Stichting, 1875, p. 388). In agreement with the character of their Indian teachers which is disposed to an ascetic view of life the Achehnese in general are lax in the fulfilment of many religious duties. The Şafii for instance is usually neglected by the majority. On the other hand many Achehnese are wont annually to join in the Hajj. Further the Nizâdî (Malay, Arabic and Achehnese) are still studied in various places under the guidance of masters learned in the law (cf. S. M. Schwellnus, Geschiedenis van de Achehse handbeschrijvingen en gebruikte boeken in Notulen van het Batav. Genootschap van Kunsten en Wetensch., 1901, xxvi. n. v.; also De Aijëhêrs, i. 1-33; The Achehese, i. 1-33). The students who mostly come from remote districts live in a common residence (Kangawan). Whilst yet the Empire furnished the splendour of the court not rarely induced foreign scholars from India, Syria and Egypt (including a son of the celebrated Ibn Hajar al-Hailami) to settle in Atjeh. For the Achehnese princes they composed in the Malay tongue some works which are still held in high esteem, including the Malay Fiqh-Book Şâfi'î al-emtâebî (printed in Mecca in 1822) of Kântîrî, an Indian savant of Godjand. He also dedicated in the year 1655 his works in the language of the Salafiyyah to the then sultan Iskandar II. (cf. G. K. Niemann, Brevierkung mit Malische geschichten, 2 Ptl.). Similarly 'Abd al-Ra'îf of Sinkel devoted his Fiqh-Book Mi'at al-Tulbî to the princes Şâfi'îyyah al-Dîn (1641-1703). Cf. S. Kayser in Buijdragen tot de Taal-, land- en volkenk. van Nederland, India, Serie 2, vii. 223 ff.; A. Meursing, Handboek van het Mohamm. rigt in de Maleische taal, Amsterdam, 1844.

Many Achehnese pilgrims became members in Mecca of one of the orthodox mystic brotherhoods (especially the Kadiyya or Naqshbandiya) but these Tarîafs do not have in Atjeh the same importance as they possess in many other parts of the Dutch Indies. Formerly there were prevalent in Atjeh the forms of Pantheistic mysticism which at that period were generally spread throughout Hindustan. The most famous representatives of this heterodox tendency in Atjeh were Shahs al-Dîn of Sumatra (or of Feizâ; i. 1650) and his predecessor Hassan Pansuri. Its chief opponents were Kântîrî and 'Abd al-Ra'îf (cf. H. N. van der Tuuk in Buijdragen tot de Taal-, land- en volkenk. van Nederland, India, Serie 3, i. 604). The latter had schools in several lands, amongst other places in Medinah, where Ahmad Kusâ'hî was his teacher. After the latter's death in 1661 'Abd al-Ra'îf

returned home and introduced the more orthodox mysticism of his master (the so-called Shâfi'îyyah). Cf. D. A. Rinke, Akhandnawef van Sindjel, Leid. Doktoren-Diss. 1903; F. Wüstenfeld, Die Sultanat in Süd-Arabien im XI. (XII.) Jahrh. in, Abh. der Kgl. Gesellschaft der Wissensch. zu Göttingen, 1885, xxx. 127-199. Certain forms of the ancient heterodox mystics have been preserved till modern times, but such differences from the orthodox teaching, which are based on ignorance, are gradually disappearing before the increasing communication with the centre of Islam. (Fuller information in Soosac Hargunage, De Aijëhêers, ii. 14 ff.; The Achehnese ii, 13 ff.). Veneration of saints has still an important place in the popular faith of the Achehnese. The pilgrim visits the tombs of illustrious saints and seeks by gifts and vows to secure their favour and intercession. Some of the most celebrated Achehnese saints were foreigners, as e.g. the Arab Tungi Kusâ'hî, who died in 1782, and the Turkish or Syriac 'saint of Gampōg Bitâ', who according to tradition came to Atjeh in the xvi cent. The above-mentioned 'Abd al-Ra'îf, who so combatted the sins and heterodoxies of his countrymen that he became regarded by later peoples as the introducer of Islam into Atjeh, is also honoured as a saint. After his death in Atjeh he was honoured under the name Tungi di Kuula, because his tomb is situated at the mouth (Kuala) of the river Atjeh.

Princes of Atjeh.

II. Şâfi'î al-Dîn (1528-1537).
IV. Husain (1568—1575).
V. Sultan Muda (a child, reigned only some days).
VI. Sultan Sri 'Alam (1575-1576).
VII. Zain al-Abdin (1576-1577).
IX. Sultan Bayang (± 1589).
X. 'Ali al-Dîn of Pestak = Şâfi'î Shah (1586[89]—
1604).
XI. 'Ali Rüyyet Shah (1604—1607).
XII. Iskandar Muda = Mokûtan 'Alam (1607—
1636).
XIII. Iskandar Thafir (1636—1641).
XIV. Şâfi'î al-Dîn of Thafir al-'Alam (daughter of XII, widow of XIII, 1641—1675).
XV. Nahyât al-Dîn Nur al-'Alam (1675—
1685).

In modern times,

I. 'Inayat Shah (1678—1688).
II. Kamûd Shah (1688-1690).
XVII. 'Abd al-'Alam Sharif (Hâfiz Djamal al-
Dîn (1699—1702).
XIX. Farka's 'Alam Sharif Lamtâr (1702—1705).
XX. Djamal al-'Alam Badr al-Munir (1701—
1726).
XXI. Djamal al-'Alam Amin al-Dîn (reigned only a few days).
XXII. Shams al-'Alam (reigned only a few days).
XXIII. 'Ali al-Dîn Ahmad Shah (1726—1735).
XXV. Mahmûd Shah (1760—1761).
XXVI. Badr al-Dîn (1764-1765).
XXVII. Sulaiman Shah (1743).
XXVIII. 'Ali al-Dîn Muhammad (1781—1795).
XXIX. 'Ali al-Dîn Djamal al-'Alam (1795—
1815; under a regency till 1829).
XXX. Sharif Salī al-'Ālam (1841—1818).
XXXI. Dāwūr al-'Ālam II (1818—1824).
XXXII. Muḥammad Shīh (1824—1838).
XXXIII. Māgūr Shīh (1838—1870).
XXXIV. Muḥammad Shīh (1870—1874).

The earlier history of the princes of Atjeh is known only in its main outlines from Malay chronicles, occasional notices by European authors and a variety of other sources. According to tradition the founder of the kingdom of Atjeh, which had hitherto been a dependency of Pedoe, was 'Alī Mughayyat Shīh (supra n. 1). His two sons Salīh al-'Ālm and especially 'Alī al-'Ālm Rūyayt Shīh al-Kubur increased the importance of the new kingdom. In the first half of the seventeenth century Atjeh reached its greatest prosperity, attaining its height during the reign of Iskandar Muda, honoured after his death by the title of Mūkta al-'Ālam (i. e. Crown of the World, supra n. XII). The dominion of the Atjehnese was extended far to the south during his reign. Iskandar's expedition with a great fleet against Pahang and Malakka forms the subject of an important Atjehnese epic (for particulars see Sonck Hirzog, Die Atische, ii. 62—85; The At-BEGINNEN, ii. 80—88).

After the death of his successor (Iskandar Thallal, supra n. XII), four princes ruled over Atjeh in the second half of the seventeenth century (1641—1699). This period of female rule was naturally much to the advantage of the Uleimbalang, whose power and authority were thereby increased; but on the other hand many disadvantages attached to this state of affairs and decreed on the authority of a lady received from Mecca that it was forbidden by law for a woman to rule. Thereupon at the beginning of the eighteenth century arose a series of dynastic wars. Some of the princes who contended for the throne were Suydāi (i.e. descendants of Husain) born in Atjeh. The best known among these was Djasīl (supra n. XXI). After he was deposed in 1726, he held out for a considerable time against the later Sultan, amongst others against Ahmad (supra n. XXIII, a man of Buginese descent, ancestor of the last dynasty of Atjehnese princes) and his son Djuhīn (supra n. XXIV). The contest between Djasīl and Djuhīn and the death of the former are the subjects of a second Atjehnese epic (cf. Sonck Hirzog, Die Atische, ii. 94—100; The At BEGINNEN, ii. 88—106). Even after the authority and wealth of the court had gradually become insignificant, there survived, indeed till quite recent times a great reverence (among the Atjehnese) for their rulers whom they honoured as the representatives of a glorious past.

The Subject of Atjeh. The piracy and slave trade of the Atjehnese and their raids on the neighbouring territories constituted a constant danger. Merchants visiting the shores of Atjeh for the pepper trade were always liable to be made prisoners or robbed. The Dutch government were at first not in a position to put a stop to this evil as they had pledged themselves to England in 1824 not to extend their dominion in Sumatra to the north. When this obligation was removed by a new treaty with England in 1871, Dutch troops occupied in 1873 the chief towns of Atjeh with its immediate neighbours and some parts in the Dependencies. The last prince (supra n. XXXIV) died from his residence and died soon after (1874). It was now expected that the infeudations of the interior of the island would gradually acknowledge the sway of the Dutch; but this hope was not fulfilled, on the contrary there grew up among the Atjehnese a powerful, irreconcilable section in favour of war, organised chiefly by the native chiefs. Learmed men have always enjoyed a certain authority in Atjeh but the political situation at this time increased their influence to an extraordinary degree; they went throughout the land preaching a holy war; the war cry was the Zaik-zaik (bray) on the people; the native chieftains were immediately stirred into the background. Other political adventurers, amongst them the famous Toku 'Umar, made use of the changed state of affairs to obtain for themselves positions of power. On the other hand Muhammad Dāwīd, the 6 years-old boy chosen Sultan in 1873 who subsequently stayed with his court as a rule in Kūnale in Pedoe, had really no political influence.

After Great Atjeh had been conquered and occupied in the years 1877—1891, the Dutch troops were again concentrated in the near neighbourhood of Kuta Raja. As recently as 1890 they had again to take vigorous offensive measures, chiefly in Great Atjeh but also in 1898 in the Dependencies and then later in Gayoland and Alasland. This had the desired result; the sovereignty of the Dutch was gradually recognised everywhere by the Uleimbalang and other chieftains and in the beginning of 1903 by the Sultan Muhammad Dāwīd also. Nevertheless the latter was not confirmed in his dignity.

For some years Atjeh with Gayoland and Alasland had been quite subdued. The different districts and departments are governed by the traditional native chiefs under control of the Dutch authorities. Continual insurrections in many parts of this wide territory still require, however, a fairly strong body of troops to follow to their hiding places and render harmless the last wily spirits — not only the infamous fanatics but also the incorrigible marauders.


ATLAS. The collective designation of the whole mountain system which forms the skeleton of North Africa and stretches from the Atlantic Ocean through Morocco, Algeria and Tunis to the Gulf of Tunis. The name, which was already in use among the Greeks, seems to be a corruption of the Berber word Adrar ("mountain"). Although North Africa was a Roman possession the ancients appear to have had only very indistinct notions of the Atlas.
Strabo (Book xvii) identifies the Atlas of the Greeks with the mountain called Dyris (Berber-Derren) by the natives, which lay in the extreme west of Mauretania beyond the pillars of Hercules. At the same time, however, he mentions a mountain-chain which stretched from Mauretania through Numidia to the Syrtis.

The Arab Geographers are not much more accurate: al-Bakri (transl. by de Slane p. 249) designates by the name of "Aillat" (Atlas) a mountain "opposite the town of Bir-Bakri", but he does not appear to extend this name to the whole North African mountain system. The statements to be found in this and some other authors are of two classes: on the one hand fairly clear and detailed descriptions of the elevations to the South of the town of Marraksh, which modern geographers call "the High Atlas" and the Morocco Berbers Abdrer-An Deren; on the other hand very obscure concep-
tions of the western extension of this elevation and a want of exact accounts of its boundaries and direction. *In Tamerent* writes al-Bakri "begins the pass over the Deren. This range, placed there as it were, to be a rampart to face the desert, is inhabited by Sandhajja tribes ..., it is said to stretch as far as the Muddaschta hills in Egypt", (transl. by de Slane, p. 333). According to Mi-
hammad, the Yuma, the Deren is the highest moun-
tain in the world and stretches to Aerts and the mountains of Neftia at Tripoli (Bakri, loc. cit.). According to Idris Djebel Daren al-Aledm, at the foot of which passes the road from Tarudani to Aghmatt, is notable for its height, the fertility of its soil and the great number of settlements in it. "It stretches from Sis on the Atlantic coast to the chain of Djebel Neftia the name of which it takes. Some authorities on the other hand insist that these mountains stretch to the Mediterranean as far as a place called Aluwian." (Idris, transl. by Dozy and de Goeye, p. 73 f.). Ibn Khaldun regards the mountains of Daren as "a girdle enclosing Maghrib al-Akza from Asfi to Taraa", Hist. of the Berbers, Transl. by de Slane, l. 178). In another place he describes the Daren range in detail.

The Daren range, situated on the western border of Maghrib is to be counted among the highest mountains of the world. Having their roots in the depths of the earth these mountains touch the heavens with their summits and fill the space between with their colossal mass. They form a continuous wall around the coast lands of Maghrib and starting from Asfi on the Atlantic Ocean they stretch to the East an unknown distance. According to some accounts however they are said to come to an end in the land of Barks south of Beni-Eknane. Across the breadth of Morocco they appear to be arranged in layers so that they rise in terraces from the desert to the Tell range. The traveller coming from Temenara or the coast of Morocco who desires to cross this range to reach the provinces of Sis or Drâa (Draa) must allow himself a week to do it." Writing in the sixteenth cen-
tury, Leo Africanus, who collects the previous notices, is not much better informed, though he distinguishes the mountains "of the coastland of Barbary", which lie along the African coast from Rif to Bona, and the Atlas range in the narrower sense which runs from Mount Menus in the neighbour-
hood of the Egyptian frontier to Messa in Sis and whose mean distance from the South coast of the Mediterranean is about a hundred miles. (Description of Africa, l. 77). These two ranges are called "Sierra Menos" and "Sierra de Atlasante Mayor" by Marmol (Africa, l. Ch. 5). Some addi-
tions to these statements are given in the seven-
teenth and eighteenth centuries by isolated European visitors to the Barbary states, notably Shaw (Travels or observations relating to several parts of Barb-
ary and the Levant, London, 1740; second edition 1757) at the beginning of the nineteenth century the Atlas range was thought to consist of two chains, the one, the little Atlas range running along the mediterranean coast from Tangier to Cape Blanco, the other, the Great Atlas range, along the northern limit of the Sahara from Sis to Tripoli. Between those two chains lay a broad plateau, traversed in Morocco by the heights of the Midian Atlas range (Ritter, Erdkunde, l. 886, 893). The possession of Algeria by the French paved the way for the scientific exploration of the country. As regards Algeria and Tunisia this work is now almost finished but in Morocco on the other hand, in spite of the numerous journeys of exploration undertaken in the second half of the nineteenth century, there remains a good deal to be done and many blanks are still to be filled up. In this article we will confine ourselves to a few general observations, and for details the reader is referred to the articles on Morocco, Algeria and Tunisia.

The Atlas is an extensive corrugated mountain system covering the whole of North West Africa. It stretches about 1600 miles from West to East and with its ramifications covers an area of more than 165,000 square miles. In the South it is bounded by a series of valleys formed by the beds of the Wadi Draa's, the Wad Djedj and the streams of the Algero-Tunisian Shotts. In the North it slopes rapidly down to the mediterranean coast. Geologists consider it to be an upheaval formed at the same time as the Alpines and Bastion systems and separated from them in comparatively recent times. The folding of the Moroccan chains appears to have been completed by the end of secondary times but on the other hand the upheaval of the Algero-Tunisian ranges seems to have taken place for the most part in tertiary times. During the quaternary period these upheavals were subjected to very great erosion. The debris proceeding from this erosion has covered in various places the framework of the ranges and altered the original phyognosy of the system in a marked manner. With reference to these distinctive the Atlas system can be divided into three distinct groups: a. The ranges of Morocco; b. The plateau of the Shotts; c. The ranges stretching along the coast.

a. The Ranges of Morocco. These traverse Morocco in the narrower sense and have the highest peaks of all North Africa. Four parallel lines are distinguished: the High Atlas range in the middle, the Middle Atlas range in the North and the Anti-Atlas range in the South of the High Atlas; and lastly the Djebel Drâa on the border of the Sahara. Stretching from Sis to N of N. W. to N. S. a. The various folds are separated from one another by valleys lying along them which in their turn are again cut up into divisions by transverse ranges. Through these valleys run the chief water courses of Mo-
rocco; the Medjya and the Wad el Aïbid in the North, the Wad Sis and Wad Drâa in the South. The High Atlas is the most important of these ranges, it runs from Cape Gdhir on the Atlantic
coast to El-Ouat, a distance of about 650 miles; its average height is about 10,000 feet but some peaks surpass this; thus Tizis is 11,350, Mehala 10,600 high, and lastly Djebel Alysouit, a mountain range about 100 miles broad, 15,000 feet high. There are no glacial drifts, however, no external snow. The greatest elevation of this range, called by the natives Ait-Dar-Naren, lies to the immediate south of the town of Marrakesh. The High Atlas range forms an exact dividing wall between Morocco and the Sahara; it is difficult to cross as its passes are all at a considerable height. The most frequented, the Pass of Bollan which runs from the road from Marrakesh to Siss is 5,500 feet high, the others with the exception of the most eastern are on average 6,000 feet and in the Ait-Dar-Naren about 10,000 high. This mountain wall thus affords protection against the dry wind from the Sahara while the moist winds from the Atlantic Ocean strike the northern slope and nourish forests extending by Arab authors, notably by Ibn Khaldun [loc. cit.] The Middle Atlas range, still little known, especially in its eastern part, runs northward from the ranges eastwards from Tizis towards the city of Denens towards the breach at Muluya. At first surrounded by rather low spurs, it starts out more on the other side of the ravine of the Wad al-Ait and runs as a single, fairly broken ridge to the sources of the Umns al-Rbina (Djebel ammunition). Its height is almost as considerable as that of the High Atlas range; its passes are never less than 5,000 feet high. The mountain ridge alone would be difficult enough to cross but it is rendered more impassable by the woods on both its slopes on which wild animals (lions and panthers) lurk. On this account the trade routes from Fes to Marrakesh go around it with a wide curve to the west. At the other side of the sources of the Umns al-Rbina this mountain chain bifurcates. The most important branch, which again branches and ends with a rugged decline into the Muluya valley, possesses several peaks; the Djebel Tamantait, the Djebel Enak and the Regna. To the Northern branch belong the Djebel Zaïda almost as high as the main range, Djebel Shéa and Djebel Watters. To the W. and N.W. the Middle Atlas range shows a series of gradations which stretch in several ramifications almost to the Atlantic coast.

The Anti-Atlas ranges in the vicinity of the Atlantic Ocean and stretches, some 600 miles wide, as far as the district of the Wad Gna near the Algerian border. Somewhat to the west of the meridian of Marrakesh it is united with the High Atlas by a huge spur, crowned by Djebel Sirus (about 11,000 feet). The greatest part of its course the Anti-Atlas exhibits a fairly straight slope about 7,000 feet high in the western. Passes are fairly numerous but they are all from 3000—7000 feet high. The slopes are on an average bare, with the exception of the north slope in the Siss district. The Anti-Atlas may be divided into three sections: a western section from the coast to the chain uniting the Anti-Atlas and the High Atlas; a middle, from this point to the southern branch of the Wad Draa, and an eastern from the Wad Draa to the Wad Gna. The western Anti-Atlas consists of two principal chains with numerous spurs penetrating the Wad Naa district toward the Atlantic coast. The middle Anti-Atlas shows a much simpler structure: a single, very sharp ridge, turning twice at right angles, with very steep slopes on the south side and gentle declivities in the north. The eastern Anti-Atlas rises on the other side of the Wad Draa's, to Djebel al-Nejib, the highest point of the whole chain and then sinks and stretches out in a wide plateau pierced in the middle by the valley of the Wad Zuwa.

The Djebel Beni 400 miles long, running parallel to the Anti-Atlas and separated from it by the plain of al-Fejfa is a wall of rock of black sandstone devoid of vegetation from 300—700 miles broad. Its greatest elevation in the middle is about 3500 feet but the outlying parts are scarcely 1500 feet high.

6. The plateau of the Shoitta. While in eastern Barbary the Atlas system branches off into several distinct chains, in central Barbary it expands into a wide tableland whose height and breadth decrease from West to East and in the somewhat altered, central part which the water collects in enclosed basins (Shoita, Sekhous). This is the Algerian Highlands. In the north and south the closely connected mass of these plateaus is bounded by mountains on its verge, in the north by the Tell-Atlas and in the south by the Sahara Atlas. How these two ranges connect with the Moroccan chain is not exactly known. The Tell-Atlas range runs with the plateau of Ddahit as far as the break at Muluya. The Sahara Atlas range meets the Anti Atlas in the neighborhood of Kenitra. These Algerian ranges are distinguished from those of Morocco in more than one respect. They are, first of all, lower for their highest peaks in the north are only 7000 feet, in the south only 8000 feet in height at most and are also more accessible. The individual mountain masses have been divided into sections by erosion and are cut up by broad ravines which render possible the traffic of the plateaus with one another and with the outer world. Nowhere in Algeria are the mountains such obstacles to traffic and isolating barriers as in Morocco; and lastly the two border ranges do not run parallel but gradually approach one another and unite at last in the province of Constantine, while the ridges of the Sahara Atlas combine with those of the Tell Atlas and extend over the whole of the North East of Algeria and the northern Tunisia. In Tunisia the mountain chains diverge, some to the east and some to the northeast, the river Medjas forming the boundary between the two groups. In the north extend the mountains of Khumsi land covered with cork- and "naso"-oak forests; to these are joined the heights of the Mergouz district. In the south the Zergantzia chain runs like the backbone of Tunisia with a continuous series of rounded summits and flat topped planes to the vicinity of the Gulf of Tunis. Here the average height of the Atlas decreases still more. The Ehrmor mountains do not rise above 3000 feet and the highest peaks of the Zergantzia range not above 6300 feet [see ALGERIA and TUNISIA].
Morocco as well as in West and Central Algeria is clearly marked by the river courses of the Wad Issanaou, the Muliya, the Shiulfit, the Sallum etc. The valleys running parallel to the coast facilitate traffic between eastern and western regions by Barhary and serve as natural roads not only for commerce but also for hostile raids. In eastern Algeria, however, the tertiary formations of the Shett plateau have filled up the valleys in different places between the coast and the interior and rendered the distinction between the mountains on the coast and the border chains of the Shett plateau, occasionally, rather difficult. The most important mountains on the coast are those of the Rif and Tebessa districts of the Algerian Sahara (Zahra) and those of Great Kabylia. Their height varies considerably and ranges from 1300 feet (the Sahel of Algeria and Oran) to 600 feet (Kabylia). [see MOROCCO and ALGERIA.]

Though the Atlas range may be called the skeleton of North Africa, its individual parts are so very different from one another that one cannot establish any general outline for the whole system. Every one of the mountain groups specified has its own peculiar character, its own special physiognomy. There could scarcely be a greater contrast than between the huge masses of the Moroccan Atlas with their wooded slopes and green pastures running up to a height of 3500 feet on the one hand and the bare plans and the slopes of the Tell Atlas, cut up by ravines or the precisely discernible places of the Saharan Atlas on the other.

Within the same group the contrasts are often no less striking. One cannot, for example, compare the jagged ridges of the Hargừa with the plateaus of the Avarzat cut up by deep and narrow gulls or the cloud-capped summits of central Tunisia. The influence of the Atlas range on hydrographic and climatic conditions varies considerably, also, in different localities. Torrents stream from the summits of the Moroccan Atlas, which are covered for nine months with snow, down courses which have nothing but the same in common with the Wadis of Algeria and Tunisia. From the point of view of climate also the Moroccan Atlas plays a much more important role than the middle or eastern mountain ranges. The middle High Atlas and the western Anti-Atlas shelter the northernmost districts from the winds from the desert. It is quite the opposite with the Tell and Sahara Atlas, partly on account of the ravines penetrating them, and partly on account of their insignificant height. On this account, the Moroccan Tell shows many more special features than the Algerian Tell, where the climatic influences of the Sahara counteract those of the Mediterranean sometimes even down to the districts on the coast.

Nevertheless from the economic and ethnographic points of view some common features in the whole Atlas system can be found. For the Atlas in its whole extent seems to conceal important mineral treasures and it is inhabited for the greater part by Berber tribes. Its richness in minerals is unabounded. Iron, copper, lead containing silver, calamine and others have been found. Important deposits of iron are known in Algeria, and Tunisia. The exploitation of these natural treasures as well as the phosphate deposits disseminated throughout the whole of eastern and central Maghrib seems to assure Tunisia and Algeria of a permanent place among the richest lands of the earth in ores and to promise them a brilliant future. Morocco appears to be less favoured. Even in the sixteenth century Leo Africanus called attention to its deposits of iron, lead, silver and antimony. The preliminary investigations of prospectors to-day seem to confirm the reputation (for mineral wealth) of the soil of Morocco.

Regarding the ethnography, the original population seems to have survived more uninvolved in the Atlas than in the plains and plains. In Morocco where the Berber element preponderates, Arabic culture, and with it the authority of the Sharifs, ceases at the foot of the mountains. The tribes in the Atlas, the Rif with mountains of the Bent Léjfad have preserved an almost complete independence in speech, manners, and customs from the ruling caste in Fez. In the same way in Algeria the mountains of Tahar, Great Kabylia, of Awira and in a lesser degree the mountain stock of the Varamis (Wanghir) of the Zakhar, Little Kabylia and Djalal d'Amour and in Tunisia the Khourisdr district have remained uninvolved by the country of the hill's invasion. There the mountains afforded the Barbers an almost inaccessible place of refuge from the Arab invaders and enabled them to preserve their language, manners and customs and until the possession of their land by Europeans their political institutions and independence also.

Bibliography: see Bihl. To the Articles MOROCCO, ALGERIA, TUNISIA, BERBER, ATREK.

(G. Yves)

**ATLAS (A.), smooth, level. From this comes the name Atlas for a certain kind of silk, quite unknown in the Romance languages. Cf. Quartemoné, Histoire des Sultans Monomoules, II, 1, p. 69.**

**ATREK, a river forming the present day boundary between Russia and Persia. The name seems to appear first in Houndallah Razavi (740—1750); it is not mentioned by the geographers of the iv. (x.) century. It rises on the northern slope of Mount Hazar-Masjid, flows through the districts of Kučin and Budjardt which have been Khorassan principalities since the days of Shah Abbas I (one of the most fertile districts in Khorasan, the ancient Asirabad or Asiantān and the medieaval Asir Abad of Dostu). The river passes over the northern part of the Khorassan (more correctly Shahr) at the village of Cat or Chali. From this place till its discharge into the Caspian Sea it has formed since 1832 the boundary between Russia and Persia. At the village of Garkhāna (north of Budjard) where the river is spanned by a wooden bridge, it is 25—30 feet broad and 2-3 feet deep. Below the village of Khurak both banks are almost quite uninhabited with the exception of a few huts of the Turkomans tribe of Yomut though there are many traces of ancient irrigation canals. Quite recently a dam, built on the Russian bank (at Gadir) has given its lower course a northerly action, so that the southern river-bed chosen as the political boundary, is now almost quite waterless. The district watered by the lower course of the Atrek on the north side, was called Budjard or Budjar, the Khorassan districts (perhaps from the Dado, an ancient people). Now there is to be found (have the ruined town of Masshad-i-Mīsīyān, usually called Mozoyan or maps; water was brought to this town from the Atrek and even farther from the Sumbar (over 35 miles). Dabistan is said to have been settled as early as pre-Mohammadan times but Ispahīr and Ibn Hawal...**
only mention it as a little place which was only of importance for its fisheries and as a refuge for ships in stormy weather.

As early as the tenth century Mughdesh (375 = 985) knows Dahistan as a flourishing district, the richest in Gurgan with its capital Ahghur and 24 villages. Above the gateway of the chief mosque in the ruined city of Mesjaryan is an inscription of its builders, which is now preserved. In the Zjakhzrit thickets, red, amber, and kelp are collected, and the lovely town of Dahistan, which is still inhabited, is still in the possession of the Zjakhzrits.

Dahistan is mentioned as a village by Hamdallah Karsini; the name appears to be used by Abu 'l-Ghazi only as the geographical designation of the whole district. When civilization ceased on the lower course of the Atrek now has not yet been ascended. On the present condition of both banks see especially C. E. Ytre, Khorasan and Sistan (Edinburgh and London, 1900); on the ruins of Dahistan the chief work is A. Comolli, Journey to the North of India (London, 1839) and in Russian A. Kosjkin, Elucidation of the Question of the Ancient Course of the Amu-Darya, St. Petersburg, 1897 (contains a plan of the ruined city). (W. Bartholomew)

ATTAI (A.), the son of Abukhan, a native of Malik-Shah who wrested Ramsul, Jerusalem, and the whole of Palestine with the exception of Ascalon from the Fatimids in 465 (1071). He then laid siege to Damascus in vain but in the succeeding years kept harassing the country round the town with his raids till he succeeded in obtaining possession of it in 468 (1074). A campaign which he undertook in 469 (1074) against Egypt was a failure; the latter years later he was himself besieged by the Fatimids in Damascus. They withdrew, however, on the approach of Tutush, who had received the Governorship of Syria from Malik-Shah but he had Ata put to death (471-1075) as he was in his way. The Turkish name Atas was pronounced Aslı by the Syrians or with the Arabic article Alası. Bibliography: Ibn al-Attar (ed. Tomborg) P. 456, 68. 70.

ATTEZ B. MUHAMMAD B. ABU'TURUK, prince of Khwārizm (Khwārizm-i-Bahā). He succeeded his father in this position in 521 or 522 (1127-1128) as vassal of the Seljuk Sultan Sanjar. He, first of all, consolidated his power by the conquest of Djaid and Mankashla (more correctly the Turkish Malikshah, the "thousand winter dwellings" on the Caspian Sea) and by a campaign into the interior of Turkestan; soon afterwards he declared himself independent but was defeated by Sanjar at Naizkar in 533 (1138) and driven from the country. Sanjar appointed his own nephew Sulaiman b. Muhammad Shah of Khwārizm, but Attez was recalled by the inhabitants in the following year and the prince expelled. In the middle of the month of Shawwal 533 (May 1141) Attez submitted to the Sultan and swore his allegiance. The realm at this date was not a coherent state but broke his pledge in a few months when the power of the Sultan had been broken by his defeat in battle with the Kara-Khitai (5 Solar 536 = 9 Sept. 1141). In the same summer Attez appeared with his forces in Khwarizm and conquered Marw. In the following spring Naisshir submitted to him but immediately after he was deposed of the country by Sanjar in 534 (1142) Attez attacked in Khwarizm again and had again to acknowledge the suzerainty of the Sultan. A short time afterwards he revolted for the third time and threw the ambassador of the Sultan, the poet Adil-Sahir, into the Amu. In the month of Djamadi 2. 542 (Nov. 1144) Sanjar undertook his third campaign against Khwarizm, captured the town of Naizkar after a two months siege and attacked Gurigah; Attez submitted to the Sultan and was allowed to retain his office although he was unable to avoid a general on his meeting with Sanjar (Muharram 543 = May-June 1145). In 548 (1153) Sanjar was captured by the Ghurids; Attez wished again to invade Khwarizm, this time as a faithful subject and defender of his Sultan and demanded that the important town of Amu (the modern Qarluq) should be handed over to him, but this request was denied him. It was not till 551 (1156) that he appeared before Nishapur and assured his sovereign, who had shortly before escaped from his confinement, of his loyalty; he died soon after, however, on the 9 Djamadi (30 July) of the same year in Khurazmshahr (the modern Khūzestān) at the age of 59.

Bibliography: Djouma, Turkestan (Lausanne) Khiâlî whom Mihâwît follows (edited by Delaram, Paris 1842); Ibn al-Attez (here made considerably longer by Mihâwît Al-jâmi' of Alm'Hasan Isâbî); Kâmâlî (M. ed.); Recueil de textes relatifs à l'histoire des Seljoukides (ed. Houssineau), Vol. II. On the struggles between Attez and Sanjar see the state documents of both combatants in Barthold's Turkestan; in English, mongolsh maskeex, P. I, quoted from a manuscript in the Institute for Oriental Languages in St. Petersburg. (W. Bartholomew)

ATTAB (A.), nominei eumaei. From the Arian, 1145, after which a quarter of Raghâh bore the name al-Attâbiyâ. A certain kind of carpet which was manufactured there was hence called al-Attâbiyâ and this name has passed into the languages of Europe in various forms. (French: tapis, English: tâbâ, Spanish, Portuguese: tado, Dutch: tapien, cf. Door, Seveni Franciscus, s. v.)

ATTAR (A.), druggist. The Persian poet Farîd al-Dîn Aûm Hâmid Muhammad H. Isrâ'il was known by this name. Little is known with certainty of the circumstances of his life; even the year of his death is variously given as 589, 597, 619, 627 and 654; it appears certain, however, that he was still alive in 654 so that the date 627 (1230) preferred by Eliauwlindi, is perhaps the correct one; but that he was born as this author states, in 513 (1119) and taken prisoner and slain by the Mongols is hardly to be accepted. What else is related of his career is also of a legendary nature, for the works of the poet, the only reliable source, yield very little information. Attar has not like almost all his fellow poets— and this is greatly to his honour— left behind him any works from which various data might be derived. Here and there he has scattered throughout his poems a few personal reminiscences. From these it is evident that he spent 13 years in his youth in Maghând and occupied himself for 39 years in collecting the poems and prose writings of devout Sufis and also that he was born in Nishâpûr and settled there after many wanderings. His name 'Attar refers to the fact that like his father he was a dealer in drugs and followed the calling of a medical man.

'Attar wrote a great deal, according to his own
statement about 40 works containing 302,060 verses. Among his prose writings are the Lives of the Saints, Tadhkirat al-um主人公, edited by Nicholson (London and Leiden, 1905—1907) as his most important as well as his most voluminous work. His poetic works are likewise devoted to the cause of Şā‘īr. The best known is the short Pandanānak edited and translated into French by Silvestre de Sacy (1819) (repeatedly printed in the East). More extensive is the poem Mantiṣh al-fa‘ir edited by Gérard de Tassy (1857) and likewise translated into French (1865); a lithographed edition of his complete works (Khayyār) appeared at Lucknow in 1877, and there are similar editions of single poems. The titles of his writings are to be found in the under-mentioned works through the best accounts of them and of Ṭabar’s biography is to be found in the introduction (in Persian) by Mirāh Muhammad Kazimi to Nicholson’s edition of the Tadhkirat al-um主人公.

**Bibliography:** A’Awīl, Lūhūd al-um主人公 (ed. Bone). II, 357 ff.; Lūhūd, Tadhkirat al-um主人公 (ed. Bone). p. 157 ff.; the catalogues of manuscripts by Rieu, Ethē, Sprenger, Stewart, etc.; Ethē, Grundriss der iranischen Philologie, II, 284 ff.; Horn, Gesch. der pers. Litter. 158 ff.; Brown, A Literary History of Persia, II, 381 ff. Al-‘ATTAR, Ḡasan b. Muhammad, Aṭtāb, šī‘a list, and theologian, born in Cairo in 1180 (1760), was at first his father’s assistant and studied at the Akhbar. Later he travelled in Syria and Turkey and finally returned to his native town where he took up the position of editor of the state gazette al-muḥāfiz al-mi‘rāgī, founded by Muhammad Āli in 1244 (1828). Three years later, however, he was appointed Rector of the Azhar Madrasa. He died either in 1250 (1834) or 1254 (1838). His Arabic guide to letter writing Jashn al-fullāth was repeatedly printed in Cairo in 1270, 1297, 1300, and in Bombay (1302). His commentary to the al-muḥaddaṣa al-ash‘yary fī ʾīn al-um主人公 has likewise been printed (Riḥāṣ, 1284, Cairo, 1291).


**ATTAR (Aṭāb),** capital of the district of the same name in 1894, in the Rawalpindi division of the Punjab. (Pandjāb). The district which has an area of 4,022 square miles, had 40,443 inhabitants in 1901 of whom over 90 per cent. were Muhammadans. The fort of Attar which stands on the Indus was built by Akbar in 991 (1583) who called it Aṭāb-Banūs.

**Bibliography:** Imperial Gazetteer VI, 131—138 (new edition), Cumingham in the Archæological Survey of India II, 93; Elliot, History of India, Index, vol. 7, Aṭāb-Banūs, (J. Horovitz).

**A’UĐH BIL LĀH (a.)** I take refuge with A’UĐH (See T’A’W’UW’U‘E).

**AURANGZIB.** [See AURANGZIB,][174] popular name of Aurangzeb, born 1618 (1659), first Mogul emperor, died 1707 (1720). (J. Horovitz.)

**AWAD.** [See AWADEE.]

**AWADH.** [See AWADEE.]

**AWADHI.** [See AWADEE.]

**AWĀLĪK (og. A’wālīk, Beduin Mawwek and Mawāk),** dynastic name of a group of tribes in South Arabia. Their country is bounded in the South by the Arabian sea, to the West by Djiḥiṣ (in the southern part), by the land of the Awālīk (in the northern part); in the North by the land of the Kāṣf (in the northern part); in the North-West by the land of the Djiḥiṣ (in the northern part); in the Northeast by the land of the Djiḥiṣ (in the northern part); in the North-East by the land of the Awālīk (in the northern part); and in the South by the land of the Awālīk (in the southern part). The Awālīk falls into two divisions: 1. The country of the upper Awālīk. 2. The country of the lower Awālīk.

1. The territory of the upper Awālīk consists of the Middle Awālīk, a tract of three large plateaus: Marbūt (the eastern part only) in the South, Nīṣāb (Anṣāb) to the northeast of Marbūt and Hiṣib (with its salt-mines) in the northwest. The largest wādī in the Wādī Gaţūn. The climate is tropical and the ground fertile and produces wheat, maize, tobacco and indigo. The chief town is Nīṣāb (Anṣāb) with about 10,000 inhabitants (including several hundred Jews); it contains many palaces, fortresses and a number of mosques and fort-like houses. The inhabitants of the country of the upper Awālīk belong to the most part to the tribe of Mahdijīr in the North (whence the name Awālīk for the northern part of the upper Awālīk) and in the South (Yaghūm) to the Ma‘a tribes (among these are the Mahdijīr of Hamdàn) who are mostly independent (Kab‘il) they are fond of fighting and enlist in great numbers for service in the East Indies.

2. The country of the lower Awālīk consists of the great plateau of Monka in the East; the remainder is partly highland and partly lowland. The largest wādī in this barren country is the Wādī Aţyvar (Hunrān) which is almost always dry. By this river dwells the tribe of Bū Kāţīn: for the most part they are subject to the Sultan who levies taxes on and exercises jurisdiction over them. Another, quite different tribe, the Kūsī, inhabits the plateau of Monka and is independent. The capital and residence of the Sultan is Aţyvar (Hunrān). Cuma, capital of the Sultanate, Reiss nach Südrückblick (Brannmarch, 1873), 239—241 and Landberg, Noten präliminarische zu den tribus des pays libere de Djacent und des Sultanat des Awālīk-superieurs etc. (in Arabian, IV, Leiden, 1897), pp. 39—54. (J. Schilter.)

**AWĀRĪD AĈESĪLI or WIRGĪL.** The name of a direct tax which has been levied in most of the provinces of Turkey. This impost belonged to that class of public burdens which are known as voluntary taxes (Tāhābi‘i‘-ṣū‘yūn) in opposition to which laid down in the Shari‘a (Tāhābi‘i‘-ṣū‘yūn). This tax with the others in the same category was abolished with the reforms instituted in 1255 (1834) and replaced by a single tax (virgā). Opinions differ regarding the adjustment and application of this tax; what complicates matters is that the practice in administering the very numerous taxes differed considerably in the various provinces of Turkey and that the word Awārīd was applied in a general way to denote several quite distinct extraordinary levies.

The Hungarian historian Franz Solamon says
in his work cited below that during the Turkish rule, by Avâraz, which was the Slav name, the area was under the same special duties as unfreedom (Slav, roboč), as fortifications and the supplying of reeves of horses and fodder to an army marching through the district.

According to some Turkish authorities the tax, introduced in the time of Sultan Selim III and called 'Avâraz al-ajze'a (Wirginius), was levied at most, since every four or five years on every 20 ałçe and its yield was used for the defrayal of expenditure on public necessities (Masluf-kodarlıye). The modern Turkish financier Sulaiman Süd is on the other hand, after examining the records on the subject that those houses which according to the registers of taxation were liable to 'Avâraz were noted and bound to pay certain dues in money or kind. A fixed part of these payments was earmarked for local purposes and the remainder handed over to the authorities. In some districts at any rate, the 'Avâraz-ajze'a appears to have consisted in a compulsory payment in place of the boatmen (Kârcele) who were at the disposal of the naval arsenal one from each 8 to 10 houses. Documents found in the archives at Sarajevo support this hypothesis. According to Sulaiman Süd it was the custom to send officers (Macablige) from the capital to collect and hand over the proceeds.

Bibliography: Franz Samon, Leipzig-im Zeitalter der Türkerruhmacht (transl. by G. Ithurn, Leipzig, 1887), p. 82; Sulaiman Süd, Defteri muqtaqil (Constant. 1307), I. 78 (2nd edition); The collection of Turkish taxes (MSS. in the possession of the Government of Bosnia and Herzegovina No. 82). (J. Kuchmar.)

AWARİD WAFLİ. By this term is understood a Wafl foundation whose receipts were devoted to the defrayal of extraordinary or periodic requirements of a village or quarter of a town (Macabite) as for example such wafls as those which were founded for the burial of peasants who had died in the district, for the support of persons incapable of earning their own living and also for repairing the streets or for bringing in a water supply.

Bibliography: Omar Hlim, Jezî al-awāriz fi Akhîn al-awâriz (Constat., 1307), § 36. (J. Kuchmar.)

AL-ÂWÂSİM (A., "defences, fortifications") the region of fortifications, the radius of the Syrian-Assa Minor boundary which from the time of Omar separated the dominion of the Caliph from that of the Emperor. At first the two hostile states sought to keep one another off by turning a fairly wide stretch of country into a desert. This unedifiable, waste zone was called al-Dawâbi l.e., the outer part, the outer land (cf. Tabari ed. de Goej, ii. 1317; Ibn al-Khîr, ed. Torni, iv. 250). Later, though still in the time of the Omamis, the Arabs began to gain a footing there and to rebuild as fortresses various towns destroyed and abandoned by the Greeks besides erecting block-houses to strengthen the line of fortification. The most important points, strategically, were Darâs, Adhâna, al-Maysa (Mopsuestia), Marâsh and Malaya (Malatya), which were all situated at the intersections of military roads or at the entrances to mountain passes. Of the days of the first 'Abbasides this border district was incorporated in the south-northern area of the Ljund military divisions) into which the Arabs had divided Syria for admin-

istrative purposes after its conquest, namely the Ljund of Kimasaara. In the case of al-

Manbij this Ljund attained too great a compass by a considerable advancing of the frontiers Hürûn al-Hashid resolved in 170 (786) to separate the marches from Ljund Kimasaara and to raise them to the rank of an independent jurisdiction under the name of Ljund al-Âwâzim or briefly al-'Awâzim, a precautionary measure which at that time and later proved itself eminently suitable for the effective barracading of the frontier. This new province comprised three districts: the Dârû (constr. of the eastern frontier, then boundary) also called Thughûtur al-Islam, the real girdle of fortifications on the border. About the middle of the tenth century this ran (according to al-Ijâzîd) from Arabs to the Mediterranean Sea near Šarba, Adhâna, Maṣûna, Ziathus, Marâsh Malaya, Hîn Manşūr to Sumaya (Stâmata) on the Ephrâtees and then along the west bank of this river southwards to Bâllus (Durâbâliassos). The border line thenceforward followed as a rule the course of the ranges of the Taurus and the Antilâbus. The Thughûtur are again often subdivided into the Syrian and Mesopotamian; by the former is understood the western part of the cordon of fortifications, the district containing the important passes between Syria and Cilicia, (with Marâsh as chief town) while places on the border line east of Marâsh were classed to the Mesopotamian group. Strictly speaking however the name is applied only to places in Syria; the description of certain al-Masâf is as Mesopotamian arose, according to the Arab writers, from the simple fact that the garrisons there were recruited from volunteers from Djazira.

The district of the Thughûtur had no common capital; the most important place in it was Malâyâ. Manbij was at first reckoned the central and capital of the province of al-Masâf, where the Muhammadan governor resided; the Thughûtur were for the most part also under him, the remainder being regarded by the Arab geographers sometimes as a quite independent district and sometimes as a subdivision of the Ljund al-Âwâzim. Besides the towns already mentioned the following deserve to be noted as belonging to the military boundary: Boghâz, Boya, Dâlûkh (Delîuk), Yakanîyûn (Iskanûn, Alexandretta), Kûna (Cyprus), Raûn and Tînûn.

The province of Al-Âwâzim was organised on military lines by Hürûn al-Hashid; all important points were held by standing garrisons and numerous new bower forts and block-houses erected.

The history of these Arabian marches reflects the changing phases of the great struggle between the Byzantine Empire and the Caliphate for the mastery in East and South Asia Minor. There is scarcely a land more marked in bloodletting wars, where every foot of land was fought for repeatedly and bitterly. Under the early 'Abbasides incursions into the hostile Greek territory (the so-called
'summer-campaign') from the Awâsîm-district were organised every summer, considerable bodies of troops being often called out who always returned with rich booty and a considerable train of prisoners.

Through these constant raids and devastating incursions the marches very often became much depopulated. When the Caliph for their protection and to strengthen the Muslim population settled there, several times brought people from distant provinces of their kingdom hither, the old population of the country gradually changed to a varied mixture of immigrant and indigenous races. Among these latter were Christian Arab tribes (muwilîra: Ţabari, ii. 1185, 1194), Slavs, Persians, Mandarits, sayâbids and Zanj. The Christian Mandarits whose origin is unknown were originally active on the Byzantine side but were taken over into the Arab service as frontier guards under Walid ibn Abd al-Muttalib. When the apparently Turkish tribe of the Sayâbids (q.v.) was settled in Anârkilâ and the Cilici- pers in another place in the territory (q.v.), Chiba, an Indian people (Hida: Djatt) who had been sent by the conqueror of India, Mu'âammad b. al-Kâsim with great herds of buffaloes to South Babylonia, were sent by order of the Caliph Yazid II. to the Cilician border and particularly to al-Maṣṣaqa (Mopsuestia). By the introduction of thousands of these buffaloes with their accommodation of Zanj herdsmen al-Walid I. sought to combat the plague of lions which was becoming so serious in the deserted valleys in the neighbourhood of Antioch. From this period dates the abundant supply of buffaloes in these districts (cf. also M. Hartmann, Der Lizón Hala, 1894, p. 71). In the end al-Mu'tasim removed a large colony of the Zanj to Ain Zarbi (q.v.); cf. Ibn al-Mulâhim, vi. 311; Fragm. hist. Arab., (ed. de Goeje), ii. 473.

From the time of al-Walid b. Abd al-Malik (825–87), the Byzantine troops pressed the Arabs farther and farther back; the Hamshand Saif al-Dawla succeeded in the middle of the tenth century in defending the military marches against the anarchy successfully but his success was only temporary. In 932 (964) and 933 (965) al-Maṣṣâqa, Adhâna and Tafris, long the strongest points in the line of defence, fell into the hands of the Greeks and were turned by them into fortresses against the Muslims. Subsequently the district of Awâsîm was merged in the principality of Antioch which had arisen with the help of the Crusaders; parts of it also passed under the sway of the kings of Little Armenia (Bild al-Sir) who resided in Sis. With these territorial changes the hitherto independent position, for political and administrative purposes, of the North Syrian and Asia Minor borderlands ceased to exist.


Awdaghost (Ar. Awâdghosht), an ancient town in N.W. Africa, which has quite disappeared from the face of the earth. According to Bakr it was situated between the lands of the Negros and Seghilem, distant about 31 days journey from the latter oasis and 15 from Fesâna; according to Ibn Nadîm it lay between long. 10° and 11°, lat. of Granville and between 18° and 19° north, not far from Ksar and Baraka, that is to say S. W., of the military station of Tijlis in French Mauritanian.

We have only a few scanty notices of this town; it appears to have been originally a trading settlement of the Zenaga (Ṣâjudja) on the northern border of the Kingdom of Ghana. About the end of the tenth century when the Zenaga had conquered a large part of the Senegal, they passed it to the capital of a powerful tribe. From 350–360 (961–971) they had a Šajlidja prince, Tim Yurut, as their ruler who numbered over twenty negro kings among his vassals and whose kingdom measured 60 days journey in length and breadth. In the following century Ibn Yâtu, founder of the Almoravid sect, attacked Awdaghost, stormed the town, plundered it and massacred the inhabitants (446 = 1054–1055). After this the Zenaga power declined. At the beginning of the thirteenth century the Sâsuni invaded the country and drove out the Zenaga or made them tributary.

In the time of al-Bakr Awdaghost was still a flourishing town. Its considerable population consisted of Maghribis and allied peoples from the province of Ibrâî, of Berbers (Berbâljanna, Lôwâla, Zenâda, Nebras, and especially Nebrasa) and of sources of negroes also. The town, surrounded by orchards and palangroves, contained schools, mosques, splendid public buildings, handsome houses, busy markets. It had an important trade in corn and fruit from the great Senegalese countries, in amber from the Atlantic coast, in cloths, copper wares and brassware. Payments were made in gold-dust. By the time of İdris it decayed; its prosperity is evident. The population dwindled away, the commerce was unimportant; and cattledriving forming the main means of livelihood of the inhabitants. The complete downfall of the town is no doubt connected with the ultimate break-up of the Zenaga power.


Awdhilla, sing. Awdhilla, pl. Awdhillâ, in Hamdân, Banât Awd; according to Sprenger, Die alte Geogra., Arabicum, p. 206, 269, identical with the 666 Taliban of Persia and the Awarâdâ of the Persians a, a South Arabian tribe. Their territory, lying between the land of the Yâfit and that of "the Awdîl" is for the most part highland and crossed by a great range, the Djebel Kawr (Kawr) often also called Zahr (John). Other mountains in the Wâdlîs that rise in the Djebel Kawr the W. Yâmir (Yamir) is the best watered. The climate is tropical and the ground very fertile; the chief product is honey. The chief town is Ghulit (Ghulit) with
several hundred inhabitants (including several Jewish families) a large market and the palace of the Sultan who lives here. The largest town is Zahir (Bahar) with about a thousand inhabitants (including several hundred Jews) and a flourishing trade. The inhabitants of the 'Awdil and the other towns of Khurāb described by Ibn Hawāk described it as a small town which had just shortly before been incorporated in the province of Birk and makes particular mention of its richness in dates and date-barks, transcend the fame of Salam. Journ. Asiat. Series 3, xiii. 163).

A century later it is mentioned by al-Bakri as a thickly populated town with bazaars and several mosques and he adds that 'Awdil is really the name of the district, the name of the town being 'Ardak, while (Bakri, Doner, De l'Asie Septentrionale, tran. by de Slane, p. 52). Today as in Bakri's time the same 'Awdil denotes a whole group of villages, viz. Awdil (15 miles long, 2 miles broad) Dijlo (15 miles long, 8 miles broad with extensive tracts of desert and sandhills between palmergroves), Batal or Batail and lastly, a day's journey eastward, Lesghorreh. These various oases contain about 200,000 date-palms of which 40,000 are in 'Awdil and 400,000 in Dijlo. The thousand inhabitants, of whom 400 are settled in 'Awdil and 600 in Dijlo, fall into three classes: 1. the 'Awdil, of Berber descent and language live chiefly in 'Awdil and the left bank of Lesghorreh, in the oasis of Dijlo; and are farmers, gardeners, salt-makers and caravan leaders; 2. the Moghajah, Arabic-speaking Berbers, dwell in the neighbourhood of al-Areg in the oasis of Dijlo, are traders and have the reputation of being particularly honest; 3. the Zulīya, an Arab tribe which has settled in Lesghorreh. All these stocks however are considerably mixed with negro blood. For administrative purposes 'Awdil belongs to the Pashalik of Benghāl; in matters of religion however the oasis is under the influence of the Serkāla and on that account is very inaccessible to Europeans. Only four explorers have as yet entered it: Hornermann (1795), Pacho (1825), I. Hamilton (1825) and Behmann (1863).

'Bibliography: Pacho, Relation d'un voyage dans la Marmouche et la Cygne, 1827; Roblès, Les Triomphes de l'Alexandrin, Ed. II. Behmann in Petermann's Mitteilungen, Ergänzungsteil 8, p. 68; Racins, Geogr. muc. Ac. lxxxiii. 33 et seq. (G. Veu.)

AJWIF, Muhammad (Muhammad, Persian man of letters), who prided himself on being descended from 'Abd al-Rahmān b. 'Awf [v. 3, whence the name 'Awf]. When and where 'Awf was born cannot be ascertained with certainty, but there is certain that he spent his early years in Bekhīr and the other towns of Khurāb till the Mongol-invasion carried him into India. Here he was received as the court of Sultan Nāhir al-Dīn Khāji and composed for his Minister 'Ajīn al-Mulk Husain al-Asghārī, the oldest Persian Tazāri (Tabrīz), that has been preserved; to which bears the title of Ladhāb al-Allāh. After the death of the Sultan in 625 (1228) he addressed himself to the victorious Batūmī (q. v.) and dedicated to him his famous collection of anecdotes, the 'Aqdī 'al-Asgārī, which he had already begun to write under instructions from Nāhir al-Dīn. He probably died soon after in Delhi but the exact date is unknown.

'Bibliography: Muhammad 'Awf, Ladhāb al-Allāh (ed. Browne); Persian introduction by Mirzā Muhammad Kāvān; Browne, A Literary History of Persia, II, 477 et seq.

AL-AWHAD (properly al-Malik al-Awhad, Nāhir al-Dīn Ayyūb al-Adīn; an 'Ayyūbid, received from his father the government of Mālī, and a few adjoining towns. A first attempt to bring the town of Khātūn under his sway failed (603 = 1206-1207). He was successful however in the following year but it was only with great difficulty that he maintained his hold there against the Georgians. Indeed his rule did not last long, for he died soon after in 607 (1210-1211) and left his territory to his brother al-Asghārī (q. v.).


AWHADH, RUHH AL-DIN, a Persian poet who died in 1537 at Marāghah. He had taken the pen-name of Awhad in honour of his teacher Awad al-Dīn Kermanī who himself was a famous Sufī and poet (cf. Kāvān, ed. Vostour, II, 164 et seq.). Awhad left behind him a Divan of 10,000 verses but he is best known by the mystic poem Zīh-i Divān (the goddes of Divān). He also composed a Dīvān Nāmah (q. v.).


AWKAF (A.), pl. of Wāqf (q. v.).

AWKAT (A.), pl. of Wāqat (q. v.).

'AWL (A.), in Muslim legal works is a certain method of reducing ineritances. It sometimes happens that the number of heirs having a claim upon the estate at the same time, according to the Qur'ān, is so great that the total of the legacies due to them under the statutes is greater than the whole estate; for example in the case of a man dying leaving a widow, both his parents and two or more daughters, their claims are as follows:

The daughters are entitled to 7/8 (Mm) of the estate. The father is entitled to 1/8 (Mm) the mother to 1/16 (Mm) the widow to 1/16 (Mm) which would make a total of 1/2 (Mm). In such a case the legacies must be correspondingly reduced. The estate is then divided into 27 and 23 parts. Of those the daughters receive 16, the father 4, the mother 4, and the widow 3. Such a reduction of legacies is called 'Awl (q. v.).

'Bibliography: Nell B. F. Balilin, The Muhammadan law of inheritance (London, 1874), p. 61-64 (on increase of extrators); E. Sachau,
AWRANGZEB (1618—1707), the third son of the emperor Shahujañan by Angamir Dâni Begam Mumtaz of Mâhâl, daughter of the Persian imam Agâf Kân Yânam al-Dawâla, was born at Dhoj (usually converted into Diâbâd) on the 15th Dhu l-Hijjah 1047 (Nov. 3rd 1638) in the camp of his grandfather Dâhshâh (Shah) on his way from Almâdâbâd (Gujarat) to Udijâna to Mâhâl. It was his fate to be born and die in a camp, and to pass many years of his life in one.

I. From birth to accession, 1618—1658.

In his early years the prince shared the adventurous wanderings of his father Shahjâhân from the Dakhân to Oxenford, and back again to the Dakhân. In the last year of Shahjâhân he was sent with his elder brother Dârâ Shukh to Lâhûr as a hostage for his father’s good behaviour. His first public employment was in 1635 when he was made the nominal generalissimo of three armies operating in Bundelkhand. This was immediately followed by a first period (1636—1644) as governor of the Dakhân or southern province. Dakhân was a fit of religious fervour he resigned public life, but in 1645 was restored to his rank and sent to Gujarat. He was called thence in 1646 to take command in the newly acquired province of Balmâ, which was still in a very disturbed condition. He acted with great vigour but secured no more than a temporary success. The emperor found that Bâlkh was costing him more than it could ever yield, and handing it over to a former ruler, he recalled Awrangzâb who in March 1648 marched direct to his new government of Multân to which Dakhân was afterwards added. Kandahâr was the next scene of his labours in the field, but two attempts, in 1649 and in 1652, to retake that fortress from the Persians were unsuccessful. After his return from the second of these sieges, Awrangzâb was transferred to the Dakhân again. Here under his father’s orders he attacked the Kâtugh Shahi king of Guliana and the Khâl Shâh king of Bûljî, both of which had to add to the Dakhân. He did this to recover the territory and large sums in tribute. In 1657 Shâhujañan fell ill and it was reported he was dead. His younger sons at once entered the field to contest the throne with their eldest brother, the heir apparent Dârâ Shukh.

II. War of Succession, 1658—1659.

The second son Shah Shâhâjân was the first to advance on Awgar but he was easily repulsed. Awrangzâb joined forces with his next brother Murât Bâkhsh and after defeating an imperial army near Udîjaan on the 22nd Rajab 1638 (April 25th 1658), they encountered Dârâ at the head of the main army at a place east of Awgar. The great battle of the 7th Ramazân 1658 (June 8th 1658) resulted in the crushing defeat of Dârâ, who fled to Awgar and thence to Dihl and Lâhûr. The victors advanced on Awgar and made the emperor a captive. Resuming their march westwards, Murât Bâkhsh was set on by Awrangzâb in their camp close to Mathur (4th Shawwal 1658 = July 5th 1658). When he reached Dihl Awrangzâb proclaimed himself emperor (1st Dhu l-Hijja 1658 = July 31st 1658). After pursuing Dârâ first to Lâhûr and then to Multân, he was recalled to Awgar by a renewed attempt of prince Shah Shâhâjân. Shâhâjân was defeated in
a pitched battle at Khadjwah, between Allabhopur and Agra, on the 19th Rabi' II 1068 (January 14th 1559). Leaving his commanders to drive this antagonist, he turned to another point where he was to be met, and entered Arakan. Awrangzib returned to Agra.

Aurangzeb had gone down the Indus as far as Bhakkar and then turned eastwards, was admitted into Ahmadnagar, and assembling a fresh army moved northwards to Adumur. There Awrangzeb met and defeated his eldest brother on the 28th Dhu al-Hijja 1066 (March 23rd 1659). Two generals were sent in pursuit of the fugitive; he was at length captured some distance to the west of the Indus, brought to Dihli with ignominy, and there condemned and executed, 21st Dhu l-Hijjah 1069 (Sept. 10th 1659).

III. Years one to twenty three of reign (1658-1681).

The first half of the reign was marked by an invasion of Aneaspis, a continuation of the remarkable career of Sivadj, the Muharran leader, and many risings of the Pathans in the country between India and Kshul. Mir Dzumen's attempt to conquer Aneaspis was a failure; and he died shortly afterwards (April 10th 1664). Shyria Khan, the emperor's uncle, and Mu'ar'gam, his second son, were sent to Dakhin, but obtained little success; they were followed by Raja Daulat Singh of Amber and he persuaded Sivadj to submit and return to Ahmednagar. The exception accorded him was not cordial, as he soon fled, and when he reached his own country at once resumed the strife. - Awrangzeb early in his reign paid one short visit to Kashmir, and on account of the Pathans troubles he passed two years, 1654-1656, at hassan Abdul (Rawalpindi district). In 1656 he resolved on absorbing the semi-independent Raja's states. He moved to Adumur and sent his forces to invade Udaipur territory. At first he met with some success; but his fourth son, Akbar, having broken into rebellion, his attention was diverted from the Rajputs. After Akbar had fled into the Dakhin, the emperor moved on after him, reaching Bareharpur on Nov. 23rd 1658.

IV. Years twenty three to fifty of the reign (1681-1707).

For four or five years the emperor was occupied in pursuing Sambudji, the son and successor of Sivadj, and in attempting the capture of Akbar. Akbar finally took refuge in Persia, where he died. The local dynasties of Gulkanda and Bidjar were next attacked. Gulkanda was partially annexed in 1685 and its total extinction effected in 1687, when the last king was taken, October 1st 1687. Bidjar had been annexed in the previous year, the king submitting on Oct. 24th 1686. Sambudji was captured on December 28th 1688, and executed along with his Brahman minister. A successor, Raja Radji, fled south and continued the struggle at Lunedi, where he stood a dauntless siege for over seven years. The concluding years were taken up with the reduction of many hill forts, but with much small effect on the general situation, as they were soon recaptured. In the same month or two, Awrangzeb's last exploit in the field took place in 1705 when he commanded in person at the taking of a petty fort Wakhjarkar (now in the Nishtan's Territories). In May 1705 he had a severe illness and for 12 days did not appear in public; some thought he was dead. The end had not yet come and he resumed his marching; he arrived at Ahmadnagar in January 1706, and died there on the 28th Dhu l-Kada 1113 (March 3rd 1707), being reigned fifty (lunar) years and twelve (solar) years. He was buried at Khajahulpur (or Rawda) four miles west of Daulatabad and not far from Awrangzib.

His style and titles in life were Abu l-Mu'min, Muhammad Muhuyi l-Din, Awrangzeb, Alamgir, Badiullah, Ghazi; and after his death he was referred to as "Khuda-makam." He had four wives: Rahmat ul-Nisa' known as Nizam-ul-Bai, mother of Muhammad Sultan, Muhammad Mu'min, and Badi ul-'Nis'm Begum; Sajda Khan Begum, mother of A'zam Shah and Zain-ul-Nis'm Begum; Awrangzib Mahall, mother of Mulk ul-Nisa'; and Balinda Udaipuri, mother of Kham Bakhsh. Awrangzib's gold coins bore the diacritical marks: Shukr u dar i-shahin 70 mibri-i muqa'id Shukr Awrangzib-alamgir. On the silver coins the value was changed into badori. He rejected the use of the hajina on coins, from conscientious scruples.

A. "Bibliography" to "Djahanar Badakhsh, Turab u Djahangiri" (ed. Syed Ahmad Khan, Alligurb 1864); "Memoir of Djahangir" (translation of years 1 to 12 by A. Rogers and H. Beveridge, 1890); Muhammad Khan, "Ittar naima-7 Dzahangi" (Bibliotheca Indiae, Calcutta 1865); K. Abdul Hamid Otho, "Dzahangi-nama" (years 1 to 20; Bibl. Ind., Calcutta 1867, 1868); Muhammad Wurzdi, "Dzahangi-nama" (years 21 to end; Brit. Museum, Persian Ms. Add. N. 65,558, P. 326-509); Sirdar Khan, "Zavakar u Shukr al-Shahid" (Brit. Mus., Persian Ms. Oriental N. 174); Muhammad Kadam, "Alamgir-nama" (years 1 to 10; Bibl. Ind., Calcutta 1868); Muhammad Sukhi Mutu'zad Khan, "Alamgir-i Alamgiri" (Bibl. Ind., Calcutta 1871); Anonymous, "Timchat of Mardakan" (years 1 to 30; Paris, Bibl. Nat., Persian Ms. N. 477, P. 127 to 1168); Kain, "Muntakhab-ul-mulk" (Bibl. Ind., Calcutta 1866, 1874), L. 395-790; II. 3-555; G. F. Gamaliel-Curti, "El giro del Mundo" (1699), or French translation, 1715; F. Bernier, "Travel" (ed. A. Constable, 1891); N. Manuel, "Scriba de Mogor 1557-1708" (ed. W. Irvine, 1907, 1908); Jadunath Sarkar, "The History of Awrangzeb" (1910, in progress); For the Mughal authorities: J. Grant Duft, "History of the Moghuls" (3rd ed. Bombay, 1893), pp. 65-182. For the coins: S. Lane Poole, "The Coins of the Moghul Emperors in the British Museum" (1892) pp. 128-143; W. Nelson Wright, "Catalogue of the Coins in the Indian Museum, Calcutta," iii. (Mughal Emperors of India), 1908, pp. 131-140. (W. Irvine.)

AWRAS (Ar'zes; in the sixth century Abraham in Procopius, De bell. Vandali, i. 8, ii. 12, 13, 19-20) are mountain-men in Algeria in the Sahara Atlas [also Algeria, Atlas]. The meaning of the word A'wra has not yet been ascertained. It is probably a word of Berber origin that appears in several mountain-names. Possibly the Djebel A'wra to the South of Khansheba has given its name to the whole system.

The A'wra forms a quadrangle which from
North to South and from East to West measures about 65 miles and in the south of the province of Constantinople covers an area of about 3600 square miles. It is terminated on the West by the low hills of Sivas which were traversed in ancient times by the Roman road called the Lycambeit to Van, and at the present day are crossed by the Iba-Makara railway; on the east side the valley of the Wêd al-Anar separates it from the Dibela-Shergit. In the North it rises above the plateau of Sivas and the basin of the Tart; in the South it borders on the Sahara. The northern face slopes up to plateaux whose height in the lowest parts is about 3000 feet though in some places it is about 3300 (Hattâ, 3443 feet) with which the Awaras is connected by very inaccessible spurs (Djebel Zella, Bâ Amrun, Bâ 'Adia). The south slope drops abruptly into the low plateaux of the Sahara (410 feet at Iskra — 100 feet in the Shott Melghir) and rises its almost perpendicular walls from 4600 to 5000 feet above the desert.

Consisting chiefly of Neocalcim chalk and limestone the Awaras was once subjected to very great erosion. Whole cliffs of Shela have been swept away by the waters. In some places the most movable earth has completely disappeared and the mountain become a rocky skeleton. The ruins, dissolved into muddy masses, have filled the valleys or been piled up in huge heaps at the foot of the southern slopes. The erosion still continues although of course it is much slighter now than in the past; the water rolls ceaselessly through the valleys and in various places e.g. in Tighaouin between Benyou and Mezhane, and elsewhere, have dug out narrow ravines, straight-galleys, sometimes several miles long with perpendicular walls hundreds of feet high. In other places in the valleys solitary rocks, worn by the waters, stand as evidence of the original formation of the land.

The structure of the Awaras is, though more regular and clearly marked, similar to that of the other mountain systems of the Sahara Atlas. The Awaras consists of a series of huge parallel folds stretching from S. W. to N. E. "which run close beside one another like folds in a cloth and form long straight ridges separated by deep valleys" (230a).

The most important peaks on the northern slopes are: Kef Malem (7740 feet), Sheila (7750 feet), the highest mountain in Algeria, the Dibela Fararwa (6980 feet) and T-Azez (6419 feet); on the southern slopes the long ridge of the Ahmar Khabda (6533 feet) the south western spur of which thrusts itself out like a headland towards the desert.

Four valleys, which are only very slightly connected with one another and which are much split up in the upper parts, lie between the parallel ridges. These are the main North to South side of the valley of the Wêd Kanta formed by the union of the Wêd Fejda with the Wêd al-Ahmar; the valley of the Wêd 'Abdi reinforced by the Wêd Barba; the valley of the Wêd al-Ahmar, and its tributary the Wêd Shennawra; and lastly the valley of the Wêd al-'Arab formed by the confluence of various Wêds from the country round Sheila. These four rivulets flow from northeast to southwest and disappear in the plains of the Sahara almost immediately on emerging from the mountains. On the northern slopes some less important streams rise via the Wêd el-Mahdyer, Wêd Sâmous, Wêd Bi Frînis, Wêd Ma'stral and Wêd Baghat which are lost in the lowlands of Shela and in the Gara al-Tart. All these waterscourses form narrow ravines, where they break through the spurs of the Awaras, which are picturesque landscapes of Lampedo to Van, and at the present day are crossed by the Iba-Makara railway; on the east side the valley of the Wêd al-Anar separates it from the Dibela-Shergit. In the North it rises above the plateau of Sivas and the basin of the Tart; in the South it borders on the Sahara. The northern face slopes up to plateaux whose height in the lowest parts is about 3000 feet though in some places it is about 3300 (Nasrâ, 3443 feet) with which the Awars is connected by very inaccessible spurs (Djebel Zella, Bâ Amrun, Bâ 'Adia). The south slope drops abruptly into the low plateaux of the Sahara (410 feet at Iskra — 100 feet in the Shott Melghir) and rises its almost perpendicular walls from 4600 to 5000 feet above the desert.

Consisting chiefly of Neocomian chalk and limestone the Awaras was once subjected to very great erosion. Whole cliffs of Shela have been swept away by the waters. In some places the most movable earth has completely disappeared and the mountain become a rocky skeleton. The ruins, dissolved into muddy masses, have filled the valleys or been piled up in huge heaps at the foot of the southern slopes. The erosion still continues although of course it is much slighter now than in the past; the water rolls ceaselessly through the valleys and in various places e.g. in Tighaouin between Benyou and Mezhane, and elsewhere, have dug out narrow ravines, straight-galleys, sometimes several miles long with perpendicular walls hundreds of feet high. In other places in the valleys solitary rocks, worn by the waters, stand as evidence of the original formation of the land.

The structure of the Awaras is, though more regular and clearly marked, similar to that of the other mountain systems of the Sahara Atlas. The Awaras consists of a series of huge parallel folds stretching from S. W. to N. E. "which run close beside one another like folds in a cloth and form long straight ridges separated by deep valleys" (230a).

The most important peaks on the northern slopes are: Kef Malem (7740 feet), Sheila (7750 feet), the highest mountain in Algeria, the Dibela Fararwa (6980 feet) and T-Azez (6419 feet); on the southern slopes the long ridge of the Ahmar Khabda (6533 feet) the south western spur of which thrusts itself out like a headland towards the desert.

Four valleys, which are only very slightly connected with one another and which are much split up in the upper parts, lie between the parallel ridges. These are the main North to South side of the valley of the Wêd Kanta formed by the union of the Wêd Fejda with the Wêd al-Ahmar; the valley of the Wêd 'Abdi reinforced by the Wêd Barba; the valley of the Wêd al-Ahmar, and its tributary the Wêd Shennawra; and lastly the valley of the Wêd al-'Arab formed by the confluence of various Wêds from the country round Sheila. These four rivulets flow from northeast to southwest and disappear in the plains of the Sahara almost immediately on emerging from the mountains. On the northern slopes some less important streams rise via the
of the very narrow valleys they live in caves (A/SITA) in the cliffs in order to use the ground to the greatest advantage and also to have a better protection against hostile attacks. The valley of the Wadi al-Abyad contains such Troglodyte dwellings in large numbers. The houses are grouped in clusters which appear to hang on the slopes of the valleys or to crown steep hill-tops, difficult of access, and to be dominated by the Gela's (Khala in Shawiya Taddih) a large stone building of several stories. A spiral staircase in the interior of the building leads up to these stories and the rooms in them where the harvest and provisions of the various families are concealed. During the absence of the dwellers in the village, the Gela's is guarded by a responsible watchman. The name Taddih denotes also in a wider sense, the whole village. The relatively large population of the Awras may be divided into 11 tribes who form 36 clans with a total of 88,100 souls. The density of population varies in different places; it is greater in the valleys than in the higher districts and it also decreases from West to East. In the Aqmar Khudda there are 11 among the Utd Abd al-Aziz, 26 among the Utd Abd al-Malik, 35 among the Bent Ferra 40, among the "Amarna 44, among the Reif Bi Sultans 48 inhabitants to the square mile.

The population of the Awras consists of different elements. Other constituents have been added to the Berbers who form the original stock; in the first instance descendants of the Roman and Byzantine colonists as well as the Vandal invaders and later the Arabs. The Berber element is still by far the most important being particularly pre-dominant in the mountainous and least accessible parts of the range. On the other hand the Arab element is conspicuous in the valleys and the neighbourhood of the Sahara. Of Arab or nominally Arab tribes — they are for the most part mixed with Berbers — there may be mentioned the l-Akhirja Halife, who have immigrated from the Biskra district or, they are another branch of this stock; the Utd Fedahin who come from the mountains of the Tunis; the Turrif, who have settled in the cases of Bent-Sulik; Dernoras and Barmas in the lower valley of the Wadi Abd, and who are said to have immigrated in the sixteenth century, from Sidiya al-Hamra but are in reality Arabic-speaking Berbers; the Utd Abd al-Malik and the Utd Daff of who profess to be of Hilall descent. The two last-named groups are said to have incorporated descendants of Roman colonists on which account they have received the name Karraya. They are settled in the upper valley of the Wadi 'Abd, the latter in the valley of the Wadi al-Abyad after the Udjanina-Berbers had been driven out. Lastly the Bent Sultans; a branch of the 'Amarna, the Shoef and the Surtuns of the Aqmar Khudda also claim to be of Arab descent.

The Berbers, however, are superior in numbers and they have therefore given the population of the Awras the cast of features which is characteristic of them to this day. These Berbers call themselves as Karraya (Kabylia) but by the Arabs on the other hand they are called Shawiya from shi (sheep) perhaps in a contemptuous sense, for an Arab proverb actually credits the Shawiya with having 'sheep's' brains in their skulls. Physically they present no uniform type throughout, no doubt owing to the numerous crossings between individuals of different stocks. Yet in the Awras dark-haired people with blue eyes are more numerous than in any other Berber country and make up nearly one eighth of the population. The language they use is a Berber dialect which they themselves call "Karraya" (Kabylia). Although belonging to the same family as the dialects of Great Kabylia it is so different from them that it is impossible, for example, for a Shawiya to make himself understood by a Zawiya according to G. M. Encies the Shawiya would seem to be more allied to the dialects of the Wansersi (Wansherish) who belong to the Zenata family like the Berbers of the Awras. A number of Shawiya have passed into the Awrasi dialects, whose Latin origin is still easily recognised, e. g. arkhat garden (horus), karraṭ oak (quercus) etc. The dialects of the various valleys also show marked distinctions in pronunciation and vocabulary so that two distinct groups of dialects may be distinguished; the Zenata in the eastern and the Tamzarg in the other parts of the Awras. Although they have been converted to Islam since the earliest days of the Arab caliphate they have preserved some traces of the religions (Paganism, Judaism, Catholicism, Donatism) adopted successively by the inhabitants of the Awras. This accounts for the survival for example of tattooing in the form of a cross or in the form of the letters s and a, sacrificing at traditionally sacred places, the taking of oaths at megalithic monuments and the festivals at certain seasons of the year. Thus processions take place among the Utd Abd in the spring similar to Christian processions of intercession, followed by festivities and dances lasting for two days. Similarly the thrashing and bringing in of the harvest in the beginning of autumn gives occasion for great rejoicings; and lastly New Year's Day (Eed 'Al) is celebrated with songs, dances and customary rites. Besides, the Shawiya have preserved the Julian calendar instead of adopting the Muljammadan. Their year consists of 365 days, the name of the months (Shawwa-January, Fareh-Febraury etc.) suggest the old Latin names. The names of the days of the week alone are borrowed from the Arabic. These survivals of pre-Islamic times do not prevent the Shawiya from following the impulse of Muljammadan fanaticism and they enter religious brotherhoods almost as readily as the Kabylia. The brotherhood of the Karraya, whose centre is the Zawiya Timmeriia at the foot of the Aqmar Khudda numbers 2400 members, in the Awras that of the Shaddiliya some 2500, that of the Habbat 500 or 600. Lastly the Kaddiriya, enthusiastic adherents of the family of Bi Abbès, the owners of the Zawiya of Men'sa, are likewise widely spread. It is by the instigations of these brotherhoods that the revolts have been stirred up of which the Awras has been the scene since the French conquest. On the other hand mystic love has in no way improved the morality of its adherents. The code of morals prevalent in the Awras is a very loose one. Tazb is frequently resorted to (in the Wadi al-Abyad 500 & 600 cases yearly). Prostitutes or "Arria (lit. "divorced women") are very numerous. Certain places, especially Men'sa are notorious in the whole district as abodes of pleasure.

At the time of the Arab conquest the Awras was populated by Berber tribes of the great Zenata family (Awras, Ijfejiewa). All these tribes
had sustained their independence in the mountains. After the Romans and the Vandals the Byzantine Emperors had been content with keeping the Berbers in check by a row of fortifications on the south slopes of the Awrás (Lamhasat, Bagra, Maccala). The advance of the Arabs seems however to have brought about a ropprechagne in Berber life and the position of their old adversaries. When Oghlab penetrated into the Maghrib the Berbers united with the Greeks and inflicted such severe losses on him before Bagra and Lamhasat that he did not dare to penetrate further into their land. On his return to the West from his great campaign he contented himself with a reconnoitring march into the Awrás but met his death at Teshida in the neighbourhood of the Awrás. Apparently the tribes of the Awrás on this occasion united with the other Berber tribes under command of Kusaila to act conjointly in a rebellion and choose Kusaila as their chief. After the destruction of his kingdom by zalazir b. Kais, the Awrás served the defeated peoples as a place of refuge and became the centre of resistance to the Muslims. It was not till the beginning of the eighth century A. D. that opposition in the area was finally crushed by the ownership and conquest of Hasna b. al-Nu'man, and his party was driven out by Ziyad b. Sa'ida, queen of the Djerawa. The Awrás and the Djerawa were almost extinguished by these wars; their place was taken by the Howara and the Gâth, the Berbers from Tripolis and South Ifrika who settled in the Awrás. All these native tribes were converted to Islam whether willing or unwilling, but nevertheless they preserved a certain independence of thought which was manifested in the enthusiasm with which they adopted heterodox doctrines such as Abuglān in the eighth and the Nakkâtite system in the tenth century. It was from the Awrás also that Abu Yazîd Muqhtâr b. Kaidad (q.v.) “the man with the axe” came, whose rebellion in 934-947 temporarily imperilled the Fatimid dynasty founded by Umar al-Muktafi [see AYD]. The Howara and the Djerawa of the eleventh century altered the ethnographic aspect of the Awrás. The Damis, a branch of the Atbara, settled on the northern hills, then advanced southwards and arabised part of the Howara. Nevertheless the great mass of the invaders remained at a distance from the interior of the mountains and a certain proportion of the Awrás seems even to have blended with the natives and become berberised. In the following centuries the population of the Awrás played practically no part in the history of the Maghribi, though they have been able to maintain their independence intact and to avoid falling under the suzerainty of the Hafsids, the new rulers of the province of Constantine. The rule of the Turks in later times made no difference in this respect. Since the sixteenth century the Turks have had a garrison in Blakna, but it was not till the beginning of the eighteenth that they attempted to appoint chiefs in the Awrás who would support their policy. The first of these was Zadira b. Muhammad Bit Dîrîf, who according to the account of the traveller Peyssonnel was recognised by all the tribes about 1725 and took the title of Shikh of the Awrás. The authority of these chiefs, however, as well as that of the Bey of Constantine on whom they were dependent, was always very doubtful. Thus for example, the Ustad 'Abdîl only allowed the troops summoned for the relief of the garrison of Biskra to pass through, the Beul Eljâr and the ‘Amara were almost incessantly in revolt against the Ustad of Constantine of whom they were the last, Ahmad, was forced into a campaign against them in 1854. Till the French conquest the tribes of the Awrás preserved with their independence, their old political institutions which on the whole resembled those of the Kabylians. They never managed to construct a great political system for they never once succeeded in combining into federations of several tribes bound to one another by oath as the Berber tribes of the JâlqâJar had already done. The basis of their organisation was always the village, a genuine commonwealth governed by the council of the people (Ijama’). The institutions of this village however are more primitive than in Kabylia. For while the Kabylian Ijama’s appoints an authorised President (amir) invested with power to execute their resolutions, the Ijama’ of the Awrás limits itself to entrusting the execution of its orders to some man (qâdî) who is able to distinguish between justice and injustice. Legislation is also much less developed and the Ijama’ or collected lists of punishments for different breaches of the law are much more summarily compiled. Beside these differences however, there are many points of agreement between the institutions of Kabylia and those of the Awrás; the same separatistic spirit, the same enmity between the individual villages and within the villages themselves the same division into parties (tifs), whose rivalries often result in hostilities and bloodshed. Among the Ustad 'Abdîl and the Ustad Dîrîf for example, each village was divided into four hostile camps of which each had its own leader (Amîrîn, Amîrîn). Even the topographic situation of the human settlements and the precautions measures adopted for their defence are sufficient proof that the individual tribes looked after their own interests and quite for themselves. All that can be further learned of the domestic history of the Awrás is limited to constant tribal feuds and quarrels in the villages. Some families which have attained power by ploy or their warlike spirit have moreover been able to make use of these rivalries to their own advantage e.g. the Bit Aokkan (’Oékâs), the Beni Gâna (Gâna) and also the chiefs of the Great Zwiys of Tlemmâta, of Bôa Sidi ‘I-Mîdjî and Menâk.”

The French occupation put an end to this state of affairs. Immediately after the conquest of Constantine (1837) the necessity became apparent for subjecting a district that served as a place of refuge for the ex-Bey Ahmad and all the malcontents. Buita and Biskra were occupied in 1844. In the following years the Don d’Amour advanced into the Awrás from the south and conquered Mejdîneth. Bédem, marching through the valleys of the Wâl al-Abyad, the Wâl ‘Abdîl and the district around Shella and forced the chief tribes to recognise the suzerainty of the French. This conquest however was only temporary. Invited by Ahmad Bey the natives refused to pay taxes and opposed the Kâlîf appointed by the French government. Under the command of Casse- robert and Carbuncu new campaigns were undertaken into the Wâl ‘Abdîl in 1848 and 1849.
These had scarcely ended when the sizing of Mr. Zayn in the Zihla brought about another rebellion in the Awrás. This was suppressed by Cambrelet, who captured and destroyed the village of Nara in the Valley of the Weid Awrir. The king of the Weid Awrir was summoned by St. Armand who marched through the mountains with a column of troops in May and June of the same year. Perfect peace now reigned till 1569 where a rebellion broke out under the leadership of the Marabout St. Sadok, (Sadik) b. al-Hājji who was overthrown by general Dervaux. When the Kabylia took arms in 1571, the Shiwies remained loyal, thanks to the influence of their two chief St. Ben Aliyf and St. Mahfouz b. Abba. In 1589 however, the last Nasrids revolted on the call of the Sharif St. Ahmad Amziyin and supported by the Lelah, a Marabout clan of Arab origin who believed their prestige to be endangered by the increasing intercourse between the Christians and the Shawies. This rebellion which began with the murder of all Kādīs devoted to the French cause, was suppressed by the troops of the Constantine Division (2–20 June 1589). The result was that the battle of Rebā in 1570 was the only battle of the French in the whole campaign. The survivors died of hunger and thirst on their flight to Southern Tunisia and St. Amziyin who had fled into the Djefīr was handed over to the French authorities.

Since that time there has been no revolt in the Awrás and peace may be considered finally assured. Nevertheless, with the possible exception of the northern borders, the Awrás offers no future to European colonisation because of the structure of the country and its want of natural resources; just for these reasons it seems that it ought to be preserved for its natives. With regard to administration, it comprises three mixed communities (communes mixtes): 'Ain Tutta, Awrás (with Lambaa as capital) and Khenifla and in addition a military colony with Thak as its chief town.

Bibliography: Reclus, Géographie Universelle, s.ii. Afrique septentrionale; Vallée, Études sur les Maurs Averés (Bulletin de la Soc. de Géogr. de Marseille, 1886); Lartigue, Mémorial de l'Averes (Constantine, 1904); Basson, Les Villes de l'Averes (Annales de Géogr. 15 Janv. 1900); Masqueray, De Avaries monti (Paris, 1886); Fournier and dix cités des popula- tions sédentaires de l'Afrique septentrionale (Paris, 1886); Documents historiques sur l'Averes (Rev. Afr., 1884); Voyage dans l'Averes (Bulletin de la Soc. de Géogr. de Paris, 1876); Tradition of the Averes oriental (Bulletin de correspondance africaine, ill., 1885); Sier- nowski, Das Schwei (Dresden, 1871); Basset, Note sur le Chouara de la province de Con- stantin (Paris, 1897); G. Mercier, Le Chouara de l'Averes (Publications de l'École des lettres d'Algérie, 1891, Paris, 1897).

AL-AWS, a tribe in Medeb. The name is also abbreviated by the dropping of the name of some deity in the generic, probably Manāt for there is an Awsite clan called Aws Manāt (in the Islamic period Aws Allah). The genealogical scheme is: Awa b. Hartta b. Thalabb b. 'Ame b. 'Amir b. Hartta b. Imra' b. 'Aqbal b. Al-Kais b. Thalabb b. Marrin b. 'Abd Allah b. Al-Azīd etc. The statement of the Arabs, that the Awsites did not call themselves sons of Hartta but sons of Kais their mother is confirmed by facts. They are also said to be often included under the name of their more important collateral tribe the Khazzazī (q.v.). In many times they were divided into three classes: 'Amar b. Awa, al-Nadi, al-Murra and Imra' al-Kais. From the weakened remnants of the three last-named was formed a new clan to which the neutral name of the chief tribe Awa Allah or briefly al-Aws was given. The Awa Allah were divided into four septs, the Khattā (the most powerful, formerly the Ujāğh), the Umayr and the Wāḥif (formerly the Murra) and the Wāḥif (in reality the earlier Imra' al-Kais). Among the clans of Kais was a sept the Qabā, also called Ka'b b. al-Kāhrāzi, from the temple of the Kāhrāzi, who was the name of one of the Aws. The Awa inhabited a wide district in the east and south around the Kharṣad (Wellhausen).

History. The Awsites originated in south Arabia and after settling peaceably with the Kharṣadīs among the Jewish tribes in whose possession Medina was gradually reduced them to a state of inferiority (see preceding section). For the most part the Jews among the Awsites were scattered, but there were however two powerful independent Jewish families in the Awtar quarter, the Naqit and the Kureit, allied with the Awsites. They afforded effective assistance to the Awsites in the time of the wars with the Kharṣadīs, when however Muhammad's war of extermination against the Jews was begun in later days, the Awsites were not in a position to do them similar services in return. The Awsites in Medina were much broken up and weakened by feuds of more or less importance among their clans and families. This resulted in many changes in their power as well as in their settlements, in wholesale exodus from the district, in families settling in the lands of one another, in the utter extermination of certain parts, and in driving many Awsites over to the side of the Kharṣadīs. The most serious were the fights between the Awa and the Kharṣadī which lasted ten years in which sometimes a larger and sometimes a smaller part was embroiled and sometimes even the whole tribe. This war in which brother fought against brother reached its crisis shortly before the Hijra in the battle of Bu'rāth in which the Awsites although weakened by previous feuds which had ended unsuccessfully for them, were victorious, being supported by Arabs from outside the district and the two Jewish tribes above mentioned. They were thereby saved for a time; their existence however was only assured as a result of the Migration of Muhammad who gradually adjusted the still very strained relations among them. The Awsites had no share in the earliest oases between Mu-hammad in Mecca and the people of Medina but they did take part in the conclusion of the treaty promising protection, which paved the way for Muhammad's settling in Medina. When Muhammadd shortly after his arrival in Medina persuaded the greater part of his followers from Mecca to renounce with the natives of Medina, there were but few Awsites among the latter and for a long time many Awsites held themselves aloof from Islam or were even hostile to it; at times they caused the prophet serious difficulty by their opposition in religious matters, by their indifference in the religious wars etc. On the other hand they all adopted Islam, even the Jewish families which
had been politically merged in it. When the
choice of a successor after Muhammad's death
came near being decided by bloodshed, the Awa-
sites assisted in securing the election of Abu Bakr
because his opponent belonged to the tribe of
Khasra.
Religion. In pagan times they worshipped
Manit as their chief deity. Not long before the
Hejira as a result of the influence of Jewish monotheism through many years, a kind
of reformed paganism, introduced by the Riblits
(acracic) Abu 'Amir who did not confine himself to
leading the Awa Allith in battle, had gained ground
among the Awa Allith and the 'Amir b. 'Awf but
it could not hold its own against the conquering
Islam. The Awa Allith saw Abu 'Amir, sound,
unsurpassing hostile to Muhammad, depart to
heaven Mecca with 90 adherents of his tribe. His
faithful disciples in Medinah secretly maintained
their relations with him in religious matters, but
they did not dare go over to him, as he hoped,
after the defeat of Muhammad at Mount Ophod,
where he fought in the ranks of the victorious
Meccans. They appear to have agreed in ac-
cepting Islam tinged with Abu 'Amir's doctrines;
but Az-Zahrawi's enthusiasm to keep
apart and worship in a mosque of their own. It
cannot be proved that Abu 'Amir and those
sharing his views were Christians.

Bibliography: The chief work is Wellhausen,
Medina vor dem Islam (Buecher und Vorar-
beiten, Heft IV, p. 3—4). Also Samhiti, Khat-
ufat al-Wafa' and Westenfeld's translation,
Geschichte der Stadt Medina in den Ahdab der
Gedichte der Geschichts A. Westenfeld, Bd. XXI,
Cantani, Annali dell'Islam (Reckendorf).

AWS b. Hajjaj, the greatest pre-Islamic
poet of the tribe of Tamim, born about 550,
died about 620 A.D. We do not possess reliable,
accurate dates of his life. He was a contemporary
of 'Amr b. Hind of al-Hira and was always
closely in touch with the court of this Lakhmid
prince although it is hard to lead a restless life
of wandering. AWS b. Hadjas was the father of
Shurabi who is mentioned as a poet and the step-
father of the poet Zuhair who was his kawi
(reciter and transmitter of his works). A Dwain
of his poems has not been preserved at all, one is
said to have been collected and annotated by Ibn al-Sikht.
Besides the usual themes of early
Arab poetry hunting scenes and descriptions of warfare are prominent in
his poems.

Bibliography: Geyer, Gedichte und Frag-
ments des Awe b. Hajjar (Stud. Ber. Ab. Wien,
p. 1—293); vgl. A. Fischer in the Göttinger
Gedichte, Ab. 1895, 2 sq. and in the Zeitschr.
der Deutschen Morgenl. Gelehrten, ii. 85—144,673—
680; Frankel, ibid., p. 297; Buckelmann,
Gesch. d. aram. Literatur, l. 27. (A. Hakim.)

AWTAD (61, 60, Watada, lit., "p. g.") the
third category in the hierarchy of the royal
Gracht containing four holy beings; they are
called al-Shamad, the pillars [see ABDAL].
Each of them is entrusted with the supervision
and care of one of the four quarters of the heavens
in the centres of which they have their dwelling
place. (Golzheim.)

AL-AWWA (63) "the bowling" (dog or wolf)
denotes in Astronomy not only the thirteenth pos-
Museo in Venice, while the most beautiful of the mosques erected by the Turks in Rumelia are, as a rule, smaller and simplified facsimiles of the unsurpassed masterpiece in the capital, with the application of new and improved methods of construction. According to the most recent researches, the Aya Sofia in its original form was not built by Constantine the Great but, according to his last instructions, by his son Constantius after he defeated Licinius his brother in law. It was built in the form of a basilica and consecrated in 360 A.D. Titus "Great Church" passed through many vicissitudes at short intervals. Fire and earthquake played great havoc with it in 415 A.D. It was restored from its ashes, to remain unaltered for over a century till it was consumed by fire (as was the greatest part of the town and even the state archives) in January 532 during the rioting by the factions of the circus.

The Emperor Justinian then proclaimed his resolution to re-erect the church in unheard of splendour. Even before this time Justinian had given strict orders throughout the provinces of his wide kingdom, in which so many past works of art had been willfully destroyed, that the valuable material of these ancient monuments was to be sent to his residence. After the fire this material was used principally for the reconstruction of the Aya Sofia. Two of the greatest architects the world has ever seen, Anthemius of Tralles and Isidore of Miletus were entrusted with the supervision of the building. Mindful of the imperial warning, that the new church should be proof against fire and earthquake, they recognised the safest method of avoiding its previous fate, in a system of vaulting and dome. In December 537 the consecration of the splendid building was completed with unusual pomp so that Justinian was able to exclaim in the fullness of his pride; "Solomon, I have beaten thee". Nevertheless in his reign (558) the eastern part of the dome collapsed as a result of an earthquake whereupon ambones, tabernacles and the holy table were ruined. The dome, which had been planned too thin, was heightened by more than 80 feet and the abutments of the great main pillars much strengthened so that by 563 it was possible again to have the ceremony of consecration. The church had a most enviable situation: to the South was the Augusteum, with the equestrian statue of Justinian, which was appropriated to national festivities; to the North, just within the modern serail walls, were the court churches, the monasteries and the palace of the court officials; in the East, towards the sea was the imperial palace.

On the west side the visitor entered a court, the Atrium, surrounded on the right and the left by open halls. From here several doors (perhaps four or five) led into a closed hall (Exonaarthex) which was also regarded as part of the Atrium; from these five doors led to the North, the upper (Exonaarthex) where Roman doors opened on the widely separated north and south ends. The passage now branched still more and three rectangular doors-way facilitated the entrance to the interior of the church which the central one, imposing and richly decorated, was the King's door.

The space covered by the church is almost quadrilateral while the length of the interior with the exception of the chief apace, situated in the east wing is about 250 feet and the breadth nearly 225 feet. The pendentive domes, shown almost in the form of a hemisphere, rise 120 feet above the floor space which is cross-shaped. As the outer walls alone could not have supported its weight it had to be supported by four piers and these again by pillars smaller, though of great importance in the construction.

On the east and west sides of the dome were two wide, semi-circular spaces, each of which was crowned by three half-domes. In the centre of the interior the two-storied arrangement of the galleries adjoining the main body of the buildings, of which the upper, as was usual in Byzantine churches, was reserved for women.

The number of pillars which shared the weight of the building, was 107, 48 below and 67 above, nearly all monolithic of coloured marble (Verite anticai), some however of red porphyry. The richness of the interior decoration, the marble and in a most extravagant fashion for all parts, the pictures of Christ, of the Virgin, of the prophets, of the apostles and of the saints as well as of the mighty ascension (in the pendentive of the dome) which covered the walls with a sea of colours, the inlaying of the domes and walls with gold mosaic in unheard of splendour, made a striking impression on the spectator of the middle ages. The surrounding walls and the vaulting of the original building were built entirely of brick. The place for the clergy (pulpit) situated on the east side, containing the altar and chasuble and leading to the chief space was separated from the central part of the church by a screen of considerable height adorned with pictures and placed with beautiful designs. The clergy who had also to attend to the services in three other churches consisted of 415 persons excluding 100 deacons.

Shortly before the break up of the Byzantine Empire the number of officials of the Aya Sofia was about 800.

The first thorough restoration of the Aya Sofia took place in the reign of the Emperor Basil Macedo (second half of the sixteenth century). In 1859 a part of the dome fell in during an earthquake. The church suffered severe damage at the hands of the Latins in 1204 who plundered recklessly and desecrated the holy garments and vessels by using them as treasure and trophies for their horses. The extensive alterations which date from Byzantine times belong to the fourteenth century, in the first half of which the walls of the great building were strengthened on all sides and the east wing, the finest part of the building, especially was supported by high and broad buttresses on the outside.

We have no description of the interior of the Aya Sofia in Byzantine times from the pen of a Mammislanian. The first Muslim to give full account of the Cathedral is Ahmad b. Rusta (III 810); his name in the Bibl. Geogr. arab., ed. de Gezea, VIII: the author lived about 900 = 902-903). Without entering into a description of the edifice which he calls al-Kahna al-a'zam (i.e. Magna Leontina) he gives an exact and life-like picture of a procession of the Byzantine Emperor to church. One of the features which the Mammislanian princes of war were led to church (it may perhaps mean: into its Atrium) they greeted the ruler with the cry, "May God preserve the Emperor's life for many years", (Ibidem, p. 125).
Of importance is his remark that there had been four and twenty little doors, mentioned nowhere else, at the west door besides a Mihrab (which probably means towards) the opening of each of which was a span square. At the end of each hour of the twenty-four one of the little doors sprang open and closed again automatically.

As a result of the decline of the caliphate, Arab writers after Ibn Rusta give less and less information about the far distant city of Constantinople till about four centuries later, after Asla Minor had been conquered by Turkoman tribes, Shams al-Din Muhammad al-Andalushi (ed. Fränk and Mahren, St. Petersburg, 1865 p. 227) who seems however to have relied on a work of the somewhat earlier copyist Ahmad, mentions the Äya Sofla in a few lines (Ibid, p. viii). The only noteworthy point is his remark that an angel lived in the church and that its abode was surrounded by a screen by which no doubt is meant the place containing the altar and the ciborium beside the screen.

Muhammad b. Barjija (ed. Defrémery and Sanquineti, ii. 434) is the first; some centuries later, to叙述 the building of the Äya Sofla at Asla h. Barakhty (q. v.) said to be a cousin of King Solomon. Ibn Barjija’s merit lies in his very exact description of the Atrium. He dared not enter the church himself however, as he narrates, because he had not obeyed the order mentioned by him to kneel down before the cross at the entrance.

When the Turks conquered Constantinople (29 May—1453) the defenceless inhabitants fled in crowds to the church in the belief that as soon as the enemy had reached the pillar of Constantine the Great an angel would appear in the heavens and scatter the victors so that they should never see their Asiatic homes again. But the Turks came, broke open the doors of the house of God and finding the terrorised people an easy prey, carried them off both men and women into slavery. Eyewitnesses make no mention of the streams of blood polluting the holy place which later writers delight in describing. The unfortunate refugees were quickly made prisoners and the tragedy was quickly over, the conqueror himself entered the church—but not as headlong as is often insisted. He bade his Muslím to recite the call to prayer including the creed and threw himself at once with all his followers on his knees before the one God. Thus was the temple of Constantius and Justinian consecrated to Islam.

The changes which the iconoclastic prescriptures of the victorious religion forced upon the new masters are very important in the interior. The mosaics which had previously decorated the walls and ceilings, works of art which seemed to have been made for all times by the cunning hand of the Greek craftsman were concealed from the eye of the spectator by monotonous whitewash. The screen between the place for the clergy and for the laity was torn down, the rich fittings of the east wing, and the Bîma were destroyed. As the old Byzantine churches were built in the direction of Jerusalem and the Salât on the other hand must be performed with the face towards Mecca, since the day of the conquest the Turks have prayed in the Äya Sofla not only towards the east wing of the mosque but turned rather towards the South in a diagonal direction. Since the time of Mahomed II the preacher has mounted the pulpit armed with a wooden sword on Fridays and each afternoon of Ramadan and at the festivals of Bairam [cf. Article ‘Ana’za and Juynibih, Handbuch der Islam. Gesch., p. 84, 87]. There are also two large boards at the foot of the pulpit. We further know of the reign of Mahomed II that he built big buttresses against the south-east wall and built in the first of those some slender minarets which rise high into the air. Selim II built the two buttresses on the north side and the second minaret on the north-east corner; his son Murid II was the builder of the other two.

Sultan Murad III undertook a thorough renovation of the whole mosque. This was primarily concerned with the smaller defects which had come to light in course of time but of course contributed considerably to the beautifying of the bare space. The Sultan took advantage of this occasion to place in the interior near the principal entrance two huge alabaster urns each holding 1060 gallons of water and erected the two large eunuchs (Mogulba) on one of which, the right, the Koran is recited almost all day in that cadence peculiar to the liturgy of all Oriental creeds while on the other, the left, is reserved for the Muahiddin. Murad III also had the crescent measuring 150 feet in diameter, which crowns the dome having taken the place of the cross, gilded at enormous expense. Thus, from afar, even from Olympia in Bithynia the Muslim subject of the Porte sees the symbol of his faith glittering in the sun.

In the second half of the sixteenth century, they began to build the mausoleum of Sultan Selim in the cemetery adjoining the mosque on the south. The oldest is that of Sultan Selim II. His son Murad III and his grandson Mahomed III are also buried here; Sultan Mahomed’s nineteen brothers, whom he had murdered on his accession to the throne, were also laid to their eternal rest here. When some decades later, on the sudden death of the Sultan Muhsin, who had been deposed a long time before, a suitable burial place could not be readily found at once, the old Bâsitery (on the south side of the Narchex), which had served the Turks as an oil-store since the conquest was appropriated for this purpose. Sultan Ibrahim, Muhsin’s nephew was also buried there some years later. The very considerable store of oil was afterwards kept in the hall and court on the north side of the Bâsitery.

Sultan Murad IV (1623—1640) took considerable interest in the walls which were uninviting in their bareness. It is only since his reign, which is marked in some ways by a revival, that the gigantic quotations from the Koran written in gold by the hand of the famous calligrapher Bâjschîzade Muhsin Celebi, have been in existence. Letters like Aîf are 30 feet long. All the artistically pointed, much interwoven verses, whose decoration is still the delight of old Turks, were nevertheless surpassed by the slender vigorous painting of the names of the five first Muslîms which were fixed on the walls. The pulpit (Minber) also a work of art which still exists, dates from this period. Of Ahmed III we know that he built the enclosed raised seat (Makṣûn) on the north side of the chief apsis, for the Sultan. Mahomed I (1730—1754) built, besides the great loge for the Sultan in the gallery of the first
story, some institutions which in the East are inseparably connected with a mosque: the seven fountains and the school, both in the court on the south side, the large dining-hall (işnasr) on the north and the valuable library. In the mosque itself, though there are undoubted traces of the fact that the latter goes back to an older foundation situated in the mosque, since the time of Murad IV, the conqueror of Baghdad, the interior decorations of the mosque have been neglected in a manner indicative of the general decline of the empire. To prevent the threatened collapse of some parts and also to give the interior a more decent appearance Sultan 'Abd al-Malik entrusted the Italian architects Fossati Brothers in 1847 with the complete renovation of the building. The work lasted two years. The whitewash was only retained where human figures were depicted but everywhere else was cleaned off so that the walls glittering in gold and all other shades of colour resumed their old appearance. The yellow painting stripped with red on the outer wall dates from the restoration. The manner in which the Sultan showed his reverence for the great deeds of his forefathers, was rather peculiar. Like all other parts of the mosque the minarets were also restored (literally Marble-plait, Mimar Mh,mid) which had given the last decisive blow against the Byzantine Empire was to be excepted. The Italian architect was however finally entrusted with the task of making this minaret as high as the others.

It is fortunate for the mosque that it has suffered so little from earthquake since the tenth century. It must be recognised that it is primarily due to the buttresses built against the walls on three sides by the last Byzantine Emperor and the Turks, if this giant building situated on ground subject to earthquakes, has been able to be of service to mankind longer than any other building in the rest of Europe. On the other hand the storms from the Balkans and the sea seem to be much more dangerous to the mosque.

By order of the Minister of Education the rooms of the library, which is controlled by five Khodjas each of whom officiates in turn for one day of the week, were thoroughly renovated in the summer of 1909.

The mosque presents an interesting picture in the month of Ramadhan. The princes and the official world are present at afternoon prayer. There is no so much display in the evening at the Tarawih-prayer offered at an hour and a half after sunset. The dome is lit by countless lamps arranged in a circle. The greatest splendour is displayed on the twenty seventh night, the Lailat al-Kadeh, on which the Koran descended from heaven to earth. While the earlier Sultans frequently attended the solemn celebrations, 'Abd al-Hamid II, so far from coming regularly, visited the mosque only in the middle of Ramadhan when he, coming by boat, honoured the relics of the prophet in the ancient castle of his ancestors, with only a fleeting visit (Yemen-i Ziya-i Kair-i Selâdet).

The countless legends which had been woven around the origin and features of the church in the latter days of the Byzantine Empire, were on the conquest at once adapted by the Turks who merely clad them in Muslim guise. Even soon after his victorious entry, Mehmed II ordered Ahmed b. Ahmed al-Gilani to compile from Greek sources
It was then that they began to point out the spot on which the Arab hordes of the first century of Islam prayed on the occasion of their siege of Constantineople and the place in the centre of the nave from which Köşprü superintended the building.

In the southern gallery, a hollow block of stone was shown as the cradle of Jesus. An anecdote, which can still at the present day be heard from young theologians, is connected with Husain-i Talatzi who is said to have obtained his position at the mosque because Sultan Mehmed II the Conqueror gave him, the mystic (Şifv-vi), the palm (Aya) instead of the back of his hand to kiss; and he thereupon received the position of Mudarris of the Aya Sofya. The so-called "damp pillars" (yayık direk) and the "cold window" (pınypes) near the Kibla enjoyed the greatest celebrity in the days of Abd al-Hamid II as wondrous working places of pilgrimage in these holy halls. It was here that Şehit Aş Şamsa al-Din, whose words had at once the effect of determining imam's opinions and even of compelling the Conqueror to action, first expounded the Koran. Everyone was till quite recently convinced that the blessed draughts of fresh air which rushed in by the "cold window" were of the greatest efficacy in the deepening of theological knowledge.

Bibliography: The most trustworthy Byzantine authorities are the authors Procopius, Agathias, Paulus Silentiarius who lived in the reign of Justinian; of modern writers the most notable are: Pierre Gilles, De topographia Constantinopoleos libri IV (Lyon, 1561 and often reprinted); De Regibus Theotokii libri tres (Lyon, 1561 and several times later); Charles de Franza, Plan du Caire, Historia Byzantina (Paris, 1880); J. von Hammer, Constantinopoli und der Bispozi, I (Prague, 1822); Goldschmidt, a. Beobachtungen, Konstantinopel, I (Athens, 1851); C. Fosadi, Aya Sofya of Constantinople as recently restored (London, 1852); W. Salzenberg, Allerheiligsten Baukommandant von Konstantinopel (Berlin, 1854); Auguste Cholev, L'art de bâtir chez les Byzantins (Paris, 1853); J. P. Richter, Quellen der byzantinischen Kunstgeschichte (Reprint from Ettinger's von Edelberg's and Ilg's Quellensammlung der Architektur und Kunstgeschichte der Mittelalters (Wien, 1897); W. K. Leibnitz and H. Swansonsen, The Church of St. Sophia, Constantinople; a study of Byzantine building (London and New-York, 1894); Heinr. Holtzinger, Die Sophienkirche und verwandte Bauten der byzantinischen Architektur (in Die Baukunst, edited by R. Bornmann and R. Gani, Heft 10, Berlin and Stuttgart, 1898); the best work is M. K. A. Kubar, Geschichte der Aya Sofyas (in: Beiträgen zur Byzantinistik, 3 Vols., Athens and Leipzig, 1907—1909). Notices by G. Baumr Prof. Willh. Schleyer (Hannover).

Not far from the great church in the neighbourhood of the Dündere-Place is the Little Aya Sofya (Köşprü Aya Sofya). Built by Justinian it was formerly a church dedicated to the saints Basil and Sergius. A dome crowned the octagonal base which extends into four apses. The church was turned into a mosque in the reign of Mehmed II by the steward of his harem and since that time has contained all the establishments and institutions required by Muhammadanism religion and education. The entrance hall with the fine flat domes rising from it is of Turkish origin. (K. Schönherr.)

AYA SOLÜG, now a Turkish village, capital of a Nahiya, with 2,793 inhabitants (according to Cunli, La Perdre d'Ainu, III, 505), in the middle ages, su: a most important town which still retained its present name as early as the time of I. M. Baita (ed. Paris, II, 308). When this traveller visited the town in 1533 (1535) it had 15 gates and was an important centre of trade on the Kaystros (now called Kúbik Menderes Çayı) the banks of which were covered with gardens and vineyards. The ruins of a Turkish castle may still be seen and the remains of several mosques and baths amongst which may be mentioned the fairly well preserved mosque of Is'ā Bey. By the sitting up of the harbour the town gradually lost its importance and a new port, Neapolis, Scale nova, called in Turkish Kül Adası, arose. In western mediaeval (Latin) authorities Aya Sollik is known as Altoingi, Altoingii or Lato longo. The Turkish name is really a corruption of the Greek Aya Sollik the name by which a church built here in the early centuries of the Christian era was known; it was held in great reverence and dedicated to St. John.

History: Aya Sollik has replaced the famous town of Ephesus whose ruins are situated in the immediate neighbourhood. This is not the place to describe these ruins nor to pursue the ancient history of Ephesus and Aya Sollik. It may however be noted that the Arab geographers still knew the town by the old name of Ephesus (Afaäs or Ufás) and place there the cave of the seven sleepers (see Aṣār el-Ka'īf). The Arabs advanced as far as Ephesus only for a brief period in 182 (782) but after the conquest of Asia Minor by the Seljūks the town fell more than once into the hands of the Turkish emirs of the neighbouring country, only to be recaptured again by the Byzantine troops. After the fall of the Seljūk kingdom of Kouta and indeed during the time of I. M. Baita's visit Köşprü Beg the son of the Emir Muhammad of Aidin was ruler here. In 1391 the Emirs of Aidin had to give up their territory to the Ottoman Sultan Bayzid, but there was a break in the period of Turkish rule from 1402, when Timur pitched his camp here, till 1425 when Murad II received the homage of various chiefs here and Aya Sollik finally became incorporated in the Osman Empire.

Bibliography: G. In Strangle, The Land of the Eastern Caliphate, p. 155; Heyd, Geschichte des Levantehandelns, see Index.

AYAN (A. par. of 'Aya), the most influential men of a society or of the state; for other meanings see dictionaries.

AYAS, a site on the coast of Cilicia, on the west shore of the Gulf of Alexandrette to the east of the bay at the mouth of the Büyük (Pyramus). In ancient times there was a town here called Alagai (see Ramsay, Historical Geography of Asia Minor, p. 3557). Since the second half of the thirteenth century the place has played a more important role. The gradual expansion of the Franks from the eastern shore of the Mediterranean concentrated all the eastern trade in this part of the Christian kingdom of Little Armenia as it was connected by frequently traded routes with Syria as well as with the interior of Asia.
Minor. The Italians called the town Lajazzo. After it had been plundered in 665 (1269), and again in 874 (1275), by Muslim troops and finally destroyed in 783 (1322), by the Mamluk Sultan al-Nasir Muhammad, but again rebuilt by the Christians, it fell in 748 definitely into the hands of the Egyptian Mamluks. From this time dates its decline though it is mentioned as late as about 1400 as belonging to the province of Ihasb. — Today it is a wretched place on the coast with numerous ruins.

AYAS PASCHA, Turkish grand vizier (1536—1539) under Sulaiman II. Ajas Pascha, an Albanian by birth, was enrolled in the corps of janissaries and accompanied Sultan Selim in his campaign against Egypt. Under Sulaiman he was appointed beylerbey of Anatolia, and later Walla of Rhodes. During the siege of Rhodes he fell into disgrace, was deprived of his office, and even thrown into prison. Soon afterwards he was again restored to favour and with Khaïr al-Din Pascha Barbarossa took part in the siege of Corfu (1537). He died of plague in 1539.


AYAT (a.), plural of Aya (q.v.).

AYAZ, the Emir, lord of Hamadhan, played an important role in the struggles for the throne between the Seljuk princes Barksiyruku and Muhammad I. After having first taken the side of the latter he went over to the side of Barksiyruku in 494 (1100) and after his death (498 = 1104) he became Arash for his son Malikshah who was a minor. He could not, however, hold his own against Muhammad and was treacherously murdered by him in 499 (1105).

Bibliography: Ton al-Atif (ed. Tornoh), x, 195 f.; Recueil de textes relatifs à l'histoire des Seljouques, ii, 90.

AZAB (a.), strictly single, unmarried) in Turkish the irregular footsoldiers who were made use of in raids, sapping operations etc. Like the Akkâjî (q.v.) the Azab played an important role in the earlier wars of the Ottomans.

AZAD (a.), free; in the religious sense: free from worldly desires, pure; hence a favourite personal name o.g. of Mir Ghulâm 'Ali Bigdikârî (see GULAM ALI).

AZAK, Russian Azow, a town near the mouth of the Don; it is first mentioned in the fourteenth century (after 1316) as a Genoese, then (after 1332) as a Venetian colony under the name of Tana (from the ancient Tana). The Turkish name has appeared on coins since 717 (1317). In the year 797 (1395) the town was destroyed by Timur and taken possession of by the Ottomans in 880 (1475). The Russians (Cossacks) appeared before Anak for the first time in 1489; in 1637 the town was captured and the whole Muhammadan population put to the sword; in 1641 the Cossacks held the town successfully against a numerous army, but the orders of the Tsar retrenched in 1642 and at the same time raised the town to the ground; Anak was at once rebuilt by the Turks and Tartars and again besieged in 1654, captured by Peter the Great in 1696. Anak had again to be surrendered to the Turks in 1711; in 1736 it was recaptured for the third time and by the Treaty of 1739 the Russians were allowed to retain it; though by the terms of the treaty the fortifications had to be destroyed, and they were not rebuilt till 1769. Since that time the town has remained in the possession of the Russians, but it has lost its former importance with the rise of the neighbouring town of Rostov. The son of Azov, the Mäbîwits of the ancients, has taken its name from Anak.

(W. BARTHOLOMÉE.)

AZAL (a.), an eternity, which is without beginning, but not without end. (cf. Arab.)

AZAR, in the Korân (vi. 14) the name of Abraham's father. There appears to be some confusion here as the name is nowhere else given to Abraham's father. That he was called Tâhr (Târkh) is also related by Muslim commentators and historians; to reconcile these two statements the usual artifices are resort to, but these have no value. According to Maracci (Predromi, iv. 90) the form Azar is due to a false reading 'Abay in Eusebian Ecclesiastical Chronicle. Neither Maracci, nor any of those who cite him later, has given a more exact reference to the passage. Eusebius regularly writes speech in other places; in any case the chance would be very improbable.

For the life of Azar and his son Târkh the reader is referred to the latter article where the higraphology is also given. (A. J. WENSINK.)

AZZAÎL (a.), the Biblical 'AZZAYN (Azza'îl) also used as a name of the Devil. Cf. Grünewald, Neues Beiträge zur semitischen Sagengeschichte, p. 261.

AZÊD, an Arab tribe, occasionally written al-Asid, and then not to be confused with the Amad (without the article). The proper name is said to be Darwe. The genealogical table is: al-Asid b. Quseïth b. Kârâ b. Mâlik b. Zâlî b. Kâhâ b. Sâlat. Four principal groups were distinguished of this widely ramified family of tribes. 1. A'id Omsîn in 'Umarî. The Kuraishites were unwilling however to recognise the 'Omsîn Asidites, in particular, as Arabs. They lived for the most part by fishing, a calling on account of which they were often mocked; the nickname of Musâm seems also to be connected with this. 2. A'id Sarît in the mountains of Sarît in 'Isâm, famous as weavers and ridiculed on that account. 3. A'id Shânîs b. Qâb, rarely written Shanâwât; the Nâsîn is Shanîs. Their genealogical table is Ka'b b. al-Hârîb b. Ka'b b. 'Abd Allah b. Mâlik b. Nayr b. al-Asid. They likewise live in the Sarît. The A'id Sarît and the A'id Shanîs seem to be really the same. 4. A'id Ghassûn b. Mâlik in the North and in Syria. The al-Awa and the al-Khârij in Medîna and the Khuja in and around Mecca were also counted as Asidites. Al-Mahattah b. Abî Safâr belonged to the al-A'tîq, a clan of the 'Abd Allah b. al-Asid. Abî Humayr was descended from the clan Daws.

Localities which are known as Asidites: Alida (in the Sarît), Bârik (a mountain in the Sarît), Hadid (mount), al-Hâl (in 'Isâm), Makantân (in 'Isâm), Marût (in 'Isâm), Marîb (in 'Isâm), al-Kûfus (in Kirmân), Kenna, Risûf (a strongly fortified place on the coast), al-Sarî (in the Sarît), Târida (in the same district), Tûfîm (in the
Yemana inhabited only in part by Azdites), al-'Umayr (a mountain in the Saarit).

History. In pagan times the Azdites were amongst the chief worshipers of Manib and of Ilbs, 'Isha, 'Ainin was an idol in the Saarit. The burning of the dam of Manib seems to have compelled the Azdites to move out of Sabba', and to have consented to their dispersion. On their entry into the Saarit mountains they had to fight with the Khattim, and overcome them. Ad-Dehri J is said to have settled Azdites in Oman where they remained for a long time under Persian rule. In the ninth year of the Hijira the demand received from Muhammad to adopt Islam was acceded to by a section of the Azdites without demur, and they exchanged the Persian sovereignty for the Muhammadan. The number of Muhammadans amongst the Azdites was scarcely noticeable. After the death of Muhammad the Azdites ascended, but were conquered by the Muhammadan army sent by Abu Bakr, and found themselves again compelled to attack themselves to Islam. The Azd-Shanii's had sent an embassy to Muhammad in the year ten of the Hijira, according to tradition. The victorious Azdites took no part in the campaigns of the caliphs till the time of 'Othman. Then we find the Azd Saarit in Khits and Bagra. When Mu'sawiyah in Bagra attempted to stir up resistance to the caliph 'Ali, the Azdites afforded shelter to Ziyad, who was the governor of 'Ali at that time. It was not till after the Azd Oman, the last of the great tribes to settle there, had come in greater numbers, about the end of the reign of Caliph Mu'sawiyah and at the beginning of that of Yazid I, that the Azdites attained to power there while they allied themselves with the Rabi'a against the united Tammuz and Kazis, in continuation of friendly relations dating from heathen times. Then the Azdites took the position of chief champions of the Southern Arabs (Khalbits) in the war between the north and south Arabs. They supported Ziyad and his sons e.g. after the death of Yazid I and again in the wars against the Khaldjites. In Khorasan whether they had come from Bagra, they were the most important tribe after the Kalsites Tammuz. By the rise of the Azdite Mahlib and his family the importance of the Azdites was increased. They were much exasperated against the Kalsite Kotelha, the oppressor of the Muhallabites and took an active part in the rebellion against him in Khorasan. Kotelha fell by the hand of an Azdite. Ever afterwards the thought of revenge for the Muhallabites was alive among the Azdites. At times they had to suffer severely; Yazid II pursued them with persecution in his hatred of all that pertained to the Muhallabites. For a brief period their position in Khorasan improved in the reign of Yazid III.

Bibliography: concerning the Azdites in time of the Umayyads see Wellhausen, Der Arabische Reich und sein Staat, p. 248 seq.; (Reckendorf).

AZEMMUR (Fr. Azemmour) a town on the Atlantic coast of Morocco, 50 miles S.W. of Casablanca and 7 miles N. E. of Mogad, on the left bank and near the north of the Umm al-Rahba. This river is navigable even by ships of small tonnage; on account of a sandbank that bars its entrance. Azemmur therefore, though it is the natural market for the sale of goods from the Dukkaha district, ranks far behind Masagan in commercial importance. The town has some 3,000 inhabitants including many Jews but no Europeans. It is for this very reason that it has preserved its native character better than the other towns of the coast and that its inhabitants show themselves exceedingly hostile to Christians. In the thirteenth and fourteenth centuries the district of Azemmur was the scene of the last attempted of the "Maghribi"ns", champions of the faith. The neighourhood is full of 'Kabsas which are dedicated to pious personages. The best known and most revered saint is 'Ali b. Sharaf, patron saint of the town.

Azemmur was founded by Berbers in a district rich in wild olive trees (Azemmur). Its history is little known till the beginning of the sixteenth century. Then it aroused the curiosity of the Portuguese who already possessed Tangier, Arizia, and Masagan. According to Leo Africanus (transl. by Schefer, i. 392) it was then a town of about 2000 households, and owed its prosperity chiefly to the shad-fishing in the Umm al-Rahb's which was farmed out for 6-700 ducats annually. In the year 1508 Zayatu, a Marthian prince, who wished to make himself independent in Azemmur offered to hand over the town to the King of Portugal, but when the Christians appeared before the town they found it in a perfect state of defence, and they had to retire after the loss of several ships. Zayatu really wished to pose as the defender of the faith against the unbelievers whom he had himself invited there, in order to gain the confidence of the inhabitants. By 1543 however, another expedition under Don Joao de Braganza and Don Juan de Meneses was successful in bringing Azemmur into the power of the Portuguese who held it for 28 years. They showed great activity in Azemmur, built a church (which was later turned into a mosque) a fort and walls around the town which surrounded the Medina to the present day. The expenses of maintaining the defence of the town, however, became more and more oppressive, so they resolved in 1541 to evacuate it. The Sharif Muhammad al-Mahdi populated it again at the instigation of three Marabouts who guaranteed him the future impenetrability of the town. This promise did not, it is true, prevent Luis de Loreto the Governor of Masagan from surprising the town in 1545, and carrying off the Marabouts as prisoners who had to be ransomed for 22,000 ducats. Nevertheless Azemmur has since then remained in the possession of the Musulmân, and although the Portuguese still continued to visit that stretch of coast and even obtained permission to fish at the mouth of the river they were never allowed to leave their ships or enter the town.

Bibliography: Leo Africanus, transl. by Schefer, i. 392 and Appendix, p. 360; Bagdetti-Maskin, The land of the Moors; Casola, Historia de Marruecos, chap. ix.; Donat, Maroche, i. 116 f. (See also Bibliography to MAROKKO).

(G. Yvel.)

AZERBAIJAN. (see AZHABAIJAN.)

AZERI (Azerbaijanian), a Turkish dialect. Name and distribution. Azerbaijani is the Turkish dialect which is spoken in Kubia in the province of Transcaucasia and in Persia in the Province of Azerbaijan and also through isolated, in Hamadhan, Farsistan, Teheran and Khorasan.
The Azerbaijanian call it Turk. It belongs with the Turco-Man and the dialects spoken in the Caucasus, in Anatolia and in the Crimea, to the South Turkish family, according to the classification proposed by Radloff. The Azerbaijanian may be divided into a northern and southern dialect. The former is spoken in Rumi, the latter in Persia. Only the latter and that only in the dialect of Tabriz and Urmia has been scientifically, though not exhaustively, dealt with by Foy in his *Mitteilungen des Seminaris für orient. Sprachen, Westasiatischen Studien*, vi. 126 and vii. 197 under the title of *Azerbaijanische Studien mit einer Charakteristik der Städtischeischen* (hereafter cited as Foy i. and ii.). Unfortuitously the work is only a fragment, for the author died in the interval and it has the disadvantages of an incomplete work. In the main I follow his arrangements.

**The Language.** The Azerbaijanian agrees as a rule with the other South Turkish dialects but has some peculiarities of its own. Foy i. (143-144) has given the general characteristics of South Turkish to which I refer the reader. The essential peculiarities of the Azerbaijanian are given here.

**Phonology.** a) Vowels. Among the vowels, there are otherwise the same as in all South Turkish dialects. Special mention must be made of the double *i* viz. *ii* and *ii*. The former, which in Azerbaijanian approaches more to *i*, forms as a rule with the *ii* of the other dialects; the latter, on the other hand, which is pronounced rather like *e* is seldom found except in Azerbaijanian e.g. in East Anatolia and here and there in the dialect of Karsai. It can be traced to an original *ii*; cf. Foy, Türk. Vokalstudien, i. 199-203.

b) Consonants. The greatest changes have taken place in the consonants. *g* is very seldom found (only double e.g. *dikmed* and in the combination *xg* e.g. *dakran*); elsewhere it has regularly become *k* at the beginning, *x* at the end and in the centre of a word, *f* before voiced consonants and *y* before voiced consonants (sometimes also to *g*). In Turkish words *g* is the other hand has been retained at the beginning of words, mediately it has remained before vowels and finally in certain monosyllabic stems, in other places it has become *x*.

* *x* never becomes *k* as in Turkish.

The or is no longer pronounced and has as a rule become *s*, only occasionally *y* and then it has something of a *j* sound.

By the influence of an *n* preceding *h*, separated from it by a vowel, is changed to *m* e.g. *ku* in the locative has become *men*. Among South Turkish dialects this phenomenon is found only in Turkom.

The other changes cited by Foy are shared with Anatolian by Azerbaijanian and indeed with the spoken dialect of Constantinople itself e.g. what Foy tells us about the disappearance of a consonant before another consonant holds for the most part also for Anatolian.

r and l disappear in certain verbal forms, thus *di*, *dy* = *dir*, *dyer* and *dej* = *dey* in place of *deyi*.

**Aspiration.** The most striking point is that certain endings are always used in the strong forms quite contrary to aspiration. Thus the infinitive termination is always *n* e.g. *gül* *n*, the participial termination *k* e.g. *kül* *k*, the future ending *n* e.g. *gül* *n*, the future ending *n* e.g. *gül* *k* *n*, the termination of the 1st pers. plur. and *d* e.g. *gül* *d*, the future ending *n* e.g. *gül* *n*.

**Accent.** a) The Noun. The accent of vowel stems does not end in *fi* as in质量管理 but in *hi* as in *Jagdstat*. The accent of the pronoun suffix of the 3rd pers. singular ends in *n*. In adjectives, the old comparative ending in *n* still survives.

b) Verb. There is a definite and an indefinite present. The former ends in the affirmative mood in *er* (e.g. *er, er, er*), in the negative in *mir* (e.g. *mir, mir, mir*), the latter in the affirmative in *er* (e.g. *er*), in the negative in *mir* (e.g. *mir*). *er* is derived from *e* = *Osmâli* *y* (cf. Foy i. 159). The forms of this present from *dakran* are: *alıyan, alıyan, alıyan* and *alıyan, alıyan, alıyan, alıyan*. The form in *er* occurs only in the 3rd pers. person, besides *er* there is a form men in the 1st sing. and plural. The participle in *er* occurs only in certain persons, for the others Azerbaijanian forms a participle from the gerund in *łu* with the present of the verb to *be*. Besides the 1st pers. sing. of the optative there is also a 1st pers. sing. of the imperative in *m*, *y*.

The mood of impossibility (instead of *gelenmede* *gelenmede* is used) the mood of necessity (instead of *gelenmede* they say *gervel* *gervel*) and the unattached infinitive form in *er* (e.g. *gelen* *er*) are not found. The infinitive in *gelen* takes the pronoun terminations. Various gerunds are also wanting. The participle in *an* is more frequently used, e.g. *gelen* = Osmâli, *gelen* = *gelen* = *gelen*.

**Bibliography.** The oldest prose work is the *Darband-NAME* edited by Mirza A. Kasim Bog (Petersburg, 1851). The most famous Azerbaijanian poet is Faustul of Bagdad (v. Gibb, *History of Ottoman Poetry*, iii. 79). More modern poets have been made known by Adolf Berger, *Dichtungen transbaikalischer Sänger des XVIII. und XIX. Jahrhunderts in azerbaijanischen Mundart* (Leipzig, 1865) and by Bodenstedt, *Beiträge zum transsibiatischen Türkisch* (Zeltwag, o. Deutsch. Morgenl. Gesellschaft, v. 245). Texts in the dialect of Tiflis including comedies by Mirza Fethi Alkhundare have been published in the *Journal Assiat. lit. de Barther de Meynard, L'alchimiste, comedie en dialecte turc surri* (8th series, vii. 10, cf. also Foy i. 156); 2. Lucien Bourgu, *Histoire de Yelenouf Chok* (10th series, i. 393, cf. also Foy ii. 197); 3. Lucien Bourgu, *L'esmer* (10th series, iii. 359 and 365). Recently the printing of the daily Tiflis, Baku and Erivan have developed great activity and several newspapers appear there. For a knowledge of the spoken Azerbaijanian in the dialect of Urmia and Tabriz of to-day, we must have recourse to the phonetically written texts in Foy ii. The transcription of the Azerbaijanian tale given by Vambéry, "Azerbaijanische
AZHAR (Qâmil al-\textit{Ahar}, from al-Qâmî\textit{ al-\textit{Ahar}}), mosque and college in Cairo.  

1) Buildings and endowments. The mosque was built by Djawhar al-Kâtîb al-Sâkhîlî (al-as al-Sâkhîlî), general of Abû Taâmû Ma'mûd a year after the occupation of Egypt by the Fàtimides, and immediately after the foundation of the new capital (al-Nâkhîr, Qâmil al-\textit{Ahar} 359 = Ramâdân 361). It was consecrated and opened for services in Ramâdân 361 = June-July 972. It was situated not far from the \textit{great castle} then in existence between the Distâm quarter (N.) and the Turkish quarter (S.) in the south-east of the city. Djawhar placed an inscription on the dome, dated 360 A. H., the text of which has been preserved in the Makhzûm (\textit{Khiitî, I}, 273 sq.; \textit{van Berchem, Corp. Inserv. Arab.} I, 15, n. 26). It has since disappeared. Several other Fâtimid rulers added endowments and endowed it with grants and foundations; al-\textit{Abl} Nâsîr (356-386 = 967-996) for example made it an academy and erected an almshouse in it for 35 men.  

A \textit{hilâm} (résidence, Tallisman) is mentioned as a curiosity on \textit{the first building}; figures of birds were placed on the tops of three columns which prevented birds from nesting or breeding in the mosque. Further additions were made to the building under al-Nâkhîr (386-411 = 996-1020) and endowments and gifts were bestowed on the \textit{Ahar} and other mosques. A document relating to these of the year 400 has been handed down to us by al-Makhzûm II, 273 et seq. In the year 518 (1125) al-\textit{Amir} built a recess in the middle wall (\textit{Mubârak}) with carvings in wood, the inscription on which is still preserved in the Arab Museum in Cairo (\textit{Ravasse, Sur les mûsàbîkh}, p. 101; \textit{van Berchem, Corp. Inserv. Arab.} I, No. 455). Its name also may be explained from the Fâtimid origin of the mosque, it being rightly interpreted as an allusion to al-\textit{Zâhir}, a title of Fâtimid and a Ma'mûr of the mosque also took its name from her (\textit{Makhzûm}, II, 275 a). Smaller additions are also due to the sâlihs al-Mustânaq and al-\textit{Ishâq}.  

With the Ayyûbid rule a reaction set in, since they as ardent Sunnîs sought to destroy every trace of the Shi'a Fâtimid. Salâdîn took from the mosque the right of \textit{Kânûn} and deprived it of several of al-Nâkhîr's endowments. Nearly a century passed before the favour of the rulers and nobles was again bestowed on it. Al-Mâlik al-\textit{Zâhir} Balbâr made new additions to it, took an interest in the learning taught there and restored to it the privilege of \textit{Kânûn} (666 = 1266-1267; \textit{Djâmâl al-Qâmî}); cf. van Berchem, Corp. Inserv. Arab. I, No. 128. Several Emirs followed the example. From this period dates the prosperity of the \textit{Ahar} as a mosque and educational institute. Apart from the attention bestowed on it at home it was further benefited by the fact that the ravages of the Mongols in the East and the decline of Isâm in the West destroyed or weakened so many of the old, flourishing Mosques. When in 702 (1302-1303) the mosque was damaged by an earthquake, the Mâlik al-\textit{Zâhir} (Sallallahu 'alayhi) rebuilt it. From the year 725 (1326) date the new buildings by 'Abd al-Râmân al-\textit{Kâshkâh} (from Sevîr in Armenia), the MâConcern of Cairo; about the same time colleges, \textit{Ma'dârâs}, were built by Emirs near the mosque: in 709 (1312-1315) by Tallûsî, in 740 (1340-1340) by \textit{Akhâ'ûbi} 'Abd al-Wâlî (cf. van Berchem, Corp. Inserv. Arab. I, No. 110, 125, 126, 127). These were largely brought under the Ayyûbid and still belong to it. Various additions and repairs were made by the Sâlihs Barî al-\textit{Djâmâl} al-\textit{Nâsîr} (about 761 = 1360). He also presented a \textit{korân} (corpus) for it, endowed the kitchen for the poor and founded a chair of \textit{Haji} Law. In the year 800 (1397-1398) a minaret fell in, but was at once rebuilt from Sultan Bârûsh's privy purse. This catastrophe was twice repeated (817 = 1414-1415 and 824 = 1421-1424) but the minaret was always made good. About the same time a cistern was dug, a sahib built and a basin for ablutions, \textit{Mîzâh} erected. A school just beside the mosque was also built by the sultan \textit{Kâshkâh} (died 844 = 1440-1441). Further information regarding this (al-Djâmâliyya) will be found in \textit{Ali Mâlikzâde, al-Qâmil al-\textit{Qâmilî} iv., 196. The greatest benefactor of the mosque in the ninth century was \textit{Kûmil} Bay. His extensive additions were finished in 900 (1494-1495), just shortly before his death. Besides those, many foundations for the poor as well as for the learned were due to him. We also know of his buildings from inscriptions (\textit{van Berchem, Corp. Inserv. Arab.} I, No. 21-25). Ibn Yûsîf (\textit{ibid.} 167 a) relates a remarkable habit of this ruler: he used to go to the mosque of al-\textit{Ahar} disguised as a Maghrîbî, pray there and listen to what the people said about him. We are not told the sequel. The last great Mamûl ruler, \textit{Kâshâh} al-Ghîrîr (906-922 = 1500-1516) built the two lower minarets, on the inscriptions see \textit{van Berchem, Corp. Inserv. Arab.} I, No. 26, 27.  

In the Ottoman period the splendor of the mosque naturally paled a little. At the same time many acts of attention have to be noted. The conqueror Selîm \textit{Shâh} often visited and prayed there, ordered the \textit{korân} to be read in it, and bestowed gifts on poor students (Ibn Yûsîf, \textit{Chron.}, iii., 116, 132, 246, 309, 313). The style of the buildings of the Ottoman period shows a marked deterioration from those of earlier periods. From the point of view of progress the place of worship for the blind is worthy of mention (\textit{Zamûsîyat al-Umayn}) which was built by 'Othmân Kethkhat al-Kazdoghî (\textit{Kâshâh Agha}) in 1748 (1735-1736) (cf. also J. Hirschberg, \textit{Agora}, 1890, p. 101). Among the greatest benefactors of the mosque must be reckoned 'Abd al-Râmân Kethkhat al-Kazdoghî. He built a large and richly furnished \textit{Mîzâh} (a sanctuary screened by lattice work), a prayer niche, a pulpit, an elementary school for orphans, a cistern and a tomb for himself in which he was afterwards buried. The above-mentioned Madrassâ of al-Tallûssîyya (Tallûsséyya) and \textit{Akhâ'ûbaiyya} (whose name was later corrupted to \textit{Uttighârîyya}) were continued with one another by new buildings. Beside making other smaller alterations
in the buildings he made provision for the supply of food and clothing to poor students. It is significant that al-Dhahabi says that in his time, about 1820 (1895), a generation after their founder, most of these pious foundations had fallen into neglect. Some of the French expedition came, which inflicted much hardship. This explains why, although the Asar, the Emir Sidibih in 1815 (1445-1446) took the drastic measure of turning out of the Asar all the occupants, students, beggars, and loafers with their goods and chattels. Soon after however, the fury of the pious was turned against him, even the Sultan (al-Mu'ayyad) was prejudiced against him, had him seized and imprisoned in Damascu. Al-Makrizi (ii. 276 f.) likewise in his account takes the pious as public and the bishop of the God of the Jews of the Asar. On this occasion mention is also made of great gifts and endowments and it is stated that among the faithful were Persians, people from Yaffa and district and from the Maghrib and that such groups (Yaffa) had its own Riwaq (see below). Another detail of student-life is mentioned during the time of the Inspector and Khair al-Din in 1784 (1382-1383); he obtained a decree from Sultan Hakan that the possessions of students who died in the Asar without legal heirs should be divided among all the other students. This decree was carved in stone and placed on the "great Nishe Gate" but does not appear to have been preserved (Makrizi, II. 276 f.).

Even in the middle ages the students as at the present day, seem to have lived partly in and partly outside the Asar. The internal students were divided into territorial groups the most of which had and still have their own House and their Riwaq. By the Harat (for the word cf. Zaunick, "Deutsch. Morgenl. Geschicht. xxix. 753 f. xli. 325) are to be understood the living rooms where the students kept their furniture though they frequently slept outside in the court, or in the loggia where the libraries were kept etc. The Loggia (Riwaq, pl. Arwak) is strictly speaking the space between two pillars; it was here that in former days instruction was given to many little groups, here the Dukur is celebrated, discussions and conversation take place.

The sacredness of the Asar explains the fact that even in the middle ages it was often mentioned as an asylum for refugees (Ibn Iyas ii. 262 a1, viii. 1. Further we often hear (e.g. Ibn Iyas ii. 177; iii. 116, 132, 167) that extracts from the Koran or from Bukhari were publicly read in it, usually to remove serious plagues or famines: in the year 798 (1395-1396) Shi'd al-Din (Omar b. Rabil) al-Bukhari prayed in it during the famine (Ibn Iyas ii. 1-3). In the year 1172 (1758-1759) the students closed their professor to lecture on Bukhari to avert a plague raging in Cairo (Vollens., Kur. Leipzig, p. 769, s.; cf. "Al Mahn slow al-Kifri al-Qasimi, sv. 34"); the stay of the great mystic Omar b. al-Farid is mentioned by Ibn Iyas (II. 82, s.). Foundations for Fakirs i.e. for Sufis, ascetics, and pious enthusiasts were early instituted. But under cover of piety all sorts of disreputable people seem to have taken refuge there. Robberies, burglaries and immorality are mentioned which took place especially in the nights of the great festivals. This explains why, according to Shi'd al-Din, after the Asar, the Emir Sidibih in 1815 (1445-1446) took the drastic measure of turning out of the Asar all the occupants, students, beggars, and loafers with their goods and chattels. Soon after however, the fury of the pious was turned against him, even the Sultan (al-Mu'ayyad) was prejudiced against him, had him seized and imprisoned in Damascu. Al-Makrizi (ii. 276 f.) likewise in his account takes the pious as public and the bishop of the God of the Jews of the Asar. On this occasion mention is also made of great gifts and endowments and it is stated that among the faithful were Persians, people from Yaffa and district and from the Maghrib and that such groups (Yaffa) had its own Riwaq (see below). Another detail of student-life is mentioned during the time of the Inspector and Khair al-Din in 1784 (1382-1383); he obtained a decree from Sultan Hakan that the possessions of students who died in the Asar without legal heirs should be divided among all the other students. This decree was carved in stone and placed on the "great Nishe Gate" but does not appear to have been preserved (Makrizi, II. 276 f.).
a private foundation open to all nationalities; 23. al-Barthara (Barthara), Nubians; 24. Dakkairat Sellu, from the country round Lake Chad; and al-Fuwha and from Further India to Morocco. Political and economic affairs of course often regulate the attendance, hence there are great variations in the statistics; the improvement of methods of communication exercises its influence here as at the great Hajj. The division into Riwal is, as can easily be seen partly according to nationality, partly according to sects and rarely according to special foundations.

The students are called from their close connection with the mosque, Mustazaris (Plur. -im), as learners Tariq (Plur. Tariqat) al-Ilm "seekers after knowledge". The teachers or Professors are officially known as Madaris (Plur. -in), they themselves take a pride in using the modest title Al-Aqilin al-Ilm, "servants of knowledge". The latter live like the students live, as a rule, as simply as possible. The Professors are supported by voluntary contributions and the receipts of various foundations. Only a few are well-off. In the same manner very few of the students are supported by the resources of their parents or relatives; most of them gain a modest, if not miserable, livelihood. The students are dependent on their own earnings for what is not covered by the receipts, mostly in kind, derived from various bequests; they undertake small duties in houses or in the Bazar, the reading of the Kor'an, education, and even handicrafts. Since the foundation of the Khefival Library many find employment there as copyists. In the matter of clothing, clothing and food they are models of economy. Hygiene is something quite unknown to them. The chronicles of the Ashar are full of brawls and revolts among the students; sometimes the quarrels arose from differences of nationality and sect, sometimes over the grants in kind (Darmiyah) and other gifts which were sordid and usurious administration kept back from them. In accounts of the brawls among the students themselves, the most frequently mentioned are the boorish Upper Egyptians, the restless Syrians and the fanatic Maghrebii and lastly the occupants of the above mentioned chapel for the blind.

The cultivation of learning and the method of instruction are carried out in a very different fashion from that which is usual in the West to day, but they remind one of the earlier periods of our culture. The dogmatic interdict, proceeding from the theological centres, which with us has been non-existent for centuries, still exists there in unmitigated harshness. The object of education is not research, proof, comparison or correction, but the true transmission of what their ancestors have left them. Each generation is supposed to be inferior to the preceding; from the Prophets there is a decline to his companions and their Successors; the independent inquirers and authorities (al-Mutahharatan) is far behind us in the dim and distant past. The history of the lands of Islam is regarded from this point of view of continued decline, in this case not unjustly.

This standpoint also explains the appreciation of the various sciences. At the head stand the "transmitted" branches of knowledge, al-Ilm al-ru'yah: Theology, Jurisprudence, Hadith, Sufism; in the second rank come rational sciences, al-Ilm al-ru'yiyyah: Philosophy, Metre, Rhetoric, Logic and Astronomy, the latter studied almost entirely for practical purposes (chronology and time of prayer). The other sciences also, belles-lettres, history, geography, physical sciences, mathematics too, really belong to the secondary group, but since the middle ages they have receded more and more into the background and, as far as they still survive, are only pursued out of obsolete and insufficient text-books. Al-Tanzawi, who taught in the Ashar about 1837, before going to St. Petersburg mentions his lectures on the Maqasid of Hadith and on the Munafiqin with the commentary of Zawari and adds that as far as he knew no one before him had treated of this subject there (Zeitschr. f. d. Wiss. d. Moskow, viii. 79).

The extraordinary impulse which the study of profane sciences has received in Egypt in the nineteenth century under European influence, has not benefited the Ashar in the slightest. This point will be treated of below.

The distinction between the above mentioned two groups of sciences is strikingly brought out in the times allotted to their instruction. It is the custom to devote the hours of the morning in which the mind is freshest to the "transmitted" sciences or which religion and the religious organisation of the state rests: the later hours are devoted to subsidiary sciences which owe their origin merely to human "reason" (al-Ahl). The evening is given over to repetition, conversation and meditation.

If one enquires, not for the traditional respect which each branch enjoys but for its popularity, then jurisprudence takes first rank on account of its importance in public life and the numerous offices and emoluments connected with it. Modern times which have referred many legal cases to the international "Tribunals mixtes" and place European as well as native jurists on the "tribunaux indigenes" (al-Mudakhkhat al-Maghribiyah) have also interfered with the old method of studying the Fikih. Only, Muhammadan family law remains to the Kadi of the old school. The subjects of philosophy and rhetoric are very largely attended, especially if one includes the elementary instruction provided for the younger Arabs and for the numerous non-Arab students. Of the theological subjects, Dogmatics proper (al-Kalma, al-Tanzih) is the most studied, the exegesis of the Koran (al-Fiqh) and the "holy tradition" (al-Hadith al-Mawdu') rather less. The most usual text books for all subjects are given in section V.

The relationship between teacher and pupil is patriarchal. The students show their tutors the greatest respect, kiss their hands, carry their shoes and show them little courtesies of all sorts. They are fond of calling the professor "master" (Usulah) or "our lord" (Mawzu). On unpopular measures however, opposition to those in authority soon appears. The much respected al-Kuwainih (see below iv. 19), who wished to introduce decency and order into the chapel of the blind, was thrashed by the refractory inmates. On holidays, appoint-
ments and promotions and especially also on the deaths of Professors or students the intimate relationship of the community appears most strikingly. On the death of a learned Professor, the Mu'addhis call the Abūr (Sūra 76, 8) from the Mināret, the prayers and Tilhār are endless. Robes of honour are worn as in ancient times as official distinctions by the Professors. While teaching, the tutor sits on a little stool of palm-twigs (Zubrūr) on a pillow which is thrown against a pillar on the wall (Hāsuna) which covers the floor of every mosque. The scholars sit around him in a semicircle, whence the phrase “the circle” (al-Jalal) like “Collegium”. The lecture is usually based on a text; but the texts (Mātki, plur. Mātk) of the oldest authorities are only very rarely in their hands, in place of them there are commentaries (Abūr, plur. Abūr) which in their turn are again thrust into the background by glosses (Hāsuna, plur. Hāsuna), superglosses and notes (Tasull). The scholar seeks to understand the text and makes notes after the lecture. They are fond of using short, rhymed mantras to aid and refresh the memory. There were formerly no examinations; the Idrās (Agāt) prized since ancient times, the “license” and the testimonial which the teacher gave to a student who had understood a certain text, served as a graduation certificate and gave him permission in his turn to give instruction. A Leopold missionary (D.C. R 166 = Vollmers n°. 729) affords us a good insight into the studies in the Azhar in the twelfth century of the Hāsuna.

The relationship of the great Sunni sects to one another has always played an important part in the Azhar, especially in regard to its management. Since the time of the Fatimids the Shī'ah has been banned. The Hanabīs are (as already mentioned) as insignificant in numbers and influence that they have never attained to the Rectorship (see below IV). The Mālikis, who live chiefly in Upper Egypt and also in the Delta have always held a respected position, but have not often attained to the Rectorship; and have never quite managed to rise in the influence which their numbers might warrant. The competition thus almost always lay between the Shāfi'is and Hanafs, the former representatives of the national ritual, followers of the Imām, whose very holy Mausoleum is visible from Cairo, the latter representatives of the ritual of the Tatars, Cana dians and Turks who have held the ruling power for centuries. The controversy, may, struggle, continues to our own times when the necessity of the Hanafī Sublime Porte has in this matter one of its most effective means of influence in the Nile valley. The official preferment of the Hanafīs has occasionally caused conversions to this sect. The opposition among the learned between the strictly dogmatic tendency and the mystic (al-Tasawwuf) must be briefly indicated here. The former has always held the chief authority, and it has been occasionally threatened by the latter. As far as mysticism in its various forms only appears as secondary, peaceable or tempered with asceticism, it is not interfered with. It is otherwise, when it rejects, combats or attempts to suppress the main doctrines of its opponents. For an inexorable and consistent champion of the mystic conception like al-Shāfi'ī (died 973 = 1565), there was no room in the Azhar. The differences in the conception of Revelation and other questions constitute an impassable gulf.

In the middle ages we find an inspector (Naqib) at the head of the Azhar, who was chosen from the higher officials of the state. Each Rīwāt besides each sect had its own chief (in the later Shāfi'ī, in the former Naqib also). It is not till Ottoman times that we meet with a scholarly head of the Azhar, the Shāfi'ī or Ummah, who may be compared to the Rector of the German Universities (except that he is not changed every year). He has under him the Shāfi'īs of the various divisions and deals directly with the government. Thanks to Djabarti's Chronicle we have the list of these Rectors for more than 200 years [see below IV].

The periods of instruction (Bīrāt, Plur. Bīrāt) are usually broken by longer or shorter holidays (Buzūdā). The longest interval lasts from the holy month of Raddūb through Shābāt and Ramadan till the close of the "little festival" in the beginning of Shāwīl. After two months again comes the great sacrificial feast for several days; besides there are the many holy days (Mawlid, Mawlid, plur. Mawlid) especially those of the Prophet and of Bawāsir in November. The domestic arrangements, the management of the library and of the supplies are in the hands of the Dāi (= Dāi) who again has numerous minor officials and servants under him.

III. The above sketch of the internal arrangements of the Azhar has dealt mainly with the earlier period and therefore requires to be supplemented by an account of the improvements which the nineteenth century has effected. When Napoleon's expedition had shattered the old Turkish constitution to fragments, Muḥammad 'Alī sought with the help of European material to erect a new building from the ruins. As a Turk, as an unducated man in the academic sense, as a man of action and of new ideas, he could not hold the Azhar in particularly high regard. The Arab spirit felt itself repelled by the Turkish, the oppressed Egyptian had for a long time hated the Ottoman despot; the spirit of the Azhar, ignorant of the world, devoted to the past, was in striking contrast to the matter-of-fact attitude of the new ruler, who regarded only the present and the future. In the interest of the State, Muḥammad 'Alī did not hesitate to confiscate the extensive estates of the Azhar, although they were endowments with the inviolability of a religious bequest, and to do much harm to Professors and students.

By the institution of the "Mission Scolaire" in Paris (1828) many of the best brains were taken from the old, traditional teaching and guided on quite new lines. Subjects which (as already mentioned) were placed in the lowest rank in the Azhar or quite neglected, Mathematics, Arithmetic, Physics, History, Geography, etc., took the first rank, formed the path to office and honour, and threw no very favourable light on the educational stagnation of the Azhar. The new generation by the translation of European, mainly French works into Arabic, had, since the old scholastic terminology did not suffice, found a new vocabulary and new style which called forth the scorn of the Azharites. Whoever of these young people came back from Paris was regarded by the champions of the Azhar as insolent and affected. This antagonism which had developed by the time of
reforms that have been carried out seem to the champion of the old state of affairs a desecration of the place. This may be understood from the following of this group: al-Ashkar as-a', the Ashkar in institution deprived of its honour and glory. When about the year 1834 the Mahdist of the Sudan threatened the Nile valley also, they received much sympathy in the circles of the Ashkar. How far their sympathy led to action can of course not be ascertained. When on the 7th June 1856, the Egyptian police commanded by Europeans attempted to carry out the Ashkar during the cholera epidemic to carry out necessary sanitary measures they were bombarded with stones, beams, vessels etc. by the students and had to retreat. Those young people for whose spiritual guidance their teachers were responsible, lived in the belief that dirt was inseparable from holiness and that the inviolability of even the cloisters of the Ashkar was a part of "holding fast to their religion" (ak-Tawvisuk: a' 'Du'a). Incidents of this kind explain the situation better than the mere letter of the statutes, or semi- official explanations. A great student's revolt took place in 1909.

For the statistics of the internal affairs of the Azhar in modern times we have various statements which often differ from one another considerably. All Mikhail, who worked on the records of the Dwayne al-Awāl, gives for the year 1893 (1875): 375 teachers (Shāhikā) of whom 147 were students, 99 Mallikā, 76 Hansa and 3 Hanbalis. For many years no Hansal is said to have taught in the Ashkar (al-KhWafa al-khālid, i.e. above). Further he gives 10,780 students comprising 5,631 Shāhikā, 3,826 Mallikā, 1,236 Hansa, 25 Hanbalis. These figures agree very well with those given for several years of the same decade by L. Goldscher (published in Elber: Egypt, ii. 85). The Russian-Turkish war is adduced as the cause of the serious drop in the figures in 1877, but the decline in the number of professors from 325 (1876) to 231 (1877) is not explained by it. An official report for 1892, soon after the accession of 'Abd al-Azīz gives 178 Professors (according to sects 79, 81, 35, 3) and only 8,837 (?) students (according to sects: 3,636, 2,508, 1,774, 36). The not inapropiate difference of these figures from the one given above is explained by the fact that the official account gives only the regular paid teachers and the students proper, while the general statistics include the other teachers and also the scholars of the elementary and secondary schools connected with the Ashkar. In 1899, 191 Shāhikā and 8,246 students were given; for 1901-1902 on the other hand 251 "Professors" and 10,403 students (Heinroth, in "Fremt. Jahrh.ber. 1903", sall. 1908). In 1906 there were 319 teachers and 9,669 students [cf. p. 201].

All accounts of the yearly expenses of maintaining the Ashkar must be taken with still more caution. In 1875 the income is said to have been 275,626 £ and the expenses 390,834 £.

All Mikhail, who examined the matter more deeply, prefers to remain silent on this point. The official report above mentioned gives for 1902 total figures of £ 4,382 and 16,000 loaves daily. On the other hand, for 1901-1902 £ 10,001 are mentioned and 13,510 loaves of bread daily. The £ 4,382 are divided as follows: the ministry of Finance contributes 6,011, the Dwayne al-Awāl only 5,757 and the endowments of the various
Riwalla total only 1632. One may assume that the official report gives only the expenses of the Aamfah without the contribution of the state (regulated according to requirement).

IV. Thanks to the excellent Chronicle of al-
Husayn i. a., we possess a list of the Rezae (Shahid, Eff, Mahasti) of the Azhar from 1100 A. H. onwards, who are chosen from the most prominent scholars (the office of Rector is called the Mahasti). We find among them important and unimportant men; some were capable as administrators but not learned, others the opposite. The favour of the Ottoman Pashas seems to have formed an important part in the selection. The jealousies of the various sects became evident on elections to the Mahasti.

We are told that the oldest Shahid of the Azhar were:

1. the Malik Muhammad b. 'Abd Allah al-
Khwarizhi (Khwarizhi, died 1101), known as a commentator on various texts;
2. Muhammad al-Nashrati (died 1120), later a Maliki. Then followed a fierce contest between the adherents of 3. Ahmad al-Nasafi and 4. Abu al-Ra'uf al-Khalas, who was last victorious. The students in the mosque settled the contest with weapons and left a number of dead and wounded. After the death of Khwarizhi followed 5. the wealthy Malik Muhammad Shama
n (died 1135); 6. the Malik Ibrahim b. Musa l-Faiyumi (born 1109, died 1157); 7. the Shahid 'Abd Allah al-Shafi'i, famous as a poet and litterateur (died 1171); 8. the priest and learned Shahid Muhammad b. Sallim al-Hafiz al-Khalwas (died 1181); 9. 'Abd al-Ra'uf al-Sudjaf (died 1185); 10. 'Abd al-Rahman b. 'Abd al-Munsif al-Diwaneri (died 1190). Then arose a struggle which lasted a year between the supporters of the Hanafi 11. Abu al-Rahman b. 'Umar al-Arafi (died 1193) and of the 12. Shahid 'Abd al-
Arabi (died 1208). In the same year there were several disturbances among the students on other questions, partly between the Sunni and the Shafiites, partly against the authorities and government body on account of food, etc. due to the students being withheld. The period of office of the Shahid, Rector 'Abd Allah al-Shar-
kawi (died 1207 = 1782) was one of the most important periods in the history of the Azhar because the Napoleonic expedition with all its horrors and tongues fell within it. Al-Shakawi was known for several dogmatic, philological and historical publications, and is looked upon as one of the most distinguished officials of the office. After his death the students again divided into two parties, of which one wanted 14. Mahdi, the other 15. Muhammad al-Sanawari (died 1233). Al-Mahdi held the rectorship for a nominal period and was a scapegoat for his opponent. He followed 16. Abu al-Arabi (died 1245), then 17. Ahmad b. 'Ali al-Dumhurijii (died 1249), next 18. the enlightened Hasan b. Muhammad al-
Attar (died 1250), famous as a scholar, poet and orator. He was followed by 19. the learned Hasan al-
Kirawassin (died 1254); 20. Ahmad al-Sham al-Baghi (died 1263); 21. Ibrahim b. Muhammad al-
Baghdadi (Baghdadi, died 1277), very celebrated as a scholar, but who also as an administrator. When he became unfit for his task through old age a board of four guardians (lavkat, al-Ma'sul) was appointed for which was dissolved by 23. Mustafa l-Arifi (died 1287) in 1281. He prepared the reforms which

under his successor, the above (ill.) mentioned 24. Muhammad al-'Abbasi al-Mahdi al-Hanafi were carried through with the strong support of the Khulafa of al-'Abbasi. In the year of the rebellion (1293 = 1878) he had to give way for a brief period to Muhammad al-Enabiti but soon recovered his office and held it till 1304 (3. Bayat II.) when he was again deposed by Muhammad al-Enabiti, a learned but pedantic man of much originality. Al-Enabiti did not execute the commission imposed on him by the government to write a history of the Azhar from the original documents. He was replaced in 1313 (1893) by 26. the Hanafi Jusuf al-Nawawi, who was deposed by 27. the Hanafi Abu'l-Rahman al-Nawawi in 1317 (1899) who died immediately after. The 28. Malik Selim al-Rifay followed him in 1317 (1399) who had been chief of the Malikis since 1305 (1888); he was succeeded in 1323 (1905) by 29. the Shafi'i
'Abd al-Rahman al-Sharabidi. 

V. The text-books used in the Azhar give us an insight into the scientific and literary taste of recent centuries. That the older texts were gradually more and more suppressed has already been mentioned. We notice the same phenomenon in other systems which have the same dogmatic stagnation. This explains the great difference between the tastes of the European Arabist and that of the Arabs themselves of which the spirit of the Azhar is typical. Just as strongly as we incline towards the older, fundamental and more creative literature, the Eastern mind inclines to the more recent explanatory works of halaqah commentators.

Since the great activity of printing presses, and partly through the medium of the Khabili Library, even 'Ulama' of the old school have begun to devote their attention to the noble works of ancient times (Adab, Poetry, Philology, History, etc.). The influence of the Koran and the importance of sacred tradition have been the means of the oldest works especially in Hadith (rather less in Tafsir), remaining in honor.

If we go through the curriculum of the Azharites and begin with grammar then the first work to be mentioned on this subject is the Alqawumiyat (Jarrumiyat) of Muhammad b. Dawud al-Sinbadhi (died 733). Of the numerous elucidations of this manual the commentary of Hasan al-Kafrawi (died 1200) and that of Khalid al-Adhari (died 905) with the annotations of Abu 'Abd al-Nasir al-Jazuli of 'Attar are the most popular. For the advanced courses the works of 'Abd Allah b. 'Abd al-Malik b. Hisham (died 764) via Kazib al-Nasir, Shadhib al-Dakhli and Mu'ASS J.L. Sabz with numerous commentaries and glosses are used; also the Almas of Ibn Malik (died 572) with the commentaries of Ibn 'Abd al-Malik (died 760) and of Sabzab (about 900) a gloss on it by Sabzab, died 1300) and others; more rarely the Lhawat al-'Attar of Ibn Malik.

Of the numerous dictionaries of earlier times the Almas of Fattabah was so commonly used that the same in modern times generally has the meaning of "dictionary". The Shahid of Dhahart has always had a good name. It was only European influence that brought other collections especially the Tafsir al-Arabi and 'Ilm al-Arabi to positions of honor. It required the intervention of a European diplomat to complete the writing of the Lhawat which had come to a standstill. What we look for in such a work, namely
the explanation more especially of the ancient poetry, is quite foreign to Arab ideas. Reference to the ordinary meaning is only made to illustrate the metaphorical meaning of a word. When the printing of the Persian was completed in 1368 (1891) an official notice recommended the work in the following words: "Cet excellent ouvrage, qui entre autres choses d'une utilité incontestable, réunit le sens mystérieux des versets du Coran et des traditions, dont l'interprétation a fait l'objet de controverses innumérables, mérite à bien des éclaircissements." (died 612)

The rhetorical subjects which are little esteemed by us are naturally connected with the philological. The Rihla of Abu ʿrāfa ʿrāfa ʿAlī al-STACK (about 890) on Sanāʿi (Metaphor) with numerous commentaries and glosses is very popular, also the Rihla of Darid (died 1201) who was a famous Mālik jurist, and that of Sahāk. For the advanced courses the Talābīs al-Muṣaffa al-Karimi (died 772) is taken, of the commentaries the favourite is the Muṣawan of Taftān ʿAbd al-Din (died 794). Since philosophical questions have been forgotten for centuries, logic alone of this branch is studied. This is based on the "Scala" (al-Salūm) of Alkāfart (about 941) with many commentaries, the "Language of Porphyrius in the adaptation of Alhār (died 683) likewise often annotated, and the "Aṣbāb al-Kāfira" of Ishaq al-Kāfira (died 675) and the compendium of the theologian Muḥammad b. ʿUbayf al-Sanāʿi (died 892).

At the head of theological subjects stand dogmatics with its systems, commentaries and catechisms. The large and small Apologies of Sahāk, just mentioned are very popular; so are the Qaras of Dārām ʿAlī b. ʿUthmān al-Qarā (died 1041) and the Aṣbāb of the already mentioned Darid, with all numerous commentaries of ancient and modern times e.g. by Muḥammad al-Eṣṣārī, al-Ghazālī, al-Ghazālī. The literature of the "Miṣāḥa" of the Prophet and the poetry devoted to his praise (Mudāh) must also be mentioned here.

On the Hadith the old, canonical collections, especially the Sahih of Abū Dāwūd are still read by scholars while more recent, smaller collections are used in teaching. The most important of these is the al-Jāthi al-Aʿṣābiyyah of Sayyid (died 911) with supplement, notes, extracts and new adaptations. A special branch of this field is Prophethology, the dogmatic conception of the personality of Muḥammad. Highly valued works on this subject are the Sahih of Tirmidhī (died 779), and the Munawwa wa-tṣawdiʿ of al-Kaṣṭallānī (died 925) the Šāfī of Kādī ʿIyād (died 544). Of the many works dealing with the technical language of the tradition (Muṣafa al-Hadīṣ) the favourites are the Baṣābīyah, whose author lived in the eleventh (seventeenth) century and the short text called after its opening words Gharaib fi ʿrāfi.

On the Tafsīr the once celebrated commentator al-Zayn b. al-Misʿaf had fallen much into disuse through the emphasis on the literal meaning of a word. It is only through European influence that that of ʿAlī b. al-Tahārī has been recently deemed worthy of printing. The great commentary of Fakhr al-Dīn al-Rāzī (died 606) is very popular; further may be mentioned the work of the Dālim al-Mahfīz (died 804) and the ʿAlī al-Sayyid (died 911) with the gloss of ʿAlī b. al-Shārī (died 809); also the Sirah al-muṣārīr of Khālid al-Shārī (died 977) and the Ṣaḥīḥ al-Bukhārī al-Sāhil of the Turk Abu ʿrāfa ʿAlī al-Muhdī (died 984). More rarely used are al-Bukhārī (died 876) and his commentators al-Khaḍījī, Shāhpālī and others.

The doctrines of fundamental principles (al-Uṣūl) common to the great sects is studied mainly from the Shāhīṣ al-Shāhīṣ and the Shāhīṣ al-Shāhīṣ (died 711). In other respects each sect goes its own way. Among the Shāhīṣ the Minhāj al-Tawhīd of Nawawī (died 976) extracted from the Maḥṣūs (died 976) of ʿAbd al-Wahhāb al-Shārī (died 711) is an unchallenged position. The most popular commentaries on the Minhāj are the Minhāj of al-Raqqī (died 1044) and the Taḥṣīl al-Muḥājīnī of Ibn Ḥaḍār al-Haṭāwī (died 974 or 973); cf. on this commentary Snouck Hurgronje in the Zeitschr. d. Deutsch. Morgen. Gesellsch., XIII, 143. Two works of ʿAbd al-ʿAbd (died 976), the Ṣaḥīḥ al-Shāhīṣ and the Minhāj al-Shāhīṣ are also popular; there are also the commentaries of Ibn Ḥaḍār al-Haṭāwī (died 976) called, al-Kawāl al-muṣārīr and the Minhāj of Khālid al-Shāhī (died 978) and his commentaries (died 1000) called, al-Kawāl al-muṣawwara and the Minhāj of Khālid al-Shāhī and the Minhāj of ʿAbd al-ʿAbd (died 716) and his commentary al-Muṣawwara (died 978).

Among the Ḥanafīs the formerly highly celebrated ʿArīḍah of ʿAlī al-Maḥmūdī (died 593) with its many commentaries has lost ground because there are more recent works. The Rāh al-Dār al-ʿĀrīf of ʿAbd al-ʿAlī b. ʿAbd al-Ḥakīm (died 780) is popular with the commentaries of al-ʿAlī (died 857), of Mullā (Mulla) Miskeen (died 950), of Ibn Ḥaḍār (died 976), of Muṣafir (died 1007); further may be mentioned the Nār al-ʿIrāq of ʿAbd al-ʿIrāq (died 1069) the selections from it, the Maḥṣūs b. al-Dār (died 1231); also ʿAlī b. al-ʿAlī (died 1088) commentary (died 1088) and the Minhāj of ʿAbd al-ʿAlī (died 1073) on the Tawwīr al-Aʿṣābiyyah of Muḥammad b. ʿAbd al-ʿAlī al-Tawwīr (Dinmāḥīdī died 1104); likewise the Gharāʾib al-ʿĀrīf and the commentary Duray al-ʿĀrīf al-Hāfiz of Mullā Khawāṣir (died 885). Ibn Ḥaḍār mentioned as a commentator devised also a favourite system (al-Muṣawwī wa-nuṣāf) and a collection of judicial decisions.

Of the earlier literature of the Mālikīs besides the fundamental work, the Muḥājīnī of ʿAlī b. Anas (died 779), the chief that have survived are, the Rihla of ʿAlī b. Ahl Zač al-Kairāwān (died 885). With many commentaries, e.g. that of ʿAbd al-Ḥaqq b. Abū Saʿd al-Kairāwānī (died 939), and ʿAlī b. Taḥṣīl (died 948) and that of ʿAbd al-Ḥaqq (died 966). For the rest ʿAlī b. Ḥaqq (died 827) with his compendium holds a similar position to the Nawawī among the Shāhīṣ. Nearly all scholars of the Mālikīs have expounded his Miṣāḥa, among them ʿAlī b. al-ʿĀrīf, ʿAbd al-Ḥaqq b. Ṣaḥīḥi ʿAbd al-ʿĀrīf al-Sḥīḥi (died 1009), al-Ḥādi (Kharābī, died 1101), al-Dārid (died 1201) and Muḥammad ʿAlī (died 1339). Another important text-book is the Muḥājīnī of ʿAbd al-ʿĀrīf al-Muḥājīnī with the commentary of Muḥammad b. ʿAbū Daʿūd (died 957) and the Muḥājīnī known as Ṣafārī, which has been explained by Ibn Ṭurk, al-ʿAlī and al-Ẓārī (died 1333).

The more recent literature of the Ḥanafīs is as small as the number of its adherents. The Dīdūl al-Sāhil of Marīq b. ʿAbd al-ʿAlī (died 1333), and the Munīkha b. ʿAbd al-ʿAlī of Muḥammad b. ʿAbd al-ʿAlī are popular.

The law of inheritance (al-Farāʾīf) which is
common to all the great sects is usually studied from the ʿSūrat al-Kafārāt and the ʿUmmah.

The sciences in general studied in the Azhar are treated of in: Nasr al-Juwaynī, al-Makārib al-muqaddamsa wa maqāṣid al-ʿUmmah al-ʿUmmariyya (Kairo, 1340). The most popular treatises on these sciences have been frequently reprinted recently as Maqāsid iʿtāla, e.g. Cairo, 1366, 349 pp.; 1302, 239 p., lithography.

VI. Like other academies, the Azhar has in course of time acquired important treasures in books which serve partly for study and partly for teaching. When the Khidrī Library was founded in 1870 and the mostly abandoned madrasas had to give up their collections for this purpose, the Azhar was left unmatched, much to the disadvantage of Arab studies in Europe. It would have been better to make a division and leave the texts to the Azhar and to give scientific works to the new library. Our knowledge of the contents of these collections is therefore not only insufficient but (what is worse) one cannot be certain that the books mentioned in the old catalogues still survive. J. L. Buechel compiled a list based on his own examination and published it in 1816 (A Catalogue of Books in the Mosque al-Azhar). A selection from the contents of the Azhar and other Madrasas was published from a Vienna Codex by G. Flügel (História do, vii, 7–22).

From an official catalogue of 1268 (1851) I take the following. The divisions, Kölaus, and endowments are distinguished as follows: 1. Tong; 2. Syria; 3. Kudir; 4. Maghārib (i.e.); 5. al-Najd (i.e.); 6. al-Ṣaʿida; 7. Ṭirifa (from the Delta) or Manifa (from the Manifa); 8. al-Shamawī; 8. Bahār (i.e.); 9. al-Shaikh al-Ḥabīr; 10. al-Madrasa al-Ḥafishīya; 11. al-Nāṣir (Central Africa); 12. al-Shaikh al-Tālib; 13. al-Dānāqīla (from Danakil and district); 14. ibn al-Maʿṣum; 15. al-Madrasa al-Tabarunnya; 16. al-Shaikh Ḥabīr; 17. al-Maʿṣumīya; 18. al-Habīrī; 19. al-Dānāqīla; 20. al-Duṣmānī; 21. al-Dānāqīla; (from Ṣaḥhāb and neighbourhood); 22. al-Dānāqīla; 23. Dāʾūr; 24. Yemenites; 25. Bāzīlī (i.e.); 26. Japanese; 27. al-Imām al-Shāfīʿī; 28. Ahmadī; 29. Samaḥata; 30. Fāyama; 31. Tawāriikh. The richest are the Ṭarīkh, the Maghārib, the Syria, the Siʿrah and Kudir, smaller numbers belong to the al-Najd, the Ṭirifa, the Dānāqīla, the Manifa, the al-Tabarunnya and the two old madrasas (10, 11); the remaining vary from 100 to 200 volumes or less. The total number of books, entered in this catalogue may exceed 5,000 works in almost 19,000 volumes. No officials' names since that time are known.


358. More thorough is Sulaimān Rāshid al-Ḥasanī, Kāmil al-ʿUmmar, ft Tālī al-Azhar (Kairo, 1332). It treats in five sections of the history of the building, various important parts of the institution, the rectorship, the inner history, customs and statistics. The other small, theological school books of Egypt at the beginning of 1333 (spring 1905) was published: Al-Muṣāfī al-Ṭawwāl al-ʿArabi 1323–1329 (Cairo, 1333). Under the misleading title which leads one to expect an official report, a scathing attack on the faults and weaknesses of the ruling system is concealed. The obviously well-informed author spares neither the most respected scholars nor the Khādi and the samarrī of the Ābūn palace. The greed of the professors is especially criticized and next to that their ignorance. The pamphlet is an important sign of the times. Of quite another sort is Mālikī, b. Ibrāhīm al-Āhmad al-Ḥasanī, Al-Ḥwāl wa l-ʿUmmāl wa l-Ḥassān al-Ṭawwāl (Tanjīf, 1304). It is part 2 of a work to be called: Al-Ṭawwāl al-Ḥassānī. The work deals in nine chapters with schools, theological schools, sciences, method of teaching, the education of the people, elementary instruction, pedagogics, the necessary reforms and the theological control. A moral sincerity as such is here shown, would be a rarity even amongst us, much more so it is in stagnant Islam. The combination of the purely Islamic point of view with a great susceptibility to the good that comes from other sources is most remarkable. Islam should learn not only from Europe but also from China and Japan. Among the subjects to be studied the propagation of Islam (Daʿwā al-Khulūṣī) is mentioned. The author desires annual Islamic congresses without Panislamism. Other means of culture he seeks in learned commissions, in the production of an encyclopedia, in the spread of university instruction among the people. Islam is to be purified of fables and other encumbrances. He warns his readers against speculative philosophy. The book is, as always, a marked testimony to the author's genuine convictions and ideals. Cf. also al-Kāmil al-Anāmi, ft Fagrī al-Dīnī al-Azhar (Katr. Landberg, Leiden, N. 263). Further H. Goldschütz in G. Hettche, Egypten, ii. 71–90; A. v. Kremer, Egypten, ii, 50 ff.; E. Dor, L'Institution publique en Egypte (1872), pp. 375–378, Jacob Aretz, L'Instruction publique en Egypte (1893), p. 34 ff.; 105 ff.; Voelkler in Täubner's Minorana sub Cairo, especially iii, 1894; A. Mallan, in al-Maghrib, vi, 49–60; A. Heidler, in the Franz. Jahrbücher, xxii (1904), 95–119; and in Wettermann's Monatsh., xiv, 149–150 (with Illustrations); P. Arminjon, Études universitaires à l'Égypte, in the Revue de Paris, 1904; and l'enseignement, in the Revue des Universités mondiales d'Égypte, 1905; Kremski and Miller, Weltbildungsmonatsschr., xiv, 115–150, Universitiät pri usteti Akhour (cf. Ort. Bibl. xvii. N. 5590), after al-Maghrib, iv. 94 ff.; M. Bubba, La Florita Gana el-Azhar (cf. Ort. Bibl. xvii. N. 3633) (K. Volker).

AL-AZHAR. Ahmad b. `Abbās Ahmad b. `Abbās wrote in the year 1161 (1748) the work on Rhetoric Nihāyāt al-ilmu al-Maṣūma fi Tālī al-Azhar which is preserved in Berlin (see Almschütz, Forschungen der wiss. Hist., N. 7, 70) with a commentary by his son. (Broedermann.)
AZHARĪ Ibrahim b. Sulaymān al-Balādhūrī wrote about the year 1100 (1688) al-Niṣāḥah al-Mālikīyyah fi Sīrah abū ʿAbd Allāh Muhammad b. Muṣṭafā al-Kūshī, in which he shows that it is illegal on hajj to kiss graves, to touch them, or lie upon them (a. Abulfadl, Fā'ilānī al-ʿarbī, al-Khalīfa al-Thaʿlabī, al-Samhūl). He is also a monograph on the Fāṭimī precepts regarding expectation, kissing, and embracing; and the collection known as al-Azhariyyah, printed with a commentary by the author in Būālā, 132. There are glosses on it by al-Fātīma al-Azhariyyah fi Ilm al-Radwānī, printed with a commentary by the author in Būālā, 132. There are glosses on it by al-Fātīma al-Azhariyyah fi Ilm al-Radwānī, printed with a commentary by the author in Būālā, 132.

AZIZ is, mighty, valuable; al-Aziz, the Mighty, is one of the 99 names of God and in the Koran (12, 90) also a designation of the Prophet [see Ṣafar].

AZIZ, al-Mālik al-Aziz, ibn al-Ḥusayn, al-Aṣyrī al-Ṣāfī, son of al-Ḥusayn, was born in Cairo on the 8 Djawād 157 (February 1172). In 582 (1186-1187), when he was 15 years old, he became governor of Egypt. On the death of his father, he inherited Egypt, where he reigned from 589 till his early death on the 17 Dhu-l-Qa'da 590 (29 November 1192). The events of his reign are dealt with in the article al-Aziz al-Ṣafī. He was an able but weak prince. He did his best to be just but could not be master of the difficult political situation in which Egypt was then placed. Nevertheless his subjects loved him. In his youth he had pursued serious studies in the Ḥadīth. He was entombed near the ʿImām al-Saṭhirī.

AZIZ, al-Mālik al-Aziz, ibn al-Ḥusayn, was born in Cairo on the 8 Djawād 157 (February 1172). In 582 (1186-1187), when he was 15 years old, he became governor of Egypt. On the death of his father, he inherited Egypt, where he reigned from 589 till his early death on the 17 Dhu-l-Qa'da 590 (29 November 1192). The events of his reign are dealt with in the article al-Aziz al-Ṣafī. He was an able but weak prince. He did his best to be just but could not be master of the difficult political situation in which Egypt was then placed. Nevertheless his subjects loved him. In his youth he had pursued serious studies in the Ḥadīth. He was entombed near the ʿImām al-Saṭhirī.

AZIM (a.), great, of-praise, the Great, is one of the names of God.

AZIMA (a.). From the dictionary meaning "earnest, inviolable expression of the will, firm decision, various special applications of the word have developed.

1. in Law. Azima denotes an inviolable command; the divine law in itself without reference to: possible serious obstacles to its being followed. Correlative to it is Ṣaḥīḥa, exemption given by the lawgiver for certain cases of prevention, or complete dispensation from observance of the law (e.g. the breaking of a law concerning food in case of necessity where adherence to the law might be dangerous to health or life). Cf. Goldsith, Zahirīn, p. 68.

2. in Theurgy. Azima means magical adjuration; whence also the application of magic formulas from which certain effects are expected. Cf. Niẓākhkī, Fāṭimī, p. 207 ff. (Goldzsch.)

AZIMECH, a star of the first magnitude in the constellation of the virgin (Virgo). The name given it is the Arabic designation al-Simah abdul-ʿalī (γ ω).
The position of Ibn Nestorius, as well as that of a Jew, Manasseh, to the chief secretary in Syria, were in accord with the Fātimid policy of toleration in regard to religion and race. But in the case of al-ʿAṣīr, special influence was exerected by his Christian wife, the mother of his son and heir al-Jākīm. Her two brothers were appointed Melkite patriarchs of Alexandria and Jerusalem, by the caliph's express, though irregular, command, and the Christians never enjoyed so much toleration as under his rule. The Copio patriarch, Egypt, was in accord with a request of ʿAbd al-ʿAṣīr, obtained permission to rebuild the church of Abū ʿAbd Allāh outside Fustāṭ and all opposition to this grant on the part of the Muhāammadans was summarily suppressed by the caliph. Indeed, he even went so far as to encourage discussions between Christians and Muhāammadan divines [see Ibn al-ʿAṣīr] and to refuse to persecute them from time to time removed obnoxious officials, but harm influence, at least in the case of Ibn Nestorius, and the need of their advice soon restored those who had been dismissed. The discontented were forced to reconcile themselves to this policy by a firman administration backed by a powerful army, for which al-ʿAṣīr was the first of his family to adopt the fateful policy of importing Turkish troops. The caliph had scarcely any cause to call upon his forces to quell insurrections at home, therefore, on the other hand, active service was demanded of them abroad. The Turkish general Afkān, who, after the intervention of the Karmāṭīs which severed Syria from Egypt, had restored the name of the ʿAbīsīdīd caliph at Damascus, emboldened by the death of al-Muʿīnī advanced upon Sidon which he conquered, and then proceeded as far as Tibariya, whence he returned to Damascus. Tḥābir Ljwār was dispatched in September 965, but after besieging the city for two months met with a capitulation from Masʿūd b. Hasān’s al-ʿAṣīrī b. Karmāṭī coming to Afkān’s relief. The allies pursued the Egyptians and the veteran Fātimid general was forced to promise Afkān valuable presents in order to extricate himself from a precarious position and return to Egypt. Immediately upon his arrival, al-ʿAṣīr in person advanced into Palestine and defeated the allied forces in the year 977 (977), routing Afkān, but with characteristic duplicity pardoning him and showering honours upon him. In spite of this victory, Damascus was still but nominally under the control of Egypt. Kāsām, one of Afkān’s counsellors, straightway usurped authority over the city, and withstood all attempts to remove him on the part of the general Abū Mahmūd, al-Fāžl b. Qār, Saʿdīn b. Dārāb, Fāṭḥah and Dājīḥ b. Sūrīfand, till he was forcibly ejected in 982 (982) by Yalṭakān, who had been sent to Ramla to discipline al-Muḥarrād b. Dafghol. Owing to a revolt on the part of the Maghribi troops at Cairo in 373 (983-984) Yalṭakān was recalled and Damascus was entrusted to Badākīn, who had quarrelled with his master the Fātimid Abū Mahīl.
AZIZI, a Turkish poet, who was born in Constantinople, and died there in 933 (1525). His proper name was Mustafa. He is the author of a kind of poem entitled Sâhîr-sâneh (ct. on this style of writing; Gibb, A History of Ottoman Poetry, ii. 253 et seq.) which J. von Hammer published in volume v. of the Mimes de l'Orient et Gibb translated, i. c. of. the 182 ff.

AZIZI, poetic name of 'Abd al-'Aziz Khaza (Câlebi-Zahe [q. v.]).

AZIL (a.), disposition, diinmillâ. In Algeria, estates which belonged to the head of the state or to the community used to be known as 'Azil. After the French occupation they became national property and the government disposed of them either by granting the use of them to individuals on payment of a certain duty called Ilhâk (Pni. ilhâk) or in certain cases by recognizing their proprietary rights in them.

Al-Azraqi Abu l-Walid Ahmad b. Muhammad b. 'Abd Allah b. Ahmad, the historians of the town of Mecca. The Nihâa al-Azraqi under which both are known, is taken from an ancestor of the family b. Mustafa b. Al-Azraqi (i. e. the blue eyed). He, at the auspicious time of Muhammed, belonged to the ruling house of the Jamah of Ghassân. Al-Azraqi the grandfather (died 219 = 834 or 222 = 837) was the first to collect traditions relating to the history of Mecca. They were first written down by the grandson, who was already dead in 244 (858). Al-Fasâ (q. v.) edited a new edition, and this recension, later augmented by his nephew Abu l-Hassan Muhammad, has been published by Wüstenfeld in the first volume of his Chroniken der Stad Mecca.

Bibliography: In Wüstenfeld, op. cit. also Brockelmann, Gesch. der arab. Liter., i. 137.

Al-Azraqi Zain al-Din Abu Bakr b. Isma'il al-Warâkî, Persian poet, who according to Elia died in 527 (1132-1133) or 524 (1130). Mirza Muhammad Karwini has however shown (Câhîr Muh.îb, p. 175 ff.), that the poet probably was dead before 405 (1017-1018). He composed a Divân which among other things contains a panegyric on Tughlânâsh b. Ali Arsaan the governor of Herat (not of Nihânâr, as is often stated) and on Ahrârânâsh b. Kâwûr. On the other hand it appears to be incorrect that he, as Hâdîdî Khâla, amongst others has stated, is also the author of the Siyâyât, Yâmai and of an obscene work entitled Afîyâa-see-Shafâ'î.


Al-Azrakîtes (Azarcî), a Khâlidîte sect, so-called after their leader Nasîr b. al-Azrakî [q. v.], who founded the doctrine that all followers of other doctrines were without exception infidels and that if they did not at once become converted they should be slain to death with their wives and innocent children. After Nasîr had met his death on the battlefield, 'Abîl-Abî b. al-Mahfîr became leader of this sect. He also was slain in the battle of 'Uthâbah (1360 = May 686). A similar fate befell his successor Nasirî al-Mahfîr, but the Azrakîtes asserted themselves under the leadership of the brave Kafrî b. al-Fuqâ but till 177 (696) in which year he also was killed and the Azrakîtes dispersed from history. Al-Shahrastânî accuses this sect of eight heresies. Most of these proceed from their holding all followers of other doctrines as infidels, though special mention may be made here, that they also condemned prudent concealment of one's own belief (Ta'âsya) and rejected institutions, which were not laid down in the Korân e. g. the stoning of an adulterer on the ground of an alleged revelation hitherto customary.

Bibliography: Al-Masârûb, Almâlî, p. 606 et seq.; Tabari (ed. de Goeje), ii. 441 et seq.; Al-Munawwar, Ammâyûn abân. 'Arabîn, p. 79 et seq.; Al-Abî, Al-Shahrastâni (ed. Cursivus), p. 89 et seq. (transl. by Haarmann, i. 133 et seq.); Brunnow, Die Châbildachten, p. 38 et seq.; Wallshausen, Die religiös-politischen Oppositions-partien im alten Iran, p. 26 et seq.; Al-Azza (âz, young gazelle): A Persian woman's name, two bearers of which are specially famous, 'Aziz Khâfilli and 'Azza al-Mullâ'; 'Aziz Khâfilli, whose real name was 'Azza bint Hamih b. Waqísh (âzîhî; Khâfilled: bint Hamih b. Hafs) and was a Redûnât of the tribe of Wahsh. She was called 'Aziz Khâfilli, the 'Azza of Khâfilli, because this poet dedicated all his Kusdâs to her (which for his part brought him the title of Khâfilli 'Azza). She must have been quite a child when Khâfilli fell in love with her. Later she married another, which did not hinder her, however from meeting the love of her youth on pilgrimage and elsewhere. Nothing further is known of the details of her life. The story that she fell in love with the beautiful Djamîl and thereby aroused Khâfilli's jealousy probably springs from a love of playing on etymologies and from a desire to connect Khâfilli's and 'Azza, with another equally famous pair of lovers Djamîl and Batbîm. According to Ibn Kotâbâ she died in Egypt at a time when Khâfilli was still consumed with love for her; on the other hand according to the Kiti b. Al-Abî-Asghar she came as an old woman to the Châls Abî al-Mullâ and related to him the story of Khâfilli's love for her in days of youth.


Aziz-Mullâ, i.e. 'Azza with the swinging gait', a famous singer. She was a pupil of the singer Shah Khâfilli and Nashî (both of Persian origin) as well as of woman singer Kâfîa. 'Azza, a client of the Amir 'Abî al-Mullâ and related to him the story of Khâfilli's love for her in days of youth.

Exploration: The black parts are ancient, the striped Byzantines.

A = Entrance to Sultan's Gate.
B = Tower of Sultan's Gate. Sultans' Stair of the year 1713.
C = Tower of Sultan's Gate. Stair of the year 1915.
B. 

BA‘, the second letter of the Arabic alphabet (apart from Kāf), as a numeral = 2. Graphically it is known as al-Ba‘ or min‘a‘. Phonetically it is identical with the name of the Arabic preposition bi (in, on, on; through, instrumental!). For further information see grammars and dictionaries. [Cf. besides the Art. ARABS: SCRIPT, DICTIONARY.]  

(A. SCHLADER.)

BA‘ (A‘), also BAW, BO‘, PHAR. AOWA‘, a linear measure = a tahm (Turkish takaş).

BAALBEK (Bæ‘læbek; called "Helipolis" by the Greeks) chief town of her district in the province of Damascus; seat of a kāli‘a, situated in the Syrian plateau of Birk‘, famous for the ruins of the Temple of Jupiter erected by the Emperor Antoninus (138–161) on a broad terrace, the courts and propylae of which Caracalla added, as well as for its Temple of Bacchus. The etymology of the name Baalbek has not been explained, according to the Greek designation; "Helipolis" it was the site of the cult of a sundial. The name "Birk‘ al-A‘sāh" points in the same direction. 'Asāh is a person of the sun-god who was worshipped in North and Central Syria. This plateau is called after him and not after a less important son of the famous Sālih al-Dīn. The Arab legend relates that the temple of Baalbek was a palace of Solomon which he gave to Bitlis the Queen of Sheba as a wedding gift. Baalbek was incorporated in the Muslim dominion by 'Omar I's general Abu 'Othman in 637 (161) peacefully by agreement, and remained a part of the province of Damascus in the possession of the Umayyads and 'Abbāsid Caliphs till the Fatimid Caliph al-Mu‘izz conquered Damascus in 942 (351) and placed a governor in Baalbek. The Fatimid rule lasted till 1075 (468) though it was twice interrupted; once by the conquest and destruction of the town by the Byzantine Emperor John Zimisces in 974 (363) and again on its occupation by Sālih ibn Mirdas, Prince of Aleppo in the year 1025 (416). In 1075 (468) the rule of the Seljuk prince T fabricated and his sons began. It was only held for a short time in 1083 (470) by Mamluk ibn Karimah, Prince of Aleppo. After Mamluk's departure the emir Gümüşlüegene became governor and remained in his position till 1128. The successor of the Seljuk prince of the time of Zizman was Toghtkïn, a former Atabeg of their [v.]. When Gümüşlüegene intrigued against him in 1110 (504) with his overlord, the great-sultan, Toghtkïn deposed him and entrusts his son Bitt with Baalbek. After the death of Toghtkïn in 1128 (532) his son Bitt succeeded him in Damascus and granted Baalbek in fief to his son Muhammad who held out against his brothers after the murder of Bitt in 1128 (532). At this time Baalbek seemed to have been strongly fortified for we hear for the first time of its successful defence (cf. below). Muhammad became Prince of Damascus in 1138 (633) after his brothers Isma‘il and Majmad had been assassinated in 1132 (526) and 1134 (530) respectively. His gifted visitor Osore received Baalbek in fief. As stepfather of the murdered Mahmud, Zangi, Prince of Aleppo, demanded revenge from the innocent Muhammad. As Zangi did not dare attempt the siege of Damascus, he advanced against Baalbek and in 1138 (531) the bravely defended citadel was surrendered to him on his promising a safe return, which he did not keep his word. His governor was Sālih al-Dīn's father Al-Yabgh [see AYTHAM].

Zangi strengthened the fortifications of Baalbek; Muhammad died in 1159 (534) and the above-mentioned Osore ruled on behalf of his young son Abak. After the assassination of Zangi in 1144 (541) Al-Yabgh had to give Baalbek back to Osore. The successor 'Aṣh held it in feoff after the murder of Abak, his nephew Dabahk, lord of Wadi al-Tal‘im (southwest of the Birk‘) obtained possession of Baalbek but had to make way in 1171 (552) for Nur al-Dīn who had also forced Abak to retire in 1154 (549). Nur al-Dīn caused the walls of Baalbek which were destroyed by the fearful earthquake of 1170 (565) to be rebuilt. Baalbek was taken from his successor Isma‘il in 1174 (570) after a siege of four months by Sālih al-Dīn. The latter granted in fief first to Muhammad, one of his generals, then to his brother Tārun-Shah in 1178 (574) and a year later to his nephew Farrūkh-Shah. When the latter died three years afterwards his son Bahram-Shah (v. v.) received it and ruled from 1182–1230 (578–627). He built two towers of the fortifications. In the year 1230 (627) Prince al-Aghlabi Mi'īr [see MIIR] obtained possession of Baalbek; after his death his brother al-Salih Isma‘il received it in 1237 (653) from whom it was taken after a year's warfare in 1146 (564) by al-Salih Al-Yabgh. Al-Yabgh's governor Sa'd al-Dīn al-Hamudī was recognised by his successor Tinān-Shah in 1249 (647). When the latter was murdered after only a year's reign, al-Najar 'Yansun Sultan of Aleppo conquered Damascus and called upon the governor of Baalbek to surrender it. He submitted to Tinān-Shah's young son and agreed to pay tribute. Al-Najar 'Yansun's rule ceased on the invasion of Syria by the Mongols in the year 1260 (658). Baalbek was captured by the Mongol general Kusultag and its fortifications destroyed. In the same year however Sālih Kūṭus of Egypt inflicted a crushing defeat on the Mongols. Thereupon Baalbek passed under Egyptian sway and was planned under the rule of the governor of Damascus. Thus it
remained till 1516 (922) when the Ottoman Sultan Selim conquered Syria and incorporated it in his kingdom. Since then Baalbek subservient to the Porte has been in the hands of petty dynasts chiefly of the Harfush family. In the continual struggles between the Syrian families, the prosperity and population of Baalbek has suffered. It suffered considerable damage from the earthquake of 1459. About 1831 the town was conquered for the Porte by a besieging Egyptian force under Ibrahim Pasha. On his departure it again passed into the hands of the Harfush family. It was not till 1850 that the Porte placed a regular administration there, when Baalbek became the seat of a Kā‘im-maḥāmī under the governorship of Damascus. Since then its prosperity has been continuous: at the present day its inhabitants number 5000, of whom about 2000 are Sunni Musulmans, 2000 ʿAlī Murūj, and 200 Christians. Excavations have been carried out by the Germans under the direction of Puchstein and Schultze and Baalbek is becoming more and more the goal of all tourists in the East.

The fortress of Baalbek (extracted from the second Annual Report of the excavations of Puchstein, Berlin, 1903, p. 41 ff.). The Arabs turned the temple into a citadel. The general form of the temple was retained by the Arab architects, but the courts and the two temples the outer walls of which afforded sufficient security. The small temple appears to have been a separate building by itself inside the fortress, a sort of Donjon. Its turrets with the walled quadrangle on the north side are still recognizable and the great fortified tower on its south-east corner was built especially for its protection. Granting expenditures was necessary to fill up the gap on the south-west corner of the fortress, between the two temples and here, where the entrance and exit to the “Bib” were situated, the Arab architects had to compete with the Romans and show their own skill. In contra-distinction to the solidity of the ancient walls manifold reconstructions have been necessary for its protection. Granting requirements. The various periods of building are defined on the plan. The most recently fortified ground and the lowest of the whole town, a sort of lower town or suburb.

In the first period of building, a wall was built in the south-west in the direction of the south front of the small and another in the direction of the west front of the large temple. The gate was placed in the middle of the west side, flanked by two towers of great height. A second period of construction may be placed in the time of Muhammad b. Biri, who defeated Baalbek successfully or in that of Zangi who, as inscriptions discovered and literary records show, occupied himself with the fortification of Baalbek. This period is marked by the filling up of the doorway on the south side where a road led to the interior of the outer fort through a long covered corridor and from here through another, likewise covered path, gradually rising to the level of the eastern part of the citadel. In place of the old gateway and its two small towers a new large tower was built and to the left and behind it, new curtains were drawn not far from the old ones. This tower seems also to have stood in the southwest corner. Sulaiman Baalbek erected a new one here in 1213 (610) and the tower in the northwest corner of the citadel in 1224.

The strengthening of the front of the west tower may also be ascribed to him. Finally in a fourth period Sulaiman and his successors built more important and very strong new buildings after the destruction of Baalbek by the Mongols at the end of the thirteenth century. The two west curtains were taken down and moved to the front of the west tower which was also built in a new style by the use of great blocks of stone. The strong tower in the southeast corner of the small temple likewise belongs to this period. The old simple, south gate was, as required by changed conditions strengthened as if by a barbacan, so that the road behind the bridge over the ditch and behind the outer gate had four turns before it led through the inner gate, where still another smaller court which could be swept from above, awaited the enemy. This barbacan according to the foundation inscription on the fallen prop of the outer gate is to be dated about 1240 (660). After the end of the thirteenth century no alterations were made in the fortification of the citadel, only improvements such as those in the most in 1394 (796) when Sulaiman Barqūk [q. v.] prepared to resist Timur as is proved by inscriptions.

Bibliography: Ritter, Erdkunde, Vol. 17, pp. 232–238 and 244–246, where older authorities are indicated; Aloul, Histoire de Baalbek (Beirut, 1896); Puchstein, Erster und zweiter Jahrbuch über die Ausgrabungen in Baalbek (Berlin, 1902 and 1903); Puchstein, Führer durch die Ruinen Baalbek, Berlin, 1903; Soprenheim, Zur Geschichte Baalbecks im Mittelalter, in *Festgabe Baalbek* im Mittelalter, p. 152–163. Further work of the Baalbek Expedition, with the histories and Arabic inscriptions of Baalbek, by M. Soprenheim will be published shortly. The Arab sources given there.

(M. Soprenheim.)

Bāb (n.). Door, gate. Unlike the open tent of the Bedouin the ancient Arab house formed a sort of strong fortress which could only be entered by a door, Bāb. As is still often the case the door varied with the style of house and was small and concealed, heavy and barred, or high and open. The Bāb always concealed the view into the interior of a dwelling, nothing of the richness and beauty of which could be gathered from the exterior. The Bāb thus became a symbol of approach and beginning of the means of doing anything, of aim, of perception and finally as a symbol of any goal. The symbolic introduction of the word is frequent and manifold in Arabic and its sphere of influence and has not been without influence in the West. The court of the Sultan appears as the “Sublime Porte” or the “Gate of Fortune”; the Milky Way is the “Gate of Heaven”; the “Two Doors” are metaphorically this life and the next, the contents of a book are contained in various rolls (chapters), the speaks of the gates i.e. means of livelihood, of war, of rebellion, of the gates of the right path, of wickedness, of dominion, of death, etc. The gate of the mighty appears especially frequently as the rendezvous of suppliants and the professional beggar lives “at the gate of Allah” (ṣala bāb allāh, cf. Italian: alla balia). Cf. Lane, Arab.-Eng. Lexicon, 1, p. 572; Daud Supplement aus Dictionaire Arabe, II, 124, 125 (J. Heill).

Bāb, an Arabic word signifying “gate”, early
received among the Shi'a the meaning of "gate by which one enters, means of communication with that which is within." Among the Ismailis, this word is used symbolically for the Shaikh or spiritual leader, who initiates into the secrets of his religion, the Acta (Guyard, Fragmenta, p. 106); among the Noquiris, Salimán al-Fārisī, entrusted with the propaganda is the Bāb (R. Dussaud, Noquīrā, p. 62 n. 4). The term was call by this name the first spiritual minister, who embodies universal wisdom (Mawṣula 'ašr "Monseigneur l'Exploré"; cf. Sallān, Mouvement, II, 59). The name has been made famous by the Nādīr of Shāhāb, who called himself Bāb, when he declared himself to be the gate to knowledge of divine truth. (J. Īṣābāh H 1260 = 11. Juni 1844). Born on the 1st Muharram 1336 (26. March 1821), the son of a merchant, he became an orphan and was placed under the guardianship of his maternal uncle; he continued his father's business but at the same time occupied himself with religious questions. He practised asceticism and exposed himself for hours to the rays of the sun so that his mind became affected. He then made the pilgrimage to Kerbela and there received instruction from the Shaikh Bāb. Returning to Shirāz he proclaimed himself a reformer and delivered a series of sermons in the Mosque of the Smiths, interpreted with enthusiasm the doctrines of the official clergy. A Shaikh, Husain of Būghīrye who was seeking a successor to the Sayyid Kāzim of Rehā, who had just died, chose 'Ali Muhammad and became his first disciple. The latter thereupon set out for Mecca via Būghīr and Mustafā and took advantage of the pilgrimage to write various tracts which were considered divine revelations. On his return he had a confession of faith loudly proclaimed in which he added to the Shī'ite formula the declaration that "Ali before Nebi (i.e. 'Ali Muhammad, the prophet being summoned Nebi by the Bāb) is the mirror of the breath of God". A rising followed and the governor and had the missionaries of the Bāb imprisoned. Sayyid Vahyā of Dūrāt, who was sent to investigate the doctrine, became a convert to it. Meanwhile closed the doors of the bāgh for all who could quit Shirāz. At Isfahān 'Ali Muhammad employed the protection of Manūchehr-Khān Mūhammad al-Dawla, governor of the city, but on his death, his successor received orders to place the Bāb in the fortress of Mākid in Aghtashāhūn where he was detained.

Meanwhile Husain of Būghīrye continued his preaching and converted two brothers in Teherān, Mīrāt Nūrī (later called Šahbāz) and Mirāz Husain 'Ali Nūrī (who became Bahā' Allāh). At Kazvin, a young woman, Zarrīn Tādī, named Kurrāt-al-A'īn, daughter of Molīt Sālih Barakāt, of rare beauty and superior intelligence declared herself a follower of the new religion in consequence of a correspondence with the Bāb. Being, as forced to quit the town after the murder of her uncle Muhammad Tādī, a ministerial Muḥājarī, in which she was acquainted with the secrets of the faith, she fled by night and sought refuge in Bedašā in Khorāsān where the first assembly of the disciples of the reformer took place.

After a long stay in Mākid, 'Ali Muhammad in consequence of the troubles which had broken out in Shaikh Šūrūr and in Zanjan (see 1870) was transferred to Čerik and from there taken to Tābrīz. His execution, being determined upon, was entrusted to the Christian regiment of Bahshārūn who shot him with his disciple Muhammad 'All of Yeot. At the first volley the bullets only severed the cords which bound him so that it was necessary to fire again (27 Shāhīdūn 1260 = 8 July 1850). After the execution, his body was thrown into the town ditch but was taken up by his devoted disciples, and carried to Teherān, where it lay buried for 29 years when it was taken out of its place of concealment by order of Bahā' Allāh and according to an oral tradition, carried to St. Jean d'Acre for burial.

His Doctrine. Under an apparent reform of Islam, the Bāb has founded a new religion with its own beliefs, dogmas and its own conceptions of a new state of society. God is one and 'Ali Muhammad is the mirror in which He is reflected and in which every one can regard Him. You ought to make mirrors of yourselves and your deeds so that you shall only see in those mirrors the sun which is the "love". Cabbalistic counting plays an important role; the number 29 is sacred. It is found in the numerical value of the letters composing the word Bahā'

Cabalistic counting plays an important role; the number 29 is sacred. It is found in the numerical value of the letters composing the word Bahā' ('Ali). The bāgh is the "mirror of the breath of God". A rising followed and the governor had the missionaries of the Bāb imprisoned. Sayyid Vahyā of Dūrāt, who was sent to investigate the doctrine, became a convert to it. Meanwhile closed the doors of the bāgh for all who could quit Shirāz. At Isfahān 'Ali Muhammad employed the protection of Manūchehr-Khān Mūhammad al-Dawla, governor of the city, but on his death, his successor received orders to place the Bāb in the fortress of Mākid in Aghtashāhūn where he was detained.

Meanwhile Husain of Būghīrye continued his preaching and converted two brothers in Teherān, Mīrāt Nūrī (later called Šahbāz) and Mirāz Husain 'Ali Nūrī (who became Bahā' Allāh). At Kazvin, a young woman, Zarrīn Tādī, named Kurrāt-al-A'īn, daughter of Molīt Sālih Barakāt, of rare beauty and superior intelligence declared herself a follower of the new religion in consequence of a correspondence with the Bāb. Being, as forced to quit the town after the murder of her uncle Muhammad Tādī, a ministerial Muḥājarī, in which she was acquainted with the secrets of the faith, she fled by night and sought refuge in Bedašā in Khorāsān where the first assembly of the disciples of the reformer took place.

After a long stay in Mākid, 'Ali Muhammad in consequence of the troubles which had broken out in Shaikh Šūrūr and in Zanjan (see 1870) was transferred to Čerik and from there taken to Tābrīz. His execution, being determined upon, was entrusted to the Christian regiment of Bahshārūn who shot him with his disciple Muhammad 'All of Yeot. At the first volley the bullets only severed the cords which bound him so that it was necessary to fire again (27 Shāhīdūn 1260 = 8 July 1850). After the execution, his body was thrown into the town ditch but was taken up by his devoted disciples, and carried to Teherān, where it lay buried for 29 years when it was taken out of its place of concealment by order of Bahā' Allāh and according to an oral tradition, carried to St. Jean d'Acre for burial.

His Doctrine. Under an apparent reform of Islam, the Bāb has founded a new religion with its own beliefs, dogmas and its own conceptions of a new state of society. God is one and 'Ali Muhammad is the mirror in which He is reflected and in which every one can regard Him. You ought to make mirrors of yourselves and your deeds so that you shall only see in those mirrors the sun which is the "love". Cabbalistic counting plays an important role; the number 29 is sacred. It is found in the numerical value of the letters composing the word Bahā'

Cabalistic counting plays an important role; the number 29 is sacred. It is found in the numerical value of the letters composing the word Bahā' ('Ali). The bāgh is the "mirror of the breath of God". A rising followed and the governor had the missionaries of the Bāb imprisoned. Sayyid Vahyā of Dūrāt, who was sent to investigate the doctrine, became a convert to it. Meanwhile closed the doors of the bāgh for all who could quit Shirāz. At Isfahān 'Ali Muhammad employed the protection of Manūchehr-Khān Mūhammad al-Dawla, governor of the city, but on his death, his successor received orders to place the Bāb in the fortress of Mākid in Aghtashāhūn where he was detained.
be built (p. 149, 146), the place where he was imprisoned and the dwellings of his principal disciples became the mores a rule inviolable except there for purposes of trade; sea-voyages are forbidden except to pilgrims and merchants. Prayer is no longer to be offered in common except at funerals (p. 200), although preaching in mosques is recommended. There is no longer to be any legal impunity; new converts are purified by the act of conversion itself (p. 149), and all that they possess becomes pure immediately; water is purified by washing it if it purifies. 19 verses of the Bayán ought to be read every day and the name of God mentioned 367 times. The dead ought to be buried in crystal (whence arises the story that the body of the Báb was buried in a crystal coffin) or rather in heen and polished stone and wear a ring on the right hand with a verse inscribed on the setting "so that the dead may have no fear in the tomb" (p. 152, 153). No one should harm any one not cause his neighbour pain (p. 168). One should answer a question or a letter and carry letters faithfully to their destination (p. 169) and not fear them up. Electurites, fermented and intoxicating drinks are forbidden (p. 200). Once in every nineteen days one should invite nineteen persons, be it only to drink water. Begging is forbidden. All is to be given to a beggar.

The division of an estate after defraying funeral expenses is as follows (p. 170): the children ¼, the husband ¼, the father ¼, the mother ¼, the brother ¼, the sister ¼, the teacher ¼; the right of inheritance does not extend further; representation however is allowed (p. 190). "All Muḥammād is the author of all works, all in manuscript; the two Bayān (Arabic and Persian), Kitāb Bahāl al-Muṣarāt and of a commentary on the Sūrat Yāsīn.


**Bāb al-Abwāb**, the "Iron Gate" at Derbend, [see the latter.]

**Bāb al-Mandāb**, the street, 17 miles broad, between the Red Sea and the Gulf of Aden. According to Yāḥyā, Muḥammad, iv, 650 ff. Mandāb means the place of calling, or of lament for the dead, is the name of a mountain on the Arabian coast. According to the legend mentioned by him, this mountain was originally joined to the outlying mountains opposite the African coast till a certain king caused it to be cut through. Mandāb or Mandum is also, however, the name of a harbour, the Omān Ṣabāb of Proclus, which at the present day must be looked for in Shaikh Ṣabāb or in a neighbouring place. In the strait lies the desert volcanic island of Perim (Ma'īyn). The English have held, temporarily in 1799—1803, and permanently since 1857.

**Bibliography:** besides Yāḥyā al-Muhammadī, ed. Miller, 53, 98, 127; Ritter, Erdkunde, ii, 685 et seq.; Spränger, Die all Übersicht Archäologie, xxxii, 1891. **Bābā, (Turkish) "father" is also used as a designation of any old man of the people, in East Turkish it also denotes "grandfather" (Vahé D. C. Gepp, Sprachwissenschaft, p. 240; Saleh-‘Abd al-Qayyīm, Le Ṣabāb al-Dhahab, p. 66). This surname is best known from the story in the 1001 Nights of "Alā’ al-Dīn and the Forty Thieves" (French Translation by Galland), of which the Arabic original has only been discovered (Dunstan R. Macdonald, in Journal of the Royal Asiatic Society, April 1910). Some holy men have borne the name, like Ḥabīb Bābā and Ḥabīb Bābā who accompanied Sultan Ṣūlamī at the siege of Brusa; a Ḥabīb of the Crimean, Ḥabīb Gūrāy, son of Muḥammad Gūrāy who succeeded his father as Ḥabīb on his death and was assassinated six months later (929 = 1922). Before the introduction of reforms the forty Doorkeepers (Qūṣṭūb) of the imperial Harem were called Bābā; their chief bore the title of Ṣabāb al-Bābā (Barber de Meynard, Supplement, i, 257). The name of Abū Bābā was borne by the heads of the corporations of craftsmen; who gave the apprentices the appellation apres and the title of craftsman.

**Bābā Dagh**, a mountain in Asia Minor (province of Anadolu, Sandjak of Derbent, in the South of the last named town). Bābā Dagh is also the name, among others, of a mountain and town in Roumania.

**Rāhā bānīn" Cape Bābā" (the ancient Assos) a promontory on the West of Asia Minor between Smyrna and Constantinople, 23°44' long. E., 39°28' lat. N., forms the western extremity of Mount Ida. On its flanks sat the race of the city and fortress of Bābā which belonged to the Sandjak of Bābā and the Beys of Iwâdlîk with a little fortified harbour called Bābā Limnâ, 4—5000 inhabitants. It was formerly famous for the manufacture of yatching.

**Rāhā al-‘ārāk**, official name of the market usually called Eski Bābā or Behs Eski, chief town of a Bezirg of the province of Adrítopol, Sandjak of Kyūl-kilâ, comprising 320 houses and 31 villages; it has a station on the Bayarhane line.

**Bibliography:** Barber de Meynard, Supplement aux dictionnaires turcs, v: Ali Qawâd, Dictionnaire arabe, p. 143; Siyâsah (1325), p. 906, 985; Textier, Asie Mineure, x, 20. [Cl. Huart.]

**Bābā Beg**, an Usbeg chief of the family of the Khans, was till 1870 prince of Shahrisabz and had taken part, in the summer of 1868, in the siege of the citadel of Samarkand which was then held by the Russians. In the summer of 1870 Shahrisabz was conquered by the Russians under General Abramow. Bābā Beg had to flee with a small body of those faithful to him, first to the upper valley of the Zarafshan then to Farghāna where he was invited by order of Khān Khudâbâd and beheaded over to the Russians. An annual pension of 3000 Rubles was promised him in Tashkent. After 1875 he entered the Russian service, took part in the same year in the expedition against Khokand, and the following year on the end of the campaign received the rank of Major. He afterwards lived in Tashkent till his death which took place shortly before 1900.

(W. Rheinhold.)
BABA FIGHANI. [See FIGHANI.]

BABAGHA (A.) "Parrot," a name of the Arab poet Abu 'l-Faraj. Abu al-Walid b. Naṣḥ of Nishābūr, who lived at the court of the prince Šafīʿ al-Dawla and after his death in Māsūl and Bābdalhādī and died in 398 (1007).

Standing next to his famous contemporary Mutaṣsim in poetic endowments, Babagha enjoyed the reputation of being one of the best intellects and poets of his time. He tried his skill in all kinds of poetry with the greatest success in panegyric of princes, with less in the domain of love poetry.

Biography: Ph. Wolff, Carviiiones Arabo-faragi Babaghas specimen (Līsān, 1834); E. G. Schulte, Versaicas literarum a cod. ms. Paris, collecta (Regiomont, 1838); Th. Stibbe, Vatikan al-Dahch, i. 173—205; Abulhā西 Al-Azā di, Al-Maṣr, xvi. p. 618; Der persische Gedichte des Dichters, edited by G. Flügel (Wien, 1849, Verses); C. Brockhahn, Geschichte der orient. Literatur, III. p. 90. (J. HELL.)

BÄBER, Chief of the Khurshid sect; the name is the arabisized form of the Indian Pāpak. He is, it is said, the son of an itinerant silversmith, and was engaged in a very humble occupation when Djiwāndēh, chief of the Khurshid sect, noticed his gifts. On the death of the former he claimed that his spirit had entered him and began to stir up the population of the district of Bābdalhādī in Ardān (301 = 816—817). In 1204 (819—820) in the city of Mādī, Bābdalhādī attacked him without success. Afterwards in the reign of the caliph Muḥammad, the advance-guard of the expedition commanded by Bohgah the Elder having been defeated at Hechēdār in the mountains of Māhrāgū, Bābdalhādī prepared to put down the revolte (221 = 850) of the leaders of which, Türkūn, was successful in surprising. After having received money and general of Bābdalhādī's reinforcements Bābdalhādī attacked another leader, Adīn. His troops were only saved from disaster by his presence in placing mountain-titlers (nāqūtāy) furnished with supplies on the flanks of the hills. The general of the army was killed by an artillery on the bridges of the plains. The camp was burned and plundered on Friday, 18 Ramaḍān (26 April 837) by an unexpected attack by the Bābdalhādī against both the Jezera and an assault by the troops of Fārāsh. Bābdalhādī having had the town demolished by the corps of engineers (bozqāy) took to flight and fell into the hands of Adīn. Suhayrī, the Armenian Patriarch, who had him arrested while hunting, was handed over to Bābdalhādī and sent to Sūrāh (Wednesday 2 Safar 223 = 3rd January 838). Adīn, disregarding the pardon promised him in writing, caused him to be paraded as an elephant and executed with refinements of cruelty; his body was left hanging and gave its name to a quarter of the town. His reign lasted twenty years. In the romance of which the Frisjīrāt (p. 343—344) gives an extract his enthusiasm at Bābdalhādī is carried out with special ceremonies: the skin of a calf newly slain was spread on the ground, bread was broken and slipped in wine and a garland of lilies given him as a marriage ceremony.


BÄBER, ZAFAR AL-DIN MUHAMMAD, grandson of the Great Mogul dynasty in India, eldest son of Qasim Shāh, the son of Tīmūr. Through his maternal uncle, his name was derived from Gauḍā, the second son of Chingis Kūn. When barely twelve years of age he succeeded his father in Farghana (5 Ramaḍān 899 = 10 June 1494). He took Samarkand (903 = 1497) but could not hold it for more than a hundred days; he then took up a firm position at Kūshārā from which he was able to recover Margānān Aujālān (Dhū L-Qādas 904 = June 1498). After the occupation of Samarkand by the Uzbēk Shahīd in 906 (= 1500) he lost all his possessions but recaptured the town by surprise, lost a great battle at Shāhīd in 910 (= 1504) and finally the city and the country to Jānschīrī in 915 (= 1507). In 917 = 1511 Bāber, thanks to the support of Shāh Jalālī Safawī, whose vassal he had declared himself, defeated the Uzbēks who were weakened by the death of Kūshārā and occupied Bābdalhādī and Samarkand; in the following year he crossed the Indus on the departure of his Persīan auxiliaries he was again attacked by the Uzbēks, defeated at Bābdalhādī, and again at Ghōdghāleh and compelled to retire to Kābul in 920 (1514). It was then that giving up all attempts towards the north, he began to realise his project, long ripened, of establishing himself in India, after occupying Kandahār in 928 (1522). Bāberī Lāyā, Sultan of Delhi, had quarrelled with the Uzbēk chief, profiting by his situation, Bāber took Lahore in 930 (1524) and made himself master of the kingdom of Burānī by his victory at Panjāb, on Friday 8th Rajab 932 (= 20 April 1526) in which his adversary was slain. He established his capital at Agra. He had again to fight against the Kapūrī chief Nāmasāngī, prince of Chitor, the Afghān of Jaunpur and the King of Bengal. He died near Agra on the 6th Ḥijrah 937 (26 Dec. 1530) and left the throne to his eldest son Humayūn.

Bāber was a leader of unparalleled bravery and audacity. On the second occasion on which he took Samarkand by escalade he had only 400 men with him. His passage of the Hindu Kush in the middle of winter is a remarkable exploit. The description of India which he gives show a keen interest in natural history. He was a poet and wrote a Dwānī Turki and a collection of Mughānīs called Mubārī (Mubārī, Chistmātī Turq; Synger, Zeitschr. d. Deutsch. Morgenl. Gesellschaft, xxvi. 1862, p. 87). He has also left an account of his adventures in his Memoirs (Bāberī, 1526), the text of which is in Turki or Cagānī.
BABIL, BAHAI.

From certain differences in style this latter work might have been written down from the author's dictation by three successive scribes. The text has been published by Iluminski (Kastus, 1857) from a copy made by Kehr in 1737. A manuscript which belonged to Sir Sultan Djang of Haidarkabad has been reproduced in facsimile by Mrs. Annette S. Beveridge (Gibb Memorial Vol. I. 1905. with two indices). It was translated into Persian by "Abd al-Mu'min 'Aziz Khan 'All, son of Bahrin Khan (1790) and this version was translated into English by J. Leyden and W. Erskine in 1826. The French translation by Patet de Courteille (Paris 1894) is based on the edition of Iluminski. These Memoirs show a certain number of lacunae either due to the desire of the author to be silent on certain deeds little to his credit or to the accidents of his adventurous career.


(See BAHAI ALLAH.) More recently Mollâ Kazim was executed at Ispahan on the charge of belonging to this sect as was Mirzâ Ashraf of Khudâbâd (October 1888). Persecutions took place at Se-Ish and at Nadjfâbâd. A certain number of Babis took refuge at Aghâbâd in Russian territory where they were allowed to build a mosque. The schism between "Abâ'!-Aziz and Babâ Allah divided the Babis into two parties, the Babâis, the former, who represent the pure doctrine of the master, are now but few in number; the latter who look up to the Bab merely as the forerunner of Babi Allah are spread throughout the world and besides Persians have made some converts among Europeans and Americans.


BABIL; the ancient Babylon, situated on the Euphrates in 32° 41' 30" North and 44° 39' 30" East of Greenwich.

The ancient Babylon had even in early times a much greater importance for Islam, as for us, than the town which still existed in the earlier Islamic period. All that the Muslims know about Babil, comes from three sources, Jewish Persian or Christian. It is not quite clear whether the information, which surrounded the protestations of the Shi'a population about persecutions which the Babis resisted, in consequence the sect, at first of a purely religious character, became a political party. After a counsel held at Bedegh, Mollah Husain of Hughiye, set out for Bafarun. at the head of a little troop, which could no longer defend themselves in the town. He remitted himself in the sanctuary of Shâhikh Tabari, which he turned into a fortress, being besieged by the Royal troops he made several successful sorties but fell in the final encounter. Under pressure of famine the Babis signed a capitulation in spite of which they were all massacred in 1265 (July—August 1849). In Zendjan, the chief town of the province of Khâmskheh, the Babis barricaded the town and seized the edicts of "Ali Mardûn Khan; but after various vicissitudes were dislodged from their position and overpowered (May 1849—February 1850), Saiyid Vahieh Dârâbî, whom the inhabitants of Nalas, discontented with the agents of the central authority, called upon to lead them, shot himself up in the ancient fortress there and held out for several days (January 1850). Mollah Shâh had been wounded by an attempt directed against him by the Babis (28 Shawwal 1269 = 16 August 1852). This was the signal for a general persecution of the Babis which extended throughout the Empire. Mirza Vahieh Nûr, summoned "Abâ'!-Aziz who had declared himself the successor of the Babi, left Persia and retired to Bâdshâh from which town he was brought to Qum by the Turkish government and detained in Fatâmeh, two months after his arrival. Babâ Allah, "Ali summoned Babi 'Allah, arrested, then acquitted after an enquiry, obtained permission to go on pilgrimage to Kerbela and stopped in Bâdshâh.
The Iranian legend had associated all its heroes with Babil even before Islam. After the introduction of Islam, naive comparisons were made between the Biblical and Persian stories. Djalonymart, the first man, extended his kingdom from Dumbawand to Babil (Tabar, I. 247). Oghang, the third king of Kamsu, appears as a man of the same era (Isfahab, p. 27). Thus, the name of Babil was very ancient. The name of Shubat (Tabar, I. 171), also Tamtrath (Ibn al-Fukhri, p. 319; Tabar, I. 175) following Hisham al-Kalbi; Hunan, p. 29, 30; Djamshidi used to travel in our day from Dumbawand to Babil like Solomon from Jerusalem to Persepolis—Takht-i Djamshidh (Tabar, I. 186). Al-Djahballa, Djamshidh’s opponent ruled in Babil. This is the account of the Avesta (Isfahab, p. 360, Yarkh, I. 448 following Yaqut). Yaqut gives the name of the city as Debal. Of the Kayansia, Kai Kamsu, Lahrahp and Vakhtarp are mentioned as rulers of Babil (Tabar, I. 566, 565—574). Kai Kamsu was according to the Sijar al-awalib in Hunan, p. 35, the builder of the Tower of Babel. The hero Rustam appeared in Babil.

The Arabs also know of Alexander in Babil. This sounds historical but it all comes from the Alexander legend and without exception from the Syrian version. Tabar I. 813, quotes the Christians as his source. That al-Iskandar slew Dara b. Dara and lived in Babil might have also come from the Syriac sources, for example from the Palavi original of the Persian romance of Alexander, as in Hunan, p. 25, Isfahab, p. 145. Notices of the Descendants of Araxes in Babil and certainly those of St. Thomas as the apostle of the land of Babil come from the Syrians e.g. Tabar I. 702 ff., 738. Cases where on the other hand Babil is called a possession of the Sassanians (Tabar, I. 813; Isfahab, p. 145; Masudi, Tabar, p. 145; 150; Monro’s Chaps. VII) may be traced in the Khudairihwah. The only original historical observation is in Isfahab, p. 145, where it is supposed that the Arabs invaded Babil only after the Sassanians. Later the Arabs had had their residences, because of its situation with respect to the Roman Empire, and in the centre of the Muslim world.

Among the Arabs Babil is preeminently used as the name of the country. The form Babil, i.e. Babil, is occasionally used as Persia and Nashtaran (Masudi, Tabar, p. 35) or Babil, Babilan (Yarkh, ii. 630). As the Chaldean name Masudi, loc. cit., gives Khurdi which also appears in Bakti o.w. and according to al-Hamdani in the form Khurdiath. The Persians appear to have already used Babil as the name of the fourth of the seven climates equivalent to Iranshahr. According to Ibn Khurdadhbih Babil is the heart of Iranshahr and of the world (so also Tabar, I. 248; Isfahab, p. 3, 10). The climate of Babil is the middle one, therefore the most fortunate (Ibn al-Fukhri, p. 5; Ibn Rustah, p. 155; Masudi, Tabar, p. 6). Masudi, Tabar, p. 32 describes its boundaries; its western limit is at Thalabyta, the first station on the road to Mecca from Karb, the eastern, the river of Bakti, the northern between Naftum and Sindj, the southern at Damut on the coast of al-Mansura in Sind. The climate of Babil and the land of Babil are occasionally used synonymously (Ibn Hawkal, p. 167). The land of Babil, however, is used chiefly for Iraq. Yaqut I. 447 describes the land of Babil as still more limited, lying between the Euphrates and the Tigris, on the Tigris to below Karkar (Wasit) on the Euphrates to behind Kufa, equivalent to the Sawk. In another passage he calls Anbar on the Euphrates the northern boundary of the land of Babil.

Besides being the name of the climate and of the country Babil is also the name of one of the seven Tarouti of ancient Babylonia, the administrative division of Iraq taken over from the Arums (Ibn Khurdadhbih, p. 3—10; Khudairi, p. 126; Yarkh, i. 770). This district is watered by the Nahr Sura, the branch of the Euphrates which flows through the town of Babil (Ibn Serapion, VI, and after him Abu ‘l-Fida). Till the time of Ibn Serapion about 900 Babil was still the chief town of this district. It was in this town that the “Day of the Great Assembly” took place: when Muthannas slew the elephant in the year 123 = 634 (Tabar, i. 2115, 2117, 2122).

The place called Aky Babil at which in the year 102 = 726 Vastil Ibn Mahbub fell after the revolt in Baqra, is different and is situated near Karbalah on the road from Kufa. Later writers such as Isshakhri and Ibn Hawkal know Babil only as a small village. It lies off the highway from Baghdad to Kufa that crosses the Euphrates at the bridge of Babil (Mukaddas, p. 121). Yaqut gives a whole series of towns as “in the land of Babil” of which may be mentioned al-Amiriyah, Dura, Harmalaya, al-Djam’sin = Hilla, Bashma, al-Ghinnaria and the two Kufi; only in the case of al-Surdi where a palace of Buhkanisar is mentioned, and the district of Shinar (the ancient Sinnar) which he quotes from Nasy al-Iskandari (died 560) does he give their situation with respect to Babil as an existing town, while discussing Khartafnya and Zay’ib he speaks of the administrative district (Nahiyah) of Babil which he calls a Tarout. This division did not have an independent existence for much longer. Since the days of the first Abbasids after the foundation of Baghdad as a new division of Babylonia was reckoned and Babil was reckoned with the places belonging to the Kutra of Baghdad.

When Yaqut and Karwati tell strange stories of the seven cities of which the ancient Babyl consisted, with their seven rollers these are obviously local traditions connected with the ruins. All sorts of Biblical and Koranic matter is found interwoven in local legends of this sort. The traveller is shown, as was Humal at hose of Humalat, Daniel’s Den of Lions or the well in which the angels Harut and Marut are imprisoned till the Day of Judgment (Kur’an ii, 96). Ali also prayed in Babil and cursed it (Mukaddas, p. 11). Of the ruins the northern palace of Néchhadaresar still bears the name of Babil and in this mound numerous specimens of mediainay Malum was also the site of the early Arals town and hence the continuation of the ancient name through the ages. On this spot the other mounds are called at the present-day al-Kaṣr which is the palace mound of Babylon, and you would have seldom seen the tower of a mound of the ancient town and Ummata where a Hellenistic
theatre has come to light. For ages the ruins have been used, as is mentioned in early as Kaunitz, as building material, Babyl especially, which for this reason is called by the natives Miṣikib (Miṣikib) or also al-Maṣibû (according to Beuscher) the "Overturned." Although the situation of the ancient Babylon has always been known to Orientals, it had to be rediscovered for western knowledge at the end of the eighteenth century. In "Babylonia Nearer and Farther," the Arab historians and geographers quoted: O. le Strange, Land of the Eastern Caliphat p. 45; by the same author, "The Scorpion," Journal of the Royal Asiatic Soc., 1895; M. Strecker, Babylonien nach den arab. Geographen, passim; on the scientific re-discovery of Babylon: H. V. Hilprecht, "Exploration in Bible Lands during the XIX Century" (Edinburgh, 1903); the excavations not treated of here, of the German Orient-Gesellschaft, in the Mitteilungen der D. O. G. since 1899.

**ERNST HERZfeld.**

**BABYLON (Babylûn), a town in Egypt.** The name Babylon of the mediceal Egyptian town in the neighborhood of the modern Cairo is according to Cassanova the Graecoised form of an ancient Egyptian R-P-Phut-In-On through assimilation to the Asiatic Babylon which was familiar to the Greeks. This etymology is not quite free from objections but there is no doubt that some ancient Egyptian place-name underlies it. By the name is meant the ancient town and fortification of the Greeks which - situated on the borders of Upper and Lower Egypt - commanded the interior. Even to the present day portions of the ancient fortifications have survived in the Kasr al-Shama. The situation and importance of this point was much more important in ancient times than the Nile then flowed further to the East. Here the decisive battles on the conquest of Egypt by "Ausr" took place. With the fall of Babylon (31 B.C.) 20 Aug. 9 April 641) the fate of Egypt was settled. The camp of the Arab Army which developed in later times into Fostāṣ was then pitched near this place, important from the military point of view, and the ancient fortifications were made use of. As far as we know from papyri, Babylon and Fostāṣ were still distinguished at the end of the first century. In Fostāṣ lived the Mahadjirah, here their Echiṣ were marked out. In Babylon were the great corvée-rent-sheep and the rest of the administration. The arsenal on the island of Kody which is also mentioned in papyri, was closely connected with the fortresses. The original distinction between Fostāṣ and Babylon was naturally soon lost, the name Babylon fell out of use among the Arabs and only survived among the Copts, its application by them being extended, for the Copts occasionally use Babylon to describe the whole of the great series of towns from Kasr al-Shama through Fostāṣ and Cairo to Māṭirāyeh-Helēnopolis. This usage then spread to western writers. This is why Babylonia with varying orthography appears as a name for Cairo in the numerous commercial treaties between Egypt and the western states, which have been published by Amari. The name may also be found in the contemporary literature of Europe as well as in charters for example in Mamillevis and Boessscott who following historical documents calls Saladin "Solothum ili Babylon."
accepted, as a convenient explanation of the failure of the hopes and prophecies of victory for the defeated Imam. It had been God's determination that the deliverance (ferādā) and victory of the law-abiding Imam should take place at a certain moment. He had, however, meanwhile, altered his determination on grounds of expediency, as had the Shia theologians. He explained the alteration which took place in the legitimate succession of the Imams which had been appointed by God from all time, when in place of the destined Imam, his brother Musa al-Kāsin succeeded Ijārār al-Sadākh as the seventh bearer of this theocratic dignity. They ascribe to Ijārār the saying: "God has never so led by a new consideration (to alter the determination) as in the case of my son Imam (he who had al-tābi: kāsin sadārā fi 'Imāmat al-lau'ī)." To many Shia theologians this closure application of the principle of Bada' might have appeared discreditable; so the speech of Ijārār has been made tolerable by the alteration of the word "la'ī" to "al-". God's change of mind is by this ruling inferred not to be a mere second thought, but to the necessity of the Imam Imam's the position of his brother. Imam al-Dāni, whom God originally ordered Abraham to sacrifice but later freed from this obligation.

The most important arguments adduced by the Shi'ites in support of the doctrine of Bada' are, firstly, the passages in the Koran: 13: 35: 14: 34 (at the end of these are the strongest proofs); 55: 14: the assurance frequently repeated that God in consequence of the repentance of sinners will change his determination to punish them, 7: 62; particular narratives in the Koran in support of this are especially the sparing of the people of Jūnas devoted to destruction, 10: 43: the resounding of the command to Abraham to offer up his son, 37: 101: (the lengthening of the period allowed. Moses for his intercourse with God from 30 to 40 nights, 37: 101b. Traditions according to which by the exercise of certain virtues (bountiful one's parents), the length of time allotted may be lengthened, by doing good an appointed destiny (al-Bada' al-mubāras) may be altered; the prayer of Omar that "God might strike his name out of the Book of the Damned and write it in that of the Blessed." (Kutub, Kāhi nāmāw Methfuss al-Andārah, Cairo 1326, p. 71); s. a series of pious legends from which it is evident that misfortunes predetermined to individuals may be averted; by acts pleasing to God: 6: the doctrine of the abrogation of laws (našī'ah) which is also a tenet of the Sunni doctrine.

As Shia dogmatists in general are influenced by Mu'tazīite speculations so also in the case of Bada' the Mu'tazīite foundation is closely connected with the principle of našī'ah that God is determined in his operations with regard to man by the motives of expediency and the general good (law) with which he comprehends Bada' under the point of view that (divine) determinations on things may alter with changes in the means of well-being (tahāwī al-našī'at tabahbadh al-tahāwī l-šamāsīlī). The moderate Shia dogmatists had to exercise much ingenuity to reconcile the theological antinomies which this conception implies, in order to reconcile the appearance of new determining moments in God's knowledge as implied in the word Bada' with the belief in the absolute omniscience of God, in the eternity of His knowledge identical with His being as is specially required by the Mu'tazīite doctrine in general; to meet the objection of the orthodox dogmatists to the assumption of the possibility of God's ignorance of the end of things (našī'ah al-šash) which implies the admission of Bada' (cf. Dārānī, to Ight, Mumtāzī, ed. Sohreun, Leipzig 1842, 546, 26). The effort to meet these objections from this point of view had led them in some of all parts of the Muslim and Sunnite deniers of Bada' to prepare formulae by which these objections might be confuted and to accredit their Sunnite opponents that they are contradicting them with a false definition of Bada' invented by the Sunnis. Their next contention is that the term Bada' is not to be understood in its literal dictionary meaning but metaphorically (našī'ah). They reject the view that Bada', according to its literal meaning implies an alteration in the divine knowledge. In fine the distinction of the Imamiite dogmatists with respect to the Sunnite in general who in a profitless war of words for they also explain the offer of a Bada' intervening in the future as included in the eternal foresight of God which includes all particulars (God's knowledge of al-šahād). A very remarkable way of reconciling Bada' with the idea of the final decrees required by the Koran is the assumption of two tables of fate, the last and the last (according to Sūra 13: 30) which contains the decrees which may be altered in consequence of the intervention of the new causes (Dūkāl 'All, p. 114 below), a view which has been penetrate into Sunnite circles and has given rise to numerous mystical speculations (Shahādats al-shawāb, al-Maṣāri al-šahrī, ed. 288). According to this, two kinds of divine knowledge must be distinguished: 1. al-nashirūn, the unalterable knowledge the objects of which God announces to the prophets and angles, and 2. al-nashī'ah, the knowledge entrusted by God to no one, which concerns matters in suspense (nashī'ah-tashābī) in original Kullān, 85.

While the Shi'a lays the greatest stress on the preservation of the conception of Bada' for the reasons given above (they allowed one of their Imams to say: "one can serve God by nothing better than recognizing Bada'"; since repentance, prayer and humility before God; in produce forgiveness of sins or the alteration of one's fate can only have meaning if the proposition of Bada' is granted), this doctrine is a constant point of view of the attack on the opponents of the Shi'a. Even Sulayman b. Džair is an adherent of the Zadītī Shi'a that repeatedly pronounced the Imamites with embracing two erroneous conceptions: the principle of našī'ah (q.v.) and the proposition of Bada' (Shahādāt, dec. Carston, 119 ult.). The bitterest opponents of the latter doctrine were the Jews who base their rejection of the abrogation of divine law on the fact that this proposition implies the recognition of Bada' as was shown by the Jewish theologian Yaḥya b. Zakariya al-Kāhī al-Ta'barī in Palestine in his controversy with al-Mas'ūdī (Kāhī al-ta'bah wa l-šamāsī, ed. de Goeje, Bibl. Geogr. Arab., viii., 113, 115; for ḥādā reading ḥādī). In the third century A.H. the question of Bada' seems on account of difficulties connected with it which could only be explained by subtle arguments, to have belonged to these questions by
which keen intellect and originality could be tested. This may be inferred from Qābi's, Fria Opuscula, ed. van Vloten, 115, and (correcting

**BADAJOS**, at the present day, the fortified capital of the province, the largest in Spain of the same name, the southern half of Spanish Extremadura, on the left shore of the Guadiana before its bend to the South on the Portuguese border (31,000 inhabitants). The identification of the town with and the derivation of the name from Pax (Julia) Augusta or Colonina Pacensis is without foundation and has arisen from an error of local patriotism as the latter certainly is Boica in Portugal (Arab. Baidja = Baidja from Pacem). The identification with the doubtful Basil of Valencia Maximus and Flitarch is also uncertain. Its first certain historical appearance is under the Arabic form Battalys (which is the original of the modern Spanish form) as the strongly fortified base of the brave renegade Ibn Marwan (872 – 875) during his revolt against the Caliphate of Cordova (Muhammad I). It was only regained from its valiant son by 'Abd al-Rahman III in 318 (899) (Bayina, iv. 105 et seq.; 140, 195, 213 et seq.; 215). The new town founded by the Arabs at Battalys (Abu-l-Baida) in 772; wudus ahdar al-baida (skilfully) gradually took the place of Colonia Augusta Emerita, Arab. Mérida = Mérida (40 miles to the east above B. on the north bank of the Guadiana) which was sinking into insignificance especially after it became an event of the Caliphate of Cordova, the brilliant capital of the Almoravids who united the greater half of North Africa and Spain into an important Kingdom 1029–1054. After the defeat at al-Zalikya = Sacrail, southeast of Badajos, in 1086 so fatal to the Christians, the principality of the Northwestern part of Badajos like the other Reys of Tarifa also fell more into dependence on the Berber al-Moravids who had hastened to their assistance from Morocco till in 1094 it was incorporated by this more powerful dynasty and became a part of the Spanish Province of dependence of the Almoravids of Northwest Africa and of the Almohads who soon succeeded them. In 1168 Alfonso I of Portugal took Badajos by surprise, but it was taken from him again by Ferdinand and Leo who afterwards gave it back to him. Badajos again became an Almohad possession and it was not till 1250 that it was finally conquered by Alfonso IX of Castile and Leon. Badajoz was the birthplace of many Arab scholars the most prominent of whom is 'Abd al-Lahim Muhammad ibn al-Sid al-Battalysi who died 521 (1127) cf. Brockelmann, Gesch, der arif. Lit., i. 427, where 444 (1052) is to be read; b. Rushkati 559.

**BADAKHSHAN**, frequently written Badakhshan in the spoken language also sometimes called Badakhshah (with Arabic plural ending) a mountainous land on the upper course of the Amu-Darya or more correctly of the Panj, on the left bank of this stream which is the source of the great river; from it comes the adjective Badakhshani or Badakhshi, a kind of ruby which is said to be found only in Badakhshan at Koka. It is very probable however that Badakhshan (from which comes the French Balas and the English Bals) originally denoted the land as a dialectic form for Badakhsh and was later transferred to the kind of ruby. Yaqût (ed. Wiistenfeld, i. 528) states that the form Balakshwas was the form for the name of land more commonly used among the people; Marco Polo also gives this form. The mines from which the rubies come are found outside of Badakhshon proper — in Shargi on the right bank of the Amu-Darya as is testified by so early a traveller as Marco Polo; this district however has in historical times usually been mixed with Badakhshan under one ruler. The rubies (Arab. šur, Pers. also šur) of Badakhshan were famous in the middle ages throughout the whole Musulman world; in Persian poetry the expression 'badakhsh' is frequently used in a figurative sense for wine or the lips of the beloved; in Central Asia this expression is widely known even amongst the common people. The district with the mines in question belongs now to the territory of Bukhara under Russian rule; the mines however are still exploited in the same primitive fashion as in former days and have not as yet attained any importance in the European jewel trade.

Badakhshan is watered by the Koka, a tributary of the Amu-Darya, called the Khwārān in the Hindustani (composed in 372 – 982–983, cf. on this work J. Marquart, Ostsebräische und ostasiatische Strickbriefe, p. 84.; unique manuscript in St. Petersburg) from the economic point of view; only the valley of the Koka and its tributaries has ever been of importance — there were the towns of Badakhshan — probably not far from the modern capital Pushtuhān, first founded in the xii. century — Dīrān and Kūshān; the two latter which are already mentioned in the earliest Arab accounts have retained their names to the present day. The lapis lazulii of Badakhshan, famed in the middle ages as now, come from the mines on the upper course of the Koka; the trade in those stones is at the present day a monopoly of the Afghan government; they are exported exclusively to India. Besides these, iron and copper mines are found in Badakhshan.

The name Badakhshan is first mentioned in Chinese annals of the sixth and eighth centuries A. D. in Hsiin-tuang in the form Po-foo-toung-ne, of which according to Schlegel the ancient pronunciation was Pat-ko-foong-ne, in the T'ang-shu, Po-foo-shan in the encyclopedia P'o-fu-syen Po-foo-juen. The country is described by the Chinese as part of Tu-ho-lo (Tukhristan). The Arabs likewise use the name Tukhristan in two
The great-grandson of Abd Sa’d. The last prince Shah Sultan Muhammad Badakhshān had before this abandoned the observance of the precepts of Alexander the Great ( Aleksandar-i Afshār) and composed a Persian Divān under the title "Tārīkh-i Râz Khān" (p. 147). He submitted without resistance to the army sent by Abū Sa’īd and betook himself to Herat; his son fled to Kāshghar; Muzir Abū Bakr a son of Abū Sa’īd was appointed Prince of Badakhshān. Soon afterwards the prince returned to Kāshghar; Abū Bakr was expelled; Badakhshān had to be conquered again for which reason Abū Sa’īd had Shah Sultan Muhammad executed in 1456 (1467) (Dawdawshā, ed. Rewa, p. 453). The date must therefore have been wrongly in the inscription discovered by the English in 1885 according to which this prince built a stone bridge as late as 854 (1479-1480) (cf. Tārīkh-i Râz Khān, p. 221). Abū Bakr was afterwards driven out of Badakhshān by his brother Sultan Maḥmūd, Prince of Hissar. The conquest of Hissar by the Uzbek (in the beginning of the sixteenth century) Badakhshān remained united with Hissar. A national movement led by Mubârz Shâh and Zâbair Râghi arose in Badakhshān against the Uzbek conquerors; a fortress on the left bank of the Kâka which still bears the name Kâla-i Żafar (fortress of victory) given it by Mubârz Shâh is mentioned as the centre of the movement. The Uzbegs were driven back; the Timurid Nawir Mīrâz (brother of Bābar) who had been called upon by the rebels was recognised in Badakhshān as ruler about the end of 910 (≈ spring 1505) but could not come to an agreement with the leaders of the movement and was driven out after two years. In the year 913 (1507-1508) Sultan Wâli Mīrâz, usually called Mīrâz Khâsa or Khân-Mīrâz, son of Sultan Maḥmūd, came to Badakhshān with the consent of Bābar and was received in Kâla-i Żafar. Mubârz Shâh had been slain shortly before by his companion Zâbair; Zâbair who wished to retain the power in his hands even after the arrival of the new ruler was treacherously put out of the way by assassination. A short time afterwards Shah Râji al-Din, the chief of the Khâns, who had come into Badakhshān, assembled a number of Khâns around him and brought to the prince the heads of those who had been his enemies. He was killed soon afterwards in the spring of 1509 and his head brought to Mīrâz Khâsa at Kâla-i Żafar. Mīrâz Khâsa died in 926 (1520) being still ruler of Badakhshān, whereupon Bābar adopted Sulaimân the son of the deceased ruler, who was left without a guardian and in place of him sent his own son Hamîyân to Badakhshān. In 935 (1528-1529) Humâyûn was called to India by his father after an unsuccessful attempt on the part of Sâ’d Khan the ruler of Kâshghar, to bring the land under his sway, Sulaimân was recognised as Prince of Badakhshān by Bābar as well as by Sâ’d Khan in 1530. Sulaimân resigned ( till 963 (1575) was driven out in the first half of that year by his grandson Shâh Shahrûkh, went to India and thence to Mecca but returned to his native land. In 1585 Badakhshān was conquered by the Uzbegs under Abd Allah Khâsa; Sulaimân and Shâh Shahrûkh had to take refuge in India but returned afterwards and made several attempts to dislodge the conquerors. Even as late as the beginning of the xvi century a revolt,
BADAKHSÂN — BADÁN.

led by Bâdâ' al-Zâmin, the son of Shâhrukât, is mentioned. In 1645 Balîkh and Badakhshân were again conquered by the Timurids though the Uzbek tribe did not finally withdraw till the autumn of 1647.

In the seventeenth century the kingdom of the Uzbek broke up into several independent states: in Badakhshân also a dynasty, founded by Vâr Bêg, the builder of the town of Fâjdâbâd arose, whose descendants in the nineteenth century still claimed to be descended from Alexander the Great. Like the other Uzbek chiefs in the modern Afghanistan these princes bore the title of Mir (abbreviated from Amir). In 1822 Mir Muhammad Shâh was dethroned by Murad Bêg, ruler of Kunar, Mirzâ Kâlan's vassal. Murad Bêg was sent to Badakhshân as chief, made himself independent later, and the death of his overlord, and in a short time conquered Kunduz itself. His son and successor Mir Shaht Najm al-Dîn died in 1863; his son Dadshâh Bêg had to fight for his throne with Muhammad Shâh, another prince of the same dynasty. After 1869, and after the last Manzârîs, in 1872, invaded to Russian territory where Usâkurun in Farghânâ was allotted him as a residence and a yearly allowance of 1500 roubles granted him; he was murdered there in 1878 by some individuals unknown. Muhammad Shâh was deposed by the Afghan government in 1873 and taken to Kabul where he remained till his death; his lands were incorporated with Afghanistan as part of the province of Turkestan.

The fame of the tribles and lapid-famal of Badakhshân and also of supposed gold and silver mines had reached Russia as early as 1725; about 1735 the acquisition of the rich land of Badakhshân was introduced to the end of Russian policy in Central Asia. Nevertheless at the last regulation of the frontier in 1855, the Fendî was fixed as the boundary river between Afghanistan and Bûghurţa which is subject to Russia; the lands of Badakhshân in the West (Koäll) as well as in the East (Shughrân and Roşhân) are thereby united with Bûghurţa. Badakhshân itself remaining in the possession of the ruler of Afghanistan although the road from Koäll (the ancient Khâtât) to Shughrân has always been via Badakhshân, never by Darwëz, which is difficult of access. The interests of the countries concerned have been seriously harmed by these unnatural frontier especially by the existing official enmity on trade across the frontier, which should not be too strictly enforced, at any rate by the Russian authorities in Shughrân. Labourers from Badakhshân are always to be found in summer in Samarkand.

Bibliography: Cf. especially Tâhirî Râshîd, transl. by E. D. Ross, edited by N. Elena (London, 1893), and the Bâdâr-Nâmâ, ed. Beveridge (Gill Memorial Series i., London, 1903); the passages concerned may be found from the index. Of works in manuscripts the Masîh al-Sulâdîn of 'Abd al-Razzâk al-Samarqandî (cf. this article) has been chiefly used on the Kingdom of the Ghurids, cf. The Tâhâbât Nâmâ of Abu-l-Hasan al-Isfahânî (Calculta, 1864); Râvâyât, The Tâhâbât Nâmâ (London, 1881). The notices of the lands on the upper course of the Oxus in the sixteenth century have been collected from the accounts of English travellers in an excellent fashion by J. Milimejw (Självföreställande av de svenska föreningarna Arbo-Dagestân, St. Petersburg, 1879). In addition I have been able to use two further accounts by Russian travellers in 1878 (not generally accessible). On the present condition of these lands see especially Count A. Bobrînskij, Gûtvâ vnepruskon Pjatâdâl (Moscow, 1873) partly following R. Lehner, Dürustân in 1888, 1889 and 1893, and the same author, Dürustân in 1895, (W. Barthold).

BADAL (a), properly, "interchange" = a grammatical term "permutative". The Badal is one of the five kinds of apposition (Tâbã). By it is understood in the first place a substantive which follows another substantive in the same case in accordance but not as an explanation of it like the Āfîf al-Bâyân [see below] but independent. Thus for example in the phrase qârand akhâba Zaidâ, Zaidâ is a Badal of akhâba if the person addressed hath only the one brother, on the other hand it is an Āfîf if several brothers might have to be considered (Ibn Yâqîn, al-Ashwâq, ii, 394, 13).

The different kinds of Badal as well as the extension of the grammar, more to pronounce and even words can be found in the grammar, more to pronounce and even words can be found in the grammars of al-Zamakhsharî, al-Farghânî (ed. Stieler), Ibn Malik, al-Dînârî (ed. Dicreccio), p. 261-283, Wright, Arabic Grammar (3. ed.), p. 284-286. (A. Schaade.)

BADARAYA, a town and district in 'Irâq, east of the Tigris, near the emptying hills of the Zagros Range. The place still exists under the name of Bâdâr (somewhat above the 33° 40', and under 46° E. L. Greenw.). The Arab geographers usually mention Bâdârâyâ with Bârûsâyâ and give Bârûsâyâ as the common capital of both districts. Among the articles expected they mention particularly the local highly prized dried reeds. Khusraw I Amîshârânî settled some of the inhabitants of Anîsâya when it was destroyed by him (see above p. 359) in this district. Bâdârâyâ is also often mentioned in Syrian literature (as Bîr-Dirâyê) and also in the Târîkh (p. 77, c. if this is not = Bûdûnî, q. v.) Bardaraya in Yâkût, 1. 555. (Cf. also the Mârûjî, l. 141) is merely a corruption for Bâdârâyâ. Dârâyâ in Bâdârâyâ is perhaps like Kûshîyâ in Bûsâyâ, q. v., originally the name of a tribe; cf. also the name Mûlîkh in Bâdârâyâ of a place above Wûkîj on the latter see Strecker, Bûshâhriyen nach den arab. Geographen, lii, 310.


BADÁN, BÔDAK or BARÁN, a town and district of India, in Rohilkhand, United Provinces, Area of the district: 1,987 sq. m.; population (1901): 1,257,753 of whom 16% are Muhammadans, mostly Pathans, Shâhî, and Daghân. The town has a population (1901) of 39,921, including 24,905 Muhammadans. It was of importance in early Muhammadan history, as an outpost among turbulent Râdîjâ tribes. Two of its gover-
ners in the first half of the 13th cent., Shams al-Din Baha'uddin Bathānī and his son Khub al-Din Firdusī, became emperors; of Delhi and A'īl al-Din, the last of the Saljuq dynasty, retired to end his days here about 1351. Baha'uddin consequently contains many mosques and tombs of this period. Completed among them are the Ijtimā' Madrasa, built by Shams al-Din, in 1245, largely from the materials of Hindu temples; and the tomb of A'īl al-Din. Baha'uddin is also famous as the birthplace of Ḥāfiẓ al-Ḵadr Baha'uddin (q.v.), the chronicler of Akbar's reign and the enemy of Abu T-Tail. Bibliography: Baha'uddin's Struggle (Allahabad, 1927) (J. S. Cotton). BADA 'UN. 'Abű al-Ḵayr, son of Malik Shāh, born at Bādawī in the service of Shamsa bāb in X-XI, 947 or 949 (A.D. 1540-41 or 1542-43). After a studios life as a youth, one of his teachers being Shāhīd Mubārak, father of Fadlī and Abu T-Tail, he entered the service of Husain Khān Tūrubā ("the Patcher," but was transferred, as an imām, in April 1574 to the service of Akbar. Abu T-Tail entered the emperor's service in the same year. The restraining of the court were like those to Baha'uddin and before 1579 he abstained himself without leave. In that year he was restored to the service as a muftī or secretary, with a fist of 1000 fīqu bāzār. He remarks, somewhat bitterly, that he was of no account, and was nicknamed Ḥāfizī because of the extent of his fist. He was employed, owing to his learning, in translating Sanskrit texts and in compilation. His attempt to translate the Aitārāna Paliā was a failure, and his successors in the undertaking failed to surpass him, but his success in the more congenial task of editing forty of the traditional sayings of Muḥammad on the history of warfare for the faith led to his being appointed one of the seven compilers of the Tarīkh al-Bayy. In 1581 he compiled the Nadīl al-RaḥĪmah and by Akbar's order translated the Maqāmahān and the Amārān into Persian, presenting his version of the latter in 1599. He then translated a Sanskrit work into Persian, styling his translation Ḥāfiz al-Awārī, and produced, in simple and easy Persian, a version of the History of Khurasan by Malāt Shāh Muḥammad Shāhādātī. He was now appointed one of the translators of the Muqāmah al-Ruṣāfīh and performed his task so well and so rapidly that he was allowed to return for a time to Baha'uddin. He overestimated his leave and was reinstated only by the earnest solicitation of Fadlī. In 1590-91 Baha'uddin began, for his own amusement, the work by which he is best known, his Tarīkh al-Tawāṣit, in three volumes, the first containing a history of Muḥammad, rulers of India from Shāhdu Ṭūb to Ḥumayūn, the second a history of the reign of Akbar in the year 1553, and the third biographies of the mints, learned men, physicians, and poets of Akbar's reign, the work being completed on Feb. 23, 1596. The second volume is most valuable as an account by a rigidly orthodox Suʿūdī observer of Akbar's religious speculations and ventures. His oriental respect for the personality of a monarch withholds him from attacking Akbar himself, but he demands veneration on the freethinkers and their leaders, Mubārak, Fadlī, and Abu T-Tail, to whose patronage he ascribes his indiscretion, for their encouragement of Akbar's Nationalism. This history, the publication of which was obviously impossible, was kept secret by Baha'uddin until his death, which occurred in A.D. 1604 or 1605, but its existence became known in the reign of Dārā Shāh, who sent for the historian's son and questioned them. They professed ignorance of the matter, saying that if the history existed, they must have been mere children at the time when it was written. They were released on giving a bond admitting their liability to punishment, should any copy of the work be found with them. Baha'uddin was skilled in chronograms and wrote, as a poet, under the name of Bādawī. Many of his bigoted views led him latterly to relinquish poetic composition, as paraking of the nature of sin. (T. W. HAGG) BADAWI. Bēdūnī. [Sīde Sāriā, p. 373-377.] AL-BADAWIYAH. [Sīde ʿAbū T-TAIL.] BADAWLAT. A title of the chief Yaqūb Beg of Khānghar (q.v.). BĀDERHĪ. Bāhtūnī, a district in the north-western part of the modern Afghanistan; the name is explained as being derived from the Persian bādeshā ("a place where wind rises") on account of the strong winds prevailing there. By the geographers of the 18th century only the district in the north-west of Herat between this town and Sarakhs is called Bādghī. Later the name was extended to the whole country between the Herātī and the Murgub districts; at any rate it is used in this sense as early as the vith (xiii.) century by Yaqūb. The small towns and fortresses situated in Bādghī have never been of great importance. At the present day Kāla-Naw is regarded as the chief town. The rivers, including the tributaries of the Murgūb, contain, at the present day, as a thousand years ago, only small streams of brackish water; for the irrigation of the cultivated fields the people are dependent on wells and the rain fall. The pistachio woods mentioned by the Arabs have survived to a certain extent to the present day. Besides these excellent pastures of the country are famous; Ferrier (1845-1846) describes the pastures at Kāla-Naw as the best in all Asia. This circumstance has been rather detrimental to the progress of the country, for the neighbouring nomadic tribes have always been attracted by these pastures. The wars between the Persians and the Mongols of Central Asia in 1790 arose out of a dispute for the possession of the pasture grounds of Bādghī. At the present day Bādghī is inhabited for the most part by nomadic tribes, the Hanbra and the Bāhrāni. Bibliography: W. Barthold, Erkundigungsreise durch Iran (St-Petersburg, 1908), p. 32, et seq.; G. de Strzeleski, The Land of the Eastern Caliphate (Cambridge, 1905), p. 412 (with list of authorities). (W. BARThOLD) BĀDĪT (A.), "Discoverer," "Creator," one of the 99 names of God. — In the passive sense bādīt means "discovered" and is a technical term in Rhetoric for rhetorical figures, metaphors etc. Hence the "bādītābād" (science of metaphors) forms a branch of Rhetoric. The first Arab writer on this subject is the poet Ibn al-Mu'tazz (q.v.). Later poets delighted in using all sorts of figures of speech in one and the same poem. Such poems, called bādītābād, were composed by Şāfi al-Dīn al-Ḥillī (q.v.) and Ibn Ḥiṣnī (q.v.) amongst others. Cf. Jāḥiz, Iflāf, p. 411; v. Mehrten, Rhetorik der Araber, 97.
Badi al-Astdurlab, Hikatazlan b. Ahmad (also Yusuf). Abu l-Kasim, a distinguished Arab scholar, physician, philosoper, astronomer and poet, but especially eminently known for the knowledge and construction of the astrolabe and other astronomical instruments. The date of his birth is unknown; in the year 520 (1110-1111) we find him in Isfahan on friendly terms with the Christian physician Amir al-Dawla b. al-Timhob. Later he lived in Baghdad and is said to have made a considerable fortune by his profession under the Caliph al-Mustardshil. According to Abu 'l-Faraj, the astronomical observations were made under his direction in 524 (1129-1130) in the palace of the Seidjah Sultan in Baghdad; probably the "Tables of Mahmud" compiled by him and dedicated to Sultan Abu 'l-Kasim Mahmud b. Muhammad (1118-1131), were a result of these observations. He died in Baghdad in the year 534 (1139-1140) and according to Abu l-Faraj, our only authority for the statement, was buried while only apparently dead. As his efforts in the domain of poetry, according to Ibn al-Kif, they were noble and beautiful, according to Ibn Khallikan they bordered on the obscene and indecent; the latter and Ibn Abu Usayla give some specimens of the better of them. Besides a Dica of his own poems he published a selection of the poems of Ibn Haidji in one volume divided into 141 sections entitled Durust al-Tadkkini ujub ibn Haji Isfahandi.

We must not be led astray by the praise bestowed by the Arab biographers, notably Ibn al-Kif, on Badi al-Astdurlab and appreciate him too highly. The historians and biographers of the thirteenth century had too little knowledge of mathematics and astronomy to be able to value at their proper worth the really remarkable achievements of the scholars of the tenth to eleventh centuries; in those sciences they therefore easily fell into the error of exalting the labours of the scholars who were nearer them in point of time, unduly and at the expense of those of the golden age of the Arabic science: neither al-Battani, nor Abu 'l-Wafa, nor al-Biruni have reaped such praise from any side as al-Badi al-Astdurlab although they have earned it in a much higher degree.


Badi al-Zaman: "wonder of the age", a title of honor given to the Arab writer al-Hamadhani (q.v.).

BADIS (A.), "Equivalent", "Substitution". [See ARAB.]
BÂDÎS — BÂDJÂRMÂ. — 557

(1009-1010). Bâdis then marched against this town and received the submission of Warthâ, brother and successor of Falafîl. While these events were taking place, Hammad, founder of the Kalâ of the Bani Hammad, had rebelled in anger at being deprived of the governorships of Tidje and Constantine. Bâdis put himself at the head of an expedition against him and defeated him on the borders of the Shalif, whereupon Hammad having lost army and treasure, succeeded in flinging to the forlorn and desolate Kalâ (al-Kalâ) which he had built. He was saved by the death of Bâdis which took place in the night of the 29th or 30th of Dhu 'l-Qâdîn 406 (9th or 10th May 1016).

Bibliography: Ibn Adhûr, Hist. de l'Afrique et de l'Espagne, i. 255—256; 269—278 (transl. into French by Faygues, i. 361—371; 383—397); Ibn Al-Ahil, Chroniques (ed. Tornberg), ix. 89 et seq.; 107—110; 137—139; Ibn Khaïlid, Kitab Al-lunar, vi. 197 et seq.; vii. 45 et seq.; the same, Hist. des Berbères (ed. de Slane), l. 202 et seq.; 221 et seq.; 232) ii. 46 et seq.; 55; 58; (transl. into French by de Slane), l. 16 et seq.; 43 et seq.; 59 et seq.; iii. 247 et seq.; 206—205; Müller, Islam, i. 619, 621; Mercier, Hist. de l'Afrique septentrionale, i. (Paris, 1888), 385 et seq., 385—386.

(RENÉ BASSER.)

BÂDIYA, COUNTRY RESIDENCE OF THE OMYAYADS. The conquering Arabs, accustomed to the free life and open air of the desert, required some time to become used to the confinement of towns, frequently ravaged by epidemics; whence their saying “Health dwells in the desert.” Some of the Shahids even had their heirs brought up in the desert by the Lakhnads of Hira who resided there periodically. This repugnance to the town explains also why the caliphs, especially Mo'awiya I and 'Abd al-Malik, usually lived outside Damascus. In the desert survived purity of language and of national customs threatened by contact with conquered peoples. The desert was therefore called “the school for princes” and Mo'awiya followed his son Yazid to sojourn in it. 'Abd al-Malik regretted not having sent Walid I there to improve his faults. We also know that the Omyayads passed a part of the year, preferably the spring, in the desert. Their residence there they called their 'Bâdiya', from which comes 'bâdâd' “to dwell in the desert.” Each caliph — and following his example the members of the ruling house — chose for their 'Bâdiya' a corner in the Syrian desert where they enjoyed the pleasures of spring, the most beautiful season for a nomadic life. The Annialists note the departure of the caliphs to their 'Bâdiya' and their return. Mo'awiya who used to pass the winter at Simahra on the shores of the Lake of Tiberias seems to have done without a 'Bâdiya'. The 'Bâdiya' of Yazid I was in the neighbourhood of Hawarân; 'Abd al-Malik passed the spring at Dji-biya. His successors, especially Walid II continued the tradition. Their 'Bâdiya' are to be sought for preferably in the latitudes adjoining 'Bâkitâ'. Living in tents they there exercised the splendid hospitality of the ancient sâyids and entertained poets and men of letters. Sometimes the calipha presented the scene of gay picturesque confusion, that seems to have taken place in 'Hira of the Ghasanids and the Lakhnads, tents for the military escort, men of substance and buildings for the ruler and his harem.

Some caliphs preferred the forts erected along the Roman frontier; others, indolent and idle, erected palaces (Ka'bah or 'Dar') in the midst of the desert; others again only a simple shelter for hunting from, one of the favourite recreations of this sojourn in spring. In these bâdiyâs they lived with their families and their guards (Ahbar). Some of these buildings were adorned with precious marbles, sometimes even with frescoes. The ruins visited by Dr. A. Musil enable us to fix the site of several bâdiyâs and to reconstruct the whole appearance of these singular spring residences, peculiar to the Omayyad period.


BÂDÎ (v.), a gift, tax, toll etc.

BÂDJÂDÎA, in the Arab middle ages, a small strongly fortified town in Mesopotamia, south of Harrân, some distance east of Balkis situated, on the road to Damascus, near the famous gardens. It appears at the present day to be no longer in existence. The Arabic name (Bâdâda) denotes “house of fortune”; cf, perhaps, an Ain-gâdâra “source of fortune” in the Damascus and the Gadda of the Tabûl Peninsular in Syria. See thereon Nöldke in the Zeitschr., d. Deutch. Morgenl. Geleick, xxix, 441.

Bibliography: Yakut, Muqaddamah (ed. Wustenfeld), i. 455; Belâhchî (ed. de Goeje), p. 174, 175, where Bâdjâdîa, not Bâdjâdî is to be read; G. le Strange, The Lands of the Eastern Caliphate (Cambridge, 1905), p. 105.

(STERCK.)

AL-BÂDJÂLÎ, AL-ḤASAN B. 'ALI B. WARSHAND, founder of a sect among the Berbers of Morocco, whose adherents are called Bâdjâliya. Al-Bâkri, who states that he appeared there before Abd Allah al-Shîfi (p. v.) came to Idrîsî (before 820 = 893). Al-Bâdjâlî came from Nafta (Nefsa) and found many adherents among the Bani Lamî, his teaching agreed with that of the Râwî, but he asserted that the Imamite belonged only to the descendants of Al-Ḥasan. So Al-Bâkri and Ibn Hazm state in opposition to Ibn Hawâlî (ed. de Goeje, 65), who says that he was a Mâsûlî i.e. he recognized the Imamat of Mâsûlî b. Dja'Far, a descendant of Hüsan. The Bâdjâliya were afterwards conquered and exterminated by Abd Allah b. Yazîd.


BÂDJÂRMÂ, or BÂDJÂRMÎX, name of a district east of the Tigris between the lower Zab in the North and the Dijab Harrîn in the South whose chief town in the middle ages was Kerîkî (Syr. Karkhâ b. Bîthî Shekh). During the caliphate it formed a district of the province of Mosul (cf. Ibn Khordâjîbî, 972). Bâdjârmî is an Arabic residue to the Persian Aramaic Bîth (Bî)Garîmî while Badjarmî goes back to some Middle Persian form of the name of the
district, like Garniakan. The latter word comes from the Garnas, a nomadic people mentioned in cuneiform inscriptions, the Tastapin of Polybius.

**Bibliography:** [citation required]

**BADJAWA.** [citation required]

**BADJAWR.** A tract of hilly country on the N.W. frontier of India (estimated area: 3,000 sq. m.; estimated population 100,000). It is occupied by several Pathan or Afghan tribes, who recognize the nominal supremacy of the Khan of Squanagar.

**Bibliography:** Imperial Gazetteer of India.

**BADILLA, an Arab tribe of Bedouins, which occupied the central part of the Sarut mountains — at Tif — stretching northwards from the south along the coast. The tribe was divided into three main subdivisions: the Hani, the Shaf, and the Hashim. The tribe was divided into three main subdivisions: the Hani, the Shaf, and the Hashim. The tribe was divided into three main subdivisions: the Hani, the Shaf, and the Hashim.


**BADJIMZA or BADJMA, a village north-east of Baghdad, a farm from Bakti, near which the military camp of the Kalif was located.**

**Bibliography:** [citation required]

**BADISRA, a township in Tadjikistan.** According to *Yakhsh there is not more accurate description than in the Tigris, and the extent of the region is about 21 miles distant from Irbil. According to Ibn Khordadbeh and Ibn Qudama's most accurate description.**


**BADJURAN.** The Badjirs live in the Persian-Turkish frontier (Wilayet Moqul) in the villages of Omer Khan, Topreekh Ziyaret, Tell Yabikh, Badjir, amongst others. According to *P. Anthes*, they speak a mixed dialect and have peculiar religious observances and customs like the Shishti and the Shiyia (q. v.).

**Bibliography:** P. Anthez in *Makhluf*, x, 58.

**BADJURI (or BADJUR, IBRAHIM IBN MUHAMMAD), born in the year 1198 (1785) in Badjir, a village 12 hours journey from Cairo. He devoted himself after 1212 (1797) to study at the Azhar Mosque. After retiring to al-Uqair during the French occupation he resumed his studies in Cairo in 1216 (1801). Soon afterwards he began to give lectures in the Azhar and fame of his learning became so great that hundreds of students used to attend his lectures. He was undoubtedly the most learned of all the teachers in the Azhar.**

**Bibliography:** [citation required]

**BADJUR.** [citation required]
BADR is a small town southeast of Medina, a short night's journey distant from the coast situated at the mouth of the road from Medina and the caravan route from Syria to Mecca. The houses were, when Burekhird visited it, built partly of clay and partly of stone and surrounded by a wretched mud wall. The inhabitants were, for the most part, bedouins of whom many however had only their booths in the town while they spent the night in the tents on the hills. In the time of Mohammed, Badr was merely a watering-place where an annual market was held. This small place first attained historical importance because of the dispute between Mohammed's followers and the people of Mecca, which took place here on the 17th or 18th Ramadan of the second year of the Hegira. For, however important this battle brought about by a series of accidents, was in itself, it laid the foundations for the Prophet's power and, likewise, for the further propagation of Islam and rarely did the superior ability of the Prophet show itself so clearly as on this occasion when he was able to inspire his followers, terrified by the unexpected meeting with the Mecceans, that they utterly routed their opponents who were superior in numbers — according to Hana's poem there were 1000 Mecceans to 300 Muslims.

It is not very easy to picture to one's self the progress of the battle with the aid of Burekhird's account; at any rate the description of the battle which was given him on the spot throws no light on the ancient accounts. According to Burekhird, Badr lies in a plain which is bounded on the North and East by steep mountains and in the South by rocky hills and in the West by dunes of shifting sand. In the eastern mountains rises a stream with a good flow of water, which with its stone cells, waters extensive date-palm groves, gardens and fields on the Southwest of the town. The very deep sand makes it difficult to cross the western hills behind which the desert plain on which only wiltow grow, stretches to the coast. About a mile south of the town the 13 grace wounds of the Muslims who fell at Badr were pointed out to him. According to Ibn al-Ishaq, Muhammad stood with his warriors at the top of Mount Mecca on the Meccans on the opposite slope — cf. Suna 8, 43.

*When you went on the west towards the sea shore. A small hill al-`Akanial between which and the sea, the valley of Yathrib concluded the Meccans from the sides of the valley of Medina. According to the Mecceans the Meccans came down the hill al-`Akanial, Muhammad's supporters had their faces to the West while the Meccans facing the East, had the sun in their eyes. The battle was begun in the evening by the Meccans climbing over

al-`Akanial into the valley while Muhammad had forbidden his people to attack till he gave the signal. According to this the site of the battle ought to be sought at the foot of the hills on the eastern border. Here the wells must have been which the Muslims destroyed except the one nearest the enemy, beside which they dug a reservoir and erected a tower of stone against the prophet. Their dead enemies were thrown into one of the destroyed wells.

Muhammad mentions Badr as a small town situated towards the seashore growing excellent dates; there are the wells of the Prophet, the battlefield and some mosques built by the kings of Egypt. Al-Bakri says it is merely a watering place with two springs at which bananas, vines and palms grow. The distance between Badr and Medina he gives as 28 parasangs, 8 stades and 2 miles; the distance between Badr and the harbour of al-Djur was 16 miles according to al-Bakri, a night's journey according to Yaqubi.


FR. BIHL.

BADR (Pir). Besides Khawaib Khissor Beluga believes in a greater animistic power in the person of Pir Badr who shares with the former the domination of the waters. His spirit is invoked by every sailor and fisherman, when starting on a cruise or while overtaking by a squall or a storm. All Muhammedans agree that he resided some time at Cittagong, but his history does not disclose the reason why theannes of a water-god were conferred on him. The guardians of his shrine, however, say that about five hundred years ago, Pir Badr arrived at Cittagong "floating on a rock", and informed the inhabitants that he had come all the way from Allah in his nautical craft in order to restore human sway over the neighbourhood of Cittagong which was haunted and molested at that time by Djinns or evil spirits. The modern Dargah or shrine of Pir Badr stands in the centre of Cittagong, and is regarded as the palladium of the city. Fakirs ( mendicants) are its custodians, and the shrine with its rooms for pilgrims is kept very clean. In its walls are niches for ten old-dampaun, one for each, which are lighted every evening and burned all night. Pilgrims from all parts of Bengal visit the shrine in fulfillment of vows, or to obtain the blessing and intercession of the saint, while Hindu fishermen regard him with as much veneration as the Muhammedans. His 12th (the anniversary of his death) is celebrated annually on the 4th Rajab. No doubt, however, be little doubt that Pir Badr was not other than Badr al-Din Badr al-`Ajam, for many years a resident of Cittagong, who died 844 (1440), and was buried in Chott Dargah (shrine) at Behör.
The usual cry with which they invoke the saint's help when their boats happen to fall into danger is "Allah, Nabū, Fakhr Pīr, Bait, Bait, Bait!" (God, the Prophet, the Five Saints, Badr, Badr). It seems very probable that the Muhammadans have borrowed the idea of "peopling the waters with deathless spirits," holding sway over them, from the ancient Hindus.

(M. Herbert Holwill.)

BADR M. Ḥasanwāw ABBĀS ṢADĪQ MĀRJĀN AL-DINA, a Khurāsān chief, who was recognised after the death of his father in 569 (679-880) by the Buyyids 'Abd al-Dawla as ruler of Kūrāqān. After the latter's death in 572 (983) Buyyid inclined towards Fakhr-al-Dawla and thereby came into conflict with Shāraf al-Dawla, the son of 'Abd al-Dawla. In the struggle he was victorious over the troops sent against him under Ḥarātāt in 577 (987) and brought to the province of al-Djībāl under his sway. He thereby became one of the most powerful Emirs of the time and in 588 (998) received from the Caliph the title Nāṣir al-Dīn wa 'l-Dawla. In his old age about the year 598 (1101) he quarrelled with his son Ḥillāl who made him prisoner. On being set free again he was able to gain power once more with the help of the Buyyīd Bayd al-Dawla, after the troops sent to his assistance under Fakhr al-Mulk had taken his son prisoner. Five years later in 605 (1014) Badr was murdered by his own people.


BADR AL-DAWLA, SULAYMÂN b. 'ABBĀS AL-DIYĀNĪ, the Fāṭimid governor of the town of Ḥalab for his uncle 'Iyāduddīn and remained master of it after the latter's death in 516 (1122) but had to retire soon after, when in the following years he deserted Ḫūn al-ʿĀkhrī to the Crusaders and his valiant nephew Belak b. Balārūm advanced against Ḥalab in consequence. When in course of time Zangi became lord of Ḥalab his governor Kūrālgh Abī made himself so hated by the inhabitants that they again called on Sulayman in 522 (1126) Sulayman thereupon laid siege to Kūrālgh Abī who was able to hold out in the citadel of the town till Zangi sent troops to his aid. An attempt by the Crusaders to take the town during these troubles was unsuccessful. Zangi summoned both Kūrālgh Abī and Sulayman to al-Mawjīd (Moual) and reconciled them with one another but he allowed neither of them to return to Ḥalab.


BADR AL-DJIMĀLĪ, a Fāṭimid commander-in-chief and vizier. The once so brilliant Fāṭimid kingdom was on the verge of its downfall under the incapable Caliph Mustanṣir (437-487; 1036-1094). The Seljuqs were pressing forward into Syria, in Egypt the Turkish slave-guards were fighting with the negro-corps, a seven years' famine was exhausting the resources of the country, all state anxiety had disappeared in the general struggle, hunger and disease overcame off the people, license and violence destroyed all prosperity and it appeared as if the Fāṭimid kingdom must disappear in a chaos of anarchy. Then on the call of the Caliph, the Syrian general Badr al-Djimālī took command of the government as well as of the army and with great though brutal vigour brought order into affairs again and indeed a second period of splendour to the Fāṭimid kingdom.

Badr was an Armenian slave of the Syrian Emir 'Īṣā al-Dawla 'Īsā ibn 'Ammar, whence his name al-Djimālī. He must have been born about the beginning of the fifth century A.H. for at his death in 495 (1094) he was over 50 years old. Even before he became vizier he had made a great name for himself in Syria. He was twice appointed Governor of Damascus but fell into difficulties each time on account of his stringent, measures with the pampered troops. He then became commander-in-chief of Akkhāt and in this capacity had to fight against the troops of Mullāshāh. He had an Armenian bodyguard for himself and the soldiers he commanded were also to be relied on. He took them with him on being summoned by the Caliph in 495 (1093) to deliver him out of the hands of the despotic Turkish officials. The latter never suspected the reason of Badr's coming to Egypt, fell into the trap prepared for them and were all murdered in one night, Badr thereby became master of the situation. Now followed his appointment as commander-in-chief or Amir al-Qādisīyyah (in the popular language Minhāj), as chief justice, chief preacher and vizier. The most popular of these titles was the first; the Qādisīyyah is still a common appellation of the Mākhtūm commanding Cairo on the spur of which Badr built a mosque, a Mašība in which according to popular belief at the present day the Sūl Qādisīyyah lies buried. After quieting the capital he brought about order to the east then to the west of the Delta, Alexandria also had to be taken at once. The task of conquering Upper Egypt was also difficult as the Arab tribes had set themselves up as independent there. In Syria he was not so fortunate. Affairs were mismanaged here, and Damascas fell into the hands of the Seljuqs about the end of the year 498 (1096). The Fāṭimids were never to regain it. In the following year the victorious Seljuq general Atsīl appeared before Cairo itself but Badr had time to collect his troops and drive back the Seljuqs. In spite of repeated attempts in the years 497 (1097-1098), 478 (1085-1086), 482 (1090-1091) he was not successful in regaining Damascas and Syria and at his death only a few towns in the South of Syria were still in the possession of the Fāṭimids. His strength in Syria was weakened by unrest constantly breaking out in Egypt, inspired by one of his sons.

Of his activity as a governor we know little but it is praised on all sides. Under his rule the annual revenue of Egypt from taxation was increased from about 2 to about 3 million dirhams. These large receipts enabled him to put into practice the lessons learned from the Seljuq invasion. Cairo was invested by him with its three strong city gates which are admired to this day, the Bāb Zawīla (Zuwāla), the Bāb al-Nūr and the Bāb al-Futḥ, were built. In Baḥr I 487 (March-April 1094) Badr's active and successful career came to its close after he had arranged that his son al-ʿĀṣīr Shāhāngīl (p. v.) should succeed him in all his offices. The Caliph Mustanṣir who had then been reigning for
full 60 years was to follow him in death a few months later.

Bibliography: Makrizi, Aflâbî, i. 350 et seq.; Ibn Khaldun, Thar., iv. 64; Ibn-al-Ahmad, Nâmî, 19, 40, 60, 68 et seq.; 151 et seq.; 160 et seq.; Max van Berchem, Corps sur les Arabes, i. 319 et seq.; St. Lane-Poole, History of Syria, p. 105 et seq.; Bâbur, Histoire et Moyen Age, p. 239 et seq.; Mestres, Histories de l'Egypte, p. 171 et seq.; Marçali, Notice sur l'Egypte, ii. 245 et seq.; (C. H. Becker.)

Bâdûrâyâ, a district southwest of Baghdad, the land south of the Nahr Serät, a branch of the Euphrates canal Nahra Tâb [q. v.]. The Serât separates it from the Tarâbbût district; the southern part of the western half of Baghdad (the so-called town of al-Manṣûrî) as well as the suburb of Karâk was situated within the bounds of the district of Bâdûrâyâ; the latter formed, like the district of Karâbût, a subdivision of the circle of Amâsia-al-Âlî.

Bibliography: Bibl. Genêl., Arab., ed. de Goeje, i. 1, 110, 120; ii. 1, 7, 9, 335, 337; Belkhiûr (ed. de Goeje), p. 250, 254, 260; Yaâkû, Mâksiyyâ (ed. Wüstenfeld), i. 460; Storrie, Babylonien nach den arab. Genêl., (1899), i. 10, 19, 25; G. le Strange, Bagdad during the Abbasid Caliphate (1899), p. 50–51, 515; the same, The Lands of the Eastern Caliphate (1902), p. 31, 66, 67, 80, 82. (Storrie.)

Bâdûsân (Bâdûsân), founder of a dynasty in Rayyân, Persianate, Nîr and Kujiûr, cf. the art. Dûsân.

Bâggâra, Arab tribes in the Eastern Sudan. By the Bâggâra (i.e. Bâggâra, cattle-herdsmen) are meant the cattle-rearing Arab or Arabised nomad or semi-nomad tribes of the Eastern Sudan, who have received their name in contradistinction to the Abâlâ i.e. the camel-breeding Arab tribes of these lands. The distinction is not absolute for the Bâggâra also have camels to a certain extent. The keeping of cattle seems to begin south of the sub-tropical border. Various Bâggâra tribes, e.g. the Rîsîkât, have northern relatives of the same name who rear camels exclusively. The breeding of cattle is also connected with climatic conditions. The Arabs in their slow advance southward took up cattle-breeding gradually; they did not import the cattle, although they all claim to originate from Yemen, and cattle-breeding was in vogue there. The cattle of these tribes are the humped cattle found throughout Central Africa. The name Bâggâra is limited to the cattle-rearing Arab tribes of Wadîr, Dârîfâr and Kordofân; the Arab Schah of Bornu who also keep cattle are not so-named.

The most reliable accounts of the numerous Bâggâra tribes are due to Nachtigal. He mentions the following chief groups in Wâdî Sudan, Ṣalâhân, Missirîn, Âlûd Râûshû, Dâshû'ânî, Charrû'a, Scurtan, Hîmûn, Dâuçan, Schîngîrû, Tùrdùshûn, Khûnî, Bâni Ḥusnân, Zabâût, Mahâlî, Zanî, Medîshûn, Korîfût, and the Isire. Nachtigal has collected valuable material on their relations, their settlements, their organization in the kingdom of Wâdîr and their customs. We also owe to the same traveller almost all our knowledge of the Bâggâra between Wâdîr and the Nile. The most important tribe in this district is the Rîsîkât to whom belong the Mahâlî, the Mahâlî and the Nasîûrân, also two important subdivisions of the Heîmûn, the Tûrâjî and the Mahâlî and the Tûrâjî and Bânî Holî, the Tàlibûn and the RîsÎÎ, the low-caste tribe of the Hanîr—generally called Bâggâra al-Hanîr on maps—also belongs to them.

Almost all the above-mentioned tribes can be shown to be of common origin and that of the others may be presumed. Kâmpfmeyer has set behind their genealogical table which converges in the Djiboutâh, each of the Djective immersions of the Djiboutâh into the Sudan from Egypt can be shown. From the beginning of the 11th (xii.) century they can be traced in Nobij. Later they were engaged in founding petty states in the Sudan and in more modern times have been allied with the slave-dealers. On the foundation of the Mahâlî kingdom in Kharym they were settled in many places. Even under the Mahâlî the Djiboutâh were the bulwark of his power, under the Caliph Aâdî Allah who as a Tûrâjî was himself descended from the Bâggâra, they became the preponderating factor in the Sudan but finally by the many wars and the Anglo-Egyptian conquest they were much reduced in numbers.

Schweinfurth thus describes their physical features. *Fine, light brown figures of slim, sinewy build and countenances of curious yellowish-brown chiaroscuro. The profile in all showed the full right angle, the form of the nose not at all aquiline, but more rounded and elegant, gave the more youthful face a good-humoured almost feminine character, an expression which was increased by the symmetrical rounding of the high brow. They all wore their long hair in thick piles running close together along the muzzle of the head and falling down to the neck.* It is the Rîsîkât whom Schweinfurth has described. All these tribes according to their mixture with negro blood show sometimes a more Hamito-Semitic, sometimes more Nigrity type.


Bâgh ([v. gardan]. Bâgh is the Sudan "cow-garden") is a district in Heri; we know a Bâgh gulûst in the Tûlip gardens (at Teheran and at Shiraz) the gardens bâgh var, bâgh shadîk, bâgh tâlûk. A garden divided into four by two avenues crossing one another is called bâgh têbûn. Bâgh var, bâgh shadîk, bâgh arzû are musical terms. In Turkish the word has taken the meaning of vineyard.


Al-Bâghawî, Abî Muhammad al-Hîrâîr el-Misîrî, Abî Muhammad Al-Fârî, Arab author, Shiî’ite Fâlî, an authority on tradition and inter-
chief settlement of the Jews (Karaans) in the Crimea during the Tatar rule. Among the Karaans themselves the old name Kir-ker-yer survived into the 16th century. The fortress is first mentioned by Abu 'l-Fida', *Géographie* (ed. Reinaud p. 214) as an adobe of the Alans (Ala); the name is vocalised 'Kirki' by Abu 'l-Fida' but the meaning (forty men) which he gives himself gives implies the pronunciation Kir-ker-yer as explained by others as Kirk-ker (forty graves) but on the coins only, the reading Kir-ker (forty places) is found. As Smirnow surmises, the name is a Turkish popular etymology from the Greek KALAMAK. Багаж-Гирья, the founder of the dynasty of the Girya placed his capital at Kirker-yer about the year 1545 (the first coins struck at Kirker-yer are of this year); his grave is in the Salaq ravine. The oldest settlement (now called Eski-Yurt) was in the valley of the Çikir-Su about 9/ mile west of the modern town; there are the graves of most of the Khalans of the 16th century. Later the palace from which Bagghe Sarai has taken its name gradually became the centre of the town and Kirker-yer as well Ekci-Yurt became a popular name. The palace according to an Arabic inscription on the principal gate was built by Mangli Girya in the year 909 (1503-1504). In opposition to Kirker-yer, Bagghe Sarai has always been an open town; even the palace was not surrounded by fortifications. The Polish ambassador Fromciewski (1578) describes Bagghe Sarai as a small town with the stone palace of the Khalan and a stone mosque said to have been built from the ruins of Christian buildings. Another small town Salaq (apparently in the ravine of this name) adjoined Bagghe Sarai; a Mahomedan monastery (apparently a Khānegāh of Dervishes) was likewise built out of the ruins of Greek buildings. In the 16th century the town is called Kirker-yer only on coins, the name Bagghe Sarai appears first in the 16th century; after the time of Tafon Girya III (1644-1654) Bagghe Sarai was the only mint in the Crimea.

On the 28th (17th) June 1736 Bagghe Sarai was taken by the Russians under Münchh, plundered and partly burned; a quarter of the town including the palace, the principal mosque and the library founded by Selim Girya I (reigned four times 1671-1678, 1684-1691, 1692-1699 and 1702-1704) as well as the Jesuit mission and its library were destroyed. The town then consisted of about 2000 houses of which about a third belonged to Greek Christians, who had their own church there. Under Sultan Girya II (1740-1743) the destroyed part was rebuilt again in part; in the year 1755 (1740-1741) a mosque was built opposite the palace; books were sent by Sultan Mahmut I from Constantinople for its library; in the palace itself the Khan had a new hall of audience built in the year 1755 (1743). N. E. Kleemann, who visited Bagghe Sarai in 1766 mentions, besides the palace and the mosque, the mint of the Khan, (to the right of the palace) and the residence of the French Consul which was the best in town after the palace. The houses did not form continuous streets but stood at some distance from one another on which account the town occupied a greater area than was necessary, considering the population.

After the Crimean War had been incorporated in Russia in 1783 Potemkin had the palace restored in

preacher of the Koran, also called Muhuyi l-Sunna and Re lamin, a native of Bagh or Baghail in Khodzhan (Yukh, i. 695). In May al-Kadh he studied with the Kudi Abdi 'Ali al-Husain b. Muhammad b. Ahmad al-Mawardi and did not leave this his second home again and died there over eighty years of age, in the month of Shawwal 530 D. (December 599 C.) according to others in Shawkal 530 or Febr. 1117. Besides a collection of Fatwah, which has not been preserved to us, in which he also noted the opinions of his teacher he wrote the legal compendium *Tafsir al-Mawardi* (ed. Vel. Fikrit of al-Naghib al-Khodzhan, ill. 212). His commentary on the Koran Mawazi al-Tsallam, lit. in Persia (place and date not stated), 4 vols.; printed Bombay, 1399 (1598), 2 vols. fol., enjoyed a greater popularity. He compiled a very complete collection of tradi-ions entitled Sharh al-Sunna (cf. Ahtward, *Verzeichniss der arab. Hic. der Kgl. Bibliothek zu Berlin*, Nf. 1899-1896). His fame in the Mahomedan world however rests chiefly on his collection of tradi-ions compiled from the seven fundamental works, the *Mawazi al-Sunna* in which the traditions are divided in each chapter after a regular plan into sound (qabah) from Bokhari and Muslim, excellent (banaa) from the Sunna and quite unsound (qurb and wa'd); printed Cairo 1294 (1587), 2 vols. 1318 (1900). A new edition of this work, the *Mawazi al-Mawardi* of Muhammad b. 'Abdallahir al-Khatib al-Tilhaa completed in the year 737 (1336) is still very popular on account of its fullness and practical arrange-ment; it provides the Muslim, particularly the half-educated with all the other old collections, avoids all the wearisome pomp of the Sunna and is written with a view to edification rather than learned pedantry (cf. I. Goldather, *Mahomed. Students*, ill. 270, 271). The work has been several times printed in Delhi, Bombay, Calcutta and in Kasani in 1909, lithographed at Petersburg, 1898-1899, 2 vols. tran-slated into English by A. N. Matthews, Calcutta, 1869. The author himself wrote a *Kitab A'lim al-Maw-ardi* on it which he completed on the Radjib 20, 740 = 22 Jan. 1340, v. Nicholos in the *Journal of the Roy. As. Soc.*, 1899, p. 910. A commentary thereon was written, amongst others, by Ibn Hajar al-Asqalani, died 974 (1566); and *Ahmad al-Subki* 184; *Ahmad al-Mubark, ed. Meursinge*, p. 12, 1235 (1837); *Ahmad al-Dhiklaw*, died 1052 (1642), has been printed in Calcutta and Chittagong 1351-1359 (1855-1843).


(C. Brockelmann.)
For the visit of the Empress Catherine II. According to Pallas the town then contained 31 stone mosques, 1 Greek and 1 Armenian Church, 2 synagogues, 2 baths, 16 Khans, 1566 dwelling-houses, 3166 male and 2610 female inhabitants. The Russian Government afterwards had the palace restored in its ancient splendour as a monument of Oriental architecture. As none of the buildings of the Khans of the Golden Horde have been preserved in the South, the Bâghê’s Sarâi is the only memorial of this art in South Russia, and is famed as the “Tatar Almah launched”. In Russian poetry the palace is well known from Fuschin’s poem “The Fountain of Bâghê Sarâi”. The archives of Bâghê Sarâi, discovered by Prof. Smirnow in Simferopol and now included in the Imperial Library in St. Petersburg, (124 bound volumes — all that escaped destruction in 1776) contain many important records; this material has not yet been used to the best advantage by historians.

At the present day Bâghê Sarâi is an important centre of Tatar industry and Tatar literary activity. The influential journal “Tarjumân” (Tatar and Russian) is there published by Ismail Mirza Gasparski; a large number of Tatar books are printed annually at the Russian establishment founded by him.


BAHGHAD, the capital of the last of the Tatar towns in the modern Iraq (Babylonia); once the brilliant residence of the Abbasids and the metropolis of the Mahommedan world and now the chief town of a wilayah of the same name (formerly a pashalik); situated on both banks of the Tigris in 39° 19’ N. Lat. and 44° 44’ E. L.

a. History.

The name Bâghê dâd, usually now pronounced Bagdad, is undoubtedly Iranian and means “given
by God, the gift of God”. In the middle ages a number of variations of this name were in use, of which the most frequent was Bâgh dâd; cf. M. Streck, Babylonien, i. 49 and de Goeje, Tourn. Asia, Ser. x. Vol. 3 (1904), p. 159. This pre-Mahommedan name was always the one preferred by the people, while the name Madinat al-Sulâm, also Dâr al-Sulâm, i.e. “City of peace (or welfare)” whence the Greek Euphrates, given by the Caliph al-Mansur in his new creation, appears to be limited as a rule to the official style (therefore it appears on the coins also). The views of Arab scholars on the origin and meaning of this second name are very much at variance. Al-Mansur probably chose it as a good omen for his new residence.

At the same time a reference to Paradise was no doubt intended (cf. the article Dâr al-Sulâm), since Baghdad thus becomes one of the four places (the other three are Ubâsîla, the Ghita al-Damascena and the valley of Basawî in Persia), which the Muslims describe as “paradise of the world” (yâman al-wârîq). The Persians at any rate have taken Madinat or Dâr al-Sulâm in this meaning, as their rendering of it by Râhshâd-dâd = “place (lit. foundation) of paradise” shows. This appellation is chiefly used by them in their poetic language, as it is also by the Turks who have copied it from them. Baghdad was also occasionally called al-Mansûrîyya after its founder. A further, not quite clear designation of the town was al-Zawrî, “the winding, or deviation”, probably an Arabicised form of an old Iranian word to which a popular etymology has given a new meaning; on the various explanations of this name see Le Strange, Bagdad, p. 12; Streck, Babylonien, i. 57; Salmasi, Hist. der Khâfik al-Baghadî, p. 94; F. Schwarz, Die Abbâsid-Rișûd im Süden (Leipzig, 1909), p. 38 et seq.

Baghdad is very often confounded with Babylon by European travellers in the middle ages and sometimes also with Seleucia and Ctesiphon and appears in their accounts as Babel, Babyloniae etc. The erroneous application of the latter name to Bagdad is likewise common in the Talmudic and exegetic literature of the Mahommedan Geonim (in the Abbâsid period) as well as in the later Jewish authors. Pierre della Valle, who was in Bagdad from 1616 to 1617, was the first to refute this error, widely spread in his time. Down to the seventeenth century the name Bagdad was generally known in the West in the corrupted form Balduin (Baldacino).

It is certain that there was a settlement, on what was later to become the seat of the caliphate, quite early in antiquity. H. Rawlinson in 1848, J. Oppert in 1853 and Pococke and Harper in 1889 found bricks inscribed with the names of Nebuchadnezzar II, which came from a quay on the west bank of the Tigris, still partly visible at the present day; cf. H. Rawlinson in the Arch. Britannica (vol. x. Baghdad) and in G. Rawlinson, Herodotes (London, 1852), i. 513; J. Oppert, Explor. scientif., i. 92; Harper in The Academy, 1880, No. 877, p. 139. There are the remains of a building, similar to this quay, somewhat below the present town near the Hâr Canal. That the name Bagdad appears on cuneiform inscriptions (under the form Baghâda) must still be regarded as improbable, as the doubtful place-name which first appears on a
boundary-stone (budurru) of the Babylonian King Merodachbaladan I (1194–1182 B.C.) (see Scheil, Dilig. en Père, vol. 1965, p. 31 et seq.) may also be worth noticing (see Streck, Mitt. der Vorderas. Ges., xl. 225); besides, it is unlikely that a name which is certainly 'Iraqi goes back to so great an antiquity. Its mention in the Thamudian inscription, quoted u. 256, by Littmann (Mitt. der Vorderas. Ges., iv. 28) appears doubtful also. On the other hand there can be no doubt that we have here two references in the historical period to pre-Muhammadan Baghdad (as nom, relat. 797/807 CE). Of A. A. Berliner, Beitr. zur ethnog. Babylonischen imiland u. Mitra (Berlin, 1883), p. 25. On its probable mention in a Pahlavi text (as Bakdil) see Blochet in Recueil de Travaux, xvii. p. 170.

According to the Prolenic chart, Bakdil (Piol. 1) is on the site of Baghdad. The Errata of Xenophon (Anabasis, 4.13) must have been just adjoining the latter town; cf. R. Kiepert in H. and R. Kiepert, Formae orbis antiqui, Heft v. (1910) p. 6.

It would be a mistake to recognize in the modern Eski (= Turk. "Old")-Baghdad [q. v.] above Sumar a predecessor of the modern Baghdad, of the same name; this name which has only arisen in quite modern times, owes its origin to the Ottoman period, of which other examples e.g. Eski-Mosul may be quoted, of naming ruins after important places in the neighbourhood. The name Baghdad is borne by only one other place in the East, Tell-Baghdad south-east of Urfa-Edessa (somewhat below the 37th n. lat.); see Sachau, Reise in Syr. u. Mesop., p. 216.

The Arab authors are also quite explicit that al-Manṣūr’s foundation must not be considered as the entirely new settlement of a hitherto uninhabited district. They mention a whole list of pre-Muhammadan places which had gradually arisen in the area afterwards filled by the 'Abbāsid capital. The most important of these was Baghdad, a village of Christians on the west bank of the Tigris, belonging to the district of Bādars, the nucleus of which, probably including the site of the so-called 'Round Town' of al-Manṣūr, the nucleus of the new capital, gave the latter its popular name. The majority of the more ancient settlements, chiefly occupied by Aramaic Christians, are to be sought for on the southern half of the later west side (of the town) on the western bank of the Tigris) within the great market quarter, the Karkh and its eastern and western vicinity. The following are mentioned as villages of Sasanian origin here: Bayazatur (or Banuxart), Sīr, Sherwaniya, Sinbūs (the later 'Old Town', al-打通), Wardaniya, Warqiya, Warthāl or Warthāla. The Karkh itself (= Araq, karraḵ = town) takes its name from an earlier village here which the Sasanian King Shahpur II (309–379 A.D.) is said to have built. In pre-’Abbāsid times, the small town of Bārrāt, a distance north-west of Karkh was independent but in course of time it was practically swallowed up by the expansion of the western side of Baghdad. In the northern half of the latter, later the al-Harbiya quarter, were before the time of al-Manṣūr, the villages of Kāshābiya and Sharifāniya.

According to Xenophon the Achaemenids possessed vast tracts in the district of Baghdad (at Sittake). This is also true of the later Persian Kings. Two such Sasanian gardens were afterwards built over (the quarters Dir 'Umarra, 'Almarra and Bustān al-Kūnār). Near the mouth of the Nahīy Tah, the Sasanians had built a palace, later called Kāş Tah. In their time also a bridge served communication with the east bank of the Tigris possible at this spot, where in later times a bridge of boats led from Kāš Tah to the palace of the Caliph. Another bridge, distinctly stated to be pre-Muhammadan (al-打通 al-zeichnet) spanned the Šarāt canal southwest of the Kifāa gate; on the eastern Tigris, pre-Muhammadan origin is only ascribed to that of Sīr al-thawrī or the Nahr al-Muṣallah, as well as to the Muṣalla, the first to be settled (under 'Umar). This name, however, has no connection with the šākās of Ptolemy (v. 19) as no šākās but šākās agrees with the location of Baghdad on Ptolemy’s chart (see above). Our Arab authorities also emphasise the fact that what, was subsequently the Muslim cemetery of Khāzinānīya, before the time of the Muslims, served the fire-worshippers as a burial-ground. The greater number of the Christian monasteries of Baghdad which flourished in Sasanian times must date back to pre-Muhammadan times. We have direct testimony that the palace al-Khudi of the Caliphs on the western bank of Tigris included the site of an ancient monastery, and that a district at the junction of the Šarāt and the Tigris showed in later times, by its name al-Dur al-taḥbī (as "the old monastery") to what use it had originally been put.

None of these ancient settlements on the site of the later Baghdad attained any political or commercial importance, so that the town built by the second ’Abbāsid Caliph may justly be regarded as a new foundation.

In the East a change of dynasty is very frequently followed by a displacement of the previous centre of affairs. It was absolutely necessary for the ’Abbāsids in particular to give up Damascus, the capital of their predecessors with its Umayyad associations. For it lay, for one thing, too near the Byzantine frontier and it was too far to the West for a kingdom which strived from the Mediterranean to the Indus. We can easily understand that the new ruling dynasty would move the centre of gravity of its kingdom from Syria, poor and unreliable, to Iraq, so richly endowed with natural resources, which seemed pre-eminently destined to serve as a connecting link between the Semitic and Iranian worlds, and to undertake the role of intermediary between the two great divisions of the Muslim world.

For, apart from the fact that the chief strength of the ’Abbāsids lay in Persia; for the troops of Khaṣṣāb formed their chief support, it was surely to their own personal interest to shift their capital more to the East, which by its foundation was again becoming of preponderating importance in politics and culture.

Even the first Caliph of the new dynasty, al-Ṣaffah, had taken up his residence on the Euphrates. He deliberately chose neither of the two great Arab towns, Basra and Kufa which had been in existence since the first Muslim conquest of Babylonia, both of which, especially the latter, were inhabited by a turbulent populace, devoted to the cause of 'Alī; Basra, besides, on account of its southern situation was clearly little suited to be the centre of the kingdom; he preferred
to hold court in al-Hājirahyya [q. v.] near al-Anbūr. His successor al-Maʿṣūr built himself a similarly named residence at some distance from Kufa, but soon forsook it, for the proximity of the fanatical Shīʾa Kūfa was distasteful to him. On his search for a new place, suitable for his camp and for the centre of government, he finally settled on the district on the Tigris above the mouth of the great Euphrates canal Nahīr Faṭ, where, as has already been mentioned, there was already a village called Baghdād as well as various other small settlements.

It must be confessed that the horoscope which recommended this site to the Caliph as a peculiarly auspicious one for his new capital has entirely falsified its promise. The choice could not have been better. The exceedingly fertile stretch of land between the Euphrates and the Tigris, where they approach one another, and, united by navigable canals, form a hydrographic system and, where the Diyār Bakr, falling into the Tigris, forms a natural gateway for the easiest ascent to the Persian highlands, had always been a home of civilization, indeed, the cradle of ancient Iran, as well as an emporium of trade and commerce, of international importance. Great capitals had succeeded one another here, Babylon, Seleucia, Ctesiphon; and their heir was the new city of the Caliphs, a day’s journey (7 parangas = 30 miles) from its immediate predecessor, Ctesiphon.

The gradual advance of the marshes on the lower course of the Euphrates below Babylon and the thereby increased difficulty of communicating by sea with the Persian Gulf explains the fact, that since the Seleucid period the site for the capital for the time being has always been chosen on the Tigris.

Al-Maṣūr laid the foundation-stone of his new capital in the year 145 (762). In the course of four years, a town designed on a central plan was completed by a wholesale levy on Babyloniun and extraneous recruits (100,000 men were to have been employed); in its midst the palace of the Caliph (called Bāb al-Ṭāsbaḵ or al-Kūhbat al-Khāṣṣa) and the principal mosque came to be erected. The adjacent ruins of Ctesiphon furnished in the main the quarry for the necessary building material. Around the circular nucleus the town proper was grouped, falling into separate quarters, which soon attained great compass. Apparently because al-Maṣūr soon felt himself somewhat confined in his abode by the rapidly increasing population, and perhaps also did not feel quite secure, he built for himself a second palace, al-Khāṣṣa, some years after the completion of the Round Town, to the east of it outside the city walls on the Tigris. Al-Maṣūr is not only the founder of the eastern side of Baghdad, the town on the right bank of the river, but also, as the founder of the later, eastern half of the town. In 151 (768) he began a large number of buildings in the north of it for his son, the Crown-Prince al-Maḥdī, of whom the chief was the palace al-Raṣīfa.

Al-Maṣūr in no way intended to found an imperial city in Baghdād, his primary intention was rather to lay out a camp for his Khārūn troops, at some distance from Kufa. For this reason he divided the ground around his town among his relatives, clients and generals in 664, and did the same on laying out al-Raṣīfa. A list of these fields is to be found in al-Yaʿqūbī and in al-Khāṣṣa al-Baghdādi.

The history of Baghdad which begins with al-Maṣūr falls into two great periods: 1. The 'Abbasid period which lasted 500 years, in which Baghdad, with the exception of an interval of 55 years, was always the centre of a great Muslim kingdom of occasionally universal extent, and rose to be the capital of a great feudal and commercial kingdom, and the great commercial centre of the nearer East, not only by being a winter residence of a few ʿAbbasids; it has always been merely the chief town of a province. As such it was at any rate under Turkish rule long in the fortunate position of being the chief town of the largest and most important ʿAbbasid ʿAbbāsids; here we must limit ourselves to a concise sketch of its development from the narrative point of view of local history.

Baghdad’s period of greatest prosperity falls in the century immediately after the death of al-Maṣūr, to be more exact in the reigns of his five successors from al-Maḥdī to the death of al-Maʿmūn (159–218 = 775–833). When al-Maḥdī ascended the throne the capital already covered an area of 5 or 6 miles square. As this Caliph moved his court to al-Raṣīfa, the quarter of the town on the east bank of the Tigris, it soon attained great importance. The aristocracy of the time now settled there at the same time with their retainers of slaves, clients and dependants, numbering thousands, and built themselves great palaces. The most splendid of these buildings was the pleasure-seat of the very influential and famous family of the Barmaqids, which, on their sudden fall in the reign of Harūn al-Raṣīl, became the property of the ruling house, and subsequently formed the basis of the great complex of buildings of the palace of the Caliphs on the east side. At the beginning of the reign of Harūn, which perhaps marks the zenith in the history of Baghdad, the east side was already challenging comparison in size with the west. In the war of succession which broke out, two years after Harūn’s death, between his sons Aḥmad and Maʿmūn, Baghdad had to suffer severely for the first 14 months. Aḥmad was completely hemmed in, in the capital towards the end of the year 156 (812) by the troops of Harīshah and Tāhir, the two generals of Maʿmūn; while the former cut off the east town which was only protected by a barricade hastily put up, Tāhir, encamped before the Aḥvība gate, kept the west side in check. Skirmishes between the armies of the hostile brothers, brawls between the soldiers of the garrison and the desperate inhabitants, inter-
gues and treachery of all sorts filled the long period of the siege. The west town especially, suffered from the effects of the artillery. The greatest part of its northern half (the so-called Maribiyā), was destroyed. The Caliph at length found himself confined to the palace of Ta-Khālid on the Tigris. Soon afterwards he was captured while attempting to escape and put to death (in the beginning of 196 = 813) when the siege came to an end. The flourishing capital was reduced for the first time to ashes and ruins; a great fire raging over whole sections of the town and as all the government archives were lost; in particular the west side, which had suffered most damage from this catastrophe never completely recovered, nor did it ever again attain its former extent. On this first siege cf. above all the exhaustive account of Tabari (iii. 864—925) which is of great value on account of his accurate topographic details, as our oldest authority on such questions; see also Weil, Gesch. der Chaldeer ii. 190 ff. see also de Gobineau, Des Iulies, p. 291 et seq.; Le Strange, Bagdad p. 303, 306 et seq.

The death of Amīn aroused great discontent in Baghād. The disensions of the populace which found expression in riots enabled the Abbāsids prince Ibrahim b. Mahdī to gain possession of Baghdād and to hold out there for nearly two years. It was not till he found himself betrayed by his generals, that he was forced to hand over both town and government to the Caliph al-Ma'mūn.

As the two palaces of the Caliph on the west side, the so-called "Golden Gates" in the heart of the central town of al-Mamāq and al-Khujd on the Tigris, had suffered great damage by the siege under al-Amin, al-Ma'mūn moved the official seat of the Government to the east side. He took possession of the above mentioned palace of the Barāczid and extended it very considerably. Under Ma'mūn's successor, al-Mu'tasim (218—
227 = 833—842), Baghād had to sustain its predominant position as centre of the kingdom, for a period of 55 years, to the small, hitherto unimportant provincial town of Sūmarr, 3 days' journey up the river, which had, in a fabulously short time, been transformed into a splendid royal residence. The immediate cause of the transformation of the court to Sūmarr (in 221 = 836) was the resentment of the people of Baghād to the brutal soldiery of the Turkish-Berber militia, whose numbers under Mu'tasim had risen to a standing army of about 70,000 men, so that the permanent retention of so large a garrison in what had hitherto been the capital appeared to be attended with difficulties. The loss of the court and the government officials does not appear to have done much injury to the development of Baghād, as it fortunately promised to be only a temporary measure, of not too long duration. Baghād was ruled in this period by governors mostly of the influential family of the Tāhirids.

In this interval, the Sūmarr epoch in the history of the Caliphate falls the second stage of Baghād which occupied almost the whole year 251 (865). When the tyrant of the praetorians in Sūmarr became more and more unbearable and the Turks there were fighting among themselves, al-Ma'stān fled to Baghād with the smaller portion of his troops whereupon the larger portion, which had been left in Sūmarr, of the Tāhirid guards appointed Mu'taz, cousin of Mu'tasim, Caliph. Mu'ta'sin had scarcely time to complete a girdle of walls running round the whole east and west side of Baghād when Mu'taz appeared at the head of his troops and began to encompass the ancient capital. In spite of the efforts of the besieged who defended themselves, from the new Turkish regime of force, with the courage of despair, Mūsta'sin on account of his weak and vacillating attitude was finally forced to capitulate on easy terms and to give up all claim to the throne. While the first siege under Amin shattered for ever the prosperity of the west side of Baghād, the second under Mūsta'sin was accompanied by disastrous consequences to the east side, the most important quarters of which (Rāyāfe, Shamāmātiya and Mukhrājin) were then destroyed and only in part afterwards rebuilt. Cf. on this second siege, Tabari, iii. 1553—1578; Weill op. cit. ii. 323 et seq.; Müller op. cit. p. 528; Le Strange op. cit. p. 311 et seq. Affairs continued to be unsettled, as well as before this siege; riots and disorders are recorded for the years 249 (863), 253 (867) and 255 (869); cf. Weill op. cit. ii. 387 ff., 402 et seq., 412 ff.

In Sūmarr meanwhile the situation became more and more unpleasant for the Caliph as he was practically at the mercy of the leaders of the mercenaries. Mu'tamid, the seventh successor of Mu'tasim, therefore in 279 (892) finally turned his back on the royal residence chosen by the latter and again made Baghād the capital of the kingdom, un molested by the Turks and Berbers who were kept well in hand by his brother Mu-waffāk; Baghād resumed the capital without interruption till the decline of the Abbāsid dynasty. The fifty years between the return of the Caliphs to the ancient capital and the entry of the Buyid princes are marked by the enlargement on a huge scale of the Caliph's palace on the east side; Mu'tajid, Muktāf and Muhtārīd, the three immediate successors of Mu'tamid, displayed the greatest activity in this undertaking. A whole collection of palaces and gardens thus arose which, covering a third of the whole area of the east side, was separated from the rest of the town by walls. A circle of new, thickly populated quarters soon grew up around the extensive quarter occupied by the court.

Under the active rule of Muktāf and Muktāfi Baghād again had peace to develop in. Under these two the Turkish troops did not dare raise their heads. But on the death of Muktāf the rapid, irresistible decline of the temporal power of the caliphate set in. Disturbances, especially mutinies of the soldiers, often accompanied by conflagrations, rape, and rioting increased more and more the capital and caused its prosperity quickly to decline. (M. STRANGE.)

Affairs improved to some extent when in 324 (935) the Dailamite Ahmad Mu'tazz al-Dawwān of the family of Buyids took possession of the capital and succeeded to the temporal power of the Caliphs which was to devolve on his dynasty for over a century. The Buyid prince at first occupied the palace of the former Esnūt, Minā, in the western part of the escalette. In course of time he and his artistic successors built up several splendid palaces, which were comprehended under the collective name Dīr al-Mamlak, in that part of the town which had been lying desolate since the
BAGHDAD.

587

The last two centuries of the 'Abbasid caliphate were on the whole peaceful ones for Baghdad. Of course there were often fires, and now and then as in 466 (1074), 554 (1159) and 614 (1217), disastrous inundations; there were also riots and popular risings and from time to time desperadoes and highwaymen brought about a reign of terror, but only once had Baghdad to suffer a serious siege, in 551 (1157) from the Seljuk Sultan Muhammed II. The various incursions of this sort to eyewitness, the famous stylist and historian Imad al-Din [q. v.] (cf. Rosell de la Roche relatif à l'Ahit des Seljouks, ii. 246—255). The Seljuk had finally to retire without having effected anything.

Two of the last Caliphs erected buildings which still survive. The first of these was the Caliph al-Nasir li-din Allâh, who restored the Bab al-Marja in 618 (1220) and embellished it with an inscription which was first made known by Niebuhr and has recently been discussed by Mittwoch in the Jahrbuch der Kün. Verein. Kunstveranstaltungen, Vol. xxvi. p. 19 and by M. van Berchem in archäologische Reise im Syrho-at- und Tigris-Gebiet, Arabische Inschriften, p. 35. The last-named scholar has discussed in great detail a remarkable relief which ornaments both spandrels of the archway above the now walled up entrance into the tower, which is now called Bab al-Talism (the Gate of the Talismen). The last Caliph, al-Mustasim billah, was the builder of a Madrasa which according to an inscription published by Niebuhr was erected in 630 (1232-1233). (Cf. thomann van Berchem, ap. cit. 43.)

The building still stands close to the tank of the Tigris at the bridge of boats and is now used as a custom-house. The inscription has almost entirely disappeared and been replaced by a modern one. Another inscription dated 653 (1255-1256) of the same Caliph was on the Djami al-Khuda, which has now disappeared, to which the famous Minaret Sul al-Ghâdi, still in existence, probably belonged (reproduced in von Oppenheim, Vom Militärzeug um Pers. Grüf., ii. 240).

This building was not completed. It stands in the centre of the town, to the east of the Mustasimya and is identical with the Djami al-Kays, one of the principal mosques of the city, founded by the Caliph al-Munsiff 280—295 (928—937). Cf. Le Strange, ap. cit. 352 et seq.

In Muharram 656 (January 1258) Hulagu with his Mongols and Turks arrived before the walls of the town and by the 4th Safar (10 Feb.) the last Caliph al-Musta'im found himself forced to make an unconditional surrender. Ten days later he was put to death with several members of his family while the town itself was plundered and set on fire. As Hulagu, however wished to retain the town for himself, it was not utterly devastated like other towns; on the contrary Hulagu afterwards ordered the walls, which had suffered most, such as the above-mentioned mosque Djami al-Kays, to be rebuilt.

The history of Baghdad since the Mongol conquest can only be sketched here in its main outlines. Till 740 (1339-1419) it belonged to the kingdom of the Ilkhan or Hulagids as the capital of the province of 'Irak 'Arabî. It was during this

sieg of 551. It may be specially noted that 'Aijd al-Dawla rehuilt al-Khul, the former palace of al-Mansur, as an hospital. The Shir's tendencies of the 'Aijd, often gave rise to violent outbreaks, for, while the active populace of the suburb of al-Kurkhir on the west side as a rule were in sympathy with them, other quarters of the town were inhabited largely by Sunnis. The Buwayhid therefore were never able to raise the town to the level it had reached in its palmy days though the main reason why their efforts failed, was that after the death of 'Aijd al-Dawla in 572 (983), they had been relatively quiet. The last Buwayhid members fought with another, and Baghdad was more than once involved in the struggle. Anarchy often reigned in the capital, sanguinary brawls between Sunnis and Shi'as, between Turks and Dailamites were the order of the day and the mob took advantage of the unrest to rob and plunder to their heart's content. This state of affairs did not cease till Ibn al-Muslihim, the vizier of the Buwayhid king bi-Abn Allâh called in the aid of the Seljuk Toghrulbeg who entered Baghdad in 447 (1053). Some years later in 450 (1059) the revolt of al-Basitir broke out. He ordered prayers to be read for the Fatimid Caliph so that the 'Abbasid had to leave the town; this was only an interlude however, for, when Toghrulbeg returned a year later, the conquer had to quit the town and the authority of the Caliph al-Kârim was again restored; henceforth the Caliphate was under the powerful protection of the Seljukis. The latter did not reside in Baghdad; Alp Arslan never once visited the capital, but they appointed a military governor who had to see that order was maintained in the town. Malikshah was the first to visit it, which he did on several occasions and in the last years of his life, he intended to make Baghdad his winter residence. For this purpose he had the palace of the Buwayhid in which he was staying restored and transformed, and laid the foundations for a great mosque (Djamâ al-Sulaimân) which on account of his premature death was not finished till some years later in 524. In this period there arose in Baghdad as in other towns many madrasas among which the Nâsimiya founded by the famous vizier Nizâm al-Mulk in 457 (1065) was the most famous. The building line stood in East Baghdad in its southern part not far from the tank of the Tigris.

The Caliphs al-Muqtadi 467—487 (1075—1094) and al-Mustashir 487—512 (1094—1118) were also distinguished for their love of building. In the beginning of his reign the latter caused the quarter of East Baghdad in which the Caliphs lived, the so called Harim and the adjoining parts of the town to be surrounded by a wall which on the whole is identical with the city wall of Baghdad as it survived to the time of Midhat Pasha in the last century. According to Ibn Hawqal, ed. de Goeje, 164 Note 2 (cf. Ibn al-Abbâd ed. Turbel, xi. 260) it was rather the Caliph al-Mustashir who built this wall in 568 (1173) though it had certainly been begun by al-Mustashir. Ibn Djibshir who describes this wall some years later in 591 (1185) (ed. de Goeje, 220) says that it had 4 gates, viz. beginning on the side next the Tigris on the north: 1. Bab al-Sulaimân (now Bab al-Mâqasim); 2. Bab al-Zâhiyâ (now Bab al-Mustâjam); 3. Bab al-Hallâj (now walled up, see below) and 4. Bab al-
period that the famous traveller Ibn Battuta visited the town in 777 (1377); his description (Fayyoga, ed. Paris, ii. 269) unfortunately is the most part copied from that of Ibn Djahir. Hassan Allâh Mustawfi's description also belongs to this period (740 (1340)). In 740 Hasan Bazurg [q. v.] appeared as an independent ruler in Baghâd and founded the Djâlûrîd dynasty. He built a Madrasa there which was not completed till the reign of his son Uwai, probably about 758 (1357) and was called the Minjaq after a certain Emir Minjan. The building still exists and the inscriptions on it have been published, in part by Niebuhr, in full by van Berchem, op. cit. 45 et seq.

The rule of the Djâlûrîds lasted till 1410 and during this period Baghâd was twice taken by Timur; the first time in 795 (1392-93) the town escaped with little damage but the second time in 803 (1401) the population was well exterminated and many public buildings and private houses destroyed. After the death of Timur in 807 (1405) the Djâlûrîd Sulmân Ahmed returned to Baghâd, restored as far as possible the walls destroyed by Timur, but not long after in 815 (1410) he was slain by Kârê Yahûd, Emir of the Kârê Kuyânî (Turcomans of the Black Sheep). The Kârê Kuyânî then occupied the spot and the town was surrounded within the city and held it till in 872 (1467-1468) when the Kârê Kuyânî under Umm Hassan replaced them. In the year 914 (1507-1508) Baghâd was conquered by the Safavi Shah Ismâ'îl and remained under the sway of his successors till 941 (1544). After the Kurdish chief Dhu'il-'Adîlî had laid the Khorassan waste there for a brief space in the name of the Ommâni Sulmân Sulaimân I, Sa'dî Sahmâr seized the town from him for the Safawî again in 935 (1529). In 941 (1534) Sulaimân I entered the town, and Baghâd was governed by a Turkish Pâghî till the rebel Bekr Sualçu called in the help of the Safavi 'Abbâs I who took possession of the town in 1013 (1603). The Turks were by now means willing to give up their claim to Baghâd; and in 1048 (1638) it was regained under the personal direction of Sulmân Mustafâ IV. On this occasion Mustafâ walked up the Bât al-Tallâm (see above) and restored some famous tombs such as that of Abî Hanîfah, at the modern village of al-Mu'âqam, on the east bank of the Tigris north of the town, and that of Abî al-Kâdir al-Ghîzînî within the town. At this time the fortunes of the town had sunk to their lowest ebb and according to the estimate of Tavernier in 1652 it had only 14,000 inhabitants.

Baghâd thus again became the capital of a Fâshîlik which has sometimes been governed jointly with that of Bâraq by the same governor. A list of the names of these Façâhî is given by Niebuhr and by Haart, Histoire de Bagdad dans le temps modernes. The latter brings it down to the year 1851. During this period the prosperity of the town increased, and the number of inhabitants had risen to 150,000 in the beginning of the nineteenth century; after the terrible plague in 1837 only 30,000 however were left.

In recent years the period of the governorship of Mailhâr Pâshâ 1869-1872, was a remarkable one in the development of Baghâd on account of the building of the telegraph line, of a horse-tramway to Kârima, by the erection of schools and other useful institutions. He also had the old city wall taken down so that at the present day all that is left of the old fortifications is a wall-like ridge with a few ruins. It introduced a Turkish steamboat line between Baghâd and Basra as the concession for this route (and the Persian Gulf) had already been given to an English Company, the Lynch Senate Navigation Company. Great expectations are centred in the making of a railway to Assâ Minor and Constantinople, whereby Baghâd will be linked up with the world's commerce. Baghâd is already the emporium for trade with all the adjoining countries and also with Persia. The number of inhabitants in the town and its suburbs is put by van Chrombhâm 200,000, (Cabinet: 143,000) of whom about 150,000 Mu'nâmân, mostly Shî'as. There are also about 40,000 Jews and 10,000 Christians, the latter mostly Catholic and Georgian Armenians.

8. THE TOPOGRAPHY OF THE ANCIENT CITY.

From the preceding historical sketch it is clear that the modern Baghâd on the east side of the Tigris still occupies the same area as in the later centuries of the 'Abbâsî caliphate. In those days, however, additional quarters of the town separated from one another by ruined areas stretched out as far as the modern al-Mu'âqam with the tomb of Abî Hanîfah and of many others of the Sâlihs of Islam. Here was situated one of the most ancient necropolises of Baghâd, which took its name from Khairûrîn, the mother of the Caliphs Hârûn al-Rashîd, and where at a later period the tombs of the Caliphs also were. To the south of it lay the old East Town of al-Râwif or A'zâz al-Mahdî with al-Mahdî's palace, and the mosque of al-Râwif, one of the principal mosques (jumâ') of the city during the caliphate. The quarters of al-Shamâmlûk, Dûr al-Kârin (the Christian quarter) and al-Mâhbarîn adjourned it on the east and south. In the last-named the Buyûkî took up their residence (Dûr al-Mamâla) and the Seljuq Kûrînîs also resided there, whenever they held court in Baghâd. It was here that Malikshîth built the chief mosque (jumâ') al-Sulâmî, which has been mentioned above, though not a trace is left at the present day of either of this building or of the mosque of al-Râwif, although they both suffered the Mongol invasion. These districts covered the area between the village of al-Mu'âqam and the modern Bât al-Mu'âqam, which are about half an-hour's journey apart. In the modern East Town there were formerly the palaces of the Caliphs (Dûr al-Kâthîfî) originally a pleasure house of the Barmecide Djâ'far [q. v.] and afterwards of the Caliph al-Mu'âqam before he ascended the throne. It was only after their return from Sâmarra that the 'Abbâsî caliph shifted their court here and built various palaces of which the (Kârî) al-Tâdîr was the most prominent. The foundations were laid by al-Mu'tajîd, but the buildings were not finished till the reign of his son and successor al-Muktafi who was also the builder of the third (in chronological order; the second) great mosque of East Baghâd, the Djâ'fatî al-Kârî (cf. above). The Tâdîr stood on the banks of the Tigris and was protected from inundation by an embankment; besides it al-Muktafi built the Kâthîfî al-Djâmî, (the A'zâ's Tower) so-called because one could reach the top by going on the back of an ass up a circular, slowly ascending path. This style of building reminds one of the
ancient Zigurat, others of which are found in the ruins of Sumer and in Baghdad itself, the still-extant tomb of Shalih Omar al-Schwarwadi (died 632 [1234]; cf. the illustration in von Oppenheim op. cit. p. 246. All these buildings — there are said to have been 23 of them in the time of al-Mahdi — with zoological gardens, terraces, etc., connected with them, formed a town by itself, the so-called Harim. Al Kharib al-Baghdaedi (ed. Salam, p. 49 et seq., 132 of the translation) has incidentally preserved a very full account of it for us when describing the reception of a Byzantine embassy by al-Mahdi in 305 (917-918). Cf. Guy le Strange in the Journal of the Royal Asiatic Soc. 1897, p. 35 et seq. The whole Harim was surrounded by a wall in which were seven gates and comprised about a third of East-Baghdad. For a more complete account we must refer the reader to the pertinent chapters in Le Strange's Baghdad. Naturally great changes have taken place here in course of centuries; the Tadj, for example, and the Koubbat al-Imam were destroyed by fire in 549 (1154).

Almost nothing is left of the more ancient Baghdad outside a few mausoleums, and though even they have not come down to us in their original state, they are still important for the ancient topography as they have been rebuilt on their original sites. These are the tomb of Mina Karkh and the great Sfu sanctuary of Kifisime (Kifisime 1. c. of the seventh Imam, Mina al-Kifisime, died 183 = 799 and of the ninth, Muyamad al-Kifisime, died 222 = 835). The so-called grave of Zobaide, the wife of Harun al-Rashid, died 206 (821) need not be noticed, as Ibn al-Athir (ed. Tornberg 9, 305) distinctly states that this princess was not buried where her grave is now pointed out. The inscription on it described by Niebuhr, which supports this erroneous tradition, only dates from the year 1331 (1718). Some other tombs as well as the dervish monastery built by Kildj Arslan, bearing an inscription of the year 584 (1188), may be noticed.

The mausoleum of Kifysime, now a fairly important place with 7,000-8,000 inhabitants, connected by tramway with Baghdad, lies on the right bank of the Tigris opposite al-Musalaq (see above). Here in ancient times was the cemetery of the Arab Gulf at the Strangate (Bib al-Tham). The Sfu's Mausoleum has often in course of time been destroyed and restored again; there is now a mosque there with four minarets and a clock-tower built at the beginning of the nineteenth century. The domes and the minarets are covered with gold leaf and the high gateway is decorated with the finest filigree. The mausoleum is annually visited by large numbers of Sfu's. The salmon also had in the southern part of West-Baghdad a very popular place of pilgrimage, during the Abbassid caliphate, namely the tomb of the Imam Ahmad Ibn Hanbal at the Bith Habb. According to Le Strange this mausoleum disappeared when the quarter of the town, in which it was built, fell into ruins and that time the grave of his son Abdallah on the bank of the Tigris was erroneously regarded as that of his father till it also was carried away by an inundation of the Tigris. The area between the northern extremity of West-Baghdad and the original town of al-Masjar was chiefly occupied by the district of al-Harbiya which lay opposite the district of al-Rasafis in East-Baghdad. There were also various other districts of the town here, the names of which varied at different periods; they cannot be described here. It is sufficient to say that this part of Baghdad soon fell into such a state that the inhabited parts were merely isolated suburbs separated from one another by great areas of ruins.

Of the town of al-Masjar (Madinat al-Salam, al-Zawiri) with its walls and gates and trace remains. Its peculiar and highly remarkable situation, which is known to us as the smallest detail from the accounts of Arab writers such as al-Ya'qubiy, al-Kharib al-Baghdaedi, would justify a detailed description but we must pass it by here and refer the reader to the opening chapters of Le Strange's book. We need not be surprised that it has completely disappeared, because on the return of the Abbasids from Syria, the court was transferred to the East side and no trouble was taken to maintain the walls or public buildings with the exception of the chief mosque. What was destroyed by floods, fire, siege and riots was never rebuilt, and the town became partly depopulated. That part of the town lying near the Bith al-Ibrahima survived the longest as that in the last centuries before 200 people no longer talked of the town of al-Masjar but of the district of Bith al-Ibrahima.

The various parts of the town which stretched west and south around the town of al-Masjar, formed the commercial and industrial centre under the early Abbasids. The situation here was especially favourable on account of the many canals which, like the Sarat and the Nahar, formed a direct means of communication with the Euphrates, and soon attracted an enervate and insidious population. Here was the suburb of al-Karkh, so often mentioned in the history of Baghdad and whose Sfu inhabitants so often had sanguinary dealings with those of the neighboring quarters, especially with those of Bith al-Ibrahima. This part of the town has survived to the present day. The usual Turkish designation for the modern West-Baghdad is Sarjadi-yaba (the opposite bank, Arabic: hamal al-bashi). In earlier times as now, boat-trades facilitated the passage of the Tigris, though their positions were often changed.

of the Bombay Government, 43, New Series, 304 et seq.; Roux, Description du povileglio de de Mogul; v. Kromer, Geschichte der arabischen Literatur, ii. 45 et seq.; M. Streck, Die arabische Geschichte des Alamens; G. de Strang, Baghdad during the 16th Century Caliphate; Cuinet, La Tange de l'Asie, iii. 89 et seq.; v. Oppenheim, Vom Mittlern und Persischen Gulf, ii. 236 et seq.; E. Aubin, La Perse aujourd'hui, 403 et seq.; Sarre and Herzfeld, Archäologische Reise im Empirischen und Tigris-Gebiet.

On the history of the town the chief authorities are the Arabic chronicles, already often cited above, e.g. Tabari, Ya'qubi and Ibn al-Athir. Cf. also Recueil des textes relatifs à l'histoire des Seljouks, B. 2; Rashid al-Din, Hist. des Mongols, ed. Quatremere; Abü 'l-Faradj, Chron. Syriac. etc. For the later period: C. Huart, Histoire de Bagdad dans les temps modernes and the sources mentioned by him in his introduction.

AL-BAGHDAĐI, 'Abd al-Ḳāhir b. ʿOmar. [See 'Abd al-Ḳāhir, p. 45.]
AL-BAGHDAĐI, Abu ʿAbdu'llah 'Abd al-Ḳāhir b. ʿAlī, Muḥammad, theologian, came with his father to Naṣīrūd and studied various sciences there. Later in life he made himself famous by his skill in arithmetical, on which he wrote a work; but it was theological studies that attracted him most; Abu Ḥāmid al-Ḳarājī was his teacher in these subjects. After the latter's death in 418 (1027) he succeeded him until the revolt of the Turkmans forced him to leave the town in 429 (1037). He then bestowed himself to Isfahān where he died soon after. A work composed by him on the Muḥadditha sect entitled Kitāb 'al-farār ibn-Ḥārām b. ʿFarār wa baḥrawn b. ʿFarār al-ṣanīdān wa ṣanīdān has lately been published by Muḥammad Baḍr, Cairo, 1328 (1910).


BAQHRAS, the ancient Pāgāra, was an important station on the road from Iṣākānwar to Anajākiya at the south-east end of the Sinai pass the exit from which it commands. Even in the wars of the 'Abbasids against the Byzantine Emperor Baghraw played a part, sometimes a possession of the Empire and sometimes of the Caliphs. It was included in the Djūnd al-Awāṣim [q. v.] which was separated from the province of Kinnarīn by Ḥārūn and protected the road to the Taḥtaq. It became still more important, however, when after the battle of Ḥittin in 584 (1188) it passed from the power of the Templars into the hands of Salih al-Din. Baghraw served as a bulwark on the Muhammadan frontier against the kingdom of Little Armenia until under Salih al-Din it was ceded to the hands around the Nahr Djiṭān (Djīṭān), the Futūḥāt al-Djihatnīya, were incorporated in the Manūk kingdom. In the wars between the Osmun and the Manūk the possession of the Pass of Baghraw was again contested. For administrative purposes in the Manūk period Baghraw was the seat of an official of the Manūk kingdom of Ḥalāh. The castle is now in ruins; the place is an unimportant village [Bakrā].


BAGIRMI (BAŠIRMI or BAXIRMI), a country in the Central Sudan, to the south of Lake Chad. Bagirmi was for a long time unknown to Europeans. Denham visited the northern part in 1824, being the first European to do so. Bath, going out from Borni, reached Masseny and found the first historical information on this journey (5 March—22 August 1824). Nachbarschaft in 1872, ascended the Shari as far as Dabangam, but could not penetrate into the interior on account of the troubled state of the country. To the accounts furnished by these travellers have been added those of explorers coming from the region of the Congo, such as Muisir and especially Gentil who visited Masseny in 1897. All these accounts have been supplemented and rectified since 1900 by the French officers and officials charged with the administration of the territories of the Chad.

The native state designated by the name of Bagirmi comprises, besides Bagirmi properly so-called, a certain number of tributary states, such as the country of the Bona and of the Kirdi, on the right bank of the Chari as far as the tenth degree of north latitude; Degan, near the Bahir al-Cha'i; Dekktir, a mountainous region in the east; Khousm and Debaha near Wadai. The total area of Bagirmi and its dependencies is about 30,000 square miles according to the calculation made in 1903, about 40,000 according to the latest statistics, those of Colonel Largaye (L'occupation du Wadai, Rev. de Paris, 1st Jan. 1910, p. 29).

Bagirmi proper consists of a plain measuring 250 miles from North to South, 150 from East to West and occupying an area of about 8,000 square miles. This plain, the altitude of which averages 1,000 feet, slopes very gradually towards the North-West in the direction of Lake Chad except in the North-East part which descends towards the Bahir el-Gazal. In many places, however, the ground is so flat that water cannot flow but stagnates in swamps. Some isolated heights rise above the surrounding country; on the north the hills of Ngoura, which separate Bagirmi from the basin of the Fritti, and more to the East the mountainous mass of Ghärë which is little known. The greater part of the water is drained towards Lake Chad by the Chari which bounds Bagirmi for a distance of about 170 miles and by the Bahir-Ergg (the Batschikam or 'river of leaves' of Barth) which is merely a branch of the Chari leaving the main stream at Milua to rejoine it near Bagaman. Of these two water-courses the first alone is a permanent navigable water-way from 300 to 500 yards broad, the second, on the contrary, being narrow and choked with plants, is of little use. Both undergo great variations in volume.
according to the seasons. There are two of these; the rainy season which usually lasts four months and the dry season which lasts eight months and sometimes more, to the great detriment of vegetation.

Bagirmi is, except in cases of abnormal drought, a relatively fertile country. In it are cultivated sorgho and millet which form the staple food of the natives. The latter is grown in swamps which are formed during the rainy season, beans, and lastly a plant called ‘Vjojo’ by Barth which is much appreciated by the natives. Corn is rare and reserved, according to Barth, for the use of the Sultan. Pastureage is sufficiently abundant to allow the rearing of cattle. The trees and shrubs are the tamarind, the almond, the cotton, and indigo plants and butter-tree. The forests become more and more dense as one approaches the equatorial zone. The fauna is very rich. Large animals, elephants, giraffes, panthers, antelopes, hippopotamuses, rhinoceroses and crocodiles, swarm on the banks or in the vicinity of the rivers; insects abound, in particular ants and termites of which certain species are a terrible scourge to the crops and knowledge to man’s hairiness.

The population of Bagirmi, estimated by Barth at one and a half millions and by Nachtigal at a million is still decreasing on account of the continual wars which devastate these countries. A census in 1909 gave 420,000 as the number of inhabitants of Bagirmi. According to Lt-Colonel Largeau this figure ought to be reduced to 30,000 of which 10,000 are in Bagirmi proper, the density varying from 0.3 to 0.9 of an inhabitant per square mile according to the district. This population consists of very diverse elements: 1. The Bagirmians, a people sprung from the mixture of the aborigines with foreign invaders. 2. Kanuris settled in colonies in various parts. 3. Arabs (Asael, Salamat, Khozaam, Ullid, Mula and Shita) scattered throughout the country but in villages which are almost exclusively inhabited by them. 4. The Bizerta (also called the Benglara, very numerous in the south; 5. negro tribes (the Gheba on the right bank of the Logon, Sera on the middle basin of Dar Kut, Tumouk, Nyelene etc.), more or less related to the Bagirmians, but speaking a different language and still fetish-worshippers.

From the point of view of physique the Bagirmians hold a high place among the peoples of Africa. Travellers note their tall stature, the regularity of their features and the suppleness of their limbs. The beauty of their women is exceptional. They speak a language, the Bagirima, which, according to Barth, is related to the dialect spoken at Kikka. At first fetish-worshippers, about three hundred years ago, they adopted Islam which was brought into these regions by the Fulbe but have retained numerous pagan practices. Through their knowledge of Islam they gradually gained ground towards the south and brought the beginnings of civilization to the primitive inhabitants of those regions. The culture of the Bagirmians is, nevertheless, still very rudimentary. Barth remarks that none of them knew how to write and that only those individuals who have made the pilgrimage to Mecca have any knowledge of Arabic. They are, on the other hand, more industrious than the majority of their neighbours. Amongst them are clever artisans, especially dyers and weavers. It was the Bagirmian captives brought to Wadai by Sultan Sahan that introduced the art of weaving into that country. Slave-trading was till the end of the nineteenth century the principal occupation of the Bagirmians. Slavery, with the continual wars of which Bagirmi has been the theatre and the difficulty of communicating with Northern Africa, have certainly retarded the progress of civilisation.

In the time of the last chief-totou of Bagirmi was Massenya, the capital. Built some miles to the north of Babur Ergig, it was surrounded by a girdle of walls seven miles in circumference. The houses which it comprised were, it is true, only mud-huts with the exception of the sultan’s palace and a mosque of stone. Partially destroyed by the Wadathia in 1870, then abandoned after the invasion of Babah, Massenya, at the present day, stands second to Bugumou, situated 50 miles to the west on the left bank of the Shari. 150 miles to the east of Massenya, at the foot of the Giri mountains is Kangi, which local tradition regards as the cradle of the reigning dynasty.

The government of Bagirmi is a despotic monarchy. The sultan or sudiex exercises absolute authority; he is the object of servile manifestations of respect; his subjects have to stand with head bare in his presence and to wear a chain on their foreheads. Only a few great dignitaries are allowed to sit on carpets in his presence. Among the relatives of the sultan the queen-mother and the eldest son enjoy some influence; the brothers of the reigning sudiex are blinded in one eye to disqualify them from ruling. The principal officers of the state are some fewborn, others chosen from among the slaves. The most powerful is the fakiri or head of the army. Special functionaries are charged with the supervision of the forests and pasturages and the government of the more important districts. The revenues of the sultan are obtained from taxes paid by the Muhammadan subjects and tribute levied on the pagan tribes. The former supply grain, cattle and cotton-stuffs, the latter give slaves which still constitute, as they did in a greater extent in the time of Barth and Nachtigal, the real wealth of the sultan on.

The state of Bagirmi was founded in the sixteenth century of our era (the tenth of the Hijra). It owes its origin to adventurers who came from the east, probably from Filitr. After defeating the Fulbe, the savages united with them and with their help imposed their authority on the Fulbe and on the Arab communities settled in this region. The conquered peoples were forced to pay tribute but caused the invaders to adopt their religion. The latter, like most of the founders of Sudanese empires, claim to be of Arab origin and say they come from Yaman. Their chief, Dokkengere, was, according to the legend, the founder of Massenya and conquered the four small kingdoms into which the land watered by the Batschilam was divided. His successors increased their dominions on the east and south. One of them, a contemporary of Abd el-Karim, the founder of the Kingdom of Wadai, embraced Islam and took the name of Abd Allah. From that time to the reign of Abd el-Kadir who received Barth on his journey to Massenya, forty princes have occupied the throne of Bagirmi. During the seventeenth and eighteenth centuries they gained much power at the expense of the native fetish-worshippers and enriched themselves by the slave trade.
A period of decline succeeded this period of prosperity. The struggle against Sultân Sulân of Wadat (died 1815) ruined Bagirmi. Sultân "Abd al-Rahman, betrayed by his "fatscha" was killed and many Bagirmiis led into slavery. The decisions which arose in consequence among those of "Abd al-Rahman as well as the intrigues of the "fatscha" Ruedi provoked renewed interventions by the Wadatanas. Finally 'Othmane Burgumunu, the eldest son of 'Abd al-Rahman was left as lord of Bagirmi but had to recognise the suzerainty of the Sultân of Wadat and to pay tribute to him being interrupted for several years, hostilities recommenced on the death of Sultân. Bagirmi was ravaged with great cruelty by the Sultân of Wadat and his ally the Shaikh of Bornu. 'Othmane succeeded however in maintaining himself against all his adversaries. He was an energetic ruler but without faith or law, plundering indiscriminately his friends and enemies and not hesitating to marry his own sister. His son 'Abd al-Kadir managed to live at peace with those neighbours and devoted himself to raising the tribal states. But in the reign of Abd Sakkar the Wadatanas invaded Bagirmi again (1860—1877). Massenyu was taken, Abd Sakkar expelled and replaced by one of his consuls. He regained power, however, in 1882 and retained it till his death in 1894. His successor Gawrara had to resist the attacks of a new adversary Ralash, the establishment of whose power in Bornu was a perpetual menace to the security of Bagirmi. [See next.]

The Franco-German convention of the 4th February 1894, having placed Bagirmi in the zone of French influence, Gawrara agreed without demur to recognise the French protectorate and signed a treaty to this effect with the explorer Gentil in 1897. His agreement brought on him the wrath of Ralash. Being incapable of resisting his enemy, Gawrara himself set fire to Massenyu; the governor Brotomet who was sent to his assistance was defeated and killed at Tagbao on the 17th July 1899. But in the following year the death of Ralash, who was defeated and slain at Kindji by the success of commandant Lamy (22 April 1900), brought peace to the whole of those regions so long disturbed. Bagirmi at the present day is included in the military district of Chad; it retains its native administration under the control of the French authorities.


BAHÁ' ALLÁH ("splendor-of-God"), surname of Mírzá Husain "Ali Núrî, born at Núr in Mázandarán on the 12th November 1817, half-brother of Mírzá Yahya, surnamed Sháh-i Azil, was almost thirty years of age when he became a convert to the new doctrine preached by the Báb [see Bahá]. Without having ever seen him he became one of the Báb's chief disciples and was recognised as such by the greater part of the Bábís. After the attempt on the life of the Báb he was imprisoned in Tabarzan; he was then exiled and settled in Baghdad in 1837. It was there that he declared himself to be the person announced by the Báb in the mysterious words: Man yeká bunku 'Abdu: "He whom God will manifest". He lived the life of a hermit outside Sulaymánía, where he drew up the main scheme of his work, which was to make the religion of the Báb somewhat modified a universal religion; he was interned in Adhamiye (1864), then at Acre (August 1868) where he died on the 29th May 1892, leaving his spiritual authority to his eldest son, 'Abdu'llah Effendi, surnamed 'Abd al-Bahá.

His Doctrine. Right living consists in doing harm to no one, in loving one another, in bearing injustice without rebellion; it consists in regarding the good, being humble and devoting oneself to healing the sick; such are the principles adopted by Bahá'í, an obvious echo of Christianity. The ultimate aim is universal peace which is to be brought about by the adoption of this religion, which possesses neither clergy nor ceremonial. Every town is to institute a place of assembly for a managing committee, consisting of nine members which is called Baha'í; their chief resources are to consist of bequests to the treasury, receipts from fines and a tax of one nineteenth on capital to be paid once and for all. Ancestries are forbidden; man was created for happiness.

The principal works of Bahá'ís are the Kitáb al-Aqdas (ed. Bombyx and St. Petersburg), the Kitáb al-Muhammadi (transl. by H. Dreyfus and Habib Ullah Shirazi, Paris, 1904), Tahât, Kalanâm-i Nidvâyayá, Iqâlabáy, Ta'labiyáy (transl. in the Précis du Bihâımı, Paris, 1906), Kalâmát Muhammadi (Hidâtu words, Paris, 1905). The lessons of Acre have been collected by Mrs. Clifford Barney (Am-Nur, -i-Abáká, London, 1908) and transl. from the Persian text by H. Dreyfus (Paris, 1908); his last works have been edited by Toumandi (St. Petersburg, 1909).

Bibliography: H. Dreyfus, Essai sur le Bihâımı, son histoire, sa postérité, Paris, 1909; Edw. G. Brown, A Year Amongst the Persians, p. 66, 300 et seq. (Cl. Heart.)
Bajah, Chap. ix. et seq.; Weil, Gesch. d. Chalifen. III. 33—40. 44 et seq. (K. V. Zetterstern.)

BAHÁ AL-DIN, "Ornament of Religion", a title of honor. (See the articles on Bahá Khákh, Muktá-ká, and Náštihán.)

BAHÁ AL-DIN ZAKARIYÁ, commonly known as BÁHÁ KhÁK, a saint of the Suhradu or, was born near Sulaimán in 955 (1550—1570); he was one of the greatest ascetics of his time. He was a direct disciple of Báb Khán, the great Sulaimán, was Báb Khán, and in Baghdad; and because of his hájí (or spiritual successor). He settled in Muhbáñ, where he is said to have built his own tomb and died at the age of 100. He has a great reputation in the South-West Farsább and in Sind, and is invoked as their patron saint. The hostility of the rulers on the rivers Indus and Sind, and his imprisonment, were caused by heresy and political intrigue.

Bibliography: Abu 'l-Fadl, AfnAl Akhtár, b. 141 (Beh. Ind.); Dr. Shakhí, Sifatát, Al-Faríá, u. v.; Firáúlsa, Gusháiba, Jibáli, Khánál, Mulla, Súirá, u. q.; Dr. Mínsan, Gutter of the Muluní District, 339 sqq. (Lázaro, 1903.)

BAHÁ AL-HÁK, (Bahá Khán, BÁHÁ KhÁKH, see BÁHÁ AL-DIN ZAKARIYÁ.)

BAHÁ DUR, a Turkish word of Mongol origin (báhádur, Eastern Turkish hādīr, hādīr) signified originally "brave", "courageous" and became a title of honor at the court of the Great Maghála (cf. hādīr, hādīr, a title in Turkestan: Sulaymán-Efendi, Láháli, áhádáli, p. 66). The word is used with an earlier sense of "hero" in the name of the Balárgí chief Aláhágúr, which is explained as Alá hādárt, "the brave hero" (J. Marquart, Oester. u. ostr. Gesch. S. 156). In the middle of the sixteenth century there was in Persia a regiment, composed of Christians called báhádurí, "the brave"; it was this regiment which was entrusted with the execution of the bullet (q. v.). The name of this regiment, whose composition was very long, was preserved again borne by the first regiment of the first division of the army, in 1301 (1884). There are other regiments bearing this name at Khotán, Farsánn, Náhíán, KáháZándí, and other places.

Bibliography: Muhammad, Hází Khán, Mútthi, Al-Shahá, Part ii. p. 45. (Cf. Hárání.)

BAHÁDUR KHÁN, last king of the Fársább (q. v.), dynasty of KáháZándí, he came to the throne in 1597, after having spent 30 years in prison; he reversed the policy of his father Rájú Khán, who had been a loyal supporter of the Mughal Emperor Akbar (q. v.) and had assisted him in his conquest of the Dakhán and died fighting on his side, Bahádúr rejected the friendly advances of Akbar and shut himself up in the fortress of Ameqí, where he was at war with the Khákhí, the Khání, and his territory became part of Akbar's dominions.


BAHÁDUR SHAH (1555—1600), tenth king of the Nízám Sháhí (q. v.), dynasty of Amádáns. In 1595 Sülmán Múlib, son of the Emperor Akbar, came to Amádáns, and raised the siege on receiving the formal consent of Bahádúr, but on a second attempt being made in 1600, the king was taken prisoner and sent as a captive to the fortress of Gwánín.

Bibliography: W. Keeni and G. R. Malleson, History of the Sepoy War (London, 1857–1858), Parliamentary Return No. 162 of 1859, East India (King of Delhi), Evidence taken before the Court appointed the Trial of the King of Delhi, (London, 1859), 285.

Bibliography: W. Keeni and G. R. Malleson, History of the Sepoy War (London, 1857–1858), Parliamentary Return No. 162 of 1859, East India (King of Delhi), Evidence taken before the Court appointed the Trial of the King of Delhi, (London, 1859), 285.

Bibliography: W. Keeni and G. R. Malleson, History of the Sepoy War (London, 1857–1858), Parliamentary Return No. 162 of 1859, East India (King of Delhi), Evidence taken before the Court appointed the Trial of the King of Delhi, (London, 1859), 285.
part in it. On hearing of the death of his father and of the succession of his elder brother Sikanandar Shih, he proceeded towards Gujakarat, and on the way heard of his brother's assassination. He became king of Gujakarat in August 1526 and avenged his brother's death in a cruel manner so that he is described by Bâber (ed. Erskine, p. 343) as a bloodthirsty and ungodly young man. He was an energetic ruler and famed for the fertility of his movements. He conquered Malwa and Chitor, but was defeated by Humâyûn, son of Bâbur. In his distress he applied to the Portuguese for aid, but when Humâyûn left Gujakarat and Bâhûdar recovered his kingdom, he resented of his invitation and sought to get rid of the Portuguese. The Portuguese Viceroy arrived with his fleet at Dîn, but declined, on the plea of sickness, to come ashore and visit Bâhûdar. The latter took the exact and singular resolution of visiting the Viceroy and came on board his ship. It was the third day of Ramâzan and Bâhûdar was probably sober at the time, but as he was a great drunkard, he may have been staggering from a debauch of the previous night. When he heard that the Viceroy was not really ill, he wanted to return, but the Portuguese had made up their minds to seize him and would not let him depart. An altercation and a struggle took place, and the result was that Bâhûdar was killed, and that his body fell into the sea. Immediately afterwards, the Portuguese took possession of Dîn, which had been deserted by the inhabitants. Bâhûdar's death took place on 14 February 1537. One of the chronographers made on the occasion was: Sultan al-bâr Shâhîd al-bâb "Monarch ashore, Martyr sea" (943 A.H.). Bâhûdar was a cruel and worthless prince but the Gujakartis cherished an affection for him on account of his vigour and of his tragic death. He reigned for eleven years, and was the last of his line.

a Christian probably before the battle of Siffin, in which one of his sons commanded the Ka'bah of Damascus; and at an advanced age. His sons succeeded him and became the first persons in the state; in consequence the parthians of the Umayyads were called Bahliliya. His grandson Hassän, guardian of the sons of Yâyân I, after the death of Mo'awiya II, even dared to cherish the project of succeeding him. The undue preference of the Bahlilites and the Kullaites contributed largely to the division of the Arabic race into two parties, that of Kais and that of Yemen, after the battle of Mardh Kâthî.


(B. Lammens.)

BÂHILÂ. The members of the Bedûnî tribe of Mân in North Arabia were usually called Bâhill Bahlil after Bahlil, the daughter of Sâb who had married her stepson Mân. Their grazing-grounds in ancient times lay in southern Yemen and are known to have been there as late as the fourth and fifth centuries. In later times we find them in the neighbourhood of Bâqra in possession of the well al-Hufrîr four miles from Bâqra, which is of importance to the caravans of pilgrims. The reputation of the tribe was a very bad one and the name Bahlil (Bahlite) was a term of reproach.


(B. HELL.)

BÂHIYYI, AL-NÂ'IR ÂSMA' B.-HÂTHIM AL-BÂHIYYI, Arab philologist and author, a pupil of Asâmî, Abl 'Ubâdis and Abd Zaid, belonging to the school of Basra, lived first in Baghdad, then in Isfahân and finally settled in Baghdad again where he died in 231 (845). As a rule he followed in his works the footsteps of his predecessors and like them wrote a book on trees and plants, camels, cedars and palm-trees, horses, birds and locusts, of which latter he was the first to treat. He wrote treatises on proverb, on proper names, and on the errors on the proverbial, many valuable notes must also have been contained for us, but unfortunately like all his other writings they have perished.


J. HELL.

AL-BÂHIYYI, AL-HUSAYN B.-AL-DÂRÂSH AL-MÂHÂB, a client (Menabî) of Bahlil, an Arab poet often called al-Husayn al-Kâbi (the libertine) on account of his dissolute habits. According to al-Kâbiy al-Baghdâdî, al-Bahlil, who came from Khurasan, was born in the year 162 (778-779). He afterwards went to Baghdad and became one of the most confidential friends of the illustrious Caliph al-Amin. When the latter perished soon afterwards, al-Bahlil composed an elegy on the tragic event; he remained at the court of the new successor; however and was held in great esteem till his death at a great age in 250 (864). The biographers give further information about his relationship to Abû Nuwas. Cf. p. 192 above.

Bibliography: Kitâb al-Âsh'ârî, vi. 179 et seq.; Ibn Khallîkân (ed. Wustenfeld), N. 190; Tabari (ed. de Goeje), iii. 860 et seq.

BAHÎRÁ, A ham-sheep or a sheep with slit ears. The Korân and the ancient poetry (cf. Ibn Khîshân, 38) shows that the ancient Arabs used to carry out certain religious ceremonies with respect to their cattle, which consisted firstly in letting the animal go loose without making any use of it whatsoever, and secondly in limiting to males permission to eat its flesh (after it had died). In various cases the animals bore special names (Bahîrâ, al-Bâhiy or Bahlil; on these names see Wellhausen as cited below). The lexicographers are not quite agreed on the point in which cases a camel or sheep had its ear slit. According to some, it was after it had borne ten young ones, according to others when its fifth young one was female etc. — Muhammad abolished these customs and stigmatized them as arbitrary inventions, Surâ 5, 109: "Allâh has made another bahtî or wâjî, or wâjî or Âlîmî, but the unbelievers have invented lies against God, and the greater part of them do not understand it."

Surâ 6, 170: "and they say: these cattle and fruits of the earth are sacred; none shall eat thereof but whom we wish (so they say); and (there are) cattle on whose backs it is forbidden (to ride) etc.;" verse 140: "and they say: That which is in the bellies of these animals, is only for our men and forbidden to our wives; but it be it be dead then both parts of it. He will reward them for their abstinence [these things to him] for he is wise and Knowing".


(B. A. Wessen.)

BAHÎRÁ, the name of a Christian monk. It is related that in his twelfth year Muhammad was taken by his uncle Abû Tâlib on a caravan journey to Syria. When the travellers were near or in Bâqra, a monk who lived there in his cell notified that one of them was accompanied by a cloud and that the branches of the tree, under which he sat, sprouted to give him shade. The monk whose name was Bahîrâ thereupon invited the whole company to eat with him. They went, but left Muhammad behind to guard the caravan. Bahîrâ missed among his guests him, whose features were described in his books as those of the last prophet, and asked if they were really all. On learning that one had been left he insisted on the boy's coming too. When the latter was sent for and entered, he gazed fixedly at him and asked him by Allah and al-[Uzâr] to answer his questions. After Muhammad had taken the opportunity to show his aversion to heathen deities, he convinced him by his answers that he was the promised one. The monk theretopon warned Abû Tâlib to protect the youth from the Jews.

This is the version of the legend given by Ibn
High stm (115 et seq.); according to others Abl Bakr was present at this meeting and was even then prepared for future events. Mas'udi (ed. Barbier de Meynard, i, 146) tells us that the name of the monk (the name of the young Muhammad) and that he belonged to the 'Abd al-Kafi; according to Alabi (i, 187), his name was Georgius or Sergius. Besides this story, there is an account of a similar meeting, which happened 12 years later. Muhammad was then travelling to Syria in the service of Khaidija in the company of her servant Maisar. In Boyaj he met a monk named Nestor who recognised the future prophet by certain signs. We are also told of some men of Rhum who arrived at one of these meetings to seek the future prophet.

In the oldest versions the name of the monk is lacking (Ibn Al-Hajj, 119 et seq.). In the later Muslim and Christian sources he is called Sergius; Bhāhir (the Arians) bhāhira "chosen" is interpreted as an epithet.

On the authenticity of such legends little can be said, as we have no sources lacking. In the cycle of legends which have gathered round Muhammad, they form a class of which numerous examples appear which all show the same type, namely the tendency to prove by an apparent accident that possessors of books had learned beforehand from their books that Muhammad was to be the prophet (cf. my Mohammed en de Joden en Muslins, p. 54–60).

The figure of Balūr is, under the name Sergius, mentioned quite early in Byzantine literature in a connection which agrees with isolated Muslim traditions (cf. Sprenger, Das Leben u. d. Lehre des Mohammed, ii, 384 et seq.).

Thus Theophanes (ed. Chassers, i, 573) and Georgius Phrantzes (ed. Bekker, 295 et seq.), relate that after the first appearance of Gabriel and Muhammad's epileptic fit, Khaidija betook herself in great anxiety to Sergius, a heretical banished monk; he comforted her with the assurance that the angel was sent to all prophets.

The Muslim Bhāhir-traditions have been preserved in a much expanded form in the Bāhirā Apocalypse, a Christian production, which in its present form perhaps dates from the xiii or xiv century and has been preserved to us in several recensions in Syriac and Arabic (cf. Guthe, A Christian Bhāhirā Legend in the Zeititch, f. Assyriology, vol. xiii et seq.).

This book which is said to have been composed by one Ish'hāy falls into three parts: 1) the stories referring to the Muhammadan dynasties which Sergius Bāhir saw on Mount Sinai; 2) his conversations with the young Muhammad in the desert of Yalīhrib; 3) the prophecies of Sergius, partly a repetition of 1. In the second part it is told how Sergius communicated to Muhammad his doctrinal and laws and parts of the Korān with a view to making the Arabs acquainted with the one God. The object of this part of the work is clearly to expose Muhammad as an impostor who received his pretended revelations from a heretical monk.

Sergius is also mentioned in the literature of the middle ages.

Bibliography: 'Alam al-Adīr al-Dīn al-Bahmanī, Avicenna, one of the Ammāgh Spentas of the ancient Persians, according to Plutarch = 'Ovāna; it is also a frequent Persian proper name. In Persian chronology, Bahman denotes the eleventh month and the second day of each month.

BAHMANI DYNASTY, a line of Muhammadan kings, eighteen in number, who ruled in the Dakhin from 748 (1347) to 932 (1525); in the period of its greatest power, this kingdom, extended from Bārīr in the north to the borders of Vaidyamangar in the south, and from sea to sea on the east and west. This dynasty was founded by 'Ali Gānū (or Kānū) [q.v.], a military officer in the service of Muhammad ibn 'Alī, Sultan of Delhi (725–752 = 1324–1351); he took advantage of the troubles of his master, to found an independent kingdom in the Dakhin and assumed the title of 'Alī ad-Dīn Bahman Shāh. Fīrūzahtu presents this title by a story that 'Ali was, in his youth, a servant of a Brahman astrologer, and that while ploughing the field of his master, he found a box full of gold, which he at once took to the Brahman; pleased with 'Ali's honesty, the Brahman recommended him to Muhammad ibn Taghlaq and predicted his future greatness, at the same time making him promise that he would take the name of his former master as part of his title; but there is no historical foundation for this legend, and Colonel Haig has shown that the title "Bahman" points to Hasans's claim to be descended from Bahman, one of the mythical ancestors of the Sālid kings (Journ. of the Asiatic Soc. of Bengal, lxxii, 34).
BHAVANJ M DYNASTY — BAH^ PAR^.

Hassan made Ghularga [q.v.] his capital, but the ninth king of the dynasty, Ahmad Shah I, 845—883 (1442—1485) transferred the seat of government to Biidar [q.v.], which remained the capital of the Bahmani as long as the dynasty lasted. The Bahmani kings were constantly at war with Vikramajit, the powerful Hindu kingdom on their southern border. The prestige of the dynasty began to decline after the death of Muhammad Shah III (867—883 = 1453—1488) and his able minister, Sayyid Ghawan [q.v.]. The governors of the various provinces made themselves independent and the kingdom was divided among the Ilyahi Shafs of Berar, Nizam Shafs of Ahmadnagar, Barid Shafs of Biidar, Addi Shafs of Bidar and Kaf Shafs of Golconda.

The following list gives the dates of accession of the Bahmani kings:

<table>
<thead>
<tr>
<th>King</th>
<th>Name</th>
<th>Accession Year</th>
<th>Abolition Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>Hassan Ganga</td>
<td>1348</td>
<td>1375</td>
</tr>
<tr>
<td>II.</td>
<td>Muhammad Shah</td>
<td>1350</td>
<td>1351</td>
</tr>
<tr>
<td>III.</td>
<td>Mughal Shah</td>
<td>1376</td>
<td>1378</td>
</tr>
<tr>
<td>IV.</td>
<td>Daud Shah</td>
<td>1376</td>
<td>1378</td>
</tr>
<tr>
<td>V.</td>
<td>Muhammad Shah II</td>
<td>1376</td>
<td>1378</td>
</tr>
<tr>
<td>VI.</td>
<td>Ghayth Al-Din</td>
<td>1379</td>
<td>1379</td>
</tr>
<tr>
<td>VII.</td>
<td>Shams Al-Din</td>
<td>1379</td>
<td>1379</td>
</tr>
<tr>
<td>VIII.</td>
<td>Firuz Shah</td>
<td>1380</td>
<td>1380</td>
</tr>
<tr>
<td>IX.</td>
<td>Ahmad Shah I</td>
<td>1383</td>
<td>1385</td>
</tr>
<tr>
<td>X.</td>
<td>Ahmad Shah II</td>
<td>1383</td>
<td>1385</td>
</tr>
<tr>
<td>XI.</td>
<td>Humayan Shah</td>
<td>1385</td>
<td>1385</td>
</tr>
<tr>
<td>XII.</td>
<td>Nizam Shah</td>
<td>1385</td>
<td>1385</td>
</tr>
<tr>
<td>XIII.</td>
<td>Muhammad Shah III</td>
<td>1387</td>
<td>1387</td>
</tr>
<tr>
<td>XIV.</td>
<td>Muhammad Shah</td>
<td>1387</td>
<td>1387</td>
</tr>
<tr>
<td>XV.</td>
<td>‘Ali Al-Din</td>
<td>1387</td>
<td>1387</td>
</tr>
<tr>
<td>XVI.</td>
<td>‘Ali Al-Din</td>
<td>1387</td>
<td>1387</td>
</tr>
<tr>
<td>XVII.</td>
<td>Wali Al-Shah</td>
<td>1387</td>
<td>1387</td>
</tr>
<tr>
<td>XVIII.</td>
<td>Kaikas Al-Shah</td>
<td>1387</td>
<td>1387</td>
</tr>
</tbody>
</table>


BAHNAJSA, a town in Egypt. Now an unimportant village of 350 inhabitants, in the district of Beni Matar, the province of Mina, El-Bahman (the Egyptian vernacular, ‘Abd al-Bahman (the Greek ‘παράπλις’ or ‘παράπλις’) is in antiquity a famous town and even in the early Muhammadan period it was one of the most important towns in Central Egypt. It lies somewhat north of 28° 30’ E between the Bahr Yusef and the edge of the Lybian Desert. At the present day it is almost buried in sand. As one of the chief towns of Christian Egypt it is said to have once had 350 churches and was the seat of a Bishop — and held by a Byzantine garrison, it played a certain part during the Arab conquest which is reflected in an apocryphal romance of the 9th century. Under Arab rule also it remained the seat of government of a district (Kahira), when the division into provinces was carried out under the Fatimid al-Mustansir, it gave its name to the province of al-Bahmanj. Under the Turks it appears to have gradually declined, no doubt on account of the sacking of the desert. During the period of the French occupation it was being used by the inhabitants of the neighbouring villages as a quarry. It owed its importance in the middle ages chiefly to its industry. Idriis gives the following account of it. "In this town there were and are: to the present day looms on which the so-called Bahmani veils and Sultan cloths (Makiri Selhamiyah) are woven for the government, and large tents and Musulmanyah cloths. There are also many private looms there. Next to the special fabrics of the place, merchants particularly mort-

highly the veils. These veils, carpets and garments are famed throughout the land. Wool and cotton-wool were the chief raw materials used. The great forests of Bahmanj, controlled by the treasury were also famous; numerous notices of them have been preserved under the name of al-Mizaj (not al-Miraj as it is often misspelled)." Idriis and al-Maqrizi say that the town had seven years near Bahmanj during their stay in Egypt. The names of many villages in Egypt begin with the prefix Bahmanj.


BAHAR ABAF, D. S., "The White Sea", an Arab name of the Mediterranean. [See BAHAR AL-MA’AKHERIN.

BAHAR AL-ASYAD, "the Black Sea", [See BAHAR AL-MA’AKHERIN.

BAHAR AL-BA’ANAT, D. S., "the Maiden’s Sea", as the Arabs call the islands of the Archipelago on the west coast of the Persian Gulf. Idriis calls it Bahar al-Khul.


BAHAR FARS, the sea of Fars, the name given by Isyq (p. 5) and the Jewshal (p. 33—41) to the Indian Ocean by an erroneous extension of the term. In Mushin (p. 17) and the New Testament (Psalms, i. 587) the name means the horizons of the Persian Gulf proper from El-Abdul (at the mouth of the Tigris [Shatt al-Arab], to Oman including the Gulf of that name. There are dangerous shallows in the estuary of the Shatt
called al-Azbahán, "the piles", i.e. a lighthouse built on piles, where a watchman lights a fire to point out the entrance to ships; there are pearl-fisheries at the island of Ḥab Ashton opposite Al-Ballāt. The principal harbours on the coast of the Persian Gulf are ‘Abd-al-Qādir, Mehrāb, Shūna, Dāmmah, Sha‘b al-A‘la‘, Fārā, Asmar, Ṣafī, al-Madrah, Tī (Mekran), a list to which one must add Bishāh, the port of ‘Abd al-Karim (Guarān), and Līgna which have recently become important. The Persian Gulf is separated from the Indian Ocean by the Dānīr (Quriṣṭ and Owa‘in) — in which many ships are wrecked. In it are the islands of ‘Abd, Ḥab Ashton, Kūh (Kais, Ṣa‘īm), al-Līg (Lēm). The most important ports on the Arabian coast are: Kuwait, al-Ṣafi, Masqūt (now called Muscat).


BAHR AL-GHAZAL, a tributary of the White Nile and the name of a province in the Egyptian Sudan. The Bahr al-Ghazal, "the river of gazelles", arises from the union of numerous small streams which flow north and north-east from the watershed between the Congo and the Nile and receives its most important tributary, the Bahr al-Arab, from the Dānīr. After its junction with the Bahr al-Djebel which flows from the Central African lakes, the name of Bahr al-Abyad i.e. White Nile is given to the river they form. The Bahr al-Ghazal is not simply a river but a complicated, lakelike, extended system of water-courses with a slight drop; in the rainy season it is a sheet of water in breadth stretching farther than the eye can reach; on the fall of the waters it is an impenetrable swamp on which the floating barriers of plants (sudu) tend to navigation very difficult and in places quite impossible. The "Gazelle river" was first explored by a Kāhānīn merchant, Habashlī in 1854, and in 1856 by Consul Petherick. Schweinfurth afterwards described it thoroughly. Before the clearing of the sudu from the riverbed, undertaken by the English, navigation ended at the so-called Meṣhah (i.e. Mistress), the starting point for all expeditions into the adjacent lands, also called Port Reck or Meṣhah al-Mek on maps. According to Schweinfurth the Reck are a Dinka tribe in the neighbourhood.

All the district around between 5 and 10° north and 25 and 30° east and thence also the province of the Egyptian Sudan is called Bahr al-Ghazal. The country is inhabited by heathen negroes, the Shillak and the Dinka who are divided up into numerous small tribes. These peoples must have lived here for many centuries for they have become quite acclimatized to life in these swampy regions. Their chief occupation is cattle-rearing (humped-cattle) and they can work in iron which is imported. As tribes, which have been scattered and driven out of the neighbouring territories, have settled in the Bahr al-Ghazal, the population is very varied. Slatin (trans. Wingate, p. 194) mentions the following names: Kara, Kung, Fertīt, Kretisch, Buya, Tiga, Bandia, Nimim, Bongo, Monbatta and others of which each group has its own chief and fights vigorously against the others. All these tribes are heathen. The government of the Bornu district is almost Arab; however this is due to the constant expeditions (trading caravans or slave-raids) which the Arabic blood of the Kordofan and Darfur or the Dongolans of the Nile have undertaken from ancient times to the Bahr al-Ghazal. The history of the Bahr al-Ghazal is really only the history of these robber raids which are further complicated by the bitter feud between the semi-Arabs and the Dongolans.

We can only begin to speak of a history in the narrower sense of the word when Egyptians followed in the track of the slave-hunters and laid their hand on Bahr al-Ghazal. At the time of the first occupation of the Sudan by the Khaled in the middle of the sixteenth century, Bahr al-Ghazal was a dependency of Dānīr. In 1860 a semi-Arab named Zibd (Zuba‘i) won for himself princely power and undertook long expeditions with a strong position after the manner of all slave-hunters. His head quarters were called Dima Zibd and because the chief town of the Bahr al-Ghazal and the seat of a governor (mudīr). The first governor was Zibd himself, whose de facto authority was confirmed by the Khaled in 1843. Zibd then conquered Dānīr for the Egyptians but was summoned to Egypt in 1876 when he threatened to become too powerful, and not allowed to return to the Sudan for several decades. Zibd had left his son Sulaiman (Sulaiman, Sul-aiman) as his successor in Bahr al-Ghazal. The latter came into conflict with the Egyptian authorities, rebelled, and after a fierce struggle was overthrown by the Italian Romoli Gessi and executed. This Gessi Pasha was the first European governor of the Bahr al-Ghazal. He was replaced in 1884 by Lapton Bly, who had to capitulate in 1884 to the Mahdists. Even then Pasha Said al-Mahmūd had been appointed governor of Bahr al-Ghazal by the Mahdi Muhammad Ahmad. Lapton had to capitulate not because the natives, who were of course pagans, forced him to, but because his own soldiers and officers did. For after ten years Bahr al-Ghazal formed part of the kingdom of the Mahdi or rather of his Caliph Abd al-Karim. It was not till his reconquest by the English that order was restored in the Sudan and from the annual Reports on Egypt and the Sudan we can learn the progress made under Anglo-Egyptian rule. Bahr al-Ghazal like the whole of the Eastern Sudan is under the united rule of England and Egypt (Treaty of January 11, 1899).

The Bahr al-Ghazal was for a long time the subject of various diplomatic complications; for it is the frontier province of the Egyptian Sudan and borders on the French and the Belgian Congo. In 1898 a crisis arose between England and France over the Fashoda episode which might have ended in war had not France yielded the point in dispute. On the Belgian frontier there have also been occasional difficulties but according to the latest blue-books these have been finally settled.

Bibliography: Schweinfurth, in the "History of Africa", Lond., 1878; Slatin Pasha, Fire and Sword in the Sudan, Lond., 1896; Lord Curzon, Modern Egypt; Reports by H. M. Agent and Consul-General on the Finances, Administration, and Condition of Egypt and the Sudan; Torrebi, Fani Pasha, Kitch al-Sulīm kumsa yadda Garfiid al-ṣulīm (Cairo, 1919 et seq); further works by Schweinfurth on the Bahr al-Ghazal in his Bibliography: Veröffentlichte Briefe, Aufsätze und Werke, 1860—1897 (Berlin). (G. H. Becker.)
BAHR AL-HIND is the usual name amongst the Arabs for the Indian Ocean which is also called bahar ul-Zanj {from its western shores or the part for the whole - al-bahar al-Hindhi}; the expression bahar Farsis also, sometimes, includes the whole ocean.

According to Ibn Rumah its eastern shores begin at Tabb Makrank, its western at "Adam. Abu 'l-Fiday gives the Bahar al-Sin as its eastern boundary, al-Hind as the northern, and al-Yaman as the western, while the southern is unknown.

The various parts of the ocean bear special names derived from various lands and islands. If we neglect the northern arms, the Bahar al-Kulum and the Bahar Farsis in the narrower sense, which are dealt with in separate articles, we have first the Bahar al-Yaman stretching along the south coast of Arabia with the Khayrun Muryan (Keria Muira) islands and Sokoto.

On the African coast we have, beginning at the Straits of Madinah, first the land of Bahr bar, i.e. Somaliland to the harbour of Manka, then the island of the Zarab [see Bahr al-Zarab] with the towns of Barawa, Malinda, Mabasa and the Island of Zanzibar i.e. roughly British and German East Africa as far as the island of Ujaba (undoubtedly Madagascar). Sofala is joined to Kbanghi and finally at an uncertain distance is al-Wakwak.

If one sets out from the Bahar Farsis at Tabb Makrank he comes to the coast of the al-Sin with the delta of the Indus and the commercial town of Al-Diubah. On the shores of the Bahr al-Luwa lie the towns of Kankaia (Canaya), Shifara, Salinah and Suddahama (Goua). The archipelago of al-Dhajdah, the Laccadives and the Maldivies, separates the Bahr Luka from the Bahr Harkand. The last port on the Malabar coast is Kullam Mah (Quilon) the most northerly of its islands is Suradith (Ceylon). The route to the East Indies appears to have lain straight across the Bahr Harkand to the island of al-Ramani which is reached by the waters of the Bahr Harkand and the Bahar Shalabhi; apparently al-Ramani (al-Rami, al-Raham = al-Ramani, whence the sea is called Bahar Luman) is Sumatra, to be more accurate North Sumatra while Shalabi is South Malacca. Voyagers sailing to China must have kept somewhat further north for they touched at the islands of Lankshala or Landaqualla, the Nicobars, to the north of which are placed the Andaman Islands, and from there reached Kaish Bar (Kedah) on the Malay Peninsula; the Straits of Malacca is therefore called Bahar Kalab (Kalak Bahr) while the Bahar Shalabhi, when it is distinguished from it, appears to be the sea adjoining it on the south. We have now reached the land of the Maharadj, the centre of which is the land of al-Zahadji. This name originally denoted Celebes and South Sumatra, where Sarthin = Palembang is to be sought for; then its use was extended to include Java (Djaka) and in its political application it includes a series of smaller islands and the coast of Malacca. Beyond these islands is the Bahr Kardangi, the Gulf of Siam which is continued on the coast of Kinmar (Kinhatt = Cambodge) in the Bahr Scarf, the sea of Annam and the waters adjoining it on the South. Passing the island of Sandarivial (Hu-nan) we reach the al-Bahar al-Zahad, the Chinese Sea where Khanf (Hang-Chu) is the great emporium for the trade with the west. The knowledge of the Arabs concerning Silla (Corea) and the Wok-wai Islands (Japan) was vague and limited.

The notions of the Arabs of the tenth century concerning the Bahar al-Hind become more and more vague as one goes to the East and South, and the interpretation of their statements more uncertain. In many cases they have merely followed their Greek predecessors; they have, in addition, utilised the accounts of their own voyages. Details from different sources were never properly assimilated to form a uniform picture. Sometimes the Bahar al-Hind appears to pass into the "Sea of Darkness", in which mariners driven out of their course are said to be tossed about for ever; sometimes, it is believed that it joins "the Black Sea" on the North of Asia, sometimes again, East Asia and South Africa appear to be connected in the name of the al-Wakwak [i.e., for Japan as well as for a land in the South of Africa, sometimes for Madagascar, above]. This idea is supported by Idriyf according to whom the Zobiad islands are opposite the land of Zanj.

The voyages of the Arabs and Persians, who availed themselves of the monsoons, had as their starting place the Persian Gulf; Strait and Shahr are important harbours there. The most important commercial centres appear to have been the land of Zanj, to which merchants sailed even from al-Zahadji - Madagascar itself was ultimately colonised from the Malay Islands, - and al-Zahadji itself, which had relations with China. The commerce of the Muslims with China came to a standstill in 248 (878) because of political changes. The Arab authors usually do nothing but hand on what was new on the old material. It was not till much later under the Mongols that intercourse again became active as Ibn Batutta's account of his voyage shows.


BAHR AL-KHAZAR. "Sea of the Khazar" (Per. darjurd Khazarun), the Caspian Sea is so-called by most Arab geographers, after the Khazar, to whom they ascribe the land on the north shore of this sea, with the important commercial centre of Ili (not far from the mouth of the Volga), belonging, in the best period of Arab geographical literature, in the 10th (xth) century, more rarely by the Khwaradshah, following him Kudimun and Masthiti the Black Sea (with the Sea of Azov) is denoted by the same word, probably because the dominion of the Khazars included a part of the Peninsula of the Crimea. This name does not appear to have been used outside the Mahammadan world; the Old Russian name *Khvalischte (variants: Khvalischev).
"Khwaitukshef" mere" is certainly to be connected with the name of the land of Khurṣum, although the Arabs and Persians have always applied the name of Lake (or Sea) of Khwaitursi only to the Sea of Aral. The Caspian Sea is also called in Muhammadan literature after various adjoining lands, "Sea of Dùndjina" (the "Hypercian Sea" of the ancients), "Sea of Absàfkân" (from the harbour at the mouth of the Gârân), "Sea of Tâlisân (or Masandâm), "Sea of Dâliman", "Sea of Gilam", and in later times (since the Mongol period), "Sea of Shâvâvâ", or "Sea of Bâhî" (the latter name appears in the middle ages in European works also in addition to the name "Sea of Sarâl"); the name "Bahr al-Kulzûm" which is properly the name of the Red Sea is frequently also transferred to the Caspian Sea. In Turkish literature, the expressions "Bahr-i Gilâma" (after the famous nomadic people, the predecessors of the Turkomans and Osmanli) and "Al-Dûhîs" (more frequently applied to the Mediterranean) are also used.


BAHR KH-AHRIZM of BHUMAIKH KH-XIRM = Sea of Araz [q.v.]

BAHR AL-KULZUM, the Red Sea. The ancient names for the Red Sea were not adopted by the Arabs although the Hebrew name for the "Sea of Reeds" was known to them and they erroneously applied it to the whole Red Sea. They much preferred to call it after the town of Kaluzum, the ancient Clycns, at its northern end, near Suez. The name Bahir al-Hijâb is very popular and even appears in the Turkish Muâbîh and in modern maps, while Bahr Sues only denotes the Gulf of Suez. The Gulf of 'Akhâri was also known as Sub al-Hijâb. All these have shared the fate of all names buried under sand, the underground secular upheaval and are lifted up. According to the Muhammadan conception a great East and West Sea flows from the Ocean, al-Bahr al-Muâbîh, which surrounds the earth and these approach nearest one another at Kaluzum and al-Farâmûs (Isthmus of Suez). The western arm of the East Sea, also called the Indian or Chinese Ocean is the Bahir al-Kulzûm; its northern limit has been given; the natural termination at the Bahr al-Mandâm is usually taken as its southern and but some include the Gulf of Aiden, the Khalîj al-Bârbarî (also Bahrir) as an entrance to it. In almost all the geographers the description of the towns on its coast begins at Bahir al-Mandâm, the narrow strait of which has given rise to the story that the Red Sea was once a fertile plain. It was a certain king removed a mountain at Bahir al-Mandâm and made a small canal through which the Indian Ocean could rush in and flood the country of an enemy of his, that the whole Ocean burst in and thus a new arm of the sea took the place of a flourishing country. The following measurements are given: length, 50 voyages, and greatest breadth 3 days' journey; according to others from 1500 to 400 miles in length with a breadth of 90 miles (the actual length from Suez to Bahr al-Mandâm is 1400 miles and the greatest breadth 300 miles).

The Bahir al-Kulzûm had a bad name among the Arabs on account of its storms and sunken rocks (coral-reefs), especially the northern parts, which on this account were for a time avoided by traffic [see article AÎHU]. The southern end of the Peninsula of Sinaí was especially feared, where the winds from the two northern arms met one another, particularly near the islands of Tifân (in Arabic usually Tur), at the Gulf of 'Akhâri and Dibbât (undoubtedly to be identified with Dibbâtât or Dibba) at the entrance to the Gulf of Suez. The scene of the destruction of Pharaoh and his army, so often mentioned in the Korâan was somewhat vaguely located in this region. According to Kâfâshâni, Qara al-Sâbî, 225, 2 and Osmán, Turâz 123 the "Sea of Reeds" was called Bahr al-Mârâhâl which may be compared with the Marâhâl, Marâhâl of Christian pilgrims. On account of the storms it was, and is, the custom of the local mariners to hug the coast, sailing only by day and anchoring at night in the shelter of the coral reefs. Nevertheless the commerce on the Red Sea has always been considerable. In early Muhammadan times a canal united the Nile with Kaluzum, and corn-ships plied between Képîs and al-Dâhir, the port of Medîna. The route of the India-European traffic, which was in the hands of the Jews, was over the Isthmus of Suez and thence by sea again, without touching Egypt, to al-Dâhir and Djîlda and thence on to India and China. In the most flourishing period of the 'Abbâsîd caliphate the chief trade in spices naturally followed the route by Baghîdî, but with the increasing importance of Egypt it was gradually diverted to the Nile valley. Aiden was the great commercial centre; from there ships went forth to the harbours of the sacred towns, to al-Kusîr, the port for the Egyptian Kûsî, then for several centuries to 'Aidhâb; it was not till the end of the ninth (xive) century that al-Fârî in the north at the foot of Sinaí won greater importance. From Kusîr, or Aidhàb and al-Fârî there was great traffic to Djîlda on account of the pilgrims and the southern coast towns. Navigation seemed to have always been more flourishing in the southern half of the Red Sea than in the north, owing to the ancient civilisation of the adjoining lands and the more favourable winds. In ancient times, for example, intercourse had been established between Yaman and Abyssinia. The Bahr al-Mandâm and lands adjoining it have from the earliest times formed a sort of bridge for migrations. Life and commerce on the Red Sea, the kinds of ships and the management of harbours are discussed in Ikhârîn’s Arba’îyûn. Here we find many terms which also appear on the coast of East Africa and reflect the terms in use in the Indian Ocean. The horrors of a sea voyage are often described by Arab travellers; they sought to avert all sorts of magical practices of which some have been collected in the Archiv für Religionswissenschaft, i. (1908) p. 157 et seq.

The following places located in the Bahir al-Kulzûm have a fabulous character. The magnetic mountain, south of Kaluzum, on account of whose attraction for iron the ships of the district were
made without any parts of iron, and the islands of al-Djasam or al-Djasim (the "sky"), fam, an animal that ascends information and bears it to the Anti-Christ (al-Dajjal). We are also told of fishes, 200 feet long, of some with the heads of owls, and other wonderful marine animals. All these features arise partly from inaccurate observation, and partly from the material of Oriental romances such as the Romance of Alexander.


BAHR LUT, or "Lot's Sea," is the modern Arab name for the Dead Sea which is usually called by the Arab Geographers al-bahāra amraṣīla "the Dead Sea," al-bahāra amraṣīla "the stinking Sea," al-bahāra amraṣīla "the sunken Sea." (because al-arw al-mosāfah, the land that has been sunken), the arc ġawwar Lüt is placed, the arc ġawwar Şaghīr (or Chōr), the Sea of Gavagh, also the Sea of Salt and of Gomorrah. The Persian Naṣir-i Khosrow (v. 8th century) appears to be the first geographer to know the name ġawwar Lüt.

The name Bahar Lüt refers to the story in Genesis xix which is often referred to in the Koran though the sea itself is not named. The present-day name, names in the neighbourhood of the Dead Sea — e.g., Liefel Suqum (Usuchum) — and legends current among the natives, the catastrophe related in Genesis xix. These are certainly found on popular than on learned tradition.

Geography. Between the steep and barren slopes of the "desert of Judah" and the mountainous land of Moab lies the Dead Sea, like a lake mirror 1150 feet below sea-level from north to south. Its length is about 50 miles, its midbreadth: 8 miles and it has no exit. The deepest part of its bottom is 2600 feet below sea-level. An isthmus (lištu "tongue") running out from its east shore separates the southern, quite shallow part from the northern basin. While on the East and West shores the mountains rise up from the shore to a height of over 3000 feet, the land is lying in the north, at the mouth of the Jordan and in the south, where on the east shore of the sebkha, Pentapolis (Genesis xix and six) is to be sought for, it only rises slowly into al-Ghûn and al-ʿArabah. The composition of its water, so extraordinarily rich in salt is unsuited to organic life and is even an impediment to navigation.

On only a few places on the shore, inhabited cases of almost tropical character have survived. Geology. The Dead Sea fills the deepest part of the great Syrian system of depressions which was formed at the close of the Tertiary period. In the periods of alternate drought and rain of the diluvial epoch, the great floods filled the greater part of the Jordan valley and a part of the 'Arabah with an inland sea; this was never connected with the Red Sea. There being no exit to this basin the water, which, to begin with, flowed partly from springs rich in minerals, came in course of time, by evaporation to contain a high percentage of salt of peculiar composition. In the dry period of historic times the sea has shrunk to the bed it, at present, occupied. In the last century a gradual rising of the level of the sea has been definitely ascertained. Tectonic disturbances have affected the surrounding district down to the present day. It is to one of the most recent of these that the origin of the southern basin is due.

The procuring of asphalt from the Dead Sea, as in antiquity (cf. the name lacus Asphaliti) seems to have been an important business in the middle ages, also. The asphalt was used as a protection against insects in vineyards. It was also used for many medicinal purposes. To the waters of the sea itself, healing powers were ascribed.

The rich products of the coast of Zogha (near the modern ghawa al-Sahlwa) were borne across the Dead Sea. The Frankish Crusaders also sailed on it. Since the Crusades the political importance of the Sea and the surrounding country has almost completely disappeared.

Bibliography: All earlier material has been collected and made use of in Meusburger, Das Tote Meer (Programm, Breslau 1897—1909); Arab accounts: Biblioth. Geogr. Arab., lv. 64; lv. 125 et seq.; lviii. 178, 184 et seq.; v. 118; lv. 29; vil. 329; vili. 37 et seq., Mārūfī, Muḥāfaṣa (ed. Bieber de Meynard), lv. 90; Bieber, Zeitschr. d. Deutsch. Pal.-Vereins, vili. 25; Yākūt, Muğājam, lv. 516; lv. 934; Dimashq (ed. Mohren), p. 108; Abu l-Fida (ed. Reinnaud), p. 228; Ibn Baṭṭūta (trans. by South-heimer, Stuttgart, 1842), lv. 900, in addition the Persian Naṣir-i Khosrow (ed. Schür- fer), v. 17 et seq.; the Muslim sources have been collected and translated in G. le Strange, Palestine under the Moslems, p. 64—67, 256—292. (R. HARTMANN.)

BAHR AL-MAGHRIB. Among the Arabs the Mediterranean has a great many names (in many of these the name of the part is applied to the whole e.g., Bahar Tamāf, l. 95). The most frequent is: 1. Bahar al-Maghrib, West Sea, or Bahar al-Maghrīb or al-Chari (Western Sea), rarely al-Ṣūbī; 2. Bahar al-Enta, Sea of the Romans and Greeks, or Bahar al-Nāmī, Greeko-Roman Sea (more rarely Bahar al-Enta, sea of the Franks or Europeans, applied rather to the European part); 3. Bahar al-Sha'ba or al-Bahr al-Sawm, Syran Sea, Bahar al-Mudir, al-Mudir or al-Mudir or Mare Mediterraneum, Central Sea, or the "Sea in the midst of Lands" is an early name, while al-Bahr al-Fīli or al-Fīli or Mare Internum, Inner Sea, appears to be modern. The names Bahar al-Tamam or Bahar Masr are rare and in the first instance apply only to the South East part. It is often called al-Bahr al-Maghrib, the Salt Sea in contradistinction to the Nile (al-Bahr) with its fresh water, while it is called al-Bahr al-Bayrāq or the White Sea (Turkish: ʿAl-Düğe, see this article).
and al-Bahr al-Abhar = Green Sea in opposition to the Atlantic Ocean, which is called al-Fud d al-Muḥīṭ = the Western Sea which surrounds the world, or Bahr al-Zulma on al-Zulmuṭ, Sea of Darkness or Darkness, or al-Bahr al-Muṣlim, Dark Sea (Marc Tuchman), for the name al-Bahr al-Àrabi, Black Sea also appears, as well as al-Bahr at-Álam and al-Ákhbar, Largest Sea (by which al-Muḥīṭ is meant). Indeed the Mediterranean is sometimes so called.

The seas of Arabia geography, the Mediterranean Sea does not begin at the Strait of Gibraltar, which is called al-Zuhr, the Iberian, but includes also the Gulf of Cadiz to the north-west of the strait and to the south-west, the south, the Mediterranean is so wide that it is believed to be wide of the pillars of Hercules, where the two seas, the White or Green (Mediterranean) and the Black (Atlantic Ocean, also called Khatem from Qay巴士 = 'finish' meet, whose rising and falling cause the ebb and flow of the tides, madd and ghub). The formation of the Mediterranean is regarded by the Arabs, according to the tradition, as having been brought about by a great inundation of the Atlantic Ocean into the lower lying lands of what is now a sea; or the Mediterranean was created in ancient times by the sea and the piercing of the Strait of Gibraltar is said to have been effected by fabulous Egyptian Kings or by Alexander the Great (cf. the story of the pillars of Hercules as a matter of fact geology shows that Spain and Morocco were once connected). The Adriatic Sea is usually called Bahr al-Dhīn al-Āmm or al-Dhīn, or Bahr al-Dhīn, Sea of Venice (or of the Venetians), the Aegean Sea, Bahṣ or al-Dhīn, Sea of Constantineople (often also the Hellasport, Sea of Marmora and the Bosporus). The Black Sea is called Bahr Bucsa or Bucsa (Pontus Euxinus) which often appears in the corrupt form Nīșa al-Dhīn, Bahr Asphīšt, Sea of the Russians and Bulgarians, or Bahr al-Sūr, Crimsea Sea and in later times also Bahr al-Årabi = Black Sea, like the Turkish Bahr Bağış or, Bahr Khatem or, Bahr az-Zulma. The Sea of Azov is called Bahr Mawṣīf al-Dhīn and also Mawṣīf al-Dhīn or Mawṣīf al-Dhīn = Palaus Mautotis, corrupted from Mauṣīf al-Dhīn.

Various calculations of the extent of the Mediterranean from East to West (its length) were given by the Arabs following Ptolemy's estimate, which is too high; on these cf. Reinaud, *Introduction to Abulín's Geography*, p. 133-xvi.

While in antiquity the Mediterranean facilitated the commerce of the Phoenicians, Carthaginians and Greeks and in the Roman Empire bound together its European, African and Asiatic provinces, after the Arab conquest of the Syrian and North African coast, and the temporary conquest of Spain and the principal islands, in the middle of the seventh century, it separated Muhammadan culture from the Christian civilization of Central Europe; even the expulsion of the Franks from Italy later opposed Muhammadan expansion. It was countered by the great eastern advance of the Turks over Asia Minor and the Balkan Peninsula in the xth—xvth centuries, since the medieval Crusades were a failure. It was not till the political and military decline of the Muhammadan states and provinces (except Morocco) dependent on Turkey in the Mediterranean in the xvth and xixth centuries, and the occupation of the most important stations by Albania, the mistress of the seas, and the conquest of Algiers (1830) and the occupation of Tunis by the French and of Egypt by the English that the permanent ascendency of Christian-European civilization and policy was assured in all the lands adjoining the Mediterranean.


**BAHR MUḤĪṬ.** Following the tradition of the Greek geographers the Arabs have conceived of the Ocean as a kind of vast river, circular in its general form, surrounding the whole habitable earth. They have for this reason called it Bahr Muḥīṭ, the surrounding sea. They also give it the names of Outer Sea, Sea of Darkness, or Green Sea. Idrīsī considers the earth placed in the depth of the ocean to an egg immersed in water contained in a cup. As the water surrounds the earth, the air surrounds the water and fire envelops the air under the convavity of the sphere of the Moon.

In the opinion of some oriental scientists, all seas must communicate with the ocean; they are only gulfs or prolongations of it. The ocean is as it were the 'source' of all other seas; this is an opinion widely spread. Masʿūdī tells us (Praefatio, i. 258). Even so, apparently shut in, we are thought to communicate with another, either underground or by some unknown channel. Thus it has been thought that the sea of the Khurasan was connected with the Russian Sea or of Trebizond, the sea of Khwarizm with that of the Khurasan, that of Zaghur with that of the Khurasan and that of Herat with the Sea of Persia. But this is not the opinion of all geographers (vide Dimagḥī, ed. Mohrun, p. 127).—Masʿūdī tells us that certain scholars believe in an Ocean of fresh water distinct from the Outer Sea which would be the source of all rivers (Praefatio, i. 258).

The Ocean contains 27,000 islands, says the author of the *Constitution de la Mer* (p. 45) and refers this figure to Ptolemy. In the North-east at the extreme limit of the habitable world is the legendary island of Thule, mentioned by Pythias and Ptolemy, situated in 63° of North latitude. In its eastern part the Ocean washes the coast of Britain, numerous towns in France and Andalusia (Spain), several towns on the coast of the Maghrīb and the country of the Berbers the people who live in the cold lands). It also encloses the islands of the Blessed (vide Masʿūdī, *Kitāb al-Āmār*, p. 98). It is in these islands of the Blessed that Idrīsī places the statues erected by Hercules, statues whose attitude and inscriptions indicated to voyagers that they could go no further. Masʿūdī places these statues sometimes at Cadiz, sometimes in the Strait of Gibraltar. They served also as
lighthouses. The Mediterranean has been formed, according to the Arabs, by the Ocean, which burst a natural wall connecting Andalusia to the Maghreb and poured over the land. Africa was thought to terminate at no great distance to the south of Egypt; the Ocean was found there again washing the shores of the land of the Negroes.

To the south of Asia, the Ocean took the names of Sea of Heron, of Serendib, of Harkand, of Kusar, of Maharadj, of Zanjd. Its eastern part was called the Sea of Sanaf or Sea of China. [See BAHR AL-HIND.]

Arab scientists have discussed the cause of tides and of the saltiness of the sea. As a rule, they attributed tides to the action of the moon, regarding the earth as a sort of animal and the seas as its humours; when the moon waxes it provokes a more active circulation of the humours in the animal. As to the saltiness of the sea, Mas'udi remarks that it cannot be due to the effect of the heat on fresh water as many of the ancients believed, for nothing similar is produced by distillation. [loc. cit., p. 279.]

The Arab geographers have also given measurements of the length of the habitable earth which is that of the diameter of the ocean. (Carra de Vaux.)

BAHR AL-ULUM, whose real name is Abu l-Abbas Muhammad 'Abd al-Ali b. Nisai al-Din b. Khiir Muhammad Sahali, was born 1144 (1734) in the Firda'il Majall, Lucknow, which had been given to his father by Arangob. The family had came originally from Herat and had received grants of land from Akbar. His great-grandfather settled in the village of Sahali, near Lucknow. Both his grandfather and father were renowned as scholars and religious teachers. Bahr al-Ulum was taught by his father and his father's successor. Malik Kamal al-Din, and eventually succeeded to his father's chair. But a controversial treatise written by him having stirred up bad blood between the Shi'as and Sunnis, he was expelled by Shuja' al-Dawla, king of Oudh, and lived for some time in Shahjahanpur under the protection of its Nawab, 'Abd Allah Khan. After the murder of the Nawab in 1759, he went to Rangpur and Bihar and finally settled in Malwa, where he died on the 12th Radjab, 1225 (1810). In South India he is known as Malik al-Uluma' (king of the learned), in North India as Bahr al-Ulum (Ocean of learning). He was a very successful teacher and a voluminous writer, his chief works being commentaries on Arabic texts-books of jurisprudence, logic and scholastic theology.

Bibliography: Al-Nawaw (Journal of the Nawaw al-Uluma, April-June 1907); Muhammad Siddiq Hasan Khan, Abu'l-'Ala al-Nawawi, p. 927; Hasan b. 'Abd Allah al-'Albasah, Abu'l-'Ala al-Nawawi, p. 34. (M. Hidayet Hosain.)

BAHR AL-ZANDI. By the Bahar al-Zandi the Ocean means the western part of the Indian Ocean, Bahar al-Hind (q.v.) which washes the East coast of Africa from the Gulf of Aden i.e. the Kharq al-Barbari to Sofala and Madagascar which was as far as the scanty knowledge of the Arabs extended. The name is derived from the adjoining coast which is called the Bilad al-Zandi or Zanguebar, Land of the Zanjd. The name Zandji is applied by the Arabs to the black Bantu negroes who are sharply distinguished from the Berbers and Abyssinians. The name Zandji is very old, even Ptolemy knows Zephyria, and Konoma Indicopoulos writes of the same Zephyria. The name itself has not been explained. Nowadays it is applied to the Island of Zanzibar and to a tributary of the Zambezi which bears the name of Zangue. The Arab notices of the coast and sea of the Zandj are more than scanty and partly contradictory. The sea was feared and avoided. Only the Arab travellers Mas'udi and Ibn Battuta sailed across it, but they tell us more about the land and its people than about the sea itself. It is clear that the Arabs imagined the coast to run in quite another direction to what it actually does. W. Tomasek has given interesting reconstructions of their cartographical notions in his Die topographischen Conzepte des indischen Seegebietes (Vienna, 1899), while all notices by the Arab geographers on the sea and land of the Zanj have been collected in a masterly fashion by L. Marcel Devic (Le Pays des Zanji ou la Côte Orientale d'Afrique au Moyen Age, Paris, 1883). Navigation on this part of the Indian Ocean is regulated by the periodic monsoons whereas the ancient relations between South Arabia and North-West India and the East African coast. For further information see the article: BAHR AL-HIND and ZANJD.

BAHRÁ, an Arabian tribe. Genealogical table: Bahrâ b. 'Amr b. al-Hafid b. Koja'a. The tribe had its settlement in the plain of Hims (Handali, p. 132); Suwa and Mayyilih Bahrah, mentioned in the Syriac campaign of the years 13 (655) were among its watering-places. Cf. Tabari (ed. de Goeje), i. 2114, 2122, 2124; Babelfort (ed. de Goeje), 110: Yakkil, Minqam, i. 172, ii. 557; de Goeje, Memoire sur la conquete de la Syrie, 39-43.

Ibn Khallikan (ed. Wustenfeld, iv. 46) asserts that the Bahrah, like their neighbours, the Tanuq and the Taghlib, professed Christianity, though according to al-Wakfi al-Adawi in Wellhausen, Sktma und der bed-rheinischen, iv. 170, thirteen delegates appeared in Medina to pay honour to Muhammad in the year 9 (631). Cf. also Tabari, i. 1750.

Bibliography: besides the above-mentioned, Sprenger, Das Leben und die Lehre des Muhammed, iii. 433.

AL-BAHRAIN, a group of islands not far from the west coast of the Persian Gulf, in 30° 10′ N. The largest of the islands is Bahrain, called Oweil or Samak (Fish), about 30 miles long and 12 broad. The chief town and port is called Manama; the smaller islands are Muharib, Arad, Siri, Nabi Saliq, Shay and Khasifa. The islands are famed for the pearl-fishing carried on here from ancient times; the Arab geographer Idrisi gives an accurate description of the operations. The name Bahrayn (two seas) seems to be derived from the peninsula which stretches from al-Jasa' and by which the sea is divided. The islands have been inhabited since the beginnings of history on account of the pearl-fisheries; it is said that the elder Sargun conquered them. The name of the island Tilwân has come down from the Assyrian period and corresponds to the form Tylus transmitted by Theophrastus and Pliny; the name Aradus is also mentioned by the above named classical author. In the middle ages Bahraim belonged to the dominions of the caliphate. The Portuguese had a settlement here from 1507-1622.
which they had to give up on the loss of Hormuz; from 1735—1784 the Persians ruled it; Bahrain then gained a certain independence under native princes but since 1801 it has been under English protection and the Indian resident appointed by the Indian government is the real ruler of the islands, being the Sijahkh’s rule only nominal.

Besides the pearl-fisheries the islands derive considerable revenue from the beautiful date-palm groves which cover the well-watered land. The inhabitants who speak Arabic, and as a rule also understand Persian, are of mixed race; on account of the situation of the islands remote from the world, their customs have preserved their ancient character; for example falconnry is still pursued here quite in the mediaeval fashion.

On the largest of the islands are a large number of carefully built stone tombs now empty, divided into larger and smaller groups; the largest group is at the village of Ahli ‘Ali about 6 miles from the port of the island, i.e. the Persian Gulf. It is only quite recently that these graves have attracted the attention of archaeologists. The graves, as yet investigated, most of which were opened by the English resident Mr. Prideaux, all show exactly the same plan. The entrance faces the west; the building is two storied, of carefully hewn square blocks of stone, the under story being higher than the upper. On both sides of a corridor leading to the east are niches which were designed to hold cists stacked one above the other. There are small holes beside the niches in which apparently wooden bars could be placed right across the corridor, on which offerings to the dead, and votive gifts were to be hung.

Unfortunately nothing found on the spot gives a clue to the historical origin of these tombs. Bones of men and animals have been found there, including two skulls in a striking degree dolichocephalic, and a large number of bones of fieldmice (Arab. parbāṭ) which appear to have crept in here to die, after their custom; in addition there has been found a small portion of an ivory ox, a golden armet and an enormous quantities of whole and broken earthenware vessels ornamented in a peculiar fashion with black stripes. These finds do not constitute a secure foundation for any archaeological hypothesis; no trace of any inscriptions has as yet come to light.

The plan on which these graves are built agrees in a striking fashion with those known of the Phoenicians; this was even noticed by Strabo who says that the tombs in Bahrain are similar to those of the Phoenicians (xvi. 3). Herodotus says in the beginning of his history that the Phoenicians came from the Erythraean Sea, i.e., the Persian Gulf. The similarity of the place-names Arabas and Tylos, Tyrus points in the same direction. The English traveller Theodore Bent who was the first to rescue these tombs from oblivion, has, relying on these facts, called these tombs “Phoenician” without further consideration. Other investigators have taken objection to this supposition and say the tombs date from a much later period and that Bahrain was discovered by the population of the opposite coast between Līnga and Būshahr. The express testimony of Herodotus and Strabo can scarcely be set aside by this supposition; it may be that the tombs were again used by later generations but it cannot be denied that the civilization, which first made them, was closely allied to the Phoenician; the final solution of this difficult question will only be settled by the systematic investigation of a much larger number of tombs than have hitherto been opened.


BAHRĀM (Avestan varēshkhaona, name of a genius of victory, Pahlavi varahram), is in Persian the name of the planet Mars and of the twentieth day of each month.

Bahrām is the name of five kings of the Sassanian dynasty. Bahrām I (275—279 A.D.), son of Sapor I and brother of Ormuzd I, preceded the latter on the throne. After three years he was succeeded by his son Bahrām II (246—293). During his reign the Roman Emperor Carus appeared before Ctesiphon which was only saved by his sudden death in 283. Bahrām conquered Sūrūr from the Sakas and appointed his son Bahrām III as governor of it on which account he received the epithet Sārūr Shāh, "King of the Sakas"; a bas-relief in Shāpūr testifies to this conquest (see Dīpalavī, Art Antiquë de la Perse, Vol. v., Pl. xxii.). Bahrām III reigned only four months. — Bahrām IV was the brother and successor of Sapor III (388—399); he bore the name of Kermān Shāh or "King of Kermān"; he died a violent death. — Bahrām V (430—435), son of Yeвладūr I was brought up by the Arabs at al-Jīra (cf. article BAṬIVA); al-Mundhir I b. al-Narmān was entrusted with his education (Tabārī, l. 855); his strength and skill in bodily exercises earned him the name of Gūr "wild ass" not given, as the legend has it, because he transmuted a lion and a wild ass with one arrow. He conquered the king of the Ephēto-Sarabans in Bavia, slaying him with his own hand in the battle of Kishmān at Merv and dedicated the crown of the vanquished king to the fire-temple Aḏhargumup (Alm. Aṣrār). He persecuted the Christians and declared a war against the Romans, which in spite of the efforts of his general Mīr-Nārš was not a successful one; although the Persians had seized the town of Nishān they were glad to make peace in 421. Bahrām died after a fall while hunting. The Būyids claim to be descended from him.

Bahrām Cōbān, a member of the family of the Mīrān, had defeated the Turks in Svanetia and been himself defeated by the Romans in Armenia when in 589 he rebelled during the reign of Ormuzd IV; he reckoned on the support of the aristocracy and of the Mobades and seized the capital, where he struck coin. The army which was in Mesopotamia in the field against the Romans, declared first for Khusraw II who was proclaimed king but soon had to flee to the Emperor Maurice. An army composed of Persians under Būyūd and Romans under Narseh besieged Bahrām Cōbān in Balaroth in Aḏharvājīnd and forced him to flee to the Turks who afterwards put him to death.

BAHRAM SHAH (SULTAN- GHazi Yamin Al-Dawla Bahrám Shah e Mawdu' e Isfahán), Ghaznavi al-tilim (511-552 = 1118-1157).

The greater portion of his long reign was quiet and uneventful, but in the year 1148 Ghazna was attacked by the Ghur chief Saif al-Din Suri whose brother Khushal al-Din Muhammad had been put to death by the Ghaznavi king. Bahrám Shah was forced to retire to India and Ghazna fell into the hands of Saif al-Din. He did not however hold his conquest long, for Bahrám Shah returned with fresh forces in the following year, regained his kingdom and put Saif al-Din to death. This drew upon him the vengeance of a third Ghur chief, 'Ali al-Din Husain who marched against Ghazna with a large army, drove Bahrám Shah to India and sacked his capital with ruthless cruelty. That gained him the name of Udïn-shah (the "world-consumer") (A. H. 543 of 546). The contemporary authority of the Tabârik-i Náširi states that Bahrám Shah once more regained his throne after 'Ali al-Din had been defeated by the Saljuq Saidar, and that he died at Ghazna. The Turāzik Gëntîs and Mir Khwand are therefore wrong in placing the death of Bahrám Shah before the sack of Ghazna.

Bahrám Shah was a prominent patron of Persian literature. The poets Manû'î ud Salâm and Sâmî lived at his court, and the latter's Hādštî as well as Neâr Allah's Persian version of Kalâla and Dimna were dedicated to him.


BAHRAM SHAH (TAHMUR SHAH), the Saljuq of Hind, was raised to the throne of Khirm by the Atabeg Mu'ayyad al-Din Rubâb in succession to his father on the latter's death in 565 (1170) but soon afterwards had to make way for his elder brother Arslân Shah [q.v.]. The two brothers then fought for one another with varying success till the death of Bahrám Shah in 570 (1173-1175).

Bibliography: Recueil des textes relatifs à l'Inde, i. 55 at sqq., 174; Zögler, der Deutschen Morgenlandische Gesellschaft, vol. 37, sqq. at sqq. 373. [q.v.]

BAHRAM SHAH, AL-MALIK AL-AMMAD, the first of Farrukh Shah, son of Shahbázshah, son of Aliyâb, great-nephew of Saladin, received Bâlak from the latter on the death of his father in 1182 (578) and retained it on the division of the inheritance on the death of Saladin in 1193 (589). In 1226 (625) the ruthless Ashraf Münûz, lord of Damascus, demanded Bâlak back from him. Bahrám refused to give up his property but after a year's siege was forced to exchange it for the small town of Zehâdân (between Damascus and Bealkb) and several other places. The prince returned to Damascus and was shortly afterwards murdered in 1229 (627), while playing draughts, in revenge by a Mamlik whom he had punished for some offence. He is said to have been the best poet of the Ayyubids.

Bibliography: Recueil des historiens orientaux, i. 52, 70, 106; iii. 313; Ibn Shâhêr, Fawâ'id al-Ma'nâfi'î (Bâlak, 1299 = 1882), p. 81, 84; where specimens of his poems are given. [See also the Bibliography under Haâlân.] (M. Soroush"

BAHRI was the name given to the Mamlûks purchased by the Ayyubid Sultan Salâh Ayyub [q.v.], whom he kept in barracks on Rûdâ, an island in the Nile (Bahri). His widow Shadîs al-durr married the Mamlûk Abu Sa'id who ascended the throne as the first of the Bahri in the year 1250 (648). Among the Bahri the family of Kalâta took the premier position; they ruled with short intervals from 1279-1328 (678-784) and were deposed by the Buruji Mamlûk Burzân. (M. Soroush"

BAHRIYA, a group of oasis in the Libyan desert. The Bahriya is the most northerly of the Libyan desert. The Wâjib (Bahriya) (also singular) i.e. the northeastern part, is distinguished from the Wâjib (Kibyra), the southern oases i.e. the Dakhûla [q.v.] and Khurbâ [q.v.]. Between these two groups lie the little oasis of Fanfâr (inclosed in the Dakhûla by some), called al-Farâzîs by al-Bâkîr and al-Farâzûn by al-Yâzîbî. The three large oases are also distinguished as inner, middle and outer, the inner is the Bahriya which is sometimes called also the Bâhniyâ as it used to be visited by the people of Bâhniyâ. Bâhniyâ al-Sâ'îd and Bâhniyâ al-Wâjib are distinguished as early as al-Bâkîr, Mârâqî, 14. At the present day the post goes thrice a month from Magnâbîs to the Bahriya. According to Boinet Bey's Dictionnaire Geographique, it is a district of the Province of Minya. It consists of four townships with over 6000 inhabitants in all. The outlying town of al-Bâkîr (it has 1734, al-Kârî 1724, al-Mandilâ 1083, with its dependency al-Adjûs 1708) and al-Zâhâb 858 inhabitants.

The Bahriya like the other oases has the reputation of being exceedingly fertile and in the middle ages its dates and raisins were famous. Cereals, rice, sugar-cane and especially indigo were also cultivated there, and alun and green vitriol found, though the latter is not specially mentioned, as being found in the Bahriya, for all the notices of this sort refer to all the oases together. The fertility of the oasis is due to hot springs containing various chemicals.

Only scanty notices are available for the history of the Bahriya. In the year 332 (945-944) the oasis is said to have been under the rule of a Berber prince Abd al-Mallik b. Merwan and to have been independent. Under the Fatimids we hear of an Egyptian governor Abu Salih in the time of Makri and Kallahamâa, that is, under the Mamlik they were not governed directly by the state but by feudal tenants. At all periods the oasis has suffered from the predatory raids of Arab and Berber Bedouins while the more southern ones (perhaps also the Bahriya?) were sometimes the object of forays by the Kings of Nubia. It is only in quite recent times that they have been placed in effective relationship to the Egyptian government. In the seventies they were visited by Schweinfurth and since then European travellers have often gone there.
In earlier times the taxes must have been very much more important than they are now. The land has evidently encroached upon them and caused their decline. Reliable reports and echoes in traditions tell us of ruined buildings and ancient splendour. The Coptic Church appears to have been constructed on a large scale long before the time. We hear of solemn processions with the body of one of the disciples which was carried through the streets in a shrine (Taháw) by a team of oxen. No doubt St. Bartholomew is meant (so al-Bakri, p. 14 might be amended) perhaps also St. George or both.


(C. H. CEBECKER.)

**BAHTH.** *Bahth* is thorough investigation and examination. In a technical sense the word denotes the process of proving whether two things mutually imply or exclude one another. *Al-mahdâth* is the object of the positive or negative judgment. These are the definitions of the *Târifât*. In practice *al-bahth* means discussion, the art of controversy and disputation. It is connected in meaning with the word *mawâqif* which means speculation. A good example of the application of these expressions may be found in *Masâli‘i, Fawâpis d’or* (vi. 368). There it is said that Yahyâ, the Burmaceda had a keen intellect and judgment, was *khath* karnar i.e. a certain gift for discussion and speculation; he gathered around him in conferences, learned men, *Mashahilîn* and others who were themselves *mâd ‘al-bahth* i.e. specialists in this art of philosophical discussion.

Many oriental writers and scholars were fond of controversy. Masâli‘i speaks of discussions which he had with Jews (*Tânîq*, p. 160 et seq.). Avicenna disputed in the presence of Alî al-Dâwla. At various times controversies took place between Muslims and Christians of which we possess several accounts. (CARRA DE VAX.)

**BAHURASIR.** (See AL-MA‘DAKIN.)

**BAHUTH.** One of the titles of the Sîras is.

**BAI,** a Turkish word, properly an adjective meaning "rich" (in this sense it appears in the earliest manuscripts of the Turkish language, the inscriptions of Orhâm); as a substantive it means also "landlord, householders". In Central Asia the word "Bai" is frequently applied to proper names, whereby the bearers of these names are shown to be prosperous, independent people in contrast to the masses. The oldest text, in which the word "Bai" appears with this meaning is the story of Mahmut Bai, Vizier of the prince (Gûhdân) of the Karâ Khâšî in the *Târir-i Qâshân Khâtâb* of Duvânî (viii. xii. century). Cf. d’Ohsson, *Histoire des Mongols*, i. 168; W. Barthold, *Turkistan*, Part i. (Text), p. 113, Part ii., p. 382 et seq. (W. BARTHOLD)

**BAI,** i.e. contract of sale, the sale of goods for money. Some other legal transactions however which have in view the mutual exchange of goods, are described in the Muslim legal works as different "kinds of bai" (*Jurew al-Bai*) (et. e.g. *Diction de Technic, Termi*, i, 137, l. 14—16; al-Nawawi, *Masâbi‘ al-Tâlibîn*, ed. v. d. Berg, i, 369). Such legal transactions are, amongst others: the exchange of wares for wares (*Mubâhâ*); or of money for money (*Sarf*); and the so-called *Safa‘* or *Sâlâm-contract* (by this the buyer purchases a thing which he has not seen himself but which is exactly described, and pays for it in advance), further the agreement by which one who has a legal claim on a certain thing takes another instead of it (*Sadd al-Mulmûnâ*).

*Bai* may also consist in any one's stipulating for an earnest; such an agreement is legally regarded as a purchase of the right of use. The buyer thereby becomes the owner of the right, e.g. to go over the property of another (*Hâk al-Munâsur*), or to build on it (*Hâk al-Bâni*), to use his neighbour's walls to support his own etc. On the other hand leases and leases are not regarded as *Bai* by most Fâslîs because the tenant on the one hand only stipulates for his right to use for a certain time and on the other the return of a sum lent is not to be regarded as identical with the equivalent clause in a mercantile transaction (cf. Badrî at the beginning of his chapter on *Bai*; Sachau, *Muhamm. Recht*, p. 375).

Muslim scholars are further accustomed to distinguish three sorts of *Bai* (*Murâshâ*, *Mudâdha* and *Tawîla*), according to which the buyer agrees to pay either more or less or as much as the seller himself originally paid for the object to be sold. (Cf. a formula of the *Tawîla*-contract: Dory, *Sapphén. aus Diction. oriental., ii*, 845, Sp. 1).

*Bai* is permitted by the Korân ii. 276 in opposition to Ribâ i.e. usury in general and more particularly the sale of bonds (see Rîbâ). The sale of a thing is only valid however, if it is ritually pure and can give the Muslim a legal profit. Therefore, dogs, pigs, dung, forbidden musical instruments, grapes, from which wine may be made, &c. cannot be sold; hence one can transfer his special rights in such articles to another. But such a transaction is not called *Bai* in legal works; it is usually devoted by other terms e.g.: *"withdrawing the hand"* from some thing, *"letting fall"* one's right to a thing, *"getting rid of"* a thing; *acquisition* in such cases is called *acquisition of the actual control* (*Zilâl*) and the handing over *Tawîla* i.e. to put any one in a position to acquire anything.

The mere delivery of the thing sold and of the purchase money is not sufficient legally. A purchase to be binding at law, requires a formal declaration binding the seller (the tenderer *Isfâm*) and a declaration of agreement by the buyer (the acceptance: *Râdâ‘*). Only with things of very little value do the Muhammamid lawyers regard an exchange without further formalities as valid. The closing of a contract by *Muhammam* or *Mubâhâ* (i.e. with a sufficient examination of the wares to be sold, either when the purchaser has only "handled" them or immediately after they have been "thrown" to him by the seller), was according to tradition expressly forbidden by the Prophet (cf. *Nabw al Bukhârî’s Sâbîl*, Bâhû, Bâhû, 62, 63).
Both parties have the right to withdraw from the issue by merely saying so while they are still on the spot where the bargain was agreed to. The contract is thereby terminated (cf. on this so-called ʿAḥād al-Maṣlaḥi: Sasan, Maḥmūn, Recht, p. 258 et seq.).


(Th. W. Juyboll.)

BAIA, properly means the sealing of the contract of sale by clapping the hands (Līna, i. 374), whence it comes to mean the oath of allegiance taken on the land of the caliph on an assenting the throne. This ceremony consists in placing the hand in the open hand of the prince as a sign of homage. The formula for it was given by ʿOmar on the day of the ʿAlīš (Ibn Hīṣam, p. 1013) 'I said: Open thy hand, a Āḥād Bakr; he opened his hand and I paid him homage'. This act symbolizes the handing over of authority to the Khalīfa, Progenies, Vol. I., p. 171. Among the Romans it denotes the oath or pledge taken by all those who embrace their beliefs; this word has been confused by their opponents, with ʿAḥād which signifies the Christian Church and they have drawn erroneous conclusions therefrom.


(CL. Huart.)

BAIBARS I., AL-MALIK AL-ZAHIR RUKN AL-DIN AL-ŠĀLIḤ, the fourth Sultan of the Bahri Mamluks (see BAIBARS), was born in Kīṭāb in 620 (1223), later sold into Damascus, and in 644 (1246) was taken to Egypt by Bībur al-Šāliḥ Ayyūb, and appointed commander of a section of his bodyguard. He distinguished himself, even in the lifetime of ʿAli, after the death of the latter in 647 (1249) his son ʿĪsā Shāh aroused such discontent among the Mamluks that they murdered him. Baibars took part in this conspiracy and was taken over by the new Sultan Aḥmad. When the Sultan had one of his accomplices hung however he was forced to flee to Syria and stayed with the Ayyūbī princes sometimes at Damascus and sometimes at Karak till the assassination of Aḥmad, when he returned to Cairo and was soon entrusted with the new Sultan ʿĀṣūr with the important duty of leading the vanguard in the campaign against the Mongols, who had conquered Syria. ʿĀṣūr became master of Syria by the battle of Ain Dīlīn, in which Baibars distinguished himself by his unflinching courage. The Ayyūbī princes were granted the tenure of the lands they had conquered before the appearance of the Mongols, Bābārs, on the other hand, who had been expecting Aleppo as the reward of his bravery, had to go empty-handed and resolved to be revenged for this slight. Conspiring with other Emirs he found an opportunity to slay the Sultan while hunting on the way back to Egypt. The commanders of the army and the other Emirs therupon elected Sultan Baibars who had been the murderer of two rulers.

Baibars entered Cairo without opposition towards the end of 658 (1260). He divided the great offices of state among his dependents and for the rest confirmed the governors of provinces in their positions, as well as the Ayyūbī vassals. The governor of Damascus set himself up in opposition as Sultan, but Baibars was able by bribing his dependents so to weaken him that he was finally able to take him prisoner. Many important tasks awaited the Sultan and only a highly gifted, unfeeling, determined, untiring ruler could carry them out. The Egyptian-Syrian Kingdom was surrounded by enemies on all sides; in the north, the Christian king of Armenia, in the west along the coast of Syria, the Crusaders, in the interior the murderous Assassins, in the east the Mongols thirsting for booty and revenge, in the south of Egypt the warlike Mamluks, and in the west the unconquered Berbers. In addition there was always the danger of another crusade from Europe. At home he feared on the one hand that an ambitious Ayyūbī prince might lay claim to the throne as the last legitimate successor of the Ayyūbī Sultan and readily find adherents, while on the other the Āṣūr, who had been repressed since the time of Sultan al-Dīn, were attempting to put an Allah on the throne. Baibars soon found an excellent way of giving himself and his successors the appearance of legitimacy. A son of the ʿAbūlḡādā, a son of the Caliph al-Zahir who had escaped the Mongol holocaust (see BAIBARS) suddenly appeared in Damascus and came to Cairo on the invitation of the Sultan; after the genuineness of his descent had been tested and confirmed, homage was paid to him as Caliph with great pomp and ceremony; he then declared the Sultan, as a partner in the government (Kasim al-Tawil) as his successor over Egypt, Syria and the lands still to be conquered. The Sultan had originally intended to restore the Caliph to the throne of Baibars and was going to place a well-equipped army at his disposal to enable him to conquer Baibars, his capital, when on the advice of the prince of Mamluks he thought it better to keep him in Cairo under his eye; he therefore gave him a force insufficient for his campaign against the Mongols and in the first battle the Caliph lost his life. Not a shadow of real power remained to his successor and even his speech on his accession breathes a spirit of complete subservience to the Sultan. This remained the case till Sultan Saifī took the last of the Caliphs with him to Constantinople. It was of importance in the Mamluk kingdom to the Egyptian princes to pose as the pious protectors of the caliphate as they could thereby lay claim to a certain supremacy in the Mamluk world. Baibars thus gained a certain influence over the control of Mecca and Medina and was the first to send, as a faithful "servant of the two sanctuaries" a carpet on a Mahjūl, (a litter) as
Baibars I — Baibars.

589
done to the present day and gifts of gold annually to the holy places. He was able to get on good terms with most Frankish and Oriental rulers. He made treaties with the Hohenstaufen King Manfred and later with Charles of Anjou as well as with James of Aragon and Alphonso of Castile. He made a friendly alliance with the Byzantine Emperor Michael Palaeologus who had driven out the Crusaders; he was also on friendly terms with the Seljuk princes in Asia Minor and the chiefs of Yaman. Not too particular as to his methods, he succeeded in intriguing the Ayyubid prince of Karak to Egypt by promising him on oath that he would be safe and then made away with him and his son. By means of unscrupulous intrigues he managed to throw suspicion on the Mamiliks in the Mongol service at the court of Hulagu, so that some were executed and some imprisoned, if they were not sharp enough to escape in time. In this way he was able to deprive Hulagu of his best advisers. He often came into contact with the Mongols in the Euphrates district but they were as occupied with their enemies in Central Asia that they could not bring their full force against him. He added to the wealth of his dominions; he began to rebuild the walls and buildings destroyed by the Mongols and placed garrisons in the more important places. It was he who instituted the custom still in existence of each of the four orthodox sects having its own chief Ka'djī. In spite of his moral failings he was the most successful of the Manilīk Sultan. He died in 676 (1277). He had previously appointed his eldest son Baraka Khīn as successor in 669 (1270) and had homage paid to him.


(M. Scharnherr.)

Baibars, the Romance of, is unique among Arabic romances of chivalry as a combination of historic fact, the freest pseudo-historical reconstructions and combinations, purely fantastic imaginations and picturesque adventures. An outline cannot be attempted here, but references will suffice to the descriptions with considerable extracts by Lane in his Modern Egyptians (chap. xxii) and to Allward's further details in the Berlin Catalogue (vol. xx. pp. 144–144). It is evident that the life and exploits of Baibars as the great restorer of Islam, a gallant and suggestive personality, moving in brilliant scenes, had powerfully affected the succeeding generations, and that he was never missed — principally through the lack of originality, variety and simplicity of imagination — being surrounded by such a garland of stories as the older parts of the Arabian Nights have thrown about Hārūn al-Raṣḥīḍ. In the Nights he found only a subordinate and chronologically late place, and the second form of the "Story of Judar" (Well, iv. 253–312 from a Gotha MS.; see, too, Berlin Cat. xx. p. 146), in which he figures, and the stories told him by his chief of police (Brendan text, x. 340–392 from Habicht's final vol. of Egyptian origin; see my study of his recession in the Journal of the Royal Asiatic Soc. for July 1900, pp. 688 and 696) show how greatly the story-telling gift had declined. Yet there are good stories in the long romance, but they proved hard to disentangle and tell separately. Until the recent appearance of the whole, only two such stories seem to have been printed, one telling how the Mamluk Ibrahim al-Hāshīmī journeyed to Rome (Cafr, 1230) and the other, how Lūṭī Uṭūnī served Baibars (Cafr, 1321). The whole appeared in fifty parts (Cafr, 1908–1909), the last two of which, however, are given to a supplementary history of Egypt down to the present time, with a sharply Nationalist conclusion. Date and authorship of the cycle are naturally obscure. The great majority of MSS belong apparently to the xvii. century, although the origin
of the whole is ascribed to a certain Ibn al-
Dūnārī, and to such officials as the Kātib al-
ṣūrī, the Naṣīr al-Dīn, the Sāḥib, the Duwałādīrī (see on these titles, Quatremerre in his translation of Makrī, Sultanān Mamlūkī, vol. i. part i. pp. 115, 119, vol. ii. part ii. pp. 317 et seq.), each being said to have contributed a hājīr of the whole. (Printed text, part i. p. 3, Ahvardī, p. 133.) The most separate story of the Muḥammad ibn Ṭūnān, the second hājīr due to the Duwałādīrī. Of the same kind is the assertion in another MS. (Cat. of Arabic MSS. in Brit. Mus. p. 698; cf. also, Berlin Cat. p. 143, No. 9163) that the narrator is Muḥammad b. Ṭāḥīt al-Ḍūnārī (d. 702), although in his biography given by Ṣāhilī Ṣāḥib, al-Qāhirī al-Qādirī, xiv. p. 125, foot, he is said to have been the father of popular songs (muwashshah, tanbīh, muwāṣṣih). Apparently more historical, though shading off into the fantastic, is a notice in a Berlin MS (Ahvardī, p. 133) of about 1100 A. H. It gives what it calls the Ḥāzim Fakhrī Sirā because it was written in Kātīb 945 by a certain Ḥāzim al-Majdabī who had it from his shaykh the Kātīb al-Dāwīrī, al-Māṣīrī b. al-Muṣṭafīr, and he from the Kātīb al-Dāwīrī, al-Sāḥibī, and he from the Ḥāzim Fakhrī Sirā al-Majdabī, and he from the Kātīb Abūl-Ṣafī al-Majdabī, and he from Abūl-Ṣafī Sirā. None of these names can I trace, but something seems to lie behind them. It is plain, however, from the different recensions, that the cycle soon lost any unity it may once have possessed, and was freely re-cast by collectors and editors. Even the publishers of the printed edition calls himself, quite simply, its Ḥāzim and claims copyright in it.


**BAIBARS II.** Rukn al-Dīn, the Caliphate, Sultan of Egypt and Syria, was one of Kātībī’s Mamlūks. During the second reign of Sultan al-Nasir Muhammad b. Kātībī (698–708 = 1298–1309) Baibars supported the Burdījī [q.v.] Mamlūks, shared the active power with Sultan. When the Sultan escaped from the oppressive tutelage of the two Emirs in 708 (1309) by fleeing to al-Karak, Baibars was elected Sultan and took the name of al-Malik al-Muṣṭafīr. As al-Nasir again gained the chief power in 709 (1310) Baibars was soon forced to beg for mercy from al-Nasir. He was pardoned and promised the governorship of Syria; on his way to Syria, however, he was seized and “ignominiously put to death in Cairo.”

**Bibliography:** Makrī, Sultan Mamlūk, i. 2 passim; Ibn 严格, i. 149–153; Weil, Geschichte des Orients, iv. 280–302; Muir, Mamlūk, or Slave Dynasty of Egypt, pp. 63–75. (R. H. E. M. A.)

**BAIBARS, al-Mansūr al-Khātātī,** (about 645–755). Mamlūk minister and historian b. Kātībī, who purchased him, pronounced him to the governorship of Kerak, whence he was dismissed by the Sultan Kâthîlī, on the accession of Nasır in 693. He was made chief of the ḥarūn al-bātī with the title dawr al-bātī, which he retained till 704. In 703 he was employed to repair the ravages caused by the earthquake in Alexandria. He was cashiered in 704 by the viceroy Sālikī in consequence of a charge of insolence brought by one of the latter’s secretaries; but on the second return of Nasır in 709 he was restored to his office, to which were added inspection of the ṣahāb and the ḥarūn al-bātī. In 711 he was made viceroy (nāʾib al-bātī). But in the following year he was sent to Alexandria and imprisoned there, in which condition he remained till 717, when by the intercession of the viceroy Aqībī he was released in the following year he made the pilgrimage to Mecca. He was a Hanafite jurist, qualified to instruct and give opinions, and founded a Hanafite madrasa in Cairo. He died in Ramadan 725. Further notices of his political activity are to be found in his history, a work in 11 volumes, called Zubdat al-Flīrī fi ṣirāṭ al-Maṣūmīrī, from the creation to the year 724; of this the following volumes are at present known to be in existence: iv. 131–252 in Upsala v. (250–233) in Paris, Bibl. Nat.; vi. (353–599) in Oxford, Bibl. Bod.; ix. (655–709) in London, Brit. Mus. (A work in the Bodleian collection called Zubdat al-Flīrī, ending at 744, is by a different author). Of another work called al-Tawāf al-Maṣūmīrī, dating from 647–721 there is a copy in Vened., K. K. Bibliothek.

**Bibliography:** Ibn Kâthûr Shahûr (Bodl. MS. Marsh 143); Ibn Iyyâs; Birkelmann, Gesch. der arab. Lit., ii. 44.

**BAIBUR, a town in Asia Minor, the capital of a Kātībī in the province and Sangūk of Eriqat, 60 miles from this town, divided into two parts by the Çırık-Su; it has about 8000 inhabitants; ancient mines; manufacturers of silver vessels and carpets. — The district of Bâibûr comprises 400 villages; total population (including the capital) 38,273 souls. It is a fertile country and has numerous bee-farms and trade in wax with France. — The town was besieged and taken by the Kâtībī Muṣṭafīr by order of Sultan Selim I during the Persian campaign in the autumn of 1574. In the Russo-Turkish war of 1829 Bâibûr was occupied by the Russians and there was fierce fighting for the possession of it. The beauty of the daughters of Bâibûr has become proverbial.

**Bibliography:** All Dâwî, Liturgy: Longhini, p. 153; Sâhilî, 134; p. 83; Hammer, Fugast, Gesch. des Osman. Reiches, iv. 191, 205, 231.

**BAIDAR,** a Tatar village on the Crimian Peninsula, 15 miles south west of Sevastopol, district of Tauris, province of Valaia, the chief town on the Baidar valley (Baidarkysskaya dolina), famed for its beauty and fertility and often celebrated by Russian poets.

**Bibliography:** W. Barthold, Al-Baidarî, Adelâdîh b. Oma, commentator on the Korâ, was a son of the chief justice of Fârs and the Atabeg Abî Bakr b. Sa’d (613–68 = 1226–1259), was a judge in Shârâ, and finally settled in Tabrâz where he died according to Šafâ b. (585 = 1282, according to Šafâ in 691 = 1291 (see Sayîl, loc. cit.) but probably in 711 = 1316 (cf. Ebn, Sayîl, to the Cat. of Arabic MSS., in the British Museum, p. 116). His chief work was the Awwâl al-Târîkh wa Arrâs al-Târîkh, a commentary on the Korâ, based on
the Khashk of Zanakhkhi but considerably amplified from other sources. His commentary is regarded by the Sunnis as the best and almost as a holy book. He is specially noted for the fact that his works contain much material in small compass, but without being ignominious, and complete on any one of the branches with which he occupies himself: historical Exegesis, Lexicography, Grammar, Dialectic, various readings etc. (Th. Nöldeke, Gesch. d. Qorā, p. 29 (I. ed.): Baidawī, Commentarius in Corānem ex codic. Paris. Trend. et Lips., ed. H. O. Fleischer, Lipsiae 1846-1848, 2 vols.) Indices ad Baidawīi Commentarium in Corānem Supplementa, W. M. Firl, Lipsiae, 1878; D. S. M. Margoliouth, Christendom Baidawiam, London, 1894. The work has also been often printed in the east: Bilād, 1828-1829; Stambl, 1826, 1827, 1906 (lith.); 1314 Cairo, 1313 (lith.), 1320-1321; lith. Persia s.l. 1283; Lucknow, 1869, 1873; Bombay, 1869. Of the numerous supercommentaries there have been printed that of Ibn al-Tamджid (about 880=1475), Stambl 1828, 1831; that of Dāhíb al-Dīn al-Baṣrī, Stambl 1785, 1786; that of Kāmīnī Baidawī, (died 950=1543), Stambl 1828, 4 vols.; that of Aḥd al-Dīn al-Sirāṯkūṭ (died soon after 1060=1652), Stambl, 1727; that of Aḥd al-Kāṭīb (died 1066=1652), Bilād, 1828, 8 vols.; and that of Ibrahīm b. Muḥammad al-Kūnawī (died 1195=1781) on the margin of Ibn al-Tamджid. Besides some smaller grammatical and juristic works Baidawī wrote the Minhāj al-ʿUṣūl ʿalā Ḥanāfī, on which Aḥd al-Raḥmān b. Ḥasan al-Islāmī (died 1272=1757) has written an index, printed in Cairo, 1323, with glosses by al-Dājījānī (died 1416=1473) which have appeared independently at Stambl, 1305. Finally he wrote in Persian a history of the world from the time of Adam to 674 (1275), called Niṣāḥ al-Tawārīkh, cf. de Sacy, Notices et Extraits, iv. p. 671-673, Rieu, Brit. Mus. ii., 873. As in the Hamburger MS. Orient. 187 — cf. Catalog. der orient. HSS. der Stadtbibliothek zu Hamburg mit ausschluss der Hbr. P. 128 — cf. Bibliothek, Geschichte, V. B. Brockelmann, no. 821 — is the beginning of this work comes the history of China from Rashīd al-Dīn's History of the world; this has been printed under the erroneous title of Abdallah Reidsvander Histoire Simonici perisse a genuine manuscript ed. lat. quaque redditus ad Andreas Malloren Gregiingi, Jena 1689.

Bibliography: Suhrkh Tabībār al-Shāhān (Caerpond, 1904), 71, Dājījānī, ʿAlī, Boostān al-Madāʾir (Cairo, 1326), p. 286; Kīwanīlānī, Ḥabīb, ʿAlī, ʿAlī (Bombay, 1857), ill. 77; Elliot, History of India, ii., 252 et seq.; Brockelmann, Gesch. der arab. Lit., i. 416. (C. Brockelmann.)

BAIĐU, a Mongol prince. (Bānṭa in Pārsī, grandson of Hūlāgū, the founder of this dynasty; he reigned only a few months. Hūlāgū whom he deposed was strangled on Thursday the 6th Day of Jumād-Il. 692 (9th April 1206) and his head was killed on Wednesday the 23rd Day of the same year (25th October) after the victory of his opponent by Ghāznā. The young and apparently unimportant prince Bānṭu, who

suited by his cousin Gālkhūn, was recalled by the nobles of the kingdom and raised to the throne. In justification of the deposition and murder of his predecessor it was alleged that Gālkhūn, by his vicious life unworthy of the caprice of a throne and his many transgressions of the law (Vāns) laid down by Īsā, had forfeited his rights. Bānṭu gave the same reasons for his rebellion afterwards, when Prince Qōhān advanced from Khorāsān and demanded that the murderers of his uncle should be handed over. The two rivals came to an agreement; when the struggle was again renewed Qōhān succeeded in recalling the issue in his favour without bloodshed by the skill of his general Nawzā. Bānṭu was deserted by his adherents and seised at Nakhjīwān in Armenia, while trying to escape. During his brief reign he is said by both Christian and Muhammadan writers to have shown special favour to Christians and their priests and to have thereby given offence to Muhammadans; cf. the chapter on Bānṭu in d'Olsone, Histoire des Mongols, iv. 115 et sequentia b. Musafīr.

BAILAH, a district of the province of Nisabūr in Khūzestān, had at first as its capital, Khurawājīrī, a farsakh (4 miles) from Sabzawār, then Sabzawār itself. One of the villages attached to it is Bāghtūn, the native place of the Emir Aḥd al-Raṣūl, founder of the Sabzawār dynasty, its inhabitants have always been fanatic Shi'ītes. Formerly marble-quarries were worked there. Bāghtūn was the birthplace of the Shi'ite theologian Abū Bakr Ahmad b. al-Ḥasan b. ʿAlī.

Bibliography: Barler de Meynard, Dictionnaire de la Perse, p. 130; Muhammad Ḥasan-Khān, Mir ʿAlī al-Baṭlānī, i. 327 Mohājada, p. 318, 326; Dawlat-Shāh, Tādākhshīr al-ʿArwār, p. 277. (CL. HUART.)

AL-BAIḤAKĪ, Aḥmad b. ʿAlī Bīdārī, Arabian philologist, born in 740 (1077), a pupil of al-Maḥāsin, lived in strict seclusion in his house and in the old mosque at Nisabūr, of which he was Imam and died on the 50th Ramadān 544 = 31 Jan. 1150. Of his works there has been preserved his dictionary of Arabic infinitives with Persian explanations, the Tajr al-Maḥfūz, cf. Loth, A Catalogue of the Arabic Mss. in the Library of the India Office, No. 9044—9495; Bibliothek, Geschichte, V. B. Brockelmann, no. 293. (C. Brockelmann.)

Bibliography: Yākūt, al-Fawāʾid ilā Mīrjasīḥ al-Ashīr (ed. D. S. Margoliouth), l. 414—416; Ṣuyūṭī, Boostān al-Wāʾin (Kairo, 1326), p. 150; Brockelmann, Gesch. der arab. Lit., l. 293. (C. Brockelmann.)

AL-BAIḤAKĪ, ABŪ BAKR AḤMAD B. AL-ḤUSAIN B. ʿALĪ B. MUSĀ B. KHΘRĀJĪRĪ, A author on Tradition and Shi'ī, born in Shīrūn in 824 (Sept. 935) to Khurawājīrī in the district of Bā猗h, 20 parasangs from Nisabūr, obtained on his wide travels, a thorough knowledge of Tradition and of Dogmaties after the doctrine of al-Asbūrt. Returning home he was soon summoned to Nisabūr, to expound Shi'ī Faith according to his own great Compendium of the legal opinions of the master (Khitāb-Nūr al-Ṣiḥāṭ al-Ashīr in 10 vols. of Hakim). He died there on the 10th Dānāya 1458 = 9th April 1066. An autograph copy of his great compendium on Tradition Kitāb al-Sunan wa l-ʿAflāq or Khatīb al-Sunan at-Kabīr is preserved in Cairo (cf. Ekhrist al-
A criticism of this work, entitled Al-Djazair al-Nas: 'l-Bakht shadow the light, first appeared in 1241 (died 747 = 1346) and was printed in two volumes, Paris, 1686. On his conception of prophecy cf. K. Nylander, Über die Opulare Hz. der Dajjal al-Nasrumpen auf die Bakht Ahmed al-Baihaki, Upsala, 1901. Of his chief work on Ethics, the Amida al-Mulk and al-Djauwal, father of the Imam al-Haramain are given by al-Suliki, Tahछ in, i. 272 et seq.; ii. 310 et seq.

Bibliography; Ibn Khallikan, No. 27; Yaqūt, Muqta'am, 803; Subki, Tahছ al-Shaykh, iii. 3; Suyyūnī, Tahছ al-Hujjā, xiv. 13; Wustenfeld, Geschichtschriften, 203; el. Schafik, 407; Brockelmann, Gesch, der arab, ii. 223. (C. Brockelmann.)

BAIHAKI, Abu l-Hasan Ali b. Zaid, also known as FUSUĐ, historian, biographer. Of his works there has only survived his Tarbagai-Baihaki (Persian), a history of his native district of Baihak in Khurasan which was completed on the 4th (according to Kla. the 5th) Shawwa 563 (11th July 1168); cf. Persius, Ver sacri (Berlin, p. 516 (No. 535); Kien, Strassburg, Geschichte der Persier, ii. 16, Kahl, Periplus, arabisca, iranica, turcica, sinica, Timurid, tabai, bibliothek, No. 9, p. 8 et seq. No manuscripts have yet been discovered of his work in Arabic on universal history mentioned by Hidāja Khaftī (v. 544), entitled Maqāṣīd al-Tarbagai wa gharābīl al-gharābīl, quotations from it are given by Ibn al-Athīr (ed. Tomberg, x. 249), and in the Tarbagai-Līfīk, al-Khaqānī, of Dujawai (cf. Barthold, Turkestan, ii. p. 32). According to Dujawai the work was a continuation (shuforms) of the Taberqāl al-umam of Ibn Miskawwāl; it is fairly certain that its continuation has an allusion to this work, nevertheless the author himself (in his Tarbagai-Baihaki) describes his work as a continuation of the Tarbagai Yamani of Utbi. Nothing is known either from his own works or from other sources of the career of this author. As to his family, he tells us that his grandfather Abu Sulaimān Fundus was summoned as Kaddi and Mafīl (hāqaq wa faṭwa ilādān) from Nāhir near Bus to Nishābūr by Sultan Mihāmid of Ghāni and his viceroy Abu l-Hasan Maimandī, and afterwards on giving up his office acquired an estate in the district of Baihak. We further learn that the author's father was born on 1st Shawwa 447 (29th Dec. 1055), died on 27th Dīnārī 217 (23rd August 1173) and spent 40 years in Baihak. The author himself was at the court of Sultan Sanjar at Šafāt 543 (21st June-20th July 1148), when the latter received a query (apparently on religious matters) in Arabic and Syrian from the Georgian king Demetrias. Baihakī was commissioned to answer this question in the same two languages and performed his task very successfully (Cod. Mas. Brit, Or. 3587, fol. 146a).

The Tarbagai-Baihaki contains a full account of the geography of the Baihak district, of its taxation, of various princes and governors, of men born in Baihak, who had distinguished themselves by religious or political activity etc. This small work which is preserved in good manuscripts is really worth reading; as a source for information on the history of culture it has been almost entirely neglected and is not even mentioned in the Gestaedern des alt-Iranischen Philologen. Some notices from it have been given by W. Barthold in his Turkestan, v. 1898, and in the Monographs emblematique as well as in his essay Zur Geschichte der Saffāwīden (Orientalische Studien,Versuch zu Ehef von Th. Noldeke, Vol. i, p. 173) (W. Barthold).

BAIHAKI, IMRĀN B. MUHAMMAD, also writer, of whose life nothing is known beyond that he belonged to the circle of Ibn al-Mu'āzzi and wrote the adab book Khat al-Mu'āzzi wa l-Masāvīr (ed. by F. Schwally, Giessen, 1903; reprinted Cairo, 1906) during the reign of the Caliph al-Mu'tasim (967-970) and the book Kitāb l-Masāvīr wa l-Mu'āzzi (ed. by J. Schwally, Giessen, 1903; reprinted Cairo, 1906) during the reign of the Caliph al-Mu'tadīd (967-970).

(C. Brockelmann.)

BAIHAKI, Abu l-Hasan Muhammad b. Hujain, Persian historian, author of a history of the Ghurinwa in more than 50 volumes. Of his work on small parts (end of Vols. v., etc., and the beginning of Vols. vii., etc.), the history of the Shi'ites Ma'in, 412-532 (1020-1041) has been preserved. The work is usually quoted as the Tarbagai-Baihaki and was first edited by Morley under this title in Calcutta (1863), in the Bibliotheca Indica and again in Teheran, more recently (lith., 1907 = 1889-1890). In the annotations to his work, the author himself had given a title to the whole work, which is not known; in the surviving volumes the preceding part, devoted to the reign of the Shirāz Muḥammadī is referred to as the Tarbagai Yamani (c. ed. ed. Morley, p. 158) or as the Muḥammadī Muʿīn (p. 176). There are notices which have not as yet been made known of the author and his work. In the Tarbagai-Baihaki at his countryman Abu l-Hasan Bā'hasī (c. xii. century) [cf. the article on this historian. Even Abu l-Hasan had only seen various parts of the great work, and not a complete copy. Quotations from the earlier volumes (on Shirāz Muḥammadī) are found as late as the xiv. (xv.) century in Ḥājj Abūr (Barthold, Turkestan, i. p. 157 et seq.) no quotations are known as yet from the later volumes (on Masāvīr's successor).

Baihakī himself tells us that he was 16 years of age in 402 (1011-1012) and 65 (p. 246) in Dhu al-Ḥijja 450, so that he must have been born about 386 = 996. Abu l-Hasan gives his birthplace as the village of Ḥarijīfālād in the district of Baihak. For 19 years he was in the diplomatic chancery (dawaṣīr) of the Ghurinwa under his teacher Abu Našr (ed. Perrot, p. 759) who died in the beginning of the year 431 (1039) so that he must have been in the service of the state from about 412 (1021-1022).

Baihakī was considered too young to be the successor of Abu Našr; Abu Sahl Zaanān who was appointed in preference to him, was not well disposed to him and is said to have afterwards done him much harm. Baihakī sent in his resignation but Shirāz Ṣuṣ̄ūt graciously declined to accept it. The succeeding rulers were not so well disposed to him: Baihakī speaks of a misfortune which befell him at this time the consequences of which he still suffered from 20 years later (in reality a little less) while writing his work; he
confesses that he was not entirely innocent in the matter but says he was dismissed on account of his youth (p. 754; he was then about 45 years of age). He was at a later period again active in the service of the state; under Abü'l-Kasād (1046-1053) he was at the head of the Divān ad-Dhīn (p. 122). Towards the end of this reign he was, as Abū l-Hasan tells us, condemned by the Kāfī to imprisonment for illegal engraving of seals (munharāmat). When the dynasty, a little later, was displaced by Toghrul, the usurper had the official of his predecessor Abü'l-Kasād imprisoned; but Toghrul also had to exchange imprisonment by the Kāfī (Sidratā) for detention in a fortress (šēb-e badu). Toghrul's reign lasted only 57 days; on the fall of the usurper and the restoration of the previous dynasty, all the officials, including Bāhākī, were released. According to Abū l-Hasan, Bāhākī did not leave the civil service till after the death of Sultān Farrakhshāh in 451 (1055) and then devoted himself to his literary works; the greater part (to p. 460) of the biography that has survived to us was however written under Farrakhshāh; the author was then in the "court of unemployement" (p. 121) having resigned some time previously. According to Abū l-Hasan he died in Shahrāb 470 (24 Aug.-21 Sept. 1077).

Toghrul, Bāhākī was not a historian in the strict sense of the word, of a Kingdom or district, but contains the memoirs of a Persian official on the life of his rulers and their court and on the home and foreign affairs (transacted or neglected at this court. The author says (p. 438) that his work is not a za'ireh i in the usual sense of the word in which we only read that "some one killed this one or some one killed that one", all that he had seen and experienced, is described in length and breadth." (p. 107 dār was 'arz). We therefore have a detailed, first-hand account of life at the court of the Ghurānids under Mas'ud as well as of the methods of government in the Kingdom founded by Sa'baktagh and Ma'mūd such as we possess perhaps for no other Oriental Kingdom of similar ages. The work is not an important source for the history of Khurasān or of any of its dynasties, especially of the Sammāns, on account of its numerous excursions on the history of earlier times; its utility is somewhat decreased by the absence of an index in Morley's edition. Numerous excurses are given by Eliot, History of India, ii. 53-134, and by B. Biberstein-Kazimiński in the introduction to his edition of the Divān of Manūčehrī (Paris, 1887, p. 17-131).

This portion of the work which still survives was composed during the years 450 and 451 (1055-1056). It is often said (even by Abū l-Hasan Bāhākī) that the work began with the beginning of the dynasty; but Bāhākī himself expressly gives 409 (1016-1019, p. 316) as the year with which he began his narrative; we are on this account that his friend Ma'mūd Warrūzī closed his history (about which we know nothing else) with this year. From the whole course of the work it is incredible that the long period between the beginning of the dynasty and the death of Sultān Ma'mūt could have been treated of in 4½ volumes. Abū l-Hasan says that besides his historical work, Bāhākī also composed a handbook for officials (under the title of Zinat al-Kawāth) and gives some interesting extracts from this work, which is otherwise quite unknown. (W. ReaTHold).

BAHĀN AL-KASĀD, a district in South Arabia to the north of the country of the Kauji and Upper Awālī, (q.v.), the most important of the lands lying between Yamn and Ḥadramawt. It was a centre of early Arab culture and has many ruins and numerous inscriptions. The population, the most prominent in all South Arabia, is capable and enterprising, and the ground very fertile because of the numerous springs. Bāhān al-Kasād is inhabited by a tribe, the Mu'ayābin, i. e. the two sons of Mu'ayāb, Abūl and 'Arif from whom the two branches of the tribe, the Al Ahmād and the Al 'Arif, who live at zanāli with one another, take their name. They are allies of the Harīb and hostile to the Kauji and the Emir of Ma'rib.

The most important town in Bāhān al-Kasād is al-Kaṣīū, also called Hīr Abūl Allah (after a son of Abūl Ahmad b. Mu'ayāb), the residence of the Al-Aḫīl of all the Mu'ayābin, with 400 houses, 75 ābi and 5 mosques. A noble family of great antiquity which is mentioned as early as Hāmādī in his Ziqārī, still lives in al-Kasād. The Jews who are here craftsmen (goldsmiths and weavers) have a quarter of their own called Shirka al-Yahūd, with 50 houses. The trade of al-Kasād is very important and a market is held every day at which the products of the country, especially cotton, are offered for sale. Of the other towns in Bāhān al-Kasād we must also mention al-Fārī (with 30 houses and 3 ābi) on the left bank of the Wādi Bāhān, near which are the famous ruins of Yama with many inscriptions, and al-Harțā (with 200 houses and 5 ābi) where the Al-Aḫīl of all the Al-Arrī lives.

Of mountains in Bāhān al-Kasād there must be mentioned, besides the two isolated al-Karzin which command the Wādi Bāhān, the Qāf Rūhī (2200 feet high in the form of a long ridge), which is mentioned in Sabaean inscriptions, on the Wādi Khār and the Khāt Rādīt. This mountain which was famous even in antiquity, is still held in great reverence and is a place of pilgrimage for the people of Bāhān, who ascend the Khāt Rādīt on the first day of the festival with their families (except their women) and sacrifice to the local deities; on the fourth day they descend and are received by those who have left at the foot of the mountain amid shouts of exultation and cries of joy from the women.

Bāhān al-Asāl (also called Jīlāl al-Safī and al-Ashirī) is a continuation of Bāhān al-Kasād; it consists of the four quite small territories of Ḥīrīn, al-Safī, al-Ḥakība with the town of al-Ḥanī (with 250 houses and 3 ābi) and Asālīn (a town of 200 families and 4 ābi).


BAIKAL, a large lake in Siberia; it belongs to the watershed of the Yenisei. The lake itself seems to have remained unknown to the Mughal geographers in the Mongol period.
The lands around Baikal are called Barkal or Barkhyn-Tush in the Turkic languages and the people who live there, the Buriat (the t at the end of this word is the Mongol plural ending) by Rashid al-Din (cf. the Persian text in Bertie's edition, Travels in the Archipelago of Omsk (in the 14th century A.D.)), the people of this district are called Bayirini; whether, as Hirth supposed (Nachweise zur Inschriften des Timurid, p. 7) Lake Baikal has taken its name from them is more than questionable. Among the Yakuts at the present day the word Baikal means "sea." The name is also explained as the Turkish bel kal (rich lake); this explanation cannot be supported by any original authorities. In Europe, Lake Baikal first became known by the discovery and conquest of the land by the Russian Cossacks (in the 17th century).

(W. BARTHOLOLM)

BAIKARA, a prince of the House of Timur, grandson of its founder. He was 12 years old at the death of his grandfather Sabah ad-Din (February 1405) so he must have been born about 795 (1392-93). His father Omar Shah had predeceased Timur. Baikara is celebrated by Dowlat-Shah (ed. Browne, p. 374) for his beauty as a second Joseph, and for his courage as a second Rustam; he was prince of a long period. In the year 817 (1414) he was granted Luristan, Hamadan, Khorasan and Burdjud by Shah Rukh; in the following year he rebelled against his brother Iskandar and seized Shiraz but was afterwards overthrown by Shah Rukh. Pardoned and allowed to go to Prince Kuldz at Kandahar and Garmshahr, he stirred up a rebellion there too however and was seized by Kuldiz in 819 (1416-1417). Shah Rukh pardoned him again and sent him to India; nothing further is known of him. This account which is based on Hafiz-i Abrish does not agree with what Dowlat-Shah tells us; according to the latter (loc. cit.) he went off his own account from Merv to Shiraz, was sent by him to Samarkand and then put to death at the instigation of Ulugh Beg; according to other accounts he was put to death at the court of Shah Rukh himself (in Herat). The year 819 is given by other authorities also as the year of Baikara's death. According to Bâbar (ed. Beveridge, t. 165 b.), the name Baikara was also borne by a grandson of this prince, the elder brother of Sultan Husain; this second Baikara was for many years Governor of Balkh.

Bibliography: The history of the events of the first decades of the 16th century is well known to us from the Mut'ama al-Sa'diyya of 'Abd al-Razzaq Samarqandi (? v.), following Hafiiz-i Abrish; cf. the extract (for the years 800-810) in Quatremerie, Notices et Extraits, Vol. ix. On the original text of Hafiz-i Abrish preserved in a MS. in the Bodleian Library (Ellot 422) cf. W. Barthold in al-Mugaffariyya (Sbornik vostokoved. ker., Russka, St. Petersburg, 1897), p. 25 et seq. (W. BARTHOLOLM)

Al-BAILAM, the original place of manufacture of the swords known as baillamatuza, is somewhere located in India and sometimes in Yunnan, cf. Seydel, Die Waffen der alten Araber (Leipzig, 1860), p. 132.

BAILO. [See Saittins.]

BAINA (6th cent.), strictly Acc. constr. of the substantive Baina, interval, then a preposition meaning "between." — Baina baina let an adverbial expression, which means "of middle quality, of middle worth"; al-Hamza 'llati baina baina is a sound between Hamza and the semi-vowel (i.e. Allif) which corresponds to the vowel following the Hamza (rabaha, etc.). According to our method of expression this means: when Hamza is between two vowels, the glottal stop is omitted in certain dialects — among the Korish and particularly among most of the Hijazis (Ibn Yâdhî, p. 1930a), — but neither in vowel-sequences containing a and i did any transitional vowel sound arise, nor was a-a contracted. In other words, this kind of Hamza is not a sound but what we, following Sevener, Phonetik (3 ed., § 408) might call the "imperceptible" or "direct" transition from vowel to vowel (but without forming a diphthong). The Arabic alphabet, which could not represent two vowels in direct succession, was too blame for this awkward conception. This sort of transition was not employed only in the sound sequences in a-a (Sabawiti, ed. Durenbourg, ii. 165-166, - al-Zamakhshari, Mu'assasat, 2 ed. p. 166; Ibn Yâdhî, p. 1362-1363; cf. also the Al-Qalâa. (A. SHAHBAZI)

BAIRAK (7th cent.) Runner — Arab. Harir. — Bairak dar = standard-bearer. Par Muqaffa'll muted, see the Article MUSKAT.

BAIRAM, an Osmamli-Turkish word which denotes the two great Muslim festivals: Kurbâbairam "the little festival," also called Sherker-bairam "feast of sweets" on account of the custom of making presents of sweetmeats then, is the festival on the breaking of the fast (id al'ahdr) which lasts three days. The Niyabat-bairam, the "great festival," usually called ibnâb-bairam, "feast of the sacrifice," is the 'id al'ahdr which lasts four days. A ribâb-ba'irat, "official reception," is held at the Imperial Palace on each of these festivals. (Cl. HIERT)

BAIRAM, 'All-Khan. Prince of Merv (1397-1400 = 1782-1785-1785-1786). His father was descended from the Tizalddin branch of the family of Kadjar which had ruled in Merv from the time of 'Abbas I; his mother was of the Turkoman tribe the Seljuks; he himself enjoyed among the Turkomans the reputation of being a warrior of unparalleled bravery. In the war against Murat-Pa' (Shah Maksud) of Bukhara he was led by his fearlessness in an ambush and fell fighting; his head was taken to Bukhara and exhibited on the place of execution. His second son Muhammad Karim succeeded him in Merv; his eldest son Muhammad Husain who had devoted himself to learning and obtained the name of being the "Plato of his age" (Athar-ul-Wafa) remained in Mervhij; Dr. Mir 'Ali al-Kermi Bukhârî, Historie de l'Asie Centrale, ed. Schefer), p. 58 et seq.; V. Zaksowksi, Rosenzweig Mervus (St. Petersburg, 1894), p. 83 et seq.

A small fortress (about 900 yards long and wide) in the southern part of the ruins of the ancient Merv, bears the name of 'All-Khan Bairem 'All-Khan and has been recognised by V. Zaksowksi
BAIRAM 'ALI-KHAN — BAITULUT.

(Rumaili Storage Memoirs) as the latest foundation of this site. In a wider sense the name 'Bairam 'Ali Beg' is applied to the ruins of the ancient city generally so that the name has also been given to the railway-station near the ruins as well as to the imperial estates (Gurudarwara injein) lying there.

(W. BARTHELOMI)

BAIRAM KHAN, KHAN-KHANAN, whose name is also spelt Bairam, was the son of 'Ali 'Ali Beg, and the fourth or fifth in descent from 'Ali Shir o Turkaman. The Shikhs (cf. Bairam's Memoirs, ed. Erskine, p. 30), belonged to the Kuchluk tribe, and held large possessions in Hindustan. His son and grandson 'Ali 'Ali, who seems also to be known as Pir 'Ali, was an officer of Lildhun Shih Bairun of the Black Sheep. When the dynasty of the Black Sheep was overthrown by Umar Hasan, Shih 'Ali entered into the service of Abd Salid, and when that prince was put to death in 1459, he became an officer of his son Soltan Mahmud Mira. He stayed with him at Hijjaz, and then his daughter Fat'ha Begam became Soltan Mahmud's wife.

From Hijjaz Shih 'Ali went to Kana and then to Shiraz, where he was defeated by the king of that country. During his flight, he was seized and put to death by the servants of Sultan Husain of Herat. Shih 'Ali's son Dido 'Ali Beg settled in Badakhshan, which included Kundus, and became a servant of Bahur, as also did his son 'Ali 'Ali, who, according to Ferishta, died as governor of Ghuristan. It is Dido 'Ali who is referred to in Bairam's Memoirs (ed. Erskine, 350) under the years 905, 906, 910, and also under the year 913. Dido 'Ali was born in Badakhshan, and is said to have also been in Bahur's service, but if so, this could only be in his early youth. He was educated at Halkh and appears to have been an insidious student. Afterwards he came to Kana, and accompanied Hashim to India, and was present at the disastrous battle of Kanauj. After that he took refuge with a Hindu Zamindar in Sambhal, which had been Hashim's appanage. He was not allowed, however, to remain there, for Shih Shab sent for him and endeavored to induce him to enter his service. Bairam refused, saying in reply to a remark of Shih Shab, that no one who was loyal to his master would ever come to disgrace. He and a companion then made their escape, but were recaptured, and Bairam was only saved by the devotion of his companion, who persuaded the captors that he was Bairam. Bairam had remained in Gujrat where Soltan Mahmud offered him service. But he pretended a desire to go on pilgrimage, and was allowed to go to Surat. There he turned back and eventually joined Hashim in Scinde. He accompanied his master in his flight to Persia, and distinguished himself at the battle of Shih Tahmasp by his address in sports. He was Hashim's general in Afghanistan and India, and was no doubt the real cause of Hashim's restoration. He won the battle of Madietan (in the Luthbins battle) in 1525, and it was probably due to him, as much as to Hashim, that the humane order was passed which emancipated the women and children of the vanquished Afghanis from being enslaved. At the time of Humayun's sudden death, Bairam was with Akbar in the Punjab. As soon as he received the news he, at Kallar, proclaimed Akbar as emperor, and caused him to be enthroned (February 1556).

When Taurt Beg was disgracefully defeated at Delhi by Humayun, Bairam caused him to be put to death, and this severity is justified by Ferishta. Bairam was with Akbar at the battle of Panipat in November 1556, and it was he, we regret to say, who killed with his own hand the wounded captive, Humayun of Bursad. Bairam's conduct in Taurt Beg's case, and his minute regulations about Akbar's pleasures (see Khafi Khan, I, 334) show that he would not have brooked his ward's interference. In fact, he looked upon himself as being in the place of Akbar's father and he had the title of Khan Baha i.e. the Khan-Father.

In 1557 Akbar, in fulfillment of a promise made by his father, gave his cousin Sulima Begam in marriage to Bairam, and the wedding was celebrated with great pomp at Ajualandur. Preliminary to his marriage with Sulima, Bairam had been married to the daughter of an Indian Mamluk, Djamul Khan of Mewat, and she was the mother of Akbar's famous son 'Abul Al-Rahum. Neither he nor Akbar had any children by Sulima. Bairam's overbearing manners, and the influence of Akbar's nurse, Mulla Anaga, led to a breach between guardian and ward. Bairam was at first disposed to submit and to renounce his authority, but the conduct of his enemies stung him into resistance. He failed and was magnanimously forgiven by Akbar. He set off on pilgrimage to Mecca but was assassinated at Baitun in Gujrat by an Afghan in consequence of a blood-feud (31 January 1561). His body was afterwards removed by his nephew to Mathura.

Bairam was a Shi'ite and it is an evidence of his greatness and a credit to Baitulut, that this bigoted Sunni has said so much in his favour. If a literary turn and his Durovs is still in existence, Baitalp and Ferishta have given several extracts from his verses. There are accounts of him in the Akbarnama, and in Ferishta (when chronicling his death), and in the Madrura al-'Unwarah by Shih Nawaz Khan (1, 331). It is chiefly from thisthat Blochmann's notice in his translation of the Ains Akbari, p. 315 is taken. There is also a long and interesting account of Bairam in the Hindustani work called the Darvah-i Akbari, pp. 157—196, by Shamsul-'Ulama' Muhammad Husain.

BAIRAMYA, an order of Dervishes, founded by Hajij Bairam of Angora. The founder died there in 873 (1442-1443). His grave adjoins the ruins of the temple of Roma and Augustus, the walls of which bear the famous inscription, the Monumentum Ancyranum. The Bairami Order is a branch of the Naqibmad, which is represented in Turkey and Europe. In Constantinople it has settlements in Stamah, Ebyah, Skartar and Kasim-Pasha.


BAIRUT (also written Bireh, Birechtle and pronounced Bireit), a town on the Syrian coast, 32° 54' N. Lat., lying on the Bay of St. George at the foot of Mount Lebanon of which the town is the natural commercial centre; it does not, however, belong to the autonomous district of Lebanon but is the headquarters of an independent Wilayet.
Bairut is an ancient Phoenician town which is mentioned, as early as the Tell al-Amarna tablets (cf. Zeitschr. d. Deutschen Palästina-Vereins, xx, 1907, p. 13 et seq.:), an independent kingdom about 1400 B.C., next belonging to Gebal (Byblos), the town fell into the hands of the Egyptians in the time of the Thirteenth Dynasty, since which period it was finally gained by Antiochus III, the great. The town was destroyed by the Syrian Diodes of Tophus in 140 B.C., rebuilt in the time of Augustus by Agrippa, and made a Roman Colony (Columna Julia Augusta Felix Berytus). In the following centuries Bairut was famous for its academy of rhetoric, politics and law; even the earthquake which did much damage to the town in 349 A.D., did not affect the prosperity of its schools. When in 529 another earthquake destroyed the town, it recovered only with difficulty and so fast as once before the advancing Arab hosts under the command of Abdi Ullaid.

A period of renewed prosperity for Bairut began with Muhammadan rule. During the new state was built here with which the first naval expeditions were undertaken. Bairut thus became as it now again is — the harbour of Damascus. Intellectual activity was again quickened and a series of scholars and traditionists worked in Bairut; the geographer Yabriz calls it a famous city.

The Crusaders brought a new visceritas. Baldwin I of Jerusalem captured Bairut after a siege of two months on the 27th April 1100: in 1127 it was regained by Saladin, in 1107 regained by the Crusaders and held till 1291. In the Turkish period we find the town in possession of Emirs of the house of the Muhammedan prince Yebtzik al-Din (1305—1654) was prominent in his endeavours to revive culture in the town. The Turkish rule — since 1765 — its being involved in the wars of Ibrahim Pasha against Turkey, and the bombardment by the allied English, Turkish and Austrian fleet on the 10—14th Sept. 1840 again reduced the town to a state of desolation.

Bairut, as we now see it, has experienced a last, great development, which however has already passed its zenith. The massacres of the Christians in Damascus and Lebanon in that year caused a great influx of Christians to Bairut; the town became quite Christian in character and the Muhammadans now form only a third of the population, which is about 120,000. Bairut thereby became not only the largest town in Syria, next to Damascus, but became the intellectual and commercial centre of the whole Syrian-Arabian population. European schools disseminated European education, printing received a great impetus, the union with Damascus by railway (since 1893) and the making of a new harbour (since 1905) facilitated the traffic which consists in the export of products of sartorial and silk weaving, of gold and silver work and in the import of articles of clothing, foodstuffs, wood, tobacco and luxuries. Of recent years Bairut has begun to offer serious competition to Beirut.


BAISAN (Hebrew Bet Shean, Greek Schatha, the native town of the Faish Kedragh b. Hizai (died about 112 A. H.) famous for his connection with the Ommayades and his influence over 'Omar II. It was a flourishing town under the Arabs; it lies on the verge of a large, fertile plain which connects the plain of Fedelon with the valley of Jordan and on the road to Damascus. The town was destroyed by the Crusaders; it is now a small town. It lies in a fertile plain.


BAISONGHOR. GIVZAI AL-DIN, son of Shihk Rakh and grandson of Timur was appointed by his father in 1427 to the office of chief judge at the court; in 1427 (1420) on the death of Kha-Khsai, he took possession of Tahirah and was appointed governor of Ava and in 1431 (1425) he succeeded the throne; the astronomers having predicted to him that he would not live more than forty years, he gave himself up to dissipation and died at Herat on Saturday, 7th Djamud 1379 (16th Decem-
Baisonghor.


Baisonghor, second son of Sultan Mahmud of Samarqand, grandson of Sultan Altit Shab' born in the year 1288 (1477-1478), killed on 10th of Muharram 905 (17 Aug. 1503). In the lifetime of his father he was prince of Buhara on the death of the latter in Rabi' il-awal 906 (30 Dec. 1494-27 Jan. 1495) he was summoned to Samarqand. In 901 (1495-1496) he was deposed for a brief period by his brother Sultan Ali and in 903 towards the end of Rabi' il-awal (November 1497) finally overthrown by his cousin Bazar. Baisonghor then took himself to Hujr where he was successful in defeating his brother Mas'ud and taking the country with the help of the Beg Khurram Shah, who came over to his side; he was soon afterwards betrayed by this same Beg and put to death. Baisonghor is described by his rival Bazar as a brave and just prince. He was also famous as a Persian poet under the name 'Adlit; his Ghazalas were so popular in Samarqand that they are to be found in almost every house.

Baisonghor was also the name of a prince of the Ak-Khulafa in Persia, son and successor of Sultan Ya'qub; he was only recognized for a short period from 986-987 (1493-1494) and was overthrown by his cousin Rustam.

Bait (a.), House, with the Arabic article: al-Bait; the House, i.e. the House of Allah, the sanctuary at Mecca, also called al-Bait al-Mahru (the ancient house) or al-Bait al-Haram (the holy house). Geographical names compounded with Bait are frequent, and are given below. — In poetry Bait means verse; see Art. *Khayy.*

Bait al-Fakih (See STERLING.)

Bait Djabin (Jabrin) or, after a popular etymology: Bait Djabul (Gabriel's house), a town in southwestern Judeas. It was the successor of the neighbouring town of Marsa, destroyed by the Parthians (again discovered in Samhannah) and is first mentioned by Josephus (Bell. Jud. iv. 8, 4, where Biver [in the translation of the name] and by Prolemy v. 15, 5 as Beti babba and in the Tabula Peutingeriana as Betagabrit). In the Talmudic writings the name appears as *Bait Gabrin in Roman Imperial times the town received the name of Eleutheropolis, but this was soon, as was often the case elsewhere, superseded by the abode name. The Roman name appears again among the Christians towards the end of the viii century but Arab writers know only the name Bait Djabin and the Crusaders Bethgebich which was corrupted to Githein. The town then fairly important, the seat of a Bishop, was conquered by the Arab chief of Aliti Baki b. Abi Itim al-Asli who acquired an extensive fief from the caliphs Ada after one of his familiars. In the following period it suffered much from repeated attacks and devastations. According to the account of Stephen, a monk of Mir Selim, Eleutheropolis was completely destroyed in 796 during a war between Arab tribes. It recovered again, however, for Yalqut mentions it in 891 as an ancient town inhabited by Gaudhitha and a century later it is described by Muqaddas as an important emporium though it had lost much of its former greatness. The Crusaders found it in ruins but built a strong fortress there. In 1134, Edrisi (1155) knows it as a station for travellers but in the year 1187 it was conquered by many other towns in Palestine by Salih al-Rus and again destroyed. It was afterwards again rebuilt, for it was successfully conquered by the Mamluk, general Balliars in 1234. An inscription over the principal gateway tells us that the fortress was restored in 1551. Bait Djabin is now only a village, containing some relics of earlier times.

district of Bâbîl and is properly called Zaidiyah. Niebuhr mentions the town only casually under the name of Salâ (sic) in the district of Lobiès, near the old town, now in ruins, of al-Mahdám. The Arab geographers know neither the name Bait al-Fakih nor Zaidiyah so that this town appears to have changed its name in course of time. It is perhaps identical with the al-Mahdâm mentioned by them.

Bibliography: Niebuhr, Beschreibung von Arabien, 226; id., (transl. Heron) Travels through Arabia, i. 25 et seq.; K. Ritter, Erdbevölker., iii. 97 et seq.

BAIT LÂHM, the ancient Bethlehém. The Arab geographers describe the town as the birthplace of Jesus, where there are an inconsiderably beautiful church (the Basilika built by Constantine), the grotto where Jesus was born, the graves of David and Solomon (which Christian tradition had previously located here, cf. R. Hartmann in Zeit. d. deutsch. Paläst.-Vereins, xxviii. 150 et seq.) and the palm mentioned in the Korâ (Sura 10, 25) — a most wonderful tree for there are no other palms in the district. — The description given by Bishop Arculfus of Bethlehém dates from the earliest period of Arab rule, about 670; the town had then a low wall without towers. On the approach of the Crusaders in 1099 the Saracens laid everything waste except the church, the convent of St. Mary, the Franks rebuilt the town, but in 1187 it was attacked with many others by Saladin. In 1244 Bethlehém was devastated by wild hordes from Kyûrah, hostile to the Christians; and in 1499, the strong fortress was razed to the ground, the town-wall torn down and the buildings, including the convent, destroyed. After this blow the town had a discouraging existence for a long period and it is only in recent centuries that it has somewhat recovered. Bethlehém, where no Jew dared live in Christian times, has always preserved a marked Christian character even in the Muhammadan period. The number of Muhammadans has always been insignificant. In 1831 the Christian population, which has a reputation for being quarrelsome, came out against the Muhammadans and refused to pay a new tax and after another rising in 1834, Bisharin Pasha had the Muhammadan quarter pulled down.


BAIT AL-MAKDIS. [See al-Kudr.]

BAIT AL-MAL, means treasury, especially that of the state and is applied not only to the actual building in which the financial business of the state was transacted but also in a figurative sense to the national exchequer or Finance. The beginnings of the institution of a Bait al-Mal may be traced to the time of Muhammad; for by his time there had risen the conception of property common to the Muhammadan community. The Caliph 'Umar is traditionally regarded as the official founder. It was he who first drew up a legal code ('Ummûd) and instituted a system of accounting; he also reorganised that the gradual transition from the policy of plundering to permanent occupation of the conquered lands; it would be impossible for the land to be divided up like portable booty (qahîma). There thus arose an immense common property (fâm) the rent from which went to the state treasury. The importance of the Fiscs, which had hitherto been an unknown conception to the Arabs, thereby increased to an enormous extent. Wallhausen (Arab. Reich, p. 28 et seq.) has shown how the opposition to this new conception of the state led to revolts and finally to the murder of the Caliph 'Abdân. The Mâl al-Mašmûn was instituted in contrast to the Mâl al-Âshâ. When political conditions became more stable and the Persian and Byzantine machinery of government was taken over, it naturally followed that the political conception that was in existence before the time of 'Umar and was adopted by him, triumphed and with it the idea of the Bait al-Mal was carried out, in theory and practice. In practice in place of the Bait al-Mal of primitive times there was instituted the Dâmilnis al-Anwâr l. e. the complicated machinery which was concerned with the income and expenditure of the various Muhammadan lands. To describe the history of the Bait al-Mal in practice would mean writing the history of the financial policy of all Muhammadan countries. This is impossible here. Like all institutions of the early Muhammadan period however, the theory of the Bait al-Mal gained importance with the development of Muhammadan Law. Only those receipts of the Fiscs recognised by theory were regarded as legal while all other sources of the state's revenue were considered nâmûs l. e. illegal receipts. This distinction survived into the Turkish period and indeed still exists at the present day. The Bait al-Mal is controlled by the imâm or his representative. The following are the main legal sources of revenue of the state.

1. Aâshû (land-tax) and qâyû or qâyûs (poll-tax); in each of these the idea of tribute from the fâm is apparent; 2. Zâkât (charity-tax) also called mâhûs (either) when it is derived from agricultural land; since a merchant's wares are also liable to mâhûs according to definite rules, the tax has been legalised as mâhûs; 3. Khums i.e. the fifth of the booty and receipts that were regarded as similar (e. g. those from mines or Treasure Trove); 4. Mâdîbâ (sales-tax) i.e. the selling of an estate to the Fiscs in the absence of other heirs (sâlah). This assumes the legal management of the Bait al-Mâl.

These receipts could not, however, be used for any purpose of the state that the authorities willed; the income from no. 2 was war-marked for the poor and needy, the collectors of this tax, the mu'allâfa, had to purchase and liberate slaves, for debtors, those fighting in the holy war and for travellers (Ko'rsân, b. 60). There were also other rules regarding the application of no. 3, with reference to Ko'rsân, vii. 42. Only 1 and 4 are allotted unfreservedly to all purposes of the treasury. In practice no one has ever troubled
about these demands of theory and indeed the legal names have sometimes been applied to very illegal exactions. At any rate Muḥammadan rulers have never been so strict and scrupulous with the public impositions as countless anecdotes on this point from the early period of Islam would have us believe. It was not till the institution of European control or of a constitution that this state of affairs improved.

For Bibliography and further information see the above mentioned technical term.

(C. H. Becker.)

AL-BAYT AL-MUḵADDAS. [See Al-Makki.]

BAIT RAS (the original form found in poetry) locally it is also pronounced Bait al-Ras with the emphasis more or less on the article; this spelling is also found in the histories of the Crusades, probably the ancient CAPITOLIUS, a ruined site of the Byzantine period, an hour's journey to the northeast of which lies an insignificant village, of the Kašmātān of Irshad (Ashjīn), of the same name. Furnished with the Byzantine Engravings it is mentioned among the towns conquered in the 4th century AD. at which it afterwards formed part.

Its wine was praised by the pre-Islamic poets, such as Nābigha Dhiyabat and Hāsun b. Thabit and remained its fame in later times. All trace of cultivation of the vines has now vanished from the village though it is very favourably situated for the enterprise. The Omāyad Caliph Yūnad b. al-Haḍfī is said to have been born here. One of his successors Yūnad II, a famous drinker came to settle here with his favourite Ḥālin. Of the Kāb built by him, we think the remains may be found in the ruins which have been taken for those of an ancient church. Ḥālin died and was buried here. Yūnad followed her soon afterwards; his tomb is believed to be at Irshad.

Bait Rās is also the name of a village famed for its wine, near Ḥālab.

Bibliography: Nābigha Dhiyabat, Divān (ed. Degenbon), xxvi. 10; Ashjīn, Divān (ed. Ṣallāh), 210, 197; Ibn Khordalāb (ed. de Goeje), p. 75; Yūnad, i. 776–77, ii. 1463; ibid. xi. 136; 165; Yūnad, ib. 76; Yūnad b. Mārūj, ed. de Goeje, 116; Ibn Ṭabbār, MS. in Al-Azhar, Cairo.

(H. Lammens.)

BAṬĀR (also Bāṭ, Bāṭ from the Greek βατραχός), smith, veterinary surgeon. Although the nomad Arabs were fairly advanced in veterinary science from their own experience and practice as herdsmen and cattle breeders, foreign wandering veterinary surgeons, who as the etymology of the name shows came to them from the Byzantine Empire and from Syria, enjoyed a special reputation. Like the wandering wine merchants these surgeons set up their booths at the great fairs of 'Ajrūz, al-Ṭull, al-Maṭlah, etc. and exercised their art which consisted chiefly in blood-letting and attending to wounds. The Bāṭar appears to have achieved what applied his skill to human beings, for the ancient Arab poets use the word in the sense of physician.

Bibliography: S. Frinkel, Die arabischen Fremdlinge in Ägypten, p. 263; Dūlīn, Muḥammad, ed. E. Suchan, p. 5; F. Ananṭā, al-Baṭār, in alk-Maṭlaḥ, ii. (1898); Nābigha al-


AL-BañTH (I.), the "Awakening" (on the day of the Resurrection) one of the 99 names of Allah.

BAIYUNA (I.), the "Awakening" (I. 1896). His order belongs to the Assiyān, its founder, Ṣuwādhān of the Khawārizm, restored the ritual of the Bada- wīn plow-hill, and the owners of the lands in the village near Cairo. His plow-hill and the order is called the "Awakening" with an inclination of the head and crossing of the hands on the breast, followed by raising the head and clapping the hands.

Bākara, see Kābara, p. 134; Lane, Modern Egyptian, i. 3342; H. 208.

(Ch. Huart.)

BAKĀ. [See BUKA.]

BAKALAMUN. [See and KALAMUN, p. 94.]

BAKAR ʿID (vulg. Bakka ʿĪd, i.e. cattle-festival), the name commonly employed in India for the festival of the ʿĪd al-ʿAdha. (q. v.)

AL-BAKARA, the "Cow", Title of Siya II., colloquial from the story related in verses 63-68 of the paralytic offering of the Israelites, Num. xxx and Deuteronomy xvii, etc.

BAKARGANDU, or BAKARGANGAR, a district of India, in Eastern Bengal and Assam, situated in the joint delta of the Ganges and Brahmaputra. Area, 4,542 sq. m.; population (1901): 2,911,752, of whom 68% are Maḥmardos. Their predominance may be inferred from the fact that the local dialect is commonly known as Maṇḍarī. The name is derived from Aghil Bakar, a servant of the Nawâb of Murshidabad early in the 18th century. The town, in the south of the district, an important centre of the river traffic through the Sundarbans.

Bibliography: Imperial Gazetteer of India. (J. S. Cotton.)

BAKhAMRA, a place in Trak, the exact situation of which cannot now be fixed. According to Masūdī it belonged to the Jaff (q. v.), the frontier district between the Byzantines and Arabs, and was 16 parasangs (about 60 miles) from Kufa. Yāḥīyā says it was near Kufa than Wajīl. Bākhamra is famous in the history of the Abbasids from the decisive battle which took place there between the army of the Caliph al-Mansūr commanded by Ḥallī b. Miṣr and the troops of the ʿAbbās ibn Ṣāḥib b. ʿAbd Allah, in which the latter fell in 145 (762). The Amanite place-name means "wine-vaults", cf. the analogous appellative Kūyār al-ʿInbār = "Grape-town", of a place in Palestine (northwest of Jerusalem).

Bibliography: Yāḥīyā, Muṣṣīma (ed. Winternfeld), l. 458; Masūdī Muṣṣīma al-Bakhar (ed. Barh. de Meynard et P. de Courteille) vi,
BAKHARZ, a district in Khuršān between Nišābūr and Herāt with the market place of Mālīn as its chief town; it was the home of Abū b. Ḥasan b. Abī Tāhir b. Ḡābiš b. Ḥāmis of Abū Ḥasan, died 467, author of a continuation to the Taḥārat al-ādāb (and sometimes covering the same ground as the Taḥārat al-ʿulamāʾ) called ʿAbd Allāh ibn Ḥasan b. ʿAbd Allāh b. ʿAbd Allāh ibn Ḥasan b. ʿAbd Allāh b. ʿAbd Allāh ibn Ḥassān, who appears to be the same as the author of the library of Mālīn in Isbāhān, suggested the composition of the above-named Taḥārat al-ādāb. The author states in the preface to the Dārvażah that after having received a good education at home, he wandered from 434 to 469 visiting first Nišābūr and Ḥarasān in the neighbourhood of his home, then Marv, Bālḵ, Ṣafī, Isfahān, Hamadhān, Bāb-i Bālḵ, Ṣafī and Ṣafī; he gives a list of the famous men whose acquaintance he made at each of these places, e., the Ālīs at Nišābūr; since this author's death-date is given as 479, this implies an earlier visit. He devoted himself to fiqh according to Shāfiʿī's system before studying hadith and at the lectures of Abū ʿAbd Allāh Abū ʿAbd Allāh b. Wāṣif al-Dawūsīrī (died 438 according to Ṣanʿānī) in Nišābūr he made the acquaintance of Abū ʿAbd Allāh b. Ṣafī al-Khurshidī, afterwards viceroy to Ṣafī al-Dawūsīrī. A satire by Bākharzī on this person, beginning with the aphorism al-ḥabīb, is said to have won him the favour of the latter, who, when the Sāliḥī Sanāʾī entered Baghdād in 447, took Bākharzī in his suite; or, according to another account, encouraged to emigrate to him when in Baghdād, rewarded him handsomely for it, and extolled his performance. After spending some time in Bāṣra, Bākharzī entered the service of the Vizier as scribe and was advanced in the "baran of correspondence". In 455 Bākharzī was permitted to recite a eulogy before the caliph ʿĀвин: the people of Baghdād had not at first admired his poetry, but having finally did so Kārkh, and mixing with the learned and unelearned there he was able to get rid of the calumnies of the Persians, and win the approval of the metropolis. At some time after this date he retired to his native place where he died in Dhu-l-Qaʿda 467, of a stroke inflicted at an entertainment by a Turk, who was never punished for the murder. This work, which MSS are common, is in seven §§:

1. Behaviun and Ujjviun poets.

2. Poets of Syria, Diyarbakır, Aḥsitanī, the ʿUmayyans and the Muhāmmads.

3. Poets of Ṣafī and the Ṣafīs.

4. Poets of Ṣafī and the Ṣafīs.

5. Poets of Ṣafī and the Ṣafīs.

6. Poets of Ṣafī and the Ṣafīs.

7. Adab-writers.

In some MSS it is followed by a selection from the author's poems, of which a bulky division once existed.


(Óís. Safrānlīshīq.)

BAKHRA, a place-name often corrupted in books and manuscripts. In place of Bahra, Bahra or Nāqī, Bahra ought to be read, as the etymological conjectures of the Chroniclers, who derive the name from Bahra, "to have an evil smell," show. An ancient fortress on the lines protecting the southern frontier of Palmyra, which passed into possession of the family of No'mān b. Hujjat. It was there that the Caliph Walid II met his death while fleeing from the rebels who were pursuing him. The erroneous statements of ʿAbdārād to look for Bahra on the borders of Māzandārān, is not true. The other authorities wrongly place Bahra in the neighbourhood of Damascus, Urmi or elsewhere.

More recent explorers have rediscovered Bahra in the ruins of an old fort, four hours' journey south of Damascus, disproving the above locations.

Bibliography: Aghaī, iv. 143; Aqūsī, v. 135 et seq.; Ṣulamī, ii. 1740; Nasīrī (ed. de Goeje), p. 419; ʿUṣūlī, i. 578, ii. 525; iii. 805; v. 1752; Wellhausen, Das aram. ʿĀsī, p. 219, 222; Zeitschr. d. deutschen Palästina-Vereins, ex. 148, xxiii, 116; B. Moritz, Topograph. des Palästinent, Map. (H. Lammens).

BAKHSHI, a word (probably from the Sanskrit bakkha) appearing in East Turki and Persian during the Mongol period, it denotes in the first place the Buddist priest and in this meaning is equated to the Hichik, Mongol, Tamb, and the Uighur Toin. Writers of Turki origin also, who had to write documents destined for the Mongol and Turkish population, in Uighur script, were called Bakhshi; according to Bilār (see Berysige, p. 108) it was also the name of the son of the Hichik among the Mongols. In the Empire of the Indian Moghuls, the Bakhshi was an official of high rank who had charge of the registration of a body of troops and lands to pay them. At the present day, among the Calmucks, Mongols and Munchaks, the word denotes high spiritual rank; among the Hichik (in the distinet forms Bākhshī and Bahšā) it is applied to the diviners among the Moghols who heal the sick by exorcisms, among the Turkomans to the bands in the Hichik (among the Hichik) also the Bakhshī accompanies its conjurations with the notes of its musical instrument, the Khol.)

cisme of the Basky); A. D. Wiesin, 3e obran brytištupe wjgəwən, 3bə, bət bət bət bət bət bət bət (Kasan, 1859, with illustrations). On the Turkoman horse cf. A. Sumovski in the journal 'Sheshoja Storina' 1897, 9, 4. (W. BAHRITI,)

BAHRITI (c., verb substantive from baxh-), a class in Persia, properly a present given by a superior to an inferior, while the present given to a superior by an inferior is called bakhsh (first fruits) and presents exchanged between equals are called kāhvar (mutual acquisitions). Hence the word comes to denote gratuities given by strangers and travellers and is further wrongly applied to anything thrown into a largin, court-fees as well as gold given to a judge or official (properly rīvāz). These illicit gains are euphemistically called madahgi (income) by the Persians.

Bibliography: Miss Pardoe, The City of the Sultan, ii. 4; Edw. G. Browne, A Nove amongst the Persians, p. 68. (CL. HEART)

BAHITAWAR KHAN, a favourite eunuch of the Emperor Amanullah, who gave him the rank of 3000 horse and made him his beard-sword (shir-sūna). The universal history, written in Persian, entitled Mīrāz al-Ālam, is usually ascribed to him, and he indeed claimed for himself the authorship of it, but it was undoubtedly composed by his friend, Muhammad Bākā (q.v.), whom he had induced to come to the court of Awang-zőh, and for whom he obtained a high official rank. He died in 1596 A. H. (1685 A. D.).

Bibliography: Elliot-Dowson, History of India, vi., 150 sqq.; Rieu, Catalogue of Persian MSS. in the British Museum, iii. 890 sqq.

BAHKITAN or PACHAN, now usually called DARYA-_NSIRI, the largest salt lake in the province of Fars in Iran. The existence of lakes in the Kūneh Persia became known to the Greeks after the time of Alexander, cf. Strabo, xxv. 3. 6. The Arab geographers as a rule enumerate five lakes; their identification is not absolutely certain and the readings of the names very divergent. Before Iṣkākh there is only one reference, viz. in Ibn Khordadbeh, 53, to the Lake of Bakhthīn or Lake of Dzhābānū, though its name is not mentioned. Iṣkākh mentions: 1) the Lake of Bahktīn, or Lake of Bakhthīn, in Ibn Bābawja's manuscripts, as the circle (kūra) of Iṣkākh; 2) the Lake of Dschānzi, in the circle of Bābawja; 3) the Lake of Tawawz, with many variants, in Bābawja at Kāzūn; 4) the Lake Djanān at Shīrāz; 5) Lake Budshaiya in the circle of Iṣkākh. He also gives the name Budshaiy Budshai to Lake Budshaiya. Maḥkānat gives: 1) Bahktīn, also called Bahktīn; 2) Dschānzi; 3) Kāzūn; 4) Djanān; 5) Budshaiya. Lastly V. E. Von Bahr writes: Djanān; 2) Dschawawz; 3) Tawawz; 4) Djanān; 5) Djanān. Our modern maps give: 1) Lake Bakhthīn under the name of Nisir; 2) the very small Lake of Dschānzi at Kāzūn under the same name; 3) the Lake of Kāzūn as Daryā-NSIRI at Faraun; 4) the Lake of Shīrāz as Daryā-NSIRI at Mahdī; 5) Another lake, further to the north. In the districts of Bābawja and Cabrīn Lāngas, called Daryā-NSIRI, Bābawja, is not known by the for- geographers. The names Budshaiya, Budshai, in Ismad Allah al-Mustawfi Budshai, is only the name of Lake Bakhthīn and perhaps identified with Budshai. As the lake consists of several sections, which are only connected by narrow arms, it has always borne several names. As its extent has undergone great variations, individual parts of it may have sometimes formed separate seas. Thus the name Budshai, Bābawja or Dschānzi is applied to the northern end, while Bakhthīn and Nisir belong properly to the southern end. The northeast corner is also called Lake Bakhthīn at the present time. The lake is the basin of a district from which there is no outflow, into which flows the Kurr or Rūrghān-i Band-e Amtū, which is formed by the confluence of the Rūrghān-i Kān Fīrūza and the Farawī, now the Pulawī. The lake is exceedingly shallow. A quarter of a mile from the shore it is only knee-deep. In consequence the evaporation is very great and the water very salty. In the dry season the lake is surrounded by a girdle of salt inundations. Hydrologically it is not a mountain lake but intermedium between this and the great salt deserts frequent in central Persia, called Kālū. The Lake has been surveyed by Capt. H. L. Wells.


BAHTSHI, a family of physicians of Syrian origin, which was originally settled in Djamāl Sabrī. Master BAKHTSHI, who was chief of the hospital there and had already given his name to himself as a writer on medical subjects, was summoned thence to Baghdad in 1487 (705) to attend the Caliph al-Manṣūr who was suffering from a disorder of the stomach. He so won the latter's confidence by a successful cure that he was prevailed upon to stay in the capital. In 152 (769), however, Bakhtshī himself fell ill, and, as he wished to die in his native place was allowed by the Caliph to depart in great honour. He had left his son Bakhtshī as his deputy in charge of the hospital on being summoned to Baghdad. When, during the reign of the Caliph al-Mahdi, his son al-Bakhtshī fell very ill, Bakhtshī was summoned to Baghdad and succeeded in curing the Crown Prince. The latter's mother al-Khaizira, however, took the side of her physician Abd al-Kaiz against him and to avoid further unpleasantness, the Caliph allowed him to return to Djamāl Sabrī. In 171 (787) Hārūn suffered from severe headaches.
and had Bakhtiyār summoned again to Baghdād and appointed him chief physician. He died about 185 (801). When he attended Djuʾfār b. Vahyā al-Barmakī in 173 (791) he recommended his son Djuʾbāʿ al-Māʾlam as medical attendant. By successfully curing a feverish patient of Harūn, whose health he had healed of a hysterical paralysis, he won the confidence of the Caliph and was appointed his private physician in 190 (805). But, during the last illness of Harūn at Tūs in Persia, he was too candid in the exercise of his duty as medical adviser and fell into disgrace.

A bishop, whom the Caliph consulted in place of him, accused Harūn further against him and he was finally condemned to death. The Viṣer al-Full managed to prevent the execution of the decree and Harūn’s son al-ʿĀmin again appointed him Court physician. When the latter was overthrown by his brother al-Maʾmūn, Djuʾbāʿ was imprisoned and did not receive his freedom till 202 (817) when the victor al-Ḥasan b. ʿAbdullāh relented. Three years later he again fell into disgrace and was superseded by his son-in-law Mīkhāʾil. In 212 (827) al-Maʾmūn had again to send for him, as Mīkhāʾil was unable to give advice regarding an illness of the Caliph. He did not live long to enjoy the favour of his master, who in gratitude for his rapid recovery, replaced him in his office and in the enjoyment of his property which had been confiscated, for he died the following year. He was buried in the Serghūn cloister at al-Madīn. His son Bakhtiyār succeeded him and accompanied al-Maʾmūn on his campaigns in Aṣṣa Minor. In the reign of al-ʿAbbās, the second successor of al-Maʾmūn, his rivals succeeded in having him dismissed by Djuʾbāʿ b. ʿAbdullāh. In the last illness of this Caliph, he was again summoned to attend him but only reached the capital after his death. Under al-Muẓawwakīl he was punished for twelve years in great esteem but was then banished to Bahrayn. He died in 256 (870). His son ʿUbayd Allāh was a financial official of the Caliph al-Muktaṣar, who confiscated his property on his death. His widow then married a physician, who instructed her son Djuʾbāʿ in the art of his forfathers. The latter however received his real education in Baghdād whether he had gone almost immediately after the death of his mother as his stepfather would not give him his inheritance. His fame reached Persia after he had cured an ambassador from Kermān so that the Burwahī Adjud al-Dawla summoned him to Sijūrā. He afterwards returned to Baghdād however and never left it except for short periods on being summoned to consultations at various courts. He declined an invitation from the Fatimids al-ʿAbīn to settle in Cairo. He went to Mawṣīkīn in answer to a summons from the Mawṣīkīn Mūsāshīkh al-Dawla ʿAbī Mansūr and the latter refused to allow him to return. He died in this town on 21 February 390 (12 April 1005). Here lived also his son Aḥmad ʿUbayd Allāh ʿAbbās, a friend of Ibn ʿAbījīh, who died in the sixth decade of the lāthī century A. H. Of him alone, literary works have survived to us, it appears, while the works of his ancestors are lost. His chief work was the Taḥkhirāt al-Ḥāfdhīn Z̄al al-ʿAbīnī of which an extract under the title of al-Ruṣūm bi-Tāhkhīrāt al-Dawla al-ʿAbbāsī is preserved in Gotha (see Perott, Die arab.
BAKİ, the "Enthroning One"; one of the names of God [see ALLAH, p. 303].

BAKİ, the greatest of Ottoman lyrical poets, properly called Mahmut ʿAbd al-Baki, born in Constantinople in 933 (1529-1527) the son of a Muḥammad of the Muhamsads; learned at first the saddler's trade and afterwards studied law to prepare himself for a judicial career. In 952 (1555) Sulṭan Süleyman to whom he had dedicated a controversial Kaşf el-Mustafa, written from Persia, attached him to the court, where he also enjoyed the imperial favour of Selim II and Murad III. After being successively ʿAbd of Mecca and Constantinople and three times filling the office of Kaşf ʿAbd of Anatolia and Roumelia, he died on the 23 Ramaḍan 1006 (7 Nov., 1606).

Remarkable for the purity of his style, Baki is the most enthusiastic, but not the most exaggerated of the Persianizing school which has dominated Turkish poetry down to the sixteenth century.


BAKİ AL-GHARQAD (also briefly called AL-BAKİ); the cemetery of Medina. The name denotes a field, which was originally covered with a kind of high-growing black berry; there were several such Bakis in Medina. The place was and is situated at the south-east end of the town, outside the modern town-wall through which a gateway, Bāh al-Bakī gives admittance to the cemetery (see the map of Medina in Castani, Annali, ii, p. 73). The first to be buried in al-Baki was ʿOsman b. Ṭa’i, the ascetic companion of the Prophet; the latter's daughters, little Ṭa’i, and her husband, likewise, were also buried here. It gradually became as an honor to be granted the last resting-place here among the relatives of Muhammad, the Imams and Saints. The graves of the famous dead had memorials and domes built over them by their descendants; the dome of Ṭa’i ibn ʿAll for example, rose to a considerable height as Ibn Dhu’l-Qarnain informs us. When Burekhardi visited the place after the invasion of the Wahhabis, he found it the most wretched of all the cemeteries of the East. Like the grave of Ḥusayn ibn ʿAbd al-Kalam, al-Baki is one of the "ziyāra places of Medina where the pilgrims are accustomed to pray.


AL-BAKILLÂNÍ, Abu Bakr b. `Abd as-Sattar, Ayahu author and dogmatist, a pupil of Abu l-ʿAbbas b. Muhammad al-Takriti, who was a pupil of Abu `Abd al-Ḥasan al-Aszari, died on the 23 Jumā'ah of 403 = 6 June 1013 at Baghdad. He was famous for polemical writings. He introduced new ideas into the Kutub (i.e., Greek philosophy or perhaps from the dogmatism of the Eastern Church, such as the concept of atoms,
of empty space and the view that an accident cannot be the beaker of another accident and that an accident cannot last through two units of time. Of his works there has only survived the Kita'ib fi l-`Ikbād al-Kubrā (2 v. Cairo, 1346 = 1892), according to Ibn al-'Amīl in Sulaylī, Rīzākī (Cairo, 1278, v. ii, p. 134) the best work on this subject. Ibn Hasm mentions also in his Fiṣḥul his Kita'ib al-`Isthurghāf fī l-`Ikbād and his Kita'ib fi Madhhab al-Kurdsī (Cairo, 1308).


AL-BĀKIR (A.), the Sūlūm i.e., the Investigator, a name of the Ibrahīm Muḥammad b. Aḥī [v. v.]

BAKKĀM (A.), Bazzābūd, as Indian dyewood, obtained from the Cassia fistula which, when decocoted, gives a red dye, and is also used in dentures. as a styptic and desiccant for cancer. The root yields a poison which works rapidly; it is mentioned in a verse by al-'AṢāsi. The dictionary enumerates given by C. B. as a synonym of `anām which rather means "Dragon's blood", a kind of resin. Bakkām appears to be an archaic word of foreign origin (LüIūk al-Harāb, sū. 314: Tafāl al-Aṣrāf, v. 5). (C. H. U.)

BAKKAR, a fortified island in the river Ima, situated in 24° 43' N. and 68° 56' E. It is a limestone rock, 600 yards long by 300 wide, and about 15 feet in height. As early as 1327 it was considered of some importance, and different States contended for the possession of it. It changed hands several times before it was delivered up to an officer of the Emperor Akbar in 1574; the Kalhoras princess obtained possession of it in 1736, and it was subsequently occupied by the Afghans until it was captured by Mir Rustam Khan of Khairpur. The Mīrs of Khairpur sold it to the British in 1839.

**Bibliography:** A. W. Hughes, Gazetteer of the Province of Sind, 2nd ed., 1876; v. Buxkūr: Imperial Gazetteer of India, 2nd ed., 1876; v. Baklīya, a Karma ian sect, which arose in the Sawadd of Wajūl in 905 (908) under the leadership of a certain Abū Ḥātim. He is said to have forbidden his people to eat garlic, leeks and turnips, but otherwise to be vegetarians for fear that the slaying of animals. This is probably the explanation of the name Baklīya. He abolished religious observances, and gave other precepts, which we do not exactly know. When the Baklīya, allied with the Behdins of the neighborhood under Marūl b. Ḥasan and others began to plunder, the Caliph sent Ḥārān b. Ḥishāb with troops against them; he scattered them and slew numbers of them in 916 (918).


BAKR v. W., a great Arab tribe, belonging to the Madāʿī (Jābali) group. Their genealogy (omitting one of their important chiefs) is: Bakr b. Wail b. Qāid b. Ḥimb b. Aamīl b. Nāfīr b. Muḥammad. All other tribes were amongst others the Taḥlīla and Aṣār, subordinates tribes the Jābāl, Ḥālam, al-Ḍur, Ḫāṣā'ī and al-Ṭā`ī. Other important subordinates tribes were the Dībāḥ, Jīlā, Ḥarmān, and Kālā and Shābib. They lived in the Tihama of Yaman, the Ṣa`īd and Ṣan`ā as far as the borders of Mecca. We find them here in the time of Khalifah Abū Bakr and 'Omar. In later times, they gradually pressed into northern Meccanomia, where they inhabited the district still called after them. Dībāḥ Bakr [v. v.] as neighbours of the Taḥlīla, who had been settling in Meccanomia since the infancy of the Prophet, so that we often find one and the same place (e.g., the town of Ṭisi`in (Ṭisi`īn) and the valleys of al-Ṭayy (Ṭayy) and Shābib) sometimes said by the geographers to belong to Dībāḥ Bakr and sometimes to Dībāḥ Bakr or the Taḥlīla. There were also settlements of the Bakr in Persia (especially in the province of Khurāsān).

The following districts in Meccanomia belonged to them: Amsīr (the ancient Amsīr) the capital. now usually called Dībāḥ Bakr (but officially known also as Amsīr Amīr, "black Amīr", from its dark basalt walls), al-Ṭīr al-Sūr (a small town), Ḥabīr or Ḥabīr with iron mines, a medium sized town), Daynān (a fairly large town with a large market), Ḥaṣa Kūfī (with fortifications), Ḥabīr (Mardīn, a fairly large town on the summit of a hill), Ṣayyīy (Miskān, said to have been the finest town in Dībāḥ Bakr) and Ra`a (Amīr). Besides these, the following settlements of the Bakr are mentioned: among others: al-Ṭaṣhkh, Ḥawāl, Ḫaṭra, Ḫaṭri (al-Ṭaṣhkh, Khīmar, Ḫaṭra, Ḫaṭri, al-Ṭaṣhkh, al-Makhaṭbah, Kafla, Fīrāz. Among the following were watering places of the Bakr: Ḫul Ḫul b. Rāfī (near Kūfī, a small town), Ḫalīl, Sulaymān, Shābīwī (or Shābīwī?) and Ḫaṭri (in the Baklīya of Baṣra); Wādī al-Ṭasāir (belonging to the Shābīwī), Darīthār (afterwards belonging to the Taghlibi); MOUNTAIN: Awdāl al-Ṭaṣhkhī, Ḫaṭra (al-Ṭaṣhkhī) and Ra`a (belonging to the Shābīwī). The following belonged jointly to the Bakr and the Taghlibi: Ḫul al-Ṭaṣhkhī, Ḫaṭra (al-Ṭaṣhkhī), also called al-Makhaṭbah ("place of amusement") given as two different places in Hamdīn, Ḫaṭra (10), and Wūska, Ḫaṭra (v. 110, the Wādī al-Makhaṭbah, and name Amsīr). Hamdīn further mentions a number of settlements (mostly in the Tihama of Yaman, the remaining of the number of which is partly uncertain) (v. 112, 124-125).

In the times of the Dībāḥ Bakr they worshipped idols. As such are mentioned: (in ancient times Bahrān bore this name) whom the Taḥlīla also worshipped, Ḫal al-Ṭaṣhkhī (in earlier times the tribal god of the Ṣa`īd), al-Makhaṭbah in Sulaymān (specially revered by the Ṣa`īd). The latter, like the idols Manīr and Dībā`i mentioned in the Rawā (cf. Sīra ill. 19, 20) we also meet with in proper
nimes of the Bakh. A portion of the Bakh (the Taimullati, Debari and a part of the Idji) professed Christianity.

History. We first meet with the Bakh b. Wali" in the fourth century. At this period they were making raids from Bahrais and Yamun into the adjoining kingdoms of Persia, in alliance with the Turkmen under Oktash Bakh. Muhammad b. Auliya advanced into Bakhrais against them (about 350) and wrought great carnage amongst them and the two other tribes mentioned, took many of them prisoner and settled them in Persia (Ahwaz, Tawudj and Kirmān). In the fifth century we find them under the sway of Yazan. About the middle of this century Abu Abd al-Malik b. Husain (called "the haughtier than Kali" W.) undertook the leadership of the Bakh and Taghibi for a time (about the beginning of the tenth decade of the fifth century) against the Bakh (the victory remained undecided), Wārelī (Taghibi victorious and Djanšā was wounded). Ibn Alawī (Bakh victorious) Kaušārī (Taghibi victorious) and Kāšāni all joined Tihāb al-Imām (in this battle the Bakh inflicted a decisive defeat on the Taghibi). Tired of this mutiny of the Bakh and of the Taghibi, the Bakh under the leadership of Muhammad b. ʿAbd al-Malik b. Husain (the chief of the Bakh). He was successful in making peace between them for some time, and placed one of his sons, Shu- rashīlī, over the Bakh and another, Sāḥū, over the Taghibi. In order to guard himself from their raids into Persia, the Emperor Anastasius made a treaty with the Bakhīrī, whereupon he was handed over to him, the revenue of a district of Persia on condition that the Bakhīrī and the tribes allied to them should refrain from incursions into Persia. Under Khuršīd's successor, Khuršīd I (Khaṣira), Muntūrī overthrew Al-Mundīrī III in battle. Later in the same year he again advanced into Bakhrais against them (about 529) and when Khurshīd, the leader of the Bakhīrī fell in a battle with the Taghibi under Solaiman b. Kaliya, a watering-place of the Tanimī, the so-called "first day of Kaliya"), and the Hindustān kingdom under Uētī Naurā broke up about the same time and had to yield to the superior Alygian power, the Bakh appealed to al-Mundīrī III. The latter finally succeeded in appeasing both tribes of the Bakhīrī and had 500 goats given to him by each as a pledge of peace. This was the end of the Bakhīrī state. (Tabarī, xxvi. 255.)

The Taghibi then went into Mesopotamia while the Bakhīrī remained under the Lakhmīnī rule of Idrīs. We next find them following the Lakhmīnī III to Syria in his campaign against the Khosrauī chief, al-Hārūrī al-A’rādī (in 554). They showed the same adherence to Ame b. Hind, the successor of al-Mundīrī, who owed his great success against the Khosrauī in Syria to them and to the later Lakhmīnī chief al-Nūrī alūs Kāshānī. When Abī Ḥāṣmā Zaidī intrigued with the Persian king Khusraw Parwāts against the latter and aroused his enmity towards him, because he had imprisoned and executed the poet Zaidī, father of Abī Ḥāṣmā, he took refuge with his family among the Shāhān. He left his treasure and armory (about 5000 shields) with the Shāhānī chief and surrendered to Khusraw, who threw him into prison and put him to a violent death (according to another account he died of plague). Iyās b. Kāshānī, chief of the tribe of Tāyun which was made king in Idrīs in place of al-Nūrī by Khusraw, then demanded that Hāñt should give up the treasure and armory of al-Nūrī. When he refused to do so and the Bakhīrī at the same time began to make raids into Idrīs, Khusraw sent an army against them under Iyyās. In this army were the Taghibi and Nūrī under al-Nūrī b. Zahrā, the Shāhānī and the Kaušānī tribes of Mesopotamia under Khālid b. Vardī al-Bahhanī and two detachments of Persian cavalry, each of 1000 men, under Hāmara and Khandarīnī. The Bakhīrī under Hāñt were encamped at Iyās Kār. After Hāñt on the advice of Hanūla b. Ḥalūša of the subordinate tribe of Idrīs had divided al-Nūrī’s army among the Bakhīrī, a battle took place here, one of the most famous in Arab history, which has often been celebrated by poets (cf. ʿAbd al-ʿAṯīr Ashkālī, xx. 139-140). The Bakhīrī inflicted a severe defeat on the Persians; Khālid, Khandarīnī and Hāmara were slain, the latter by al-Hārūrī b. Shāhānī, called Ḥawwānī, and the whole army was scattered. According to one account the battle of Iyās Kār was not fought till some months after the battle of Badyr, according to another and more reliable story it was fought soon after Muḥammad’s appearance as a prophet at Mecca. It may however have taken place some time earlier, somewhere between 604 and 610. According to one legend the Prophet himself is said to have prayed for the Bakhīrī during the battle, and on hearing of their success to have called upon the Bakhīrī to him. After the battle of Iyās Kār the Bakhīrī appear to have remained independent till their adoption of Islam.

Their chief battles with the Tanimī must have taken place in this period. During the dry season the Bakhīrī used to let their cattle graze on the lands of their neighbours, the Tanimī, and were thereby tempted to make inroads into their territory which naturally gave rise to strife between the two tribes. Of battles between the Bakhīrī and the Tanimī, there are mentioned amongst others, the battle of Zuwārīn (Bakhīrī victors), al-Hāṣmā (Bakhīrī victors), Sāḥā, Shubā, Sītār (Tanimī victors), Safīr
his successor Sulaiman, we find about 7,000 Bakti under Hajjaj b. al-Mundhir on the side of Sulaiman. They also remained on the side of the government during the rebellion which Vakil b. al-Muhtalab, the governor of Irak, stirred up in Bakti on the death of the Caliph Umar II (101 = 720) and were overcome by him. On the other hand we find them during the reign of the second Caliph of the 'Abbasids, Abu Dij'ah al-Mundhir, fighting against Abu Muslim, the partisan of this dynasty and they were likewise compassed by him. Their further history is connected with that of Mesopotamia (Diya's Bakti).


AL-BAKRI. Abd Allah b. Abd al-Abbâd b. Muhammad b. Arûb b. 'Amr b. 'Abbâd, the oldest Hissaro-Arab geographer, whose works have survived to us, flourished in the second
half of the 4th = 16th century. His family, belonging to the great tribe of Bakr, took a prominent place among the Arab families of the West of Muslim Spain. Muhammad b. Aliyyah, Kafir of Niebla, the grandfather of our al-Bakr al-Maliki, was governor of Salta and Huelva in the Caliphate of the Omayyad Highst al-Malikiyid. On the fall of this dynasty and during the so-called fanźī period of anarchy, which followed, he tried to secure his brethren and his sons to turn his government into an independent principality and was successful. On his death his son 'Abd al-ʿAziz however, was unable to make effective resistance to the efforts of al-Muwtalid to the Emir of Seville, who was attempting to bring all Muslim Spain under his sway. Forced to surrender his territory, 'Abd al-ʿAziz fled secretly from Salta with his treasure and his son, one author. He went to Cordova. This town; at that time independent, which was ruled as an oligarchy under the family of the Banu Ziyad, was the place of refuge for all the princes who had to escape the dangerous proximity of the mighty lord of Seville.

In Cordova al-Bakr completed his education under the guidance and care of the emir. On the death of his master in the year 456 (1064), he entered the service of Muhammad b. Ma'in, Emir of Almeria, who received him kindly and afterwards made him one of his intimate friends. Here al-Bakr again attended the lectures of celebrated men like Ali Marwana b. Haylan, in 478 (1085-1086) al-Bakr as the ambassador of the Emir of Almeria attended the embassies of the Banu Mas'ud al-Muwtalid b. al-Muwtalid, who was going to Morocco to seek the help of the Almoravids b. Tamghita against the Christians in Castile.

After the Almoravid conquest al-Bakr seems to have returned to Cordova; at any rate he died there at an advanced age in Shawwal 487 (October-November 1094) and was buried in the cemetery of Umm Salama. Al-Bakr had the reputation of a man who was not ashamed to combine the love of the juice of the grape with that of poetry and letters.

His poems were appreciated but it was his works in the domain of philology and belles lettres which were especially praised; and it is to these that he owes his reputation. The Muslim authors mention the following works: 1. Kitab fi ʿilm al-mawrid muqaddim Muhammad, a work on the proofs of the divine mission of the Prophet; 2. Shaffiʿallāhu ʿalaihi wa sallam in al-Marid, on the correctness of certain expressions current in the Arabic of his time; 3. a commentary on the Book of Proverbs of Abu Ubayd al-Kasim b. Sollan entitled al-ʿanfīl al-kubra; 4. Kitab ʿalaihi ʿalaihi wa ʿanfīl majaz, a commentary on Abu ʿAli al-Kasim al-Targhuniniy's Kitab al-mukaddim (unique MS in Florentine Library 407) entitled al-ʿanfīl wa ʿalaihi wa ʿalaihi; 5. Kitab ʿanfīl al-mukaddim wa ʿalaihi.

The first mentioned work was probably written to defend himself from the charge of heresy and religious indifference, which was so often brought against scholars in the early Almoravid period, an accusation, which at that time threatened such disastrous consequences. The three next works are philological treatises or commentaries. The 4th work is a work on ancient geography, a sort of lexicon of place-names of uncertain orthography, names which are found in the Hadith, the ancient historical works and the pre-Islamic Arabic poems. The most of these names refer to Arabia; other districts are only touched on occasionally. The work has been edited by Wulfenfeld (Jena, 1937; Paris, 2 vols, 1876-1877). It is however on the Kitab ʿanfīl al-mukaddim wa ʿalaihi that al-Bakr's reputation is chiefly based. The work has not survived in its entirety. This geography, which contains most geographical works of the early ages is written in the form of an itinerary, is in part a compilation from important older works now lost. The author, however, also gives information which is the result of his own investigations. The book originally comprised several volumes and besides the account of the world as known to the Musulmans of the 4th century, contained separate valuable historical and ethnographical essays. Later authors have drawn on it very largely. There have survived to us the accounts of North Africa, the description of Egypt (not equal to al-Makrizi's notices of Itál and Transoxania), and a few pages on Spain. The part dealing with Africa was edited by de Slane in 1857, and translated in 1858. An improved reprint of the edition of 1857 appeared in Algiers in 1883. Under the title of Gouvement général de l'Algérie, Fragments treating of the Russians and Slavs have been published and translated by Kunik and von Rosen (Uebersicht al-Bakr's deutschsprachiger Werke, 1879).}

Bibliography:


AL-BAKR, MUH.AMMAD B. 'ABD AL-RAHMAH AL-ShIBA' S AL-SHIBAI AL-MUKRI al-Mukrīs SHAMS AL-DIN, Arab poet and mystic, born 898 (1492) lived a year alternately in Cairo and a year in Mecca, and died in 942 (1545). Besides his Divan (Bibli. Nationale, Catalogue des ms. arab. de de Slane, Nos. 3229-3233, 2113-2117, 1065-1068), Catalogue of the Arabic, Persian, and Turkish Ms. in the Library of Trinity College, Cambridge, 1870, No. 55-77, a collection of mystical poems entitled Tafsīrān al-Anwār (Vollers, Katalog der islam. nat. Hist. der Universitätsbibliothek zu Leipzig, 2. Teill, 1873-1874, 272); and several small Sūfī treatises (of which the MS. Götha N. 565 contains a collection) he compiled a romantic history of the conquest of Mecca in verse, called al-Durrāt al-Mukrīsī in 471 (nakh 1353, Cairo 1284), 1286, 1287, 1289, 1297, 1298, 1300, 1313, 1314, 1324); as well as a work the contents of which are real history entitled Ḥabīb al-Umm wa Natīq al-Fātimah (Frankfort, Die ar-R. us. zu Gotha, 1875). (A. COUK.)

Bibliography:


Bibliographie: Wustenfeld, Die Geschichte der Araber, Ns. 657; Brockelmann, Gesch. der ar. Lit., ii. 297

(C. BROCKELMANN.)

AL-BARKI, MUJAR' B. KAMAL B. DINS. B. ALI B. SUDREI B. AL-HANA'I B. KHALWAT MURR' B. DIN, Arab. author and mystic, born in Dhu l-Qada' 1099 (Sep. 1688) at Damascus, being left an orphan at an early age, was brought up by his uncle and entered the Danish order of the Khalwatiyya. In the year 1022 (1610) he made his first pilgrimage to Jerusalem; there he wrote his prayer-book al-Fath al-Khawalid and procured a certificate from Ali Kâezkâb of Adranospolis, that it was not a hujah, as one of his opponents had said to read this book aloud at the end of the night. He returned in Sha'ban of that year (Oct. 1024) to Damascus, but repeated this pilgrimage more frequently in succeeding years and made the acquaintance of Jerusalem of the writer Râghib Pasha, whom he accompanied on a journey to Cairo. Under the protection of this patron he set out from Jerusalem early in 1125 (Oct. 1422) to Stamboul and reached it on the 17th of Shawwàl (24th May 1423). Four years later he returned to Jerusalem. After making the pilgrimage to Mecca in 1148 (1735) which he had planned as early as 1129 (1716), he was given up on account of a quarrel with his uncle, he went to Stamboul for the second time in 1148 (1735). From there he returned by ship, via Alexandria and Cairo. In the following year in connection with a second pilgrimage he went to Dress or Aix where he stayed 8 months. After spending another 11 months in Nubia, he again returned to Jerusalem in 1152 (Jan. 1740). He died in 1162 (1749) in Cairo, where he was born, to set out on his third pilgrimage. His numerous mystic treatises, prayers and poems which are given by Brockelmann (see infra, cf. also al-Himam al-Hâkiriy al-Maw'diyya al-Dhajja, see Vollers, Catalog der Islam. und Arab. Bibl., i. 350 ff, and al-Wajh al-Dhajja al-Sulaym Faruq al-Dhajj ayyal. Vollers, Catalog der Islam. und Arab. Bibl. in Princeton University Library, Ns. 351 b.), are still all unprinted except a Mâ'rifat al-Munûfim and Awrâd (Cairo, 1305). He also wrote an account of his first journey from Damascus to Jerusalem in 1122 (1710) entitled al-Khawar al-Insâhir fi 'I-khawar al-Khawarî (Allwând, Verzeichnis der Hschr. zu Berlin, Ns. 651). At Damascus and Jeru-salem he was described in his al-Mudawwânah Sh'a'ban fi 'I-Insâhir al-Sha'baniyah (ibid. 6514).

Bibliographie: C. Mortal, Sila al-Dawâr fi 'I-Safa al-Karim al-Tebrizî 'Abbar (Kairo, 1301-1307, iv. 190-200; al-Djabarti, 'I-Iblb al-Tebrizî ve-Mawdûd al-Abarî, (Tebriz, 1897), i. 155-172; al-Bâgî Muhârân, al-Khâlîf al-Dhajja (Bilâd, 1300), iii. 129; Brockelmann, Gesch. der ar. Lit., ii. 345.)

(C. BROCKELMANN.)

BAKIYAH (BAKYA), AN ORDER OF DA'VISHES, which according to Denevouz took its name from Pir Abû Wâfî, who died in Aleppo in 902 (1496) or 909 (1503-1504). According to Rim, Marches des Arabes, p. 271, they are a branch of the Shaf'iyya (q. v.), — Bakiyya is however also the common name of those who claim descent from the first Caliph Abu Bakr. The head of this family, the Sheikh al-Baki, is at the head of all the dervish orders in Egypt and also bears the title Nasîr al-Ma'ârîf. On Bakiyya in this sense cf. Revue du Monde Musulman, iv. 524 et seq.

BAKT, the Nubian tribute. Bakt, probably an ancient Egyptian word meaning slave, occurs in Arabic literature as the technical term for the tribute which the Christian kingdom of Nubia had to deliver to the Egyptian governor for the Caliph by a treaty of Kâmaqân 31. (April—May 652). This tribute at first consisted of 360 slaves, a number and form of payment, which we frequently meet with in the levies of tribute in ancient Egypt. In addition there were 40 slaves for the intermediary officials and other persons, especially rare animals like elephants, giraffes and leopards, which at that period contributed to the glory of a court. In later times Ibn Taghfidhîr (Amârî, i. 725) notes the delivery of 500 slaves. These Nubian payments were not really tribute, as the Muslim had to give in return 1000 arats of wheat, as many of barley, 1'200 vessels of wine, two fine horses, 100 robes and a number of very valuable articles of clothing, quite apart from the presents which had to be given to the Nubian envoys in addition. The Bakt was therefore really a primitive form of political exchange; indeed on one occasion under the Caliph Mu'min it was noticed that the presents of the Muslims were more valuable.
than the Nabian "tribute". Down to the time of the Fatimids the Bâkt appears to have been regularly delivered. With the decline of Nahla and the Muhammadan occupation of the upper valley of the Nile, the Bâkt ceased, though we have no particulars on this point.

**Bibliography:** Maâribil, Études, 1195 et seq.; Bethkörry, Pamâ (ed. de Goeje), 237; C. H. Becker, Petrinekwatun in Zeitsehe, für Assyriol, xxi, 141 et seq.

(B. C. Becker.)

**BAKU,** in the Arab geographers Bâkti, Bakût and Bâktta, a town with the finest harbour on the shore of the Caspian Sea. The explanation of the name, which is nowadays accepted in Bâkt itself and is probably due to a popular etymology (Bâktita, "a place where the winds strike") appears to have arisen at a very late period and the same applies to the story of the founding of the town by Khosraw Angharwân. The assumption that the naphtha wells of Bakût with their "eternal fire" played an important part in the fire-worship of Persia, likewise rests on a popular etymology and the name is probably brought here till the eighteenth century by Indians and Persian Parsees. The naphtha springs are first described by the Arab geographers, most thoroughly by Mas'ùdi (Murâdî, v. 25 et seq.) and Yâsîn (v. Baküû). There were two large springs, one of which yielded yellow or white naphtha (according to Mas'ûdi, the only spring of this kind known to him in the whole world) and the other black or green; each of the two springs yielded 1,000 dinars a day; in the eighteenth century Bâktû评估 estimates the amount of black naphtha obtained daily at 200 male-loads. According to the Darband Namâh (ed. Kazem-Beg, p. 136 et seq.) the naphtha springs and the salt deposits of Bâkt formed a Wâkf of the inhabitants of Darband. At a later period, as an inscription of the year 1055 (1594-1595) shows, the town was a very rich place. Bâkt was first mentioned as a harbour (jârâda) by Ma'kaddas (ed. de Goeje, p. 376, e), but at that time the town in spite of its having much the better harbour was of no importance in comparison with Darband, at that time the second largest town in Caucasia. We have practically no information on the history of the town; it is not once mentioned by Tabari nor by Ibn al-Athir. The Russians are said to have advanced as far as the naphtha springs about 301 (1913-1914). At a later period Bâkt belonged to the kingdom of the Shirwan Shah and is mentioned in the xvi (xvii) century as the residence of this prince. The Shirwan Shah lived more frequently then and later at Shumâkht. The ancient chief mosque of Bâkt was, according to an inscription, built in 846 (1443).

During the Mongol period and afterwards Bâkt appears to have attained greater importance as a harbour; after this period the Caspian Sea is frequently called "Sea of Bâkt". The authorities for this period give us but scanty information concerning the town; Hamid Allah Kaswini in the viii (xiv) century gives rather more than the other authorities and most information is given by 'Abd al-Raqib al-Bakûvit in the xix (xvii) century. According to Hamid Allah Kaswini there was at this period still only a village at Bâkt with a fort lying high above it; there lived a "Head of the Priests" (hâzir-zâri bâbûlshâh) called Mûr-Jâkhêrî (Agkhiâshî). Bâktûvit speaks of two fortresses, one high-lying, which in his time was almost entirely destroyed, and the other on the sea-shore; the latter was considered unusually strong and could not be taken even by the Mongols. The surface of the sea was then much higher than before so that a large part of the town had been submerged. The district immediately surrounding the town was then as now a dreary desert; the gardens of its inhabitants were at a considerable distance; everything necessary to maintain life was brought from Shirwan and Mughân. Besides naphtha and salt, silk was also produced. To the xviii century belongs the palace of the Shirwan Shah, as well as the two tombs (inscription of the year 896-904) lying near the palace. The palace is now used as a monumental sepulchre and is in an utterly neglected state. In 1601 an ancient cemetery with an epitaph of Rafi'î (September—October 1415) and others (from the forms of the letters) unmade tombsstones were found by accident.

In 1606 (1550-1551) Bâkt was besieged and captured by Shah Isfahân, who stripped the town of all the treasures of what was then the Persian kingdom, and the treasures of the Shirwan Shah carried off. In 1637 the town had to surrender to the Turks under 'Othman Pasha, and remained under Turkish rule till 1668. When Persian rule was again restored, Shah Abbas I had the town walls repaired, as an inscription of the year 1017 (1608-1609) proves. In July 1725 Bâkt surrendered, after a brief resistance, to the Russian General Matyushin, but was given back to the Persians in 1735. After the death of Nâdir Shah (1747) the princes of Bâkt became practically independent. During the fights for Caucasia between Russia and Persia in the latter years of the xvii and early years of the xix century, Hasmân Kuli Khân, the prince of Bâkt allied himself sometimes with one and sometimes with the other. On the 4th February 1820 the keys of the town were to have been given up to Prince Tchittidou, but the General was treacherously murdered at his interview with the Khân and his head sent to Tchitit. When in the autumn of the same year General Bulgakov advanced against Bâkt, the Khân fled to Persia and the town surrendered without resistance on the 7th October and was finally incorporated in the Russian Empire.

The management of the naphtha-springs was a monopoly of the last rulers of Bâkt, who obtained a revenue of 40,000 roubles annually from it, according to the account of the Traveller Gmelin. Under Russian rule the springs were proclaimed Crown property; it was not till 1872 that the trade was thrown open and springs sold by public auction. Since that time the trade and thereby the town has greatly increased in wealth, since Bâkt has been connected by railway with Hatun on the Black Sea as well as with the interior of Russia. In Kretz's Geographisch-statistische Leckten (5th edition 1864) Bâkt is described as a town with only 10,000 inhabitants; even in 1888 in the guide officially published in that year the number is given as only 45,797; now Bâkt is an up-to-date modern city with over 100,000 inhabitants.

**Bibliography:** G. le Strange, The Lands of the Eastern Caliphate (Cambridge, 1905), p. 180
BA'KUBA (also BAKUBA) a town in 'Iraq, according to Yākūt a station on the ancient caravanserai route from the Babylonian plains to the Iranian highlands (the Ḥūrānī road of the Arab geographers) 10 parasangs (= about 40 miles east (to be more accurate: northeast) of Baghdad on the western bank of the 'Idāṣāl whose course, from here to Dilâs Nahrāwān, as is clear from Ibn Sāmīn's account, formed part of the great Kābīl-Nahrāwān Canal, which was called Tāmārīd; cf. on this point Strick, Babylon. n. den Arab. Geogr., 1. 37. The place still exists; location: 35° 45' n. Lat., 44° 40' e. (L. G.). It is a pleasant palm oasis in the midst of the desert, watered by numerous small canals: the excellent dates and citrus which grow here had become proverbial even in the middle ages. The town, famous for its pleasant climate, is of some importance on account of the traffic which passes through it, and has some not inconsiderable bazaars. Accounts differ as to the number of its inhabitants: Clément (see Reclus op. cit.) put the number at 3000 in 1866; Cumin's estimate of 2000 is accepted as the most reliable by Sapan in Petrowm's Mitteil., Ergänz.-Heft, Nr. 135 (1901), p. 22. Atnin's estimate (6000) is obviously too high. According to the latter the inhabitants are all Arabs, with the exception of a small proportion of Jews and Levis. Fleischer (in Jyshobd, Contin., iv. 350) rightly interprets the Aramaic name of the place as a contraction from Bāyā'kibā' = ʾbāšaš ʾl. s. Jacob's house.


BAKUŠA, a place and administrative district in 'Iraq, with Bāšuš, [q. v.] and the three districts of the great Nahrāwān-Canal, it formed the East Tigris circle (artūd) of Bāšuš Khurāb; cf. Strick, Babylonien nach d. Arab. Geogr., v. 1. 13. Like Bāšuš, in conjunction with which it is usually mentioned by the Arab geographers, Bāšušāya still exists under the name Shamsīt (Shakāt) southeast of Bērūd (= Bāšušāya) below 46° 15' 4. L. (Greenow, über die Quellen des Orients und die Palästineskroniken Mār Isaiah, ibid. etc., Strassburg. 1891, p. 121; ib. in Strange, The Land of the Eastern Caliphs, (Cambridge), p. 63, 80. (M. STRICK.)

BA'L. The common Semitic word 'aššu, “owner” (of a thing): cf. the articles thereon in Cheyne's Encycl. Bibl., Hastings’ Dict. of the Bible and Encycl. of Relig.) has survived in living Muslim usage at two points only. On account of Korānic usage (l. 225; xiii. 75; xxvii. 31) ilšu still is at least possible, if archaic, expression for husband (for the ch'ittī type of marriage and the conceptions involved cf. Robertson Smith, Kinship and Marriage, by index, especially pp. 92 et seq. and (a) even in the colloquial (e.g. Spro, Vocabulary of Coll., Ar. of Egypt) ilšu still means a plant which does not need artificial irrigation. For classical Arabic usage on this latter point, which goes back to Ba'll as a divine lord, see Lane-Jones, l. 225, b. c. d. de Sacy, Christ. de., l. 224 8 ff., and, still fuller, Sāmī, iii. 59 et seq. Of Ba'll as a divine title, another slight trace remains in ʾlšu and its derivatives, “to be beloved” really “Ba'll-struck,” but in neither of these cases did any consciousness of the deification survive (cf. Noldeke on Arabs (Ancient) in Hastings’ Encycl. of Rel., l. 664). It is true that the lexicographers give ilšu with the sense “owner,” “lord” (mālīk, rabīt); but this usage goes back, apparently, to South Arabia (where — opposed to North Arabia — ba'll had been common as a divine title) and was introduced into Arabic to explain a passage in the Korān. In Korān xxvil. 121—122, the story of Elijah (Yāhu)'s taunting of Ba'll is touched on. It is made to say to his people (v. 125), “Do ye supplant me with this for my fornicates the Best of Creators!” It is very possible that by ʾlšu" here Muḥammad meant simply Ba'll as he had heard the word in some form of the Biblical story (I. Kings, xxviii), but the oldest exegetes have three explanations. Thus Ṭabari ('Ṭabarī, xxviii, 53) says that ba'll is a word meaning rabīt, “owner,” in the dialect of Yemen; you can say, "Who is the rabīt of this ox?" — or that it was the proper name of an idol (bala) and that thence the place anciently called Bāšuš, now to be called Ba'llhak — or that it was a woman whom they used to worship. Accordingly, we
would have to translate either "an owner" or Bah, as a proper name. The woman reference is difficult unless it is because she can mean wife as well as husband, or the word in an allusion to the worship of Astarate. In Bah, even in Bah, Ibn 'Abbâs regards the usage of Bah, in the sense "owner" as true Arabic, though rare, and in the story from the Aṣba'î (vii. 45), referred to in Jami' al-Tirmîdzî, p. 92, there does certainly appear a play upon such a sense. The Lâmi', also, (i.e.) has at least one quotation which does not go back to Ibn 'Abbâs, but the usage must, at least, have been abundant in the Lâmi', in the Maqâtîl (vii. 109 of ed. of Cairo, 1908) gives only the two explanations, as a proper name and this Yemenite me. So, too, Bâlîwâl and the commentaries generally. But that, Bah, here, is the proper name of a god worshipped at Bâlî- bah, or Helipopolis, is now the accepted. Muslim position, and a name of semi-Biblical legend has given up round the Bâlîvâl, mentioned. This is given in greatest fullness by Thâlibî in his Alâmah (pp. 142 et seq. of ed. of 1349). See, too, Pseudo-Mâlaki, iii. 96 et seq. of Arabic text, and Yahyâ b. b. Bâlîwâl. For an abstract, see Firdawsî, Encyclop., i, 381.

Bâlâ (or), "height", "high", also a preposition "over", is frequently found in composition in place-names; examples will be found in the text. The word comes to be the name of a Turkish government official, corresponding to the rank of general of a division of the army, class immediately below the Muqit and Wâsit; in correspondence, officials of this rank are addressed as follows: Rabiyallah efendim pasazhârî (To his Gracious Excellency, my lord etc.).

Bibliography: Schäfera, 1224, p. 36 et seq. (C. E. HEART). Bâlâ, Ka'a of the Wilâyât of and Siml, of Angora (Asi Minor) with the village of Kuslî (Ka'a 'Abi) as capital, comprises a Nâtîye, and, of villages with a total area of 2,593 inhabitants. These are manufactures of carpets and weft and coal mines in Ka'ar-Bel; near Kuslî is a beautiful forest, which is used by the people of the village as a summer dwelling.

Bibliography: Alâ Jâwâd, Lughâtî, p. 149; Schäfera, 1224, p. 769. (C. E. HEART). Bâlâ-Ghât ("above the Ghât or p asses"), a word of several applications in Indian geography. Early European travellers meant by it the plateau of the Deccan, behind the Sâvâk region, now known as the Western Ghâts. The Mughals applied it to part of their conquests in the extreme south, as the Bâlâpur Bâlâ-Ghât or plateau, opposed to the Carnatic Pasîn-Ghât or lowland. In Berar it means the upland tract above the Aden pass; and in Bâlâ-Ghât a plateau in the west of the state enclosed by hill ranges. In 1867, the name was given to a newly formed district in the Central Provinces, consisting of part of the Satpura plateau (area: 3,123 sq. m. population (1901) 1,375,371). The name was likewise given to the head quarters, though the town itself lies below the hills.

Bibliography: Imperial Gazetteer of India. (J. S. Cotton). Bâlâ-Hisâr is frequently used in India and elsewhere to denote a citadel; among the most famous are the fort in Peshawar and that in Kâbul, the capital of Afghanistan. Bâlâ Hisâr, popularly called Bâlâ Iâlî has, a market-town in Asia Minor in the Wilâyât of Sandjich of Angora, Kâzî of Siwût-Hisâr, three hours distant from it, has 3,000 inhabitants. There are the ruins of Peninsus with a Roman temple of Cybele.


Al-Bâlâdûrî, Ahmad ibn 'Abî tâfâr b. Dâjân. Al-Bâlâdûrî was one of the greatest Arab historians of the third century. Little is known of his life. He was an intimate friend of the caliph Mutawakkîl and Mu'ta'b and educated 'Abd Allâh the brilliant son of the caliph al-Mu'tazz. Ahmad b. Yahyâ is said to have died mentally deranged in 270 (982), after drinking the juice of the amara (balâdûrî) not knowing its effects, and from the name of his death he received the name Bâlal. This is probably only an etiological legend and besides, it is not certain that the story does not refer to his grandson, Bâlâdî, who was a famous translator from the Persian; for this reason he may have been of Persian descent but his grandfather was an official in Egypt and in any case the famous historian was quite arabised. He received his education partly in Damascus and Emesa, but also studied in Iṣa'b under Ibn Sa'd among others. Two great historical works by him have survived; his historical and critical powers have been emphasised on all sides.

1. His Futûh al-Bâlâd (Liber Exspugnationum Regionum anteriore . . . al-Bâlâdûrîi quem . . . edidit M. J. de Goeje, Leiden, 1866 and a Cairo reprint of A. H. 1318). This valuable work is only a synopsis of a more comprehensive work of like scope. The history begins with the wars of Muhammad against the Jews, Mecca, Ta'fil and his other undertakings, follows an account of the riddâ, the conquest of Syria, Dâjân, Armenia, Egypt, and the Maghrib and lastly the occupation of Iṣa'b and Persia. Remarks of importance for the history of culture and social conditions are interwoven with the historical narrative, such as on the customs and manners of the Turks and their relations with the Byzantines in regard to official documents, questions of taxation, the use of the visel-rings, coinage and currency and the history of the Arab script. This work is one of the most valuable sources for the history of the Arab conquests.

2. His Anâlî al-ahrâr (Ma-al-ahrârâh), a very comprehensive work, which was never completed. It is genealogically arranged and begins with the dîr of the Prophet and the biographies of his kinsmen. The Abbâsid follow the Alids. The 'Abî Shams, among whom the Umayyad claim a disproportionate amount of space, follow the Banu Hâshim. Next the rest of the 'Abbâsids are dealt with and other divisions of the Banu Mâjâr. The Khârîj, in particular the Tâhir are occupying the closing portion of the work; the last biography of any note is that devoted to Al-Hâjîjib. Though a genealogical work in outward form, the Anâlî are really Tabaqît, arranged genealogically in the style of Ibn Sa'd. This method of arrangement is not rigidly adhered to; for the most important events of the reigns of
individual rulers are always added to the corresponding chapters. The Anāhā are therefore one of the most important sources for the history of the Khaṭwānd. An edition of this work is being prepared by the author of this article in conjunction with several colleagues, based on a complete manuscript in Constantinople (Asghir Efendi 597-598). The Paris fragment (cf. de Goeje in Zeitschrift f. Oriental. Forsch., XXXVIII) is based on the Constantinople manuscript. A later recension divided the great work into 20 books (Hājjīdī Khaṭīb, I, 1346) of which the eleventh volume has survived (W. Ahlwardt, Anonymus Arabicus Chronic, Leipzig, 1883). This anonymous fragment was rightly recognized by Ahlwardt as a portion of the Anāhā.

In spite of all al-Baladhuri’s merits, his value as a historian has in recent times been occasionally overestimated. It is not correct to say that he gives the original texts, which later writers embellish and expand; it may be with much more truth assumed, from the agreement of essential portions with later more detailed sources, that al-Baladhuri has abbreviated. Al-Baladhuri’s whole style is inculcated by his time, compression, whereby it gains a certain conciseness but loses in artistic effect. We seldom meet with a fairly long story; the good old chroniclers whom he utilises (e.g. Abū Mīkhāf) divide their works into rather disjointed sections on apparently “scientific” principles, but documents and various versions seriously encumber the narrative. The arrangement of his literary material is thus circumscribed in that he applies the methods of the books of classes (Tabākh), with their separate articles to the writing of history (Fihrist) and attempts to combine the material of the books of classes (Ibn Sa’d) and of the other chroniclers (Ibn Tahkash, Abū Mīkhāf) into a third sort of style, namely the genealogical literature (al-Kalb), Anāhā.


BALĀGHĀ (A.), Abstract noun, from balāgh active, eloquent (from balaq, to attain something), meaning therefore eloquence. The "ilm al-Balāghā, Rhetoric, comprises three branches: the "ilm al-Balāgh, the "ilm al-Balāgh, and the "ilm al-Balāgh. The first branch ("ilm al-Nolūs), treats of the different kinds of sentence and their use; the second part ("Modes of Representation") teches the art of expressing oneself eloquently and without ambiguity i.e. jāfīr and sorts of similes, metaphors and personifications; third part ("Tropes"), deals with the embellishment of speech and treats of the large number of different figures of speech (sīna, Inversion, Hyperbola etc.).

This third branch of Rhetoric, the "ilm al-Balāgh, is the oldest and the one that has been longest studied. As early as 274 (887-888) Prince "Abd Allah b. al-Mu’tazz published a Ktīb al-Balāgh, with 17 categories of elegant modes of expressions, which appear in the Korān and in the ancient poems and so-called Pānikūs. Poems composed to illustrate various figures of speech have been composed down to the modern times. A good systematic account of the whole science of Balāgh was given by al-Sakkakī (died 622 = 1226 or 623 = 1227) in the third part of his encyclopedic work Miftāḥ al-Umm. Dīd al-

Uth Mūhammad al-"Uzairī, the "Ktībīt Dimāqti" (died 739 = 1338) made an abridgment of it, with a commentary, the Tāhāfūs al-Miftāh; this Tāhāfūs was not only often commented on but even put into verse by al-Sayyībī. — Voluminous extracts from the last-named works are given by Mehrin in his Rhetorik der Araber; this article is based on his researches. Cf. also Brockelmann, Gesch. d. Arab. Literatur, I, 80 et seq. 294-296; ii. 22. (A. Schade).

BALAK (Balāq), r. Rashīm, with the honorary title of Nīs al-Aṣwāl, the Uṣūnī, fought with great success against the Crusaders. Though he lost the town of Sarriyūn, which with Khaṭārit (Kāfarput) was the bulwark of this power, to Balduin, as a set off he gained "Ana in 497 (1103). In 514 (1120) he defeated Theodore Gabrān, Count of Trebizond, in a battle near Arrānqūn and took him prisoner. Two years later in 1122 while besieging Edessa, he succeeded in capturing the Crusaders Joscelin and Walcan and imprisoning them in Khāthart. In 517 (1123) he turned his attention to Karkar but raised the siege, when a considerable army of Crusaders led by Baldwin advanced to release Joscelin. He then had the good fortune to surprise his opponent at the bridge over the river Sebān (Nahr al-"Azārāk, now called Bolam Sū) and to take Baldwin himself as a prisoner; the latter was sent to Khāthart while Balak advanced against Harrān and Halah and seized these towns. He then married a daughter of Malik Rūmān and frustrated an attempt, which had a successful beginning, by the imprisoned Crusaders to seize the citadel of Khāthart. Joscelin had meanwhile escaped, though Baldwin was taken and brought to Harrān. Balak now advanced against Manṣūr and took the lord of this town prisoner, but his brother defended the fortress and called in the help of Joscelin. The latter lost no time in coming to his help but was put to flight by Balak. Soon afterwards, however, Balak was mortally wounded by an arrow and died before Manṣūr on the 14th April 1124. (Bibliothèque d’Etat, Paris, Lehnard, Extraits des historiens arabo-relativi aux guerres croisées, 46 et seq.; Ibn al-"Altīr (ed. Tornberg), 8; Recueil des historiens des Croisades, see Index; Wilken, Michaud and the other historians of the Crusades.

BALAK b. SĀFIN. [See "Balaq b. "Anāq."]

BALAKLAWA (Balaclava). Tahir Balaklāva, a small seaport town in the southwest of the Cimmerian peninsula (Government of Taurion), 8 miles from Sebastopol. The town is mentioned as early as Strabo (Chap. 312) under the name of Pali-kion and is said to have received this name from Palakes, the son of the Scythian prince Skituros (second or first century B.C.). There are only poplar etymologies in explanation of the name at the present day: 1. Turk. balaq = "foul" + Greek axã = catching; 2. It. bolla chiera = "beautiful spring." The town lies on a bay which is called by Strabo (Ch. 310, § 11) Balaclavia (mariners driven into this bay were attacked and plundered by the Scythian Taurians). The later Genoese name of the town Cembaro or Cembrao (also Cimbaldo and later also Jamboldum and Jamboli) is apparently derived from this. Somewhat to the north at the modern Inkerman, lay the bay of Kithhit according to Strabo which was separated from the Symbolon Limen by an isthmus only 40 stadia (5 miles) broad.
Like other places on the southern shores of the peninsula, Balaklava belonged for a long period to the Roman Empire and afterwards to the Byzantine, remaining in possession of the Greeks even in the period of the Latin Kingdoms. It was not till the fourteenth century that the Genoese gained a footing here; in 1356 the whole south shore of Kafa (the modern Taman peninsula) was granted to the Genoese by a treaty with the Tatars; the country near Inkerman and north of it remained in possession of the Greeks. Balaklava was strongly fortified during this period as the frontier post of the Genoese possessions; fortifications were also placed on the "Latimans" mentioned by Sinbo, between Balaklava and Inkerman, the remains of which could still be seen in the nineteenth century. Balaklava was, in this period, the seat of a Catholic bishop. In 1453 the Greek inhabitants of Balaklava succeeded in driving the Genoese from their town, and placed themselves under the Greek prince of the town of Theodora (probably he was sought for near Inkerman). The next year however a Genoese fleet under Giacopo Lalometino appeared, took Balaklava; the town was taken by storm but soon afterwards the Genoese force was defeated at Iaki-Krim by the Tatars and almost exterminated. In 1475 the land was conquered by the Turks; Balaklava belonged to the kingdom of the Girit from the xvth to the xviith century and is mentioned in the time of Selim Girit (1555 - 1575) as the most southerly point of the kingdom (Muhammad Köç, ed. Kazim Tetik, p. 92); the coast lands to the south were incorporated in the Ottoman kingdom and governed by a Turkish Pasha. During the Turco-russie, Balaklava is only mentioned as a harbour and does not appear to have had any military importance; the fortifications of the Genoese period were left in ruins. After the union of the Crimea with Russia in 1783, the Tatar population emigrated to Turkey. In their place Greek emigrants from the islands of the Aegan sea, who had attached themselves to the Russians during the war of 1768 - 1774, were settled here. Till 1860 Balaklava was used by the Russians as a naval station: on the 18th September 1854, the town was taken by the English and remained the head quarters of the allies of Schawlow and is especially famous for the battle: there on the 25th October 1854. Though regarded as a town as late as the xvith century, Balaklava is now an unimportant place, visited only by coasting craft.

Bibliography: P. Keppen (Koppen), "Krimský Zbornik" (St. Petersburg, 1837), p. 219 - 227 (with plan); V. Simirnov, "Krimský Zbornik" (St. Petersburgh, 1897), see Index.

BALAM or BAIAM = BA'TAM(A) is the form which the name Balam (Bil'tm or B. Deoh) has assumed in Arabic. It is probable, however, that this is a later, post-Mohammadan, transfer of the name and story, and that before Muhammad, Balam had been already naturalized in Arabic as Bakhan b. Rawa. See the similar genealogies in Thalhís's Kitab (pp. 132 and 190 of ed. of 1244) which [without mention of Balam] brings together the roots B.A' and I.K.M and the white mark on an 'a' as 'a' and the remark by Petrus Aphames (Migne, Patr. Lat., t. 67, 235) "Balam qui linguas arabicas vocatur LA'AMAN"; and the bibliography in Chauvin, Bibl. ar., iii, 7. Some commentators find a reference to Balam in Karán vil., 173. And recite to him the story of himself to whom we gave our signs: then he was stripped of them, and the devil overtaking him, he became one of those that err. And if we had willed, we could not have hindered him, but he turned to the earth and followed his lust. So he was like a dog: if you attack it, it pants, and if you leave it, it pants. According to various traditions given by Tabari (Tafsir, ix 710, 20 and seq.) this was a man named Bâmah, or Balsâm, b. ol or l.24; of the Sons of Israel or of the City of Giants, or of the people of Yemen or of the Canaanites. Others held that the illusion was to Ummiy b. Abi '3-Salt, (cf. Sprenger, Levêq Mekk, i, 28 and, opposed, Schnitzeis in Schlettis, Sonderzeugnisse, i 82), others to Abi 'Abîr b. al-Asma, called Cassim (cf. Tafsir, p. 325, and Sprenger, i 2, 20, 32); there was considerable uncertainty as to the Signs. Some held that they were the Most Great Name of Allah. He was an Israelite who deserted to the Giants, whatever he asked, Allah gave to him. Others that they were the prophetic office: he was a prophet who had given up his mission. Others that they were only arguments and proofs derived from things past; he may have studied the former books. Long and varying stories about Balam are then given by Tabari (cf. also his Annates, i, 508 et seq.; of Leyden ed., i, 226 of Cairo ed., Thalal, pp. 133 et seq.; Pseudo-Balkhi, i, 145 (read al-Khalî), iii, 5, 52 of Arabic text) based partly on the Koranic passage, partly on the Biblical narratives and partly on Rabbinic legend. He is associated with the plague at Baal-por and Rablahin details are added, suggestive of the Rabbinic exhortation to tell of him whatever evil was possible (cf. Jeronim Eusebius, ii, 450 et seq.). But for later Muslim thought, the idea that a prophet could ever fall away from the faith became quite impossible. So we find Râst (Mafârîf, iv, 313 et seq. of Cairo ed., of 1308) deciding that Balam was only a man who had been taught by Allah and knew the religion of Allah, but had gone away for himself. A quite different attitude, going back to Wabh b. Manâhibb, is found in Ibn Kuhfî's Mafârîf (p. 21; cf. also Pseudo-Balkhi, iii, 5, 75 of Arabic text) according to which Balam was only a man of one company, including also al-Khâfir and Shânîf, who believed in Abraham and migrated with him to Syria. Balam was also married by him to one of the daughters of Lot. All this may be only a sardonic jest at Muslim expense. Finally, Balam figures in Pseudo-Balkhi (iii, 141), but apparently through some strange confusion of name, as a philanthropist. His view was that the world was from all eternity and had a controller (mawaddin), controlling it and other than it in all respects. He accepted also movements (barahib) and said that the first movement was repeated in the second movement, because he held that movement went with the world fundamentally, and that the world was from all eternity.

(D. R. Macdonald)

BALAMI, family name (Nisla) of two ministers (father and son) in the Samânid kingdom. Of the origin of the name two ac-
counts are given in the Kitāb al-Anbār of Samān, according to some the founder of the house is said to have taken a town (etymology unknown, it seems) of Bālāmī in Aḥzāb Minor under the Umayyad Maslama b. Abd al-Malik while others derive the name from the village of Bālāmūs near Mawr. The family is said to have been of Arab origin and to have belonged to the tribe of Banū Tamīm. The father, Abū ʿAbd Allāh Muḥammad b. Ubayd Allāh, is thoughtfully described Šamānī as the vizier of the Šamānian Ṫūs, b. Abū Ḥāfiẓ (d. 909–910); in the historical notices of the Šamānids he is first mentioned as vizier in the time of Ṭūs b. Abū ʿAbd Allāh (901–911) and is said to have been the successor of the ruler's first minister Abū ʿAbd Allāh Ḥāfīz. In what year he took up office is not stated. The release of the rebel Ḥujayra b. Āli who was said to have been defeated in Ṭabah si-i 266 (August-September 918) and taken prisoner soon afterwards, is attributed to Ḥāfiz by Ibn al-Athir (ed. Tornberg, viii. 66); on the other hand a poem by this Hussain is given by Thālith (Journ. As., 5 Ser., i. p. 204) in which the poet thanks the vizier Šamānī for his release. In 926 (937–938) Šamānī was deprived of his office (Ibn al-Athir, viii. 285) and died in the night of the 10th Safar 329 (14.10 November 940) according to Samānī.

His son Abū ʿAli Muḥammad b. Muḥammad, called ʿEmīrket Bālāmī, by Muḥaddasī (ed. de Goeje, p. 538) was appointed vizier by Abū al-Malik b. Nūb (343–350 = 954–961) to the end of his reign and held the same rank under his successor ʿAbd Allāh b. Nūb (350–356 = 961–976). His appointment was said to have been due to the influence of Ḥudayr al-Ṭughrī [see this article; p. 321]; according to an agreement between Alp-Ṭughrī and Baḵtānī Šamānī was to regard the other as his representative (kullad). Šamānī did nothing then without obtaining his friend’s advice. After the accession of ʿAbd Allāh he must have cancelled his agreement with Alp-Ṭughrī for he was able to remain in office after the latter’s fall; according to Muḥaddasī (loc. cit.) he was deposed, then appointed vizier. In 943 (963) he composed the famous Persian version of Tabari’s History of the World, the oldest historical work in modern Persian. According to Gārdesti he died in Lūmād 353 (27th Fārīd-27th March 974) while still vizier; on the other hand ʿAbd Allāh (Ṭabāqāt Fāmīrī, edition with commentary by Maimū, Cairo, 1286, i. 175) says he was again appointed vizier in 385 (995) in the reign of Nūb b. Ṣamān (976–997) and shortly afterwards in the same year, resigned, because he did not feel strong enough to deal with the critical state of affairs (the Šamānids were then hard pressed by the Turkic peoples, under the leadership of the prince of the Bulghars, into whose power even the capital Bokhara had fallen). The date of his death is not given by ʿAbd Allāh, but the death of his son Ḥudayr al-Ṭughrī (966) given by Rieu (Catalogus Brit. Mus., i. 702) and following him Ethel (Geschichte der iranischen Philologie, ii. 355) and Brown (A Literary History of Persia, i. 356) is due to a misunderstanding as the text quoted by Rieu (Netzls Extrait, le 353) refers to another person, Abū ʿAli Simḥār (see this article; p. 270).

Niṣān al-Malik (Šamānav Nīsān, ed. Schiori, p. 150) mentions “the Banū Bālāmī” (Banūmamūs) among the most famous examples of Oriental ministers.

The reputation of a great minister seems to be attached particularly to the elder Bālāmī (cf. e.g. Fussāḥ, ed. Morley, p. 117), who like his predecessor Ḥudayr and his sovereign Nūb b. Abū ʿAbd Allāh, is regarded as typical of the last period of the Šamānids. He is extolled by Šamānī as an enlightened patron of scholars and poets; he is said to have specially appreciated the poet Rādīq and to have preferred him to all other Arab and Persian poets. Buildings by him in Mawr and Bokhara are mentioned by Ḥudayr (ed. de Goeje, pp. 250 and 307), who calls him the “glorious Shāhriyār” (gūrīsh Shāhriyār). His memory was kept green in Bokhara for a long period; his descendants were living in Bokhara as late as the time of Šamānī (about 500 = 1155).

The modern name of the gate “Shāhī Bālāmī” in Bokhara is probably to be referred to this vizier. On the other hand Abū ʿAli Bālāmī is not particularly mentioned by Šamānī; the historical writers also have no information as to his acts as vizier. His name seems to be the purely to his father but particularly to his historical work.”

**Bibliography.** The extract from the Kitāb al-Anbār of Samānī is given by Barthold, Turkestan w spekcie mongolskimach zwroceniu, i. 543. He also gives (p. 585) the part referring to the poet Rādīq (also given by Mirzā Muḥammad Karwīnī in the appendix to Part ii. of the Latin translation of Muhammad Awīlī, ed. R. G. Browne, London—Leiden, 1906, p. 291, translated by Browne, A Literary History of Persia, i. 356), extracts from the Zafar o Ḥudayr of Gardizi (p. 7 et seq., 11 et seq.) and discusses the notices of both Bālāmī in Vol. ii. 252 et seq., 262 et seq. (W. Barthold).

**Bal‘-Anbar.** See Anbar, p. 540.

**Balasagūn,** a town in Central Asia, whose situation cannot now be exactly determined. In Muḥaddasī (ed. de Goeje, pp. 264 and 275) Balasagūn (sic) or Balasagūn is mentioned among the towns dependent on Ashūdah (the modern Sairan, east of Chubark). According to Yūsūf, i. 708 Balasagūn lay “on the other side of the Sāliḥ (Sir Daryā) not far from Kūshahr”; on the other hand Yūsūf, ii. 533, says that the town of Kūshahr (the modern ruined site of Otrar, not far from the confluence of the Aral and the Sir Daryah, i.e. north-west of Shab in Tashkent) was “far more famous than Shab (or further to Shab near Balasagūn)”. Both statements are taken by Yūsūf from the Kitāb al-Anbār of Samānī; in place of “further than Shab”, the phrase used by Samānī is “above Shab” (Jewers, p. 583). Ibn al-Athir (ed. Tornberg, ii. 350) mentions a Turkish people, who adopted Islam in Safar 435 (6th Sep., 952–953), the summer—dwelling of these Turks were near the lands of the Bulghar (of course the Bulghar on the Volga are here referred to, not the Bulghar on the Don) and their winter—dwelling not far from Balasagūn. The town must be sought for in the western part of the Turkistan territory now called “Semiretché”, probably on a hill, where several ruined sites may still be seen as the present day. The latitude and longitude given by Abū ʿUbayd Allah Reimandel, p. 500) seem to point in the same direction; 41° 35’ or 41° 50’ east Long, and 47° 40’ north Lat., while Tarra (the modern Awīlīya-Asta on the River Talsi), was in 39° 51’ east Long, and 44° 25’ or 43° 35’ north Lat. (Ibids., p. 496). These topo-
resistance by Chinggis Khan’s general Usame Noyun and received from the Mongols the name *balasagun* which, according to Mirkhan (Vis de Dongjoum Khan, ed. Jaubert, p. 91) means “good town” (balas = good; -ag = town). The earlier name must have been still retained by its inhabitants.

Balasagun is seldom mentioned during the Mongol suzerainty. Amongst the natives of this town who kept the Koranic law was Abul Fath J characterized by his princely style (1245) who was the father of Qalma al-Dim al-Kushni, who was born in Khuldib (near Kuldia) about 628 (1230-1231), translator of the dictionary al-nazâî (cf. Brockelmann, i. 128, where the date is given wrongly). According to Muhammad Haidar (Tur-ribâh-i Kâshân, transl. E. D. Ross, p. 304) this Qalma al-Dim mentioned a large number of scholars belonging to Balasagun in the appendix to his work (Musâkhi in-current); the two manuscripts of the Mubâhât al-annân known contain no information of this kind. In the time of Muhammad Haidar the tomb of an Indian Muhammad Fakhr Balasagun, who died in 721 (1321-1322) was still visible on the Câ; the town of Balasagun was therefore still known by its earlier name in the earlier decade of the xiv century (1314-1323) according to accounts of Timur’s campaigns, Balasagun is never mentioned; like all the towns on the Câ, II and Talas, Balasagun must have been destroyed during the endless wars and struggles for the throne in the xiv century. Even Muhammad Haidar (about the middle of the xiv century only knew the names Balasagun and Ghâbalû from books, so that the site of the town was as little known then as now.

**Bibliography:** The information available on the site of the town has been collected by W. Barthold, Oost et pojade in Sevredjou Assû, St. Petersburg, 1897 (Mémoires de l’Acad. des Sciences de St. Petersbourg, vili, Série, classe hist.-phil., Vol. i, NV. 4), p. 35 et seq., where an extract from the Kâsh-kûli of Samâ’î is also given. The historical notices have been collected by W. Barthold in Fomûnas distrîkhagan, Ob. Statist. Komitea, ii. vieren, 1898, p. 93 et seq.; A translation (not quite free from errors) of the passage referring to the Kara Khiij from the Tawâib-i Liûhân Kâshkî is also given by D’Ohsson in his Histoire des Mongoles, i. 441 et seq. On the reference by Muhammad Haidar to Qalma al-Din’s work: Baron V. Kossow in his Zaptîh tür, ed. arak. eshâhî, vili. 555; on the two manuscripts of the Mubâhât al-annân: W. Barthold, Zaptîh, xi. 529 et seq.; xx. 271 et seq.; extracts from this work are given by W. Barthold, Turckistan in epzmu manâgelîshu masteksherî, i. 128 et seq.

(Rev. Barthold)

**Balât** is a loanword in Arabic from Latin or Greek; it appears in the place name as well as in polities. As a noun (noun of unity: Balâq) it means “a smooth, paved square”, “a paved soil”, “a paving stone”. With this last meaning cf. the gaper slab Balât al-Djâma on the “Dome of the Rock” in Jerusalem (Bashevik, p. 52 et seq.); Yaqqît (i. 706) mentions a square paved with stones, called al-Balât, in Medina between the mosque of the prophet and the market-place. The battle-field of Tensl and Mahdi the Indian is called Balât al-Shâhîd after the Roman road on which the battle took place. — The word is
common in place-names especially in Asia Minor and Spain (cf. the many modern Albalsats). Idaste (ed. Dawn and Geiger, p. 175) mentions a town (and province) of al-Balzat; in Spanish Estremadura, the name of which has survived in a village south-east of Caceres; the Portuguese province, which comprised Lisboa, Santarem and Cintra, was in his time called al-Balzata. In Syria also the word appears in place-names, cf. Balzat al-Faqi in the district of Damastus (Yakub, op. cit.) al-Balzat (Yakub: al-Buladza) is the name of a village near Nazareth not far from Joseph's Grave and Jacob's Well; the fact that the early Christian pilgrims mention a plane-tree grove here, suggests the derivation of the Arabic name from flatunum. — In Constantinople there was a place called al-Balzat, where in the time of the Humilidan Saif al-Dawla prisoners were interned. At the present day it is the name of a suburb on the Golden Horn between Fatır and Awadnerel. It is chiefly inhabited by Jews and is notorious for its dirt and its unhealthy climate.

(F. Giese).

BALATUNUS, the Latin Flatunus was according to Yakut, l. 710, a fortified place on the Syrian coast opposite al-Lithiyah; according to al-Kaltaqshuli (Donn al-Salih) it lay two days' journey north of Tarragona and one west of Masafat. The fortress was erected, according to Nuwairi, by the Banu 'Abd-ar-Rahman but taken from them in 422 (1031) by Niketas, the Kastap of Antioch. In 512 (1122) it was taken by Roger of Antioch and remained in the possession of the Crusaders till Salih al-Din took it in 583 (1185). Subsequently Najar al-Din Mankur (Mengulara) b. Khummartig and his successors ruled here till 667 (1269) when Balbars gained possession of it. — As the fortress has since then been laid waste, its exact situation was unknown till Martin Hartmann found inscriptions at the modern Kelat al-Muhelha, south-east of al-Lithiyah, which proved the identity of this fortress with Balatunus.


BALAWAT, a village, 16 miles south-east of Mosul and 10 north-east of the ruins of Nimrud (Assyr. Kalia); cf. the map by R. Kiepert based on the survey by F. Jones (see Journ. of the Roy. Asiat. Soc., xv. 1855) in v. Oppenheim, vom Mitteln., a. Pers. Gulf (1909), ii. 158, where the name is written Beilawat. Yakut mentions the place as a caravan station situated in the district of Ninawai (Nineveh), a short day's journey from Mosul, under the name Balibhah, possibly = "federation (dabdah) of Bal" (Hardy, Nomadi).— On this point G. Hoffmann, Ausseh aus Sryr. A. pers. Mitt. (1907), p. 210, Note 1740, and in the Zeitschr. f. Assyriol., li. Balawat owes its fame to the mounds of ruins (Tell) there, in which H. Rassam in 1878 discovered the bronze gates belonging to a palace of the Assyrian king Sennacherib II (359—824), one of the most important finds that had hitherto been made in Assyria; not only are the archaeological but also from the historical point of view. To be more accurate, it is the two wings of a door, made of bronze bands, which had been riveted on cedar wood; these are covered with figures, arranged in two rows, and show artistically executed battle-scenes with scenes of war and peace (partly accompanied by inscriptions) illustrating in a striking fashion the history of the first third of the reign of the above-mentioned king, and the cultural life of that time. From the 5th century B.C. generally. The historical inscription on the small plates of metal, which covered the edges of the wings of the door, is only loosely connected with these scenes. The importance of the latter cuneiform inscription lies in its detailed description of the great Babylonian campaign of Sennacherib against the Medes. With the exception of a few fragments the whole of the bronze outer panelling of the gate, discovered by Rassam, has been in the British Museum since 1879. From an inscription of Assurbanipal (884—859), giving an account of the foundation of a temple in Gingir-bel, which Rassam states to have been dug out of the Tell of Balawat, it has generally been supposed that the Assyrian town is to be sought for in the modern ruins at Balatun. This identification is however not quite certain; cf. E. de W. King, The Annals of the Kings of Assyria (C. 1901), p. 169, note 2 and A. Hermann in the Orient. Litter. Zeh., xii. 594.


BALBAN, GHIYATH AL-DIN ULEH KHAN, War of NUR AL-DIN MAHMUD, King of Delhi (1246—65) and afterwards his successor. As Nuh al-Din was of a quiet and studious disposition, he left the management of affairs, for the greater part of his reign, to the hands of Ulugh Khan, who was at that time his brother-in-law and father-in-law. His energetic administration did much to extend and consolidate Muhammadan rule in Northern India. He succeeded to the throne in 1265 and proved himself to be a stern but enlightened ruler; he was particularly successful in protecting his kingdom from the inroads of Mongol invaders. The court was the refuge of many exiled rulers and men of letters, among whom was the poet Ansir Khurasani. In 1285 his eldest son was slain in battle against the Mongols, and the aged king (he is said to have been more than 80 years old), broken down with grief, died in the following year, leaving the throne to his grandson, Kai Khadim, a youth of 17 or 18 years.

Bibliography: Dīsī al-Dīn Barān, Ta'rikh Firdawsi (in the Bibliotheca Indica), ii. 45—126; Elliott-Dowson, History of India, iii. 97—125. (A. Roemer).

BALDA (A.), *Town" *district"; Purland Bilid.
BALDIJ r. Beris r. Tuvaf al-Koshari, an Arab general, the valiant, though haughty, commander of the Syrian cavalry in the army, which the Caliph Hisham b. 'Abd al-Malik sent against the Berbers in 123 (747) under the command of King al-Mansur. On their arrival in Irakyya (in Ramadhan 123 = 20 July to 18 Aug. 747) Baidj and his Syrians soon made themselves thoroughly hated through their arrogance and barbarity by the African Arabs, especially the Ausar, who after the battle in the Harra (63 = 383) had fed in large bodies to the west. After the Syrian army had united with the African at Tlemcen (about 60,000 in all) in consequence of the arrogance of the Syrians and a quarrel between Baidj and the commander of the African troops, the two armies came nearly to blows. The Berbers retreated as far as the River Sebi in the extreme Maghribi, in order to weaken the enemy. Shortly before the encounter with the Berber host, Kollhlim dismissed Hisham, who was experienced in Berber warfare, but whose advice had been rejected, and deposed the command of the African troops and entrusted it to two Syrian officers, which further increased the bitterness among the African soldiers. The consequence was the total defeat of the Arabs at Baidjfa (or Nabidra in the Sebi, north of Fas, cf. Fournel, Les Berbers, i. 264, note 1) the blame for which must be laid on Baidj, not only for his arrogance but also for his impetuous advance, which separated him from the foot-soldiers (in Umayyad 123 = 17th Oct. to 14th Nov. 747). With about 7,000 horsemen he fought his way to Ceuta, where he entered a long siege by the Berbers till 'Abd al-Malik b. Kattan (q.v.), Governor of Cordova, an Ausar, brought him and his Syrian to Spain to use them against the rebel Berbers there. The latter were annihilated by Baidj and 'Abd al-Malik in a great battle at Wadi Seb (Guadalaceta), above Tafildas. In this battle, which soon afterwards broke out between the Spanish Ausar and the Syrians, the latter were victorious. They appointed Baidj Governor of Spain, in place of 'Abd al-Malik, who had been driven out of Cordova and afterwards murdered, but after a brief rule Baidj fell in a battle against the Spanish Arabs by the hand of 'Abd al-Rahman b. 'Abd al-Malik, Governor of Narbonne (in Sinowal 124 = 8 Aug. to 5 Sept. 747).

Bibliography: Ibn Khairan, Hist. des Berb., i. 167 et seq. 155; French transl. i. 217; 235 et seq.; Ibn Adhur, al-Dawr b. al-Maghir, i. 41-45; ii. 30-32; Makkan, ii. 11-13; Ibn al-Adhur (ed. Tornik), see Index: Dossy, Hist. des Mauresques d'Espagne, i. 244-265; Fournel, Les Berbères, i. 291-302, 302-306; Müller, Der Islam, i. 449-467, ii. 182, Mission, Hist. de l'Afrique septentrionale, i. (1888), 243 et seq., 254 et seq. (M. Schmitt.)

BALEARIC ISLANDS, Greek Baleare, Latin Balbares, which form has more authority than Baleares, usually but falsely derived from Balaenae "to throw", because the ancient inhabitants were good sailors and as such served in the Roman and Carthaginian armies, earlier called Gymnasiae Insulae after the almost natural bays or coves that were the haunts of the Berber population. The name includes in the narrower sense the two principal islands, lying to the north-east: Mallorca (Insula Major, since the time of Procopius Majorica, Majorca) and Minorca (Insula Minor, Menorca) with the smaller islands south of Mallorca: Cabrera (Capriana, Isle of Goats) and Conilera (Cunicularia, Isle of Rabbits) and to the west Dragones (Trigunara); in the wider sense the name comprises, as at the present day the Prince of the Lascars, the Balearic and Minorca Islands ages the "Kingdom of Mallorca", Reino de M. 1326-1345, the property of the younger son of the House of Aragon, the south-western group also, of the Pityuses, Isles of Figs; Ibiza (Elba, Peloponnesian Ιβηρια) and Formentera (Ophiussa). Among the Arabs they were called quasi' al-Isar, the Eastern Islands. The name quasi' al-Isar (Koryklopidsb araba, D'Isar al-caid el lahib, v. 149; Sani, Kitori al-sittin 1218), quasi' al-Isar in Afnan Zeit Khan's Khams al-Maghribiya al-hadime (Bilal 1317 = 1899), p. 31, is quite modern. The larger islands are known in Arabic as Majrara or Mayorka, Manurka or Manora (often confused by merely changing the pointing to بوردة and موردة and Ibiza, Yahiaa. After having been subject in ancient times to Phoenicians (Greeks from Rhodes) and Carthaginians, the Balearic Islands were ultimately subjected to Rome by Q. Cæcilius Metellus Balearicus, the founder of Palma and Pollentia on Mallorca. Magis = Mahon and Janso (Jumas) = Ciutadella on Minorca are of Carthaginian origin. In 465 the Balearics were conquered by the Vandals, in 534 by Belisarius for the Byzantine Empire but they never were Visigothic. In 707-708 Mab I. Nisair's son 'Abd al Alish is said to have plundered and conquered them. In 797-798 they were exposed to repeated Arab raids but were freed from this scourge in 799 by Charlemagne. Soon afterwards they again suffered from the visits of the Normans and Arabs and it was not until 993 that they were permanently attached to the Crown of Aragon by the Treaty of the Pyrenees in 1010 which transferred the islands to William the Catholic, King of Castile and León. In 1495 the Balearics fell into the hands of the Túnd loft prince Abu al-Dalàh Muhammad ibn al-Mu'ayd ibn al-Mu'ayd ibn al-Danîma, which lay to the west of the Mediterranean Sea and was the last named year when the Balearics were conquered by the Almoravids (Governor b. Abu Bakr b. Murad 1131) from 525-599 = 1131-1202 followed the independent Almoravid principality of the Balearics, under the chief was Muhammad b. Abi b. Ganiyya b. 530-536 = 1131-1135 and his son Abu Betham ibn Talik b. Muhammad 540-546 = 1145-1151. From 607-627 = 1204-1229 the islands were under various Almohad governors till their final conquest by James I of Aragon (al-Quintasid) in 1227 of the clever Abu 'Othman Sabit b. al-Jakar al-Korash. continued to rule in Minorca however from 607-627 = 1204-1229, a puppet king with the title al-Mujarib, as vassal of Aragon
to the Arabs were entirely driven out. The most famous Muyad bin al-Huwaizil (q.v.).

**Bibliography:** Álvaro Campoñero y Fuentes, *Bajoaje Histórico de la dominación islamita en la isla de Mallorca* (Palma, 1885); (the same, *Numismática Balera*; Palma, 1879); in addition Codera, *Descripción y descripción* de los Almohades en España, Saragossa, 1889 (as *Colección de Estudios Árabes*, iii), especially pp. 167—

178: Las Baleares bajo los Almohades; the same, *Estudios críticos de Historia Árabe espal-

(C. Y. SETTEBLO)

**BALFURIG.** [See *BABURIG.*]

**BARBAHÁ (a.),** an Indian title said by Ibn Khurdadbe (ed. de Goeje, Bibl. Geogr. Arab., vi, 16) to mean “king of the kings”; al-Ídriši adopts this explanation, and adds that the title was hereditary (*Geographie d’Égypte*, trad. E. A. Jauher, i, 173); al-Ma‘bud (Mundiz al-Hukkak, i. 177, 372, 382), al-Istakhri (Bibl. Geogr. Arab., i. 175), and Ibn Hawkal (id. ii. 227) describe the Balbarah as the ruler of Mankur and as the greatest of the kings of India; al-Ma‘bud (ib. 162) adds that the Balbarah was the name of the founder of a dynasty in this city, and that his successors in turn adopted the name of this prince. Mankur has been identified with Malibot (about 60 miles to the southwest of Sholapur, in the Bombay Presidency), the site of the ancient Mánakaska, the capital city of the later Khakhub dynasty (about 600–972 A. D.). The Arab geographers knew the Khakhub dynasty by their Sanskrit title Vañkhaka, “king” (al-Ídriši iii. 3: a contemporary of al-Ma‘bud) had the title of Prithirava, vallabha “king of the earth” (Gazetteer of the Bombay Presidency, 1, Part 1, i, 120–121, 519, s26). The destruction of Mánakaska by the Western Calukya king, Tilapura, in 972 A. D., explains why no Arab geographer after Ibn Hawkal mentions Mankur. The identification of the Balbarah with the Vahulla (Balbarā) dynasty, 599–766 A. D. (Elliot—Downs, l. 354–355), and Eminence’s explanation (Minories sur l’Inde, 138, 144) of Balbarah as Malwa: 831 (king of Malwa) is historically inaccurate.

(T. W. ARNOLD)

**BAL-HARITH.** [See *BAHRT.*]

**BALI, an Arab tribe, belonging to the Yamun group. Its genealogy is: Bali b. ‘Amr b. al-Ílāh b. Khud‘ā.** The Bahar and Haidara are given as commingling tribes and the Ham and Faras as subordinates.

Their dwellings were on the Syrian frontier near Ta‘izz between the lands of the Djihāda and the Jihādzahīm. In the time of Tolemei the Edomite (Taqshara) inhabited their land.

Of districts belonging to the Bald there are mentioned: al-Qādir, al-Ra‘ba, al-Suyyār, Hadjjarah (or) Māria Faras (called after the subordinates tribe of Faras at the times of the Sulaim, east of Mecca (where the precious stones Flouramis in Flayy), Shaghīb and Ḥudān. A family of the Bald, the Ḥajja b. ‘Ubayrā, freed from two

latter on account of a quarrel with their fellow tribesmen with the neighbouring Jews at Ta‘izz, adopted Judaism, and remained in the fold a long period till the Jews were banished from Ta‘izz. Khabūt and Shārār are common to the Bald and the Djasams. Of Wādīs are mentioned: the Amāri and the Ghurān which run from the Harra of the Sulaim and flow into the sea of Mo‘alla al-Hudam (behind the Wādī ‘I-Quray) and Dḥal al-Sulayb (in common with the Lujāhām). At Bīr ‘Ujabak in the Wādī, was a city of the Bald called Ka‘ān. Besides these there were seated the followers of the Bald on the so-called, Nadji road (the route of the Syrian pilgrims to Mecca), in Hijr and Wādī ‘I-Quray.

**History.** In the year 8 (629–630) Muhammad sent ‘Amr b. al-‘Alā‘ī, whose mother belonged to the tribe of Bald, with 300 men against the Bald and Ka‘ān tribes related to them. On arriving at Dḥal al-Sulayb, the well mentioned above as being common to the Bald and the Djasams, the so-called “expedition to Dḥal al-Sulayb” (*Quray*), sent his forces too weak against the tribes and sent to Muhammad for reinforcements; the latter sent him new troops under Abū ‘Ubaibā b. al-Djihrūt, amongst whom were Abū Bakr and ‘Umar. In the same year we find the Bald in alliance with the Kudāf tribes of Lajam, Lujāhām and Bālagh with a total strength of 100,000 men led by one of the Bald tribe of Bald, fighting against Muhammad in the army of Heraclius in Syria at Mat‘ī (Battle of Mat‘ī). After the conquest of Mecca by Muhammad, in the so-called “year of the deportations” (8–630) the Bald also appeared before the Prophets, under the leadership of Rawāni b. Thubāt to tender their submission. After Muhammad’s death they appear to have acceded again for the year 11 (632) Abū Bakr sent against them and the other apostate Kudāf tribes, the already mentioned *Amr b. al-‘Alā‘ī. In the year 14–15 (635–636) we again find them with the Lajam, Lujāhām and Bālagh in the train of Heraclius in Varmik, where they, with the Greeks, were defeated by the Muslims. They then emigrated to Egypt (Mīr) with the permission of the Caliph ‘Omar. Here they at first fell into conflict with their neighbours, the Damu‘ī, who had followed them here, but soon came to terms. In later times we hear almost nothing of them. According to the accounts of the explorers Rüppel, Burchard, Fresnel and Wellsted, who have visited them and called them Bili (Fresnel: Bili), they live at the present day in the mountains south-east of Māla near the harbour of Wāgh. In Wāghā itself lives the chief Shukār of all the Bald tribes, who receives an annual stipend from the Khilāla of Egypt. His dominions is said to extend from the coast, six days’ journey inland.


**BALL.** This is the most important of the Little Sand Islands is 205.5 square miles in area, and is a mountaneous island of volcanic origin, with the volcanoes Gunung Agung (11,000 feet) Baran and Talabam, rising sheer out of the sea to the east of Java. Only the western half of the south coast is flat; the eastern consists of chalk cliffs. The fauna and the rich flora form a transition between the Asiatic and Australian portions of Indonesia; the tiger, the rhinoceros, and two kinds of ape, example, are found here, but the cockatoo only appears in the east of the island. The island with the neighbouring island of Bomboh forms a "residency" under an official of high rank in the civil service, a "resident" whose head quarters are in Singa Kaja (Buleleng). In the years 1906 and 1907 the principalities of Klungkung, Badung, Tabanan, Mengwi and Gajah were quite subjected by the Dutch, in Karang Asem and Bangli the princes are still semi-independent; Buleleng and Danaphana were incorporated after the wars of 1846-1849.

As to its history, Bali is mentioned by the Chinese historians of the Tang dynasty in the year 647 A.D. and again in 992; the island is later mentioned as a part of the great Hindu kingdom of Madjapati in East Java, which was conquered in 1518 by the Muhammadan prince of Denak. The Hindus retained their independence in Balambangan in East Java; another section fled to Bali where their leader set himself up as independent prince of the whole island under the title of Dewa Agung Kèsus in Gégét (Klungkung). The governors of these princes afterwards made themselves independent in their own districts. Balambangan, supported by Bali, remained independent till the Dutch subdued it in the 18th century.

The above events account for the fact that the population of the island, estimated at about 500,000 souls, has remained Buddhist with a few Buddhist tribes, and that the original native stock of Bali (Bali aga) has been strongly mixed with Javanese and this section calls itself Wung Madiopati; and further that language, literature, and art are closely related to those of East Java. Among the numerous foreign elements in the coast districts are many Chinese and Mahumamans of the most diverse origin. Centuries ago a section of the people of Bali, both men and women, allied themselves in marriage with the strangers and adopted Islam; their descendants live together in the interior in small villages or collections of villages and are as a people in process. It also happens that evil-doers among the Ballans attempt to escape from the stringent native laws by becoming Mahumamans. In spite of a constant increase the number of Mahumamans is still relatively small. With the increase in personal security, immigration of foreigners into the recently subdued principalities is encouraged and the spread of Islam is also favoured by the transference of the Dutch officials with their subordinates.

The agriculture of the Ballans, chiefly the growing of rice in small fields, is the most highly developed of Indonesia. Rice is the principal food, there are also grown tuberous plants and all the other food-stuffs of the archipelago, the following were the values of the exports in 1908: copra 1,450,000, coffee 650,000, earthnuts 200,000, rice 200,000, cattle 350,000, in all 2,700,000. The imports amount to 1,050,000. The centre of foreign trade is Buleleng; the native trade is carried on at markets held regularly. Supported by the many splendid-loving princes and the cult of Hinduism, native industry has maintained a high level; gold- and silverwork, the armourer's art, wood-carving, sculpture and the weaving (by knitting, braid) of beautiful decorated cloths. The people of Bali are relatively far advanced; many of them can read and write.

As an example of an Indonesian Hindu civilisation, on the basis of which Islam has been developing, in Java for example, for four centuries, that of Bali is very important. The four chief castes of Brahmanism are to be found here: Bensanma, Kusirin, Wesya and the great mass of the people; their members cannot enter another caste, have the right to bear the titles ñu, duwa and gus di respectively and, if they are women, may not marry into a lower caste. The priesthood is composed of the highest caste, the Brahmanas, amongst these are those initiated to a knowledge of the sacred, chiefly Old Javanese, literature and the judges (pera) are also chosen from the priesthood. Only a few, and not the great number of the subordinate castes, that appear in the Brahmanas of the Asiatic continent, are to be found in Bali; besides, a very large part are still farmers, merchants, etc. It is only for the most highly developed that the outer forms of Brahmanism have a definite, religious value; the great mass of the people is still entirely influenced in its daily life by its ancient Indonesian animism, although the gods are known by Hindu names and worshipped in temples; inspired persons (ñakwa), Shamans (purwant) and the guardians of temples (sanghyang) also play an important part in their worship. The Sun-god of the eastern archipelago appears in a curious fashion as Batura Sura, the chief deity of Bali. The pandawa only appear at great religious festivals when the prince of the land is giving a feast, and at abstractions; they bless consecrated weapons and weapons, sell amulets, appoint new priests and inspire great reverence.

**Bibliography:** General Lantz, *Het eiland Bali en de Balansen* (Amsterdam, 1848); van Swieten, *Kriegsverrichtungen gegen Bali* (Den Haag, 1849); Weltzela, *De derde militaire expeditie voor het eiland Bali* (Gorinchem, 1850); van Vlijmen, *Bali 1858* (Amsterdam, 1875); J. Jacobs, *Eenig: 1903 onder de Ballars* (Batavia, 1883); H. Temmen, *Ketboek der Balinesen* (Batavia, 1885); with bibliographical W. O. F. Nieuwenkamp, *Bali en Lombok 1907-1909* (Leiden in 1910); in *Tydschrif voor Indische Taal, Landen in
Bali — Bališ. 

Volkenkunde; van Bloemen Waanders; v. 434; vii; 73; viii; 105; Bremond; xiii; 162; van Eck; xvii; 370; xii; 358; xii; 161; Liefrink; xii; 161; xii; 180; xii; 233; xii; 101; de Vroom; xvi; 164; in "Verhandelingen v. h. Batav. Genootschap van Kunsten en Wetenschappen"; Friederich; xxi; xiiii; Groeneweld; xxi; xiiii; Rademacher; iv; Zollinger; xiiii; in "Tijdschrift voor Ned.-Indië"; van Eck; Jg. 1878 en 1879; "Ind. Gids"; F. A. Liefrink; 1856, ii. — Balinesische litteratuur; van Eck, Balinesisch Woordenboek (Utrecht, 1876); van Eck, Kamal-Balinesisch Woordenboek (Utrecht, 1897); in "Tijdschrift voor Ind. Taal- en Volkenkunde"; de Vroom; xvi; 164; xiiii; 228; 310; xiiii; 164, 169, 323, 403, 530; in "Verhandelingen v. h. Bat. Genootschap"; Brandes; liv; van Eck; xxi; Friederich; xiiii; in "Bijdr. t. d. T., L. en Volkenkund"; van Eck; 1876 and 1883. (A.W. Niewenhuis.)

BALIŠ (bl.), "having attained maturity." [See BULIH.]

BANIŠ, Turk-Mongol word for "town" (also written Balyš and Balaš); appears frequently in compound names of towns, such as Buhalaši ("Five Towns", at the present day in ruins at Gort in Chinese Turkestan), Khabalaši (the "Khāns' Town"), Turko-Mongol noun (also frequently used by European travellers in the middle ages as a name of Pekin (Cangalu), Ilišiš (on the River III, the modern Iliš) amongst others. As the town of Buhalaši is mentioned as early as the Orkhoon inscriptions (viiith century A.D.), Balaš, in the meaning of town, is one of the oldest of Turkic words, as is the word Balaš "fish", which is similarly pronounced and is common to all Turkic dialects. (W. Barthold.)

BALIKESRI, Balikesir, a town in Turkey in Asia, capital of the Sandjak of Karasi in the Wilîyet of Khosâwând, with 15,118 inhabitants, of whom 9175 are Muhammandans, 2860 Orthodox Greeks and 1434 Gregorian Armenians. Built at the foot of the Yilis-dagh, Balikesir is watered in winter by a brook. In summer where it is dried up, water has to be brought from the lake. It was the ancient capital of the Eunivers of Krasā and was conquered in 737 (1330) by Aq-ul-rade in the time of Sultan Orkhan. It has a weekly market and an annual fair, and manufactures a coarse kind of cloth called "abed" (q.v.). The town has 91 mosques of which some are fairly old. We may further mention an old clock tower, a monastary of the Baisamiti as well as the grave and some pious foundations of the Baisamiti Shâh Lâjâla. The Kauf Balikesiri comprises 5 Nâliya and 328 villages with about 90,000 inhabitants, its chief productions are opium, cotton, cereals and fruit, including excellent melons called Balaši, and honey, which is famous.

Bibliography: "Alt Sinawi, Qasghçasîyân Lapâgî, p. 151; Sinâmis 1325, p. 772; V. Caucet, Turquie d'Asie, iv. 326. (Cf. Huart.)

BALIUS. In the scientific literature of the Arabs we meet with a name, which is written Balašu, Balaša and Balis and sometimes denotes Apollonius of Tyana and sometimes Apollonius of Pergamum. It appears most rarely under the so-cire form. Balašius. To Apollonius of Tyana is to be ascribed a book on the "Secret of Creation" by the sage Balašu (MS. in Paris) which has previously been given to Pline; for it is therein stated that the author belonged to Taulis, which is clearly to be emended to Taulis = Tyana. A sort of natural history called Liber de Causis (MS. in Leiden) and a treatise on astrology, translated by Haimâ b. al-Shâfi', must also be credited to the philosopher of Tyana, as well as a book on seven bodies which Hûdâf b. Khâfa mentions as being by Balašu. But on the whole, Apollonius of Tyana was little known to the Arabs. On the other hand the works of the great mathematician of Pergamum were well-known and diligently studied by Eastern scholars. The author of the Kitâb al-Hahâhēni devotes an interesting notice to him in which he gives a sketch of his famous treatise on comical sections. This treatise contained eight books of which the last has been lost with the exception of four propositions. The first four books were translated by Hâilî b. Abî Hâli (died 670 A.H.), the next three and the four surviving propositions of the last book by Thâbit b. Kûra. There is a manuscript of these translations in Oxford; the part translated by Thâbit is to be found in several libraries. Other Arab scholars have studied his Comical Sections and give passages of it, such as Ahmad b. Muqâ, Abu 'Abî-ly-fâh-ich al-Isfâhânî, Nâjîr al-Dîn al-Tûf, Vâhid b. Abî 'Abî-ly-shâkîr, Vâhid b. Dîn al-Maghribî. Besides this, his chief work, the Arabs were acquainted with other treatises by Apollonius; the treatise on the intersections of straight lines or planes in a given ratio (dr ratiiones determinarum) on which Thâbit b. Kûra has written an excellent commentary, a treatise on numbers, one on tangent circles and some theorems.

Bibliography: V. H. Soter, Die Mathematiker und Astronomen der Araber (Leipzig, 1900); Nix, Das fünfte Buoch der Censio der Apolloen in der arabischen Übersetzung des Thâbit ibn Corrah (Leipzig, 1890); Thâbit al-Hâbîbî, Frabicat. (S. Carra de Vaux.)

BALIŠ, a town in North-Syria, on the Euphrates, where the stream turns to the left from its southern course, situated in 33° 59' N. Lat. and 38° 12' East Long. Greenw. The name is the Aramaic ב'ליש, which is usually given by classical authors in the form Barbališ. The oldest mention of the town appears to be in Xenophon, who mentions a place and pleasure-grounds of Beleus, Governor of Syria, here. Probable gives Barbališes in its right place and the Tabadit Pintingitenses mentions it as station on the Euphrates road. According to the Notitia Dignitatum, about 425 A.D., it belonged to the Augusteus Enfarathis, held a garrison of the Equites Dalmatico Illyricami and was under the Deus Syrius. Stephan of Byzantium mentions it before the time of Justinian as a walled castle. According to Procopius, Kharwar II Anushryan must have destroyed the town in his devastating campaign into Syria about 540. The fortifications were therefore rebuilt by Justinian. The Arabs call the town Babiš. It was taken by the Muslims under Abî 'Umîd without fighting but most of its inhabitants emigrated from it. Under Omar and 'Omar, Babiš was one of the frontier fortresses against the Byzantines. Hâfiz incorporated it in the Ijnad al-Awsâm, to which Kûta, Dâjûna, Mandîbî, Anûšîa, Tûbû, Babiš and Aq furnish Hisam belonged. When in later times the frontier had been advanced nearer Asia.
BÂLIS — BÂLÎA.

Minor, Bâlis belonged to the district of Kûmarîn, one of the six districts of Syria. In 245 (859) an earthquake visited Bâlis, which also affected Akka, Harrîn, Râs al-Ain, Urfa, Hîmis, Damascus, the Syrian coast and the Cilician lowlands. In 269 (888-889) Bâlis was under the sovereignty of Ahmad ibn Talîna. In 287 (998) it was a military station of the Caliph Mu'âzîd in his campaign against Cilicia. After the time of the Ahamdânî Salî dawla 333-336 (944-967) Bâlis began to decline and caravans visited it less frequently than before. Jâshîrî describes it about 309 (921) as a little town and Yâkût about 621 (1225) as still a village. In the Crusading period, about 1111, Bâlis was for a while in possession of the Franks under Tancrode of Antioch. Benjamin of Tudela visited it in 1163. When he regards Bâlis as the town of Bilem ben Beor, we have here a Jewish version of the legend which the Arabs attach to Bâlîa 'in the Bâlîa'. To the Arabs Bâlis is the town of Bâlis ibn Rûm ibn Yâkân ibn Shâm ibn Mu'alî, a preserved name of the pre-Muhammadan age of the town. According to Ibn Shaddâd, Bâlis belonged to the Alighid and Karzmîni assert that the Euphrates, which formerly washed the town, has gradually retreated from it so that in his time it was 4 miles distant. At the present day the distance is only about 2 miles and the river appears to be again approaching the town. The change in the direction of the river must have hastened the decline of the town. After Yâkût, first hand notices of the town cease. Abu 'l-Fidâ' quotes only older passages. The final destruction of the town was wrought by the armies of Ciaçîs Khân. Bâlis lies on the great road which leads from Baghdâd or from Mosul via Râs al-Ain to Syria. It is the first Syrian town on this road. On account of this prominent situation the geographers use it as a centre in describing the boundaries of the land. It also lies on the dividing line between two strikingly different climates. The raw climate of the plateau of Aleppo here gives place to the warm equable climate of the Dijarîs. The flora and fauna change here completely also: Bâlis is called the harbour of Syria on the Euphrates. In spite of its favourable situation it has never been able to recover from the Mongol invasions.

At the present day Bâlis bears the name of Eski Meskene, after the quite modern military and post-station in its neighbourhood. The ruins of the town are notable. A cape of the higher bank that stretches out into the Euphrates-valley. The walls around are still recognizable. One can still recognize three gates for the roads to Aleppo, to Hîmis and Damascus, and to Baghdâd. A deep ditch separates it from the hilly hinterland. On this still stand the ruins of the fortress of the time of Justinian: a praetorium and a strong bastion. This ancient fortification must have been made while the whole Muhammadan empire was in its prime. The area of the town is full of fragments of pottery, which lead us to conclude that it once had a flourishing ceramic industry. From its midst rises a high octagonal minaret, renewed in the time of al-Mâlik al-Adîl Abî Bakr as the inscription tells us. The name of the Amir who had charge of the operations and the date have disappeared; the architect calls himself Abî Bakr. In the south of the town there still are the remains of a nameless, mediaeval tomb of a saint with two graves.


ERNST HERZFELD.

BÂLISH, a unit of money among the Mongols; it is mentioned as early as the time of Ciaçîs Khan; after the break up of the Mongol Kingdom into several independent states, the word appears to have remained in use in Cina only, where they still reckoned by the bâlîsh in the eight or ninth century. It is very difficult to reconcile the various passages from Oriental sources collected by Quatremère (Histoire des Mongols de la Perse par Roukhî al-Dîn, p. 320 et seq.); to what is given there one can only add Dîjûnî's notice (Tabikhi-nî Yâgîrî, transl. by Raverty, p. 1130) according to which the bâlîsh was worth 6âhîs dirhems. The statement in the 7ârîkî Wâṣîf (lithogr. ed. Bombay 1269 = 1853, p. 22) that the gold and silver bâlîsh each weighed 500 mînhâs (about 4½ sh.) is very important (Dîjûnî tells us the same thing). According to Wâṣîf, a bâlîsh in gold was worth 3000 dinars; in silver 200 dinars, in paper-money. In another passage (p. 506) in his account of the embassy of 697-704 (1297-1298—1304-1305) — cf. on this embassy d'Ossian, Histoire des Mongols, iv. 320 et seq.; Elliot, History of India, iii. 45 et seq. — Wâṣîf estimates the value of the bâlîsh in paper-money at only 6 dinars. The word "dinar" clearly does not here mean a silver coin, but the silver coin weighing 3 mînhâs (about 32.5 sh.) also mentioned by Dîjûnî al-Dîn (cf. d'Ossian, Histoire des Mongols, iv. 464 on this point).

(W. BARTHOLD.)

BÂLÎA (A.) In pre-Muhammadan times, a female camel, a mare, or other beast of burden was frequently tethered at the grave of a warrior or noble, and left without food or water till it perished. The original reason for this custom must have been the belief that the soul of the deceased resurrected from the dead would not have a steed at his disposal, unless one were given him at his death; otherwise he would have to go on foot like the common people. Another tradition mentions that the Balya might also be a cow, a sheep or a goat and that the animal was slain at the grave.
The Balkan passes are historically important, viz. the Aş Bogdak on the road from Varna to Burgas and farther to the west the Çatalcağı Bogdak, the Demirtşaşı (Iron Gate), the Shipla Bogdak (the Shipla Pass) etc.

**Bibliography**: Kulis, Domn-Bulgar în  și al Balcan; Recâm, Neam. gheor. univ., l. 206—312.

**BALKARIA**, a Turkish tribe in the Caucasus.

**BALKH**, the BACTRA of the Greeks, Old Persian BAKHTIARI (really the name of a country) middle Persian BĀHK, Bahl, with the epithet I BĀM K "the glittering", situated on the southern side of the Amīr Darya, on its tributary the Dekah, which now no longer reaches it, in the flat northern outlying part of the Koh-i-Bahl on the important commercial route from the mountain passes to the Oasis, was the political metropolis of the ancient state of Khorasan, the intellectual and religious capital of the later kingdom of Tukši-išān.

In the Iranian saga which relates the founding of the town to Kai Lohrāp— the form of the name and description of its bearer as king points to Bactria as the home and the Kūšān period as the period of origin of this myth — and connects its origins with the rise of the Zoroastrian religion, there is an echo of the fact that Balkh owes its historical importance to the Achaemenid period, in which it was the seat of the satrap of Khočistan, and early took the character of the holy city. It is quite possible that the tradition which attributes the resettling of Balkh under the name of Alexandria to Alexander contains some historical truth. As the seat of the Graeco-Bactrian kings, Balkh was a centre of hellenistic culture. Balkh lost its historical importance in the following Tokharsi, Khoči and Ephthalite periods, but remained, especially after the spread of the doctrine of Budda under the Khoči kings, the intellectual and religious capital "(whence its epithet "the little town of the king") Parā. (Sīrāj-iṣlāh).

The teaching of Zoroaster however certainly survived alongside of Buddhism down to the Arab invasion; besides these religions there were also Manichaeism and Nestorian Christianity.

Buddhism was predominant however. The venerable Nawbahār, as its name tells us, a Buddhist monastery, was visited by pilgrims from all lands, often even by Chinese. The descriptions, given by the Arab authors of the famous sanctuary (360 cells around a high pagoda) are too hazy and as a rule too overlaid with fantastic exaggerations, for us to obtain a clear picture of the building from them. The head of the Nawbahār, the Barak, at the time of the Arab conquest held the highest position in Balkh. From this priestly family the famous dynasty of ministers, the Barakhīs (q.v.), were descended.

As early as 32 A.D. (663) Šokhr (or al-Shokhr) b. Kais al-Amaš [see Ašokh] is said to have advanced as far as Balkh and to have forced the town to surrender. But at first there were only temporary raids into the Hindu Kush as the "revolt" which followed, show. According to the Arab chronicles Kais b. al-Mahām again took Balkh in 42 (653) and destroyed the Nawbahār. From J. Marzouki's researches (cf. also his Witrīn and Arang, p. 41 et seq.) in Chinese sources it appears certain that
Arab raids were renewed in 664, which necessitated a strengthening of the opposing forces. By the year 96 however Kuchala b. Muslim had put an end to this unrest and securing for independence. The independence of the country forced the Arabs to place the Buddhists on an equal footing with the Abl al-Nizāh and even in the various "revolts" not to proceed against apostates with the full vigour of the Muslim Law. Kuchala appears to have been the first to pacify the country and to convert it to Islam. But tribal feuds among the Arabs and religious divisions in Islam began to bring new confusion. Asad al-Kushari [q. v.], Governor of Khurasan ordered the temples and monasteries to be destroyed in these wars, to be rebuilt by the Ghrānīs in 107 (726) and transported the seat of the government from Merwāz to thinker. About 130 a. h. Abl Dādd al-Balki, commissioned by Abū Muslim, began to stir up rebellion in favour of the Abasids in Tekshistan and Balkh. How long the native dynasties could retain their position and authority in spite of all the revolutions in the northern frontier lands of Islam, may be seen from the fact that about the middle of the third (ninth) century, we find a certain Dādd b. al-Abbas of the princecy house of Khoṭšaṭ, as governor of Balkh (cf. Margaur, Erāmchak, p. 300 et seq.) who built a palace, the Nwajī, which Vaykī b. al-Lalith, the founder of the Safavid dynasty, destroyed about 257 (870). The Safavids were succeeded in 283 (990) by the Sainūsins in ownership of Balkh. From the description of the town which Ṣanqž (or rather Balkh) has left us. From this period, Balkh with its glory pierced by numerous doors (Vaykī gives 12; Ṣanqž 7 with their names) cannot have presented a very stately appearance.

The town suffered severely during the wars between the Sainūsins and the Ilīg-Khanūn, in which Vaykī, the governor of Balkh played a part. The ancient regal city received new importance as the temporary residence of Subuktug and the great Mahbūl of Ghazni. Soon after the latter's death Balkh fell to the Seljuqs in 432 (1040) of whom Caghrībeg was chief. About the middle of the viii (8th) century the Ghrānīs began to contest the possession of Balkh with the Seljuqs. Their advance was impeded by the invasion of new hordes of the Oghus (Ghuzz-Turks); but in 594 (1198) the Ghrānī Dādd al-Din Šam of Bāmlān seized the town of Balkh. In 603 (1206) it was incorporated in the kingdom of Muhammad Sīgh of Khurasan Finally in 617 (1227) Balkh was devastated by the hordes of Chinig Khan, and it was doomed never to recover from the blow. How thoroughly destroyed the town was, is shown by Ibn Battūta's description of it. After Chinig Khan's death, Balkh and Transoxiana fell to his son Cagatai and remained in the latter's family till Timur deprived it of its power. Various branches of the Timūrids ruled in succession over Balkh till 900 (1500). During the following centuries it several times formed a hone of contention between the Uzbeks, more particularly the Lānūids and the Mughal Emperor of India; sometimes it was independent. After the death of the Abbāsid Nādir Shāh in 1160 (1747), who had incorporated Afghanistān and the adjoining lands in the Persian Safawī kingdom, Balkh remained continuously in possession of the Durrānī chiefs till 1243 (1826) when the Emir of Balbūs seized it. In 1257 (1841) it was again gained by Afghanistan, to which it still belongs.

The modern town with its some 500 houses is scarcely a shadow of the ancient Balkh, of which the Arabs gave the name of Umm al-Nīla or "Mother of the Cities". If it has preserved a certain importance in spite of all its vicissitudes, this is due to the wealth, praised by Mūkaddas, of its plain, watered by the Deha. The ruins of the city are noteworthy, of which those of the Buddhist period, which are associated in characteristic fashion with names from the Iranian saga-cycles (cf. Tekht-i Rustam), are better preserved than those of the Muslim ones. The sacred shrines of the past survive in the tomb Māzūr-i Shāhī, said to be that of All, which is first mentioned in the xiith century.


BALKHAN, a mountain range on the Caspian Sea, where the dry riverbed of the Uzbi (supposed to be the ancient bed of the Osas) flows into the Sea. The mountains to the north of this riverbed rise to a height of 5500 feet, and at the present day called the Great Balkhān; quite separate from them are the Little Balkhāns (to the south of the Uzbi) which are quite close to the Kūrān-Dagh. The Balkhān Bay on the Caspian Sea has taken its name from the Great Balkhāns; in it is the best harbour on the eastern shores of the Sea north of the Russian-Persian frontier.

On the story of an "ancient Khwarizm" on the Balkhāns cf. above p. 341*, article Amīr BAYKĪ. According to Mūkaddas (ed. de Goeje, p. 285), there were cows and horses running wild there; he was also told in Nāst and Abīward that the inhabitants of these towns used sometimes to go to the Balkhāns and find many eggs there; but no ruins in this district are mentioned in Muḥammad or in other sources. About 420 (1029) the Turkomans who had immigrated into Khorāsān from the wārs al-tarts retreated into the Balkhāns; they had made themselves obnoxious in Khorāsān by their robberies and were therefore driven out by Arīsa-Dīghīh, the general of the Ghānāwīd Mahmūd (Ibn al-Athīr, Ed. Tournel, ii. 267). After Mahmūd's death, their leaders, Kūz, Bāz, and Kūtāli were summoned with their followers to Mahād and taken into his army (Balbūs, ed. Moles, p. 71).

After the viith (9th) century we find the little
harbour of Ağrıdağı, at the mouth of the riverbed (which was at that time filled with water), mentioned; this place does not however seem ever to have been of any great importance. The name of the mountains is written Abū 'l-Khān by Abu 'l-Qāsī, following an unfortunate learned etymology; in his time several Turkoman tribes lived there. When the river Usbeq became finally dried up (about 1570) the district of the Balkhans gradually became deserted, and later times would find there only a few Turkoman tribes of the tribe of Yomut. In the trade with Khiwa, the harbour of the peninsula of Mangijal was, at that period as in the middle ages, an incomparably greater importance than the Bay of Balkhān.

It was only in connection with the "Octus question" that attention was again drawn to the Bay of Balkhān, when the idea was conceived, by Peter the Great first of all, of landing the Octus back to its ancient riverbed and thereby making an uninterrupted waterway from India to the Caspian Sea. It was several times proposed in the xviiith and xixth centuries to build a Russian fortress on the Bay but the plan was not put into execution until 1850, when not only the district around the Bay of Balkhān but also the harbour of Michailowsk lying to the south of it, was occupied from the Caucasus. A railway was built from the latter harbour as far as Kinil-Arvat in 1881, thence continued in 1885-1888 to Samarkand and in 1897-1898 as far as Andijan (q. v.); the Balkhān district has thereby become the most important commercial centre on the eastern shores of the Caspian Sea. The starting point of the line was till 1885 Michailowskeje, from 1885 till 1897, Urur-Asta, and since 1897 it has been Krasnowolowsk. Since the opening of the Orenburg-Tashkent line (1905) the "Transcaspian" line has no longer the same importance as before for through traffic and is only of value for traffic between the Caucasus and Central Asia. These mountains, almost waterless, and bare of almost all vegetation are of no importance for agriculture; the only industry of importance is the obtaining of gypsum from pits about 3 miles from Krasnowolowsk.

The name Balkhān (It is said to be derived from the Pehl. Baha Khâna) was brought to Europe by the Turks and applied to the Haemans mountains of the ancient; this is the origin of the names "Balkān" (for the mountains) and "Balkan Peninsula", usual in modern geography.

(W. Barthold.)

BALKHASH, next to the Aral (q. v.), the largest inland sea in Central Asia (6144 sq. m.) into which flow the Ili and several smaller rivers. The lake remained unknown to the Muhammadan geographers of the middle ages; the anonymous author of the Jāhuvar al-'A‘lam (372 = 692-693; cf. J. Marquart, Ostenriicksche und Tibetische Streifzüge, p. xxx) makes the Ili (ili) flow into the Issyk-Kul. A description of Balkhash is, as far as is known, only given among Muhammadan authors by Muhammad Haidar, about the middle of the xviith century. (Turkmen-Balkhash, transl. by D. Ross, p. 366.) In this book the lake, which then was used as the boundary between the land of the Usbeqs (Usbeqstatt) and the land of the Mongols (Moghīlātā) is called Kūtik-Telīn ("blue lake") and described as a fresh water lake. The dimensions given for its length and breadth are much exaggerated and Muhammad Haidar also regards the Volga (Uli) as flowing out of Lake Balkhash. Of importance is the statement regarding the taste of the water; modern geographers have always regarded Balkhash as a salt lake; it was only as a result of explorations carried out in 1905 by the Turkestān division of the Imperial Russian Geographical Society, that it was finally found to be a freshwater lake. As was pointed out by the leader of the expedition (L. Berg) the existence of a freshwater lake without an outflow in a district where the annual amount of precipitate scarcely amounts to 200 mm. forms a "geographical paradox". What is said on p. 420 of Lake Aral is also true of Balkhash: an unmistakable advance of the coast line was first noticed here in the xivth century, and it was on this account that observations of the drying up of the lake were taken in the last decades of the same century; distinct signs of an increase in the volume of water in the lake have been proved here also so that, as over Central Asia generally, we must not presume extinction but rather a periodic rise and fall in the surface of the lake. Cf. L. Berg, Prostredniy okrug ob obdělennosti něhr Balkhān vetem 1905 g. (Zeitschr. Imp. Russ. Geogr. Obshch., t. xl. p. 584—599, with a very complete map).

The Lake first received the Mongol name of Balkhash from the Kalmucks, who ruled this district in the xviith and first half of the xviiith century. The name of "Balkhas", with a description of the lake, very accurate for the period, is given on the map by the Swedish officer J. G. Ronnert, who spent 17 years (1716—1733) in the land of the Kalmucks. Cf. Curie de la Deuxième édition du manuel de la Russie pendant son captivity chez les Kalmouks de 1716—1732, 2e. de la Soc. Imp. Russe de Géographie, St. Petersburg, 1881. The Kigir tribes who lead a nomadic life in the same country to-day call the lake Aš-Telīn (**White Sea**). The immediate neighbourhood of Balkhash has always been, as it still is, a dreary desert. So that the lake, as far as is known, has never attained any economic importance; neither have its shores ever been peopled by a civilized race. The shores of the Balkhash, which are covered with reeds, are used by the nomads as a winter-settlement; in summer the district around the Balkhash is quite deserted.

(W. Barthold.)

BALKH,I, ABD AL-MAHD,K C. ABB, Arab writer on geography, born in Šamisīyān (in the province of Balkh), was a teacher in his native country, at first adopting the principles of the Imāmīya-sect and afterwards studying philosophy with al-Kindi. He found a patron in Abī 'Ali al-Dżāhān, a Šāhān in minister, but afterwards quarrelled with him. He was invited to Balkhān, but had the courage to cross the Oxus. He died on the 19th Dhul-Qa‘da 332 = 31st Oct. 934. The Pahlavī (vol. I. p. 138) gives a list of forty-two women works by him, all of which were early lost; Hājjī Khaṭīb was only acquainted with six of them including a Šahān al-Dżāhān which is quoted by Muḥḥaddas and Hamdallāh Mustawfī, and the Kūtik al-ba‘th wa-l-qiyāž, which was wrongly attributed to him at quite an early period (before the xiiith century) and was really composed by Muḥḥaddas b. Tāhir al-Majdīst.

Bibliography: M. J. de Goeje, Die ista-hā-k-Balkh-Frage, in the Zeitsehr. d. Deutsch. Morgenl. Gesellschaft, xxv. 53 et seq.; Yagh,
The term Balochistan in its widest significance includes the whole country over which the Baloch race is spread without regard to modern political boundaries. This tract is comprised between long. 58° and 70° E. and lat. 25° and 32° N. Politically it comprises:

1. the Khuras of Kalat, often spoken of specially as Baluchistan;
2. the Persian province of Baluchistan, now included in the Government of Khurasan;
3. the province of British Baluchistan;
4. the territory occupied by Baloch tribes in the British Indian provinces of the Punjab and Sind, comprising the districts of Derawar Khan, Jacobabad, and from as far as the Baloch tribes extend.

With the exception of the Indus valley and the narrow coast district, the whole of these tracts are comprised in the Tractus pluvial, of which they form the southern portion. It may be noted here that the northern part of the province of British Balochistan (comprising the districts of Peshawar, Zhob and the Sulaiman Mountains as far north as the Gomal River) forms etymologically part of Afghanistan. The utmost northern extension of the Baloch race is 31° N. in the Sulaiman Mountains, but in no other part of the territory do they spread so far north.

Mountain system. In the Eastern part of the country the mountains are an extension of the system of eastern Afghanistan. The Sulaiman range culminating in the peaks of the Kaisarshahr 11,300 ft. and Takht-Sulaiman rises nearly north and south forming the eastern edge of the table-land from 32° to 29° N., when it turns westward as far as the Bolan Pass, then in the mountain boundary runs nearly due south towards the Indian Ocean, under the names of the Hads and Kirghir Mountains. From these mountains westward the plateau is traversed by numerous ridges with a general north-east and south-west tendency. Proceeding westward through the Khuras of Kalat into Persian Balochistan these ranges assume a nearly east and west direction, and in Persian Balochistan they take a north-west and south-east direction till they join either the mountains of Khurasan or those of Hormuzan west of Shanq. At the northern end of the Bolan Pass in the neighbourhood of Quetta the ranges from the east and south meet in a tangled knot of mountains, among which are the highest peaks of the (11,300 ft.) and Takht, Murshar and Zaraghan, all over 10,000 ft. This part of the plateau is of considerable height, the plain of Quetta having an altitude of 5500 ft. and Karat of 6760 ft. The long valleys which follow the trend of the mountains through Makran are of little utility, and the mountains themselves seldom rise above 5000 ft. until in Persian Balochistan they rise again into high peaks, among which the volcano Koh-i-Timbir or (13,500 ft.) and Koh-i-Baluchir 11,200 ft. are the most remarkable. West of the mountains of Quetta along the northern boundary of Balochistan the level of the country falls towards the Helmand desert which separates it from the more fertile parts of Afghanistan. The average level of this barren plain is 2000 ft. which falls still lower in Sistan to 1580 ft. at the Gool-i-Zirih depression. Immediately to the west of this is the Siyahin range running south-east and north-west along the boundary of the Khuras of Kalat and Persian Balochistan till it culminates in the peak of Malik-Siyah (5500 ft.), the trigonlectual point of Persia, Afghanistan and Kalat. On the sea coast the mountains range frequently end in majestic cliffs; especially that known as Kuf-Mahin.

Geological formation. The formation of the country is mainly limestone, cretaceous formations being the earliest. Nummulitic limestones and sandstones abound. There are occasional intrusive basaltic rocks, and in Persian Balochistan there are two lofty volcanoes, of which one, the Koh-i-Timbir, is still active.

River system. The rivers of Balochistan are small and unimportant. Owing to the very scanty rainfall and the parched nature of most of the mountain ranges their volume is very small, and many of them are dry through the greater part of the year. On the east flank the most considerable are the Kundur and Zhob which unite with the Gomal forming the Indus. The Nari, Bolan and Malik streams also run towards the Indus, but their water is used up in irrigation before they reach it. On the south coast flowing into the Indian ocean are the HALIB, forming near its mouth the boundary of Sind, the PARAD (Greek Arachos) draining the Aks-Bela, the Hingol and the Dabh in Makran, and the Rupali and Aimini in Persian Balochistan. Inland the principal streams flow into depressions containing salt swamps known by the name of Hamin. The two chief streams of Central Makran, the Rakhshin flowing west and the Mandhai flowing east unite and follow a northerly course to the Mandhai Hamin (1600 ft.) where they are lost. The Loria river flowing from Peshawar is lost in the (1600 ft.) near Chagh. In Persian Balochistan also the Karmand river flows by Ranesi into the Ghazir Hamin. Many of the smaller streams are salt or brackish and generally there is a great lack of good water.

Principal places. The inhospitable nature of the country makes the growth of large towns an impossibility. The population is mainly nomadic, and it is only at a centre of Government like Kalat or Billa, or a military station like Quetta that anything like a town exists. Even Kalat and Billa have only 5000 inhabitants each. Panjgur is only the centre of the trade-route of the Rakhshin valley, and Sibi and Dabghar are old centres of trade below the Bolan Pass. Shah or Quetta owes its modern importance to its being an important military centre. Other military stations in British Balochistan are Loralai and Fort Sandeman. Fahraj or Phira is the capital of the Persian province. The sea ports are also unimportant, and much impeded by sandhanks. Sierman, Ormara and Panew are the principal ports in Makran and Las-Bela. Gwadar on the same coast belongs to the Arains of Makran; Gwadar and Chabah are in Persian Balochistan, and Tis on the same coast has now lost its old importance.

Political Divisions. With the exception of
of Persian Balochistan the whole country is included within the limits of the British Empire in India, but the political status varies considerably, and the following is the official classification.

I. British Balochistan. This includes districts formerly part of Afghanistan and ceded by the treaty of Gandamak in 1879. These are Shahrīgh, Salā, Dukht, Pashtun, Čaman, and Shītrād.

II. Territories administered by the Agent to the Governor General:
   a. Directly administered;
   b. Native states;
   c. Tribal areas.

   a. These districts are either leased from the Khān of Kalīt or are tribal areas, or territories obtained by cession or boundaries with Afghanistan. They comprise the political agencies of Zhob and Qalghai, the eastern part of Quetta, Sindjaiw, Kalīt, and Bākhān, as well as strips of land along the railways.

   These areas are administered in the same manner as British Balochistan; the whole area aggregating 43,800 Eng. square miles.

   a. The native states are the Kalīt Khānāt and its feudatory states Las Bela and Khārān.

   b. The tribal areas are the country of the Mart and Bugti tribes, which are governed by their own chieftains under the Governor General's Agent, and not through the Khān of Kalīt. The country near the railway in Kalīt, belonging to the Dūnbīk, Kalīt, and Umārī tribes, is administered in a similar way.

   Las Bela is under its own chief or Dījan, a territorial ruler, of Indian Kājījī origin. It occupies the south-eastern corner of Balochistan as far as the Sindh border and the Indian ocean.

   The Khānāt of Kalīt occupies the greater part of the country including the hill country of Kalīt itself with all the Brahšī tribes divided into Sarawat and Džawabān (upper and lower), all Makrān up to the Sindh border and the Indian Ocean and Khārān on the north. It also includes the plain of Kalīt above the mountains of Kalīt. Khārān, the territory of the Nakriwātī tribe, is feudatory, but administered by its own chief.

   The Khān of Khārān himself is the chief of the Kamishmālī tribe of Brahpūt, and is the head of a confederation of Brahšī and Brahštī tribes and of other races which occupy a subordinate position.

   Balochistan originally formed part of the Khānāt of Kalīt, but was gradually conquered by Persia after the rise of the Kajjī dynasty. The frontier was demarcated by an Anglo-Persian Commission in 1870–1872 and finally surveyed in 1895–1896 under Sir T. Holdich. This province is strictly speaking the western portion of Makrān, and shares its physical characteristics.

   Area. The total area of the territories under British administration is 43,800 Eng. square miles. The area of the Provinces cannot be accurately stated but is certainly not less than 30,000 sq. m. and only to 15,000 sq. m. in the lower reaches.

   Climate. The climate is extremely severe with great extremes of heat and cold. Makrān probably is one of the hottest districts in the world, but the climate is generally dry; on the coast the heat is aggravated by the humidity of the atmosphere. In the cold season snow storms are prevalent especially on the high lands around Quetta and Kalīt, Makrān, Khārān and the lower tracts near Quetta are always liable to violent winds from the north. The rainfall is everywhere small, being at its highest in the mountainous country of British Balochistan and the hills north and east of the Kalītī plain. The highest record for Shahrīgh (average of five years) is 12½ inches. No other place has so much. In Kalīt it is only 2.10.3 inches, at Kalīt 5 inches. There are no records for Makrān and the Persian province, but it is certain that the rainfall is less than in the eastern mountains. The whole country is very dry, and cultivation is only possible in the few areas in which water is available for irrigation. There is good reason to believe that the process of desiccation is in progress and that cultivation was more extensive at some former time than it is now, but its substantial characteristics seem to have been the same in Alexander's time as they are now.

   Population. The census of 1911 extended to 268,006 Eng. miles only. This tract contained a population of 1,107,546, and the estimated Civil list. Makrān, Khārān and West Sindjaiwān are roughly estimated at 229,655 souls (415 persons to the square mile). This gives a total for Balochistan within the boundaries of the Indian empire of 1,049,805. Persian Balochistan may be reckoned at about 350,000. There is a large population of Baloch origin in the Punjáb and Sindh together with some Brahšī in the last named province, the total being 1,017,307 Baloches and 43,180 Brahšīs. In Balochistan itself the number of Baloches number only 10,4498, but as the population of Makrān and Persian Balochistan is largely Baloch, it may be estimated at 300,000. Even so the Baloch population of Balochistan is less than half the number of the same race settled in the Indus valley. The Brahšīs are mainly settled in the Kalīt province and number nearly 300,000.

   Flora and Fauna. The greater part of the mountain ranges are barren peaks, without forests. There are a few limited tracts in the mountains of British Balochistan where some small forests are found. There are patches of Ficus Girardiana and Ficus Longifolia, also of Quercus Ilex on the Salana Range, a forest of olive (Olea europaea) on Mount Shinghūt, a tract covered with wild pistachio (Pistacia Khājur) on Mount Chītān, and a juniper forest (Juniperus excelsa) at Zūrān, but throughout the greater part of the country there is nothing that can be called a forest. The dwarf-palm (Chenopodiaceae) is common everywhere up to 5000 ft., and its leaves are much used for matting and sandals. The central stem is eaten as a vegetable and the woody tomentum is made into teather. The saltbush-tree (Atriplex nummularia) and the juniper (Juniperus Excelsa) are often found near river banks. The location of the grasses, and dense Medora and Jasonum on the hill sides; some varieties of tamarisk, especially Tamarix Gallica, also grow near water, and the cypress (Cedrus orientalis) grows in dry water-courses, with occasionally also found occasional willows (Salix armophylla). The yellow flowering phluph (Tocoma andulata) is not uncommon in some of the valleys.

   The date-palm is abundant in parts of Makrān, especially in Pandīgūr and Mashkūl. In Pandīgūr it is cultivated and artificially fertilized; the dates
tribes ranging from 5 ft. 5 in. to 5 ft. 7 in. (160 cm. to 170 cm.); broad-headed persons, with the cavernous index being 80 or 81; noses are long and prominent, hair and beard abundant, hair and eyes generally black with occasional blue or grey eyes and brown hair, complexion light brown but darker on the coast. These characteristics apply more especially to the Balochi and to some extent to the Brahui. The Afghans in this province have a strong resemblance to the Balochi, but have been dealt with under the head Afghanistan. The Indian element should be to some extent modified by Indian characteristics such as narrower heads, and shorter noses.

Counting the Afghans of British Baluchistan the population falls under the heads of Baloch, Brahui, Indians, and Persians.

The Indian element consists of the Laks and the Laks, the mixed-up with Baloch in Kalat, probably also the Mehs and other tribes of low social status in Makran should be included under this head. There are also a certain number of Hindu traders, descendants of more modern immigrants from India.

The Persian or Tajik element consists mainly of the Durbars or Cultivators of the Kalat and Quetta plateaus. The large and warlike tribe known as Ambardar, most of them are to be of Persian origin, but it is doubtful whether there is any real distinction between them and the Baloch.

The Baloch proper are divided into two groups which are separated from each other by the central mass of Brahui. That of the north-east occupies the plains of Kalat and the hills to the north of it which merge into the Salangai Mts. In these mountains they spread to the north as far as lat. 31° and below the mountain eastwards towards the Indus. A large number inhabits the plains of the southern Fandjar and northern Sindh, especially the districts of Dera Ghari Khan and Jacobabad. The Baloch of Makran and Persian Baluchistan, lying to the west of the Brahui tribes, form the other group.

The Brahuis are not so scattered but occupy a compact block of country around Kalat, mostly lying very high, and stretching from Quetta in the north to Las Belen in the south, thus completely separating the north-eastern from the Makrani Baloch.

The Baloch, probably, will be shown below, entered Makran from Karran and Sistan about the period of the Safavi invasion of Persia, and soon spread as far as the Indian frontier, from which time the country began to be known as the land of the Balochi, Baluchis. The name was unknown to earlier writers. The term Baloch has sometimes been loosely employed to include all residents in the country; thus Najar Kha, the Brahui chief who rose to power in the 18th century, is generally alluded to in history as a Baloch. The nature of the early inhabitants can only be surmised, but they were probably mainly of Indian stock. The earliest name for the country of which we have any knowledge is the Maka of the Behistun inscription, the Medea of Herodotus (or the Country of the Mykians), which was included in the 14th setry. The Mykians are elsewhere associated by Herodotus with the Ustams and Parthians who were armed like the Paktins. The frontier between India and Persia is
drawn by Ploemny so as to leave the eastern part of Balkāistān in India, and Arrian’s account of Ora and its inhabitants, the Orettai, who lived on the river Aharībo, now the Subkh, shows that they were Indians, as are the inhabitants of Lāl-Bīla at the present day. West of them, the inland valleys were occupied by the Gadrosi, from whom the country was called Gadrosia or Gedrosia, and the maritime territory by the lekhatyaphagād, fisherman now represented by the Māda and other coast-tribes. Gedrosia remained the accepted name of the country through the classical period; we do not meet with Māda or Mekīa again, but it evidently survived in popular use for the first Arab invaders in the 1st century of the Hījira found the name to be Makkān, the modern Makkān. (Possibly the correct reading should rather be Makarān, and this is the modern Balochi pronunciation). The last syllable -ān is conjectured by Molesworth Sykes to be the Skr. ‘-āna, a benevolent, wise, just person (which is found also in the Rānu of Kārak). Various places along the coast have been identified by Holdich, Mockler, and others with places mentioned by the Greek historians.

Such are:
- Rād Mīlān — Malīm (Arrian),
- Parāgh, Bamārī — Pura (Arrian),
- Gwāndār — Bara, Bandara,
- Kalīna — Kalima.
- Aṣna Islām — Nowāla.

In Pura we see no doubt the Indian part, a city, but the names given as a rule furnish no certain guide as to whether an Indian or Iranian language was at that time spoken by the population. The Gadrosi have been identified by Mockler with the Balochi, but there is no philological justification for this. An original or might give rise either to a modern or or or (as in the case of Gwāndār) but an original or could hardly be represented by a modern or. There is besides good ground for believing that the Baloch are immigrants of much later date. Holdich thinks the names of the Gadrosi are to be found in the modern Gadaric, a clan of Lāl-Bīla, but the Gadar as shown by the recent census are an insignificant clan of Indian origin, numbering not more than 2000 persons, and it seems impossible to identify them with a widespread race like the Gadrosi.

The Djaf of the lower Indus comprise both true Djats and Rādījatts, and the same rule applies to Lāl-Bīla where descendants of former ruling races like the Sumra and Sammā of Sind, and the Langā of Mālūn are found. At the time of the first appearance of the Arabs they found the whole of Makran in possession of the Djaf (Zaft).

Masudi indeed brings them as far west as Karmān, but in general they are alluded to as occupying Makran. The Baloch at that time are described by Masudi and Balimi as occupying the mountains of Karmān and are associated with the Kār (Kār or Kalār or Kakār or Kalāri), but al-Balimi and Taheri only mention the Kār. It seems therefore possible that the Baloch, although they were certainly in Karmān when these chronicles were written, had not arrived there so early as 25 A.H. when the first Arab invasion took place. Their earlier immigration seems to have been near the shores of the Caspian sea, and we learn from Firdawsi that Nakhwār was war against them.
of Arab origin seems to have been derived from the Balochi tradition that they are descended from Mir Haana, and that they came from Halab, that they fought against Yaska at Karbala under Husain, but no more importance should be attached to this story than to other similar legends of descent found among many races. Mockler considers that the name Halab or Aleppo in the legends is derived from an actual descent from the Arab tribe of 'Ali, descendants of 'Ali, who were in Makran about 65-66 A. H. and kept possession of the country after killing 'Abd al-Aziz. What had happened to appoint them there by Ḥaḍrat. This theory is not supported by any evidence, and though it might apply to certain families of Arab origin, could hardly have been adopted by the whole Baloch race, which did not settle in Makran till four or five hundred years later. It also takes no account of the part of the legend which locates the Banū sa in Sistan before their move into Makran. Their settlement in Sistan is put down in this legend to the time of the 6-8th century, and from this time who may perhaps be identified with the Malik of Sistan of that name who died in 559 A. H. and their expulsion is attributed to Radr al-Din, who has not been identified. Their leader, Ḥājjal Khān is said to have left four sons: Rind, Lāhār, Hot and Kākēri and a daughter named Ḥājri. The same five are the eponymous founders from whom the five principal divisions of the Baloch claim their origin. The original forty classes or bolakhs (with four servile tribes) who followed Ḥājjal Khān, mustered under the standard of one or other of the sons, and all Baloches of the true blood are classed now as Rind, Lāhār, Hot, Kākēri and Ḥājri. Some other tribes which do not fit into the genealogy, are generally classed as Balochi, and of these the most important are the Balābi or Bahār in (called also Bāri in Sindhi), who are found both in Makran, where their original home the valley of Baloch is situated, and in upper Sind on the Indus, the Ġīāt of Makran who are believed to be of Indian origin, and the Dūdū, a mixed Baloch and Rabāpjī race, who claim descent from Dūdū, a Surāj king of Sind, and are now found in the South Punjab. Their principal existing branch is the Garunţ tribe of Dūr Ġīāt Khān. The hindus under Ġākārī seem to have been the principal in the migration into India, but their supremacy was contested by the Lāhārīs under Gwahārānī, and the wars between these two and their dealings with the Turks under Ǧamal (that is the Ġārhi under Ḍūlī-nun Beg), form the subject of many heroic ballads. At the present day Rind, Lāhār and Hot are found in Makran. In Kābūrī also there is a large clan of Rind and a branch of Lāhār known as Maghāzī. The Ġōna and Dūdū in the beginning of the 10th century spread northwards along the Indus. The Dūdūs were under Sohīrt a rival of Ġākārī, and upset the Dūr-Jaxān river as far as Ḍūlī on where Bāhr met them in 1259 A. D. At the present day a number of tribes mainly of Rind descent, but with sections derived from Ġōna and Lāhār occupy the Salamum Mountains, and the heart of the plains in the Dūr Ġīāt Khān District and Northern Sind. The Ġīāt of Dūdū, the Ġākārī, and the Hindu Khōlas of Dūr Ġīāt Khān were also of Dūdū stock. The towns of Dūr Ġīāt Khān, Dūr Ġōna Khān and Dūr Fath Khān which give its present name of Dūr-Jahān, i.e., the Dūdū to this province, were founded by Ġīāt Khān, Ġōna Khān and Fath Khān, sons of Sohīrt according to tradition, and these three men were actually leaders of the Ġīātān in the 10th century, and met Šāh Šahbāz in 1546 A. D. Raverty is mistaken in speaking of the 'Dūr-Jaxān', as the two tribes were then and are still quite distinct (Mihrāb of Sind, p. 389). The Rinds are now mixed with Lāhār and Rabāpjī cultivating tribes all over the districts of Makran, Ubjān, Mūsājānghā, Montgomery and Shāhpur, and the Lāhār and Kākēri, who accompanied them, are found in the same districts; half of these forms organised tribes, and east of the Indus they have lost their language and speak dialects of Panjābī. West of the Indus, in and near the mountains, the tribes retain their organisation under their chieftains and their language. These tribes are (from north to south) the following: Ḥaṭtār, Bādūr, Ṿaktur, Lāhār, Būghān, Ḥājria, Kākēri, Bānū, Marābī and Sābdār. Some other tribes which do not fit into the genealogy, are generally classed as Balochi, and of these the most important are the Balābi or Bahār in (called also Bāri in Sindhi), who are found both in Makran, where their original home the valley of Baloch is situated, and in upper Sind on the Indus, the Ġīāt of Makran who are believed to be of Indian origin, and the Dūdū, a mixed Baloch and Rabāpjī race, who claim descent from Dūdū, a Surāj king of Sind, and are now found in the South Punjab. Their principal existing branch is the Garunţ tribe of Dūr Ġīāt Khān. The hindus under Ġākārī seem to have been the principal in the migration into India, but their supremacy was contested by the Lāhārīs under Gwahārānī, and the wars between these two and their dealings with the Turks under Ǧamal (that is the Ġārhi under Ḍūlī-nun Beg), form the subject of many heroic ballads. At the present day Rind, Lāhār and Hot are found in Makran. In Kābūrī also there is a large clan of Rind and a branch of Lāhār known as Maghāzī. The Ġōna and Dūdū in the beginning of the 10th century spread northwards along the Indus. The Dūdūs were under Sohīrt a rival of Ġākārī, and upset the Dūr-Jaxān river as far as Ḍūlī on where Bāhr met them in 1259 A. D. At the present day a number of tribes mainly of Rind descent, but with sections derived from Ġōna and Lāhār occupy the Salamum Mountains, and the heart of the plains in the Dūr Ġīāt Khān District and Northern Sind. The Ġīāt of Dūdū, the Ġākārī, and the Hindu Khōlas of Dūr Ġīāt Khān were also of Dūdū stock.
The name Hot means hero or warrior, and it seems unnecessary, with Mocleker, to seek the origin of this tribe in the Ural of Herodotus. Hughes Balfour would with more probability derive the name Hot from the Orbital or Hureit of Arrian. He finds in Makran a tradition that the Hot are an old local race, and if they are like the Brahui, of Baluchistan origin, their association with this tribe in the invasion of India would be explained. Delahaye may perhaps be connected with the place name Dizak of Persian Baluchistan. Gorgir is probably also a nickname meaning grave-digger or grave-opener. It is a word of purely Baloch formation, and Mocleker's derivation from 'Georgian' seems far-fetched and without historical justification.

The Brahui, although a less important race than the Baloch, if Baluchistan as a whole is considered, form the most numerous and strongest body in the Khud of Kalat, to which they are almost entirely confined. They are spread over the highlands of Kalat from Quetta as far south as the border of Las-Bella. Some tribes winter in the plains of Kachch. Physically the Brahui are of the same general type as the Baloch, but differ in some respects in features. The men are less aquiline and broader, and the face is of a rounder type. Many are of a broader and thicker build, but there are also many of the pure Baloch type.

The tribes form a confederacy under the leadership of the Khan of Kalat and are divided into two large groups, the Sarwans or upper and the Khalwains or lower Brahuis. This confederacy is of modern origin and comprises some tribes such as the Kinds and Mahghas of Kachch which are purely Baloch. Nearly all the tribes composing it are however now considered to be Brahuis, but many of these are of Afghan, Baloch or Indian origin. Mr. Hughes Balfour on the authority of the Ex-Khan of Kalat states that the true Brahuis who form the nucleus of the whole race are the following:

Kambiran, divided into Ahmadzai (The Khans' clan) and Ilfasi;
Mirsani;
Garqiri;
Sumtifi;
Kalundrai (or Kalandari).

These, like the Baloch, claim to come from Halah, that is Aleppo in Syria. It is probable that they really are immigrants from the west, and it is possible that they should be identified with the Kas who were associated with the Baloch in Kerman before they moved into Makran. The name Kas meant simply 'nomad', and Idrist stated that they were a sort of Kutchi. It will be seen below that there is still an important tribe of Kurds among the Brahuis, and the name by which all Brahuis are known in Las-Bella is Kurd-gal or 'men of Kurd speech'. There seems therefore some ground for supposing that this original core of the Brahui race consisted of immigrants of Iranian blood akin to the Kurds of Western Persia.

The next group given by the Khan consists of the tribes believed to be of Baloch origin, and to have been in the country before the arrival of the Brahuis. These are the:

Bangulzai (the Gurrani clan of this tribe speak Balochi);
Langai (probably originally a servile clan);
Lohri;
then follow tribes said to be Afghan, viz. the
Kauari;
Samitais;
Shahwani (sometimes said to be Baloch);
then tribes said to have come from Persia, viz. the
Kurdu;
Mamnsar (or Muhammad Hasan);
and those said to be of Djar origin, viz. the
Buzanb;
Mangal;
Saldji;
Zehri;
The last in the list are supposed to be the old inhabitants of the country before either Baloch or Brahui entered it, but are distinct from the Djar; these are the
Muhammad Sialtis;
Nizari.

In addition to the distinction of blood between the tribes there are also internal distinctions within each tribe. In most tribes there are certain sections claiming to form the original tribe and others said to be accretions from outside.

The Brahui language, as will be seen below, is of Dravidian origin, and may be supposed to be the language of the aboriginal tribes found on the Kalat highlands before either the Baloch tribes (speaking Balochi) or the Brahui tribes (speaking a tongue known as Kurdo) arrived. This language seems to have been adopted by the newcomers who settled on the plateau, the Brahui tribes, the remnants of the Baloch who had settled there before them, and the sections of the Turk Afghans who joined with them in expelling the Baloch. Some of the original inhabitants were absorbed among the newcomers and some, whether Dravidian or Djar, kept up an independent tribal organisation. The whole were hound together by a common language, the old language of the country; and form the modern Brahui race. This seems to be the most probable history of the formation of this complex organisation.

The name Brahui is evidently modern, and, as Hughes Balfour suggests, is probably a patronymic, like most of the tribal names. It is a derivative from Bruth a popular form of Brahmin. The derivation from Bruth is not the mountains' is impossible. This hybrid word is supposed to be made up of the Persian Bra and the Sindhi w mountain; but such a formation is unknown. The adjective from w is rebh, rebh mountains a term often applied to Afghans, the Persian equivalent to which would be Koh or Kohistan.

The Dehwaras are a branch of the Tadjik or Eastern Persians, and are widely spread in South Afghanistan. They are found mainly on the Kalat plateau. They speak Persian and are occupated in agriculture. They are a settled race living in permanent deh or villages, from which they get their name of Dehwar or village in distinction from the nomad Brahuis. They hold a subordinate position under the Brahuis.

The populations of Indian origin may be classified as follows:

the Lais of Las Bella;
the Lajyas of Makran and Persian Baluchistan;
the Djar of Kachch;
the Khorasans.

Laiya. The tribes of Las Bella were formerly classed as Numris or Lunuts, but according to
Hughes Bally this name is not now in use except as a contemptuous term for the mental classes. It appears to be derived from the NATURTI BALÖCH tribe formerly important on the Sindhi frontier but now lost. (There is however a clan still bearing the name among the BISHTAS of the SINDHÍ RANGE). The word LEST is now used for all the tribes of LÁS; the greatest part of which and the KATÁ and LEST tribese akin to those of the INDUS valley, from whom they are separated by no natural barrier. They are in a subordinate position to BISHTÁ and BALÓCH overloads, and pay them a share of the crops. The term LEST here as in the SOUTH PAKISTÁN comprises tribes of RÁJPUT origin such as the SÜMMÁ and SÜMMÁ, as well as true LEST. Other important classes are the RÁJPUTS and the AHRÃO. The word LEST (with the Hindustani) has some times been confused with: the BALÓCH word GIDA (with dental r) which means a camelboard only, independent of race or tribe. Among these tribes also the language is Indian, the dialect being akin to the LÁNDÍ of the West PAKISTÁN.

The KHÁRANs. It is certain that the whole of the triangular block of hill country now occupied by the MÁRS and Bugtis was in the possession of Indian tribes before the BALÓCH invasion. These were gradually destroyed or absorbed by the BALÓCH from the south and the AFGHÁNS from the north, and such names as BÁSSÍ and among the MÁRS; BÁSSÍ; among the Bugtis and HÁRIJÁM among the AFGHÁNS to the north indicate that fragments of these tribes remain in parts of the South and AFGHÁNS. The KHÁRANs, however, between AFGHÁN and BALÓCH have preserved their identity and their peculiar Indian dialect (of the SINDHÍ type) to the present day. The process of assimilation was in progress, and the KHÁRANs would probably have been absorbed or converted into a BALÓCH tribe in a few generations if the advent of British rule had not saved them. There is even now a good deal of mixture among them; in organisation they are like a BALÓCH tribe, and certain sections are of BALÓCH blood, although the HÁRIJÁM, who speak BALÓCH, are probably the remains of an Indian tribe which had been assimilated and afterward destroyed by the MÁRS and Bugtis. The NÁHRs, too, who are asserted by BÁSSÍ and others to be the AFGHÁN NÁHRs, are probably really Indian. The name NÁHR means a tiger in LÁNDÍ, and there is no proof of the identity of the tribe with the NÁHRs.

The LÁS are generally of Djádgal (or Djádgal) that is the language (gthv) of the LÁS, which is a form of SINDHÍ; but the SINDHÍ tribe speak SINDHÍ, and some of the coast MÁRS speak MÁRKÁNI BALÓCH.

The LÁS of MÁRKÁN. These seem to be akin to the tribes of SINDHÍ. They are scattered throughout the province and are subordinate to the BALÓCH who are the ruling class. The LÁS, called ZÁK by the ARAH chronicles, held the whole country up to KAROT at the time of the first Arab invasion in the first century of the Hijrá. There can be little doubt that some of the leading clans have been absorbed among the BALÓCH, and now speak BALÓCH and are not to be distinguished from other BALÓCH by their appearance. The BALÓCH tribe for instance are probably akin to the BALÓCH DÔDÁH, and some admixtures may be suspected in the tribes whose names are derived from localities in MÁRKÁN and PERSIAN BALÓCHÍSTÁN, such as BÁSÁ, GHAH, KÁN and KÁLÁH in the former from which the names of the BÁSÁ, GHAH, KÁN and KÁLÁH tribes are derived; and Maghás, LÁHÁR and DÉMÁK in the latter from which come the names of the BÀGHAHSTÁ, LÁHÁR and DÉMÁK tribes. The derivation of Bugtis from BÁSÁ is doubtful, the $i$ is the Indian cerebral, and is not accounted for by this explanation. Possibly DIGNÁK may be connected with DIGNÁK, as in SINDHÍ dialects initial $i$ becomes into $t$. In all such cases where a tribe was so thoroughly identified with a locality as to take its name from it, it is at least probable that some local elements were absorbed. The BALÓCH invaders were however sufficiently numerous and powerful to improve their language on the whole of MÁRKÁN, and it is only in LAS BÁJA, where the LÁS and RAJPUT remain comparatively pure, that an Indian influence maintained itself.

The LÁS of KATKHricht. Here the LÁS cultivating population are contiguous to and practically identical with their kinsmen of the INDUS valley, from whom they are separated by no natural barrier. They are in a subordinate position to BISHTÁ and BALÓCH overloads, and pay them a share of the crops. The term LÁS here as in the SOUTH PAKISTÁN comprises tribes of RAJPUT origin such as the SÜMMÁ, as well as true LÁS. Other important classes are the RAJPUTS and the AHRÃO. The word LÁS (with the Indian etymology) has some times been confused with: the BALÓCH word GIDA (with dental r) which means a camelboard only, independent of race or tribe. Among these tribes also the language is Indian, the dialect being akin to the LÁNDÍ of the West PAKISTÁN.

The KHÁRANs. It is certain that the whole of the triangular block of hill country now occupied by the MÁRS and Bugtis was in the possession of Indian tribes before the BALÓCH invasion. These were gradually destroyed or absorbed by the BALÓCH from the south and the AFGHÁNS from the north, and such names as BÁSSÁ among the MÁRS; BÁSSÁ among the Bugtis and HÁRIJÁM among the AFGHÁNS to the north indicate that fragments of these tribes remain in parts of the South and AFGHÁNS. The KHÁRANs, however, between AFGHÁN and BALÓCH have preserved their identity and their peculiar Indian dialect (of the SINDHÍ type) to the present day. The process of assimilation was in progress, and the KHÁRANs would probably have been absorbed or converted into a BALÓCH tribe in a few generations if the advent of British rule had not saved them. There is even now a good deal of mixture among them; in organisation they are like a BALÓCH tribe, and certain sections are of BALÓCH blood, although the HÁRIJÁM, who speak BALÓCH, are probably the remains of an Indian tribe which had been assimilated and afterward destroyed by the MÁRS and Bugtis. The NÁHRs, too, who are asserted by BÁSSÁ and others to be the AFGHÁN NÁHRs, are probably really Indian. The name NÁHR means a tiger in LÁNDÍ, and there is no proof of the identity of the tribe with the NÁHRs. The mediai $j$ might have become $c$ in Indian mouths, but scarcely $j$. It is probable therefore that both HÁRÁN and NÁHR are really of Indian origin to the KHÁRAN among whom they live. A similar tribe, the LAJÁN, speaking a language like KHÁRÁN, occupies the valley of DÉN in the SINDHÍ MÁRS.

The NÁHRs. They are noticed above that the ordinary BALÓCH termination — and sometimes gives way to — and $j$. We find a similar admixture among the BÁSÁ who make use of the BALÓCH $-sá$, the AFGHÁN $-sá$, and the SINDHÍ $-sá$ for the subdivisions of their tribes, — $-sá$ being much more usual than among the BALÓCH. The AFGHÁN $-sá$ is not used. It seems impossible to draw any trustworthy deductions as to race from these terminations which are mostly modern. Similar terminations are found among the LÁS tribes.

The social organisation. The modern tribe both among BALÓCH and BÁSÁ is an aggregation of clans around a central nucleus. These clans seem to be the original elements into which the population was divided, and the names of the older clans, the tofáka tribes of the old ballads, are seldom among BÁSÁS found as tribal names at the present day, but are frequently found among the component class. The whole tribe (túman) is under the rule of a chief or Turániná, whose authority is generally respected, and under him each
clan (jódhr or qodhr) is presided over by a headman or mishrdhání. These offices are hereditary, and the chief’s family always belongs to a particular section of a certain clan, which section is known as the phégkh-bégkh or ‘home of the turban’, the binding-on of the turban being the ceremony which denotes accession to the chiefship. It often happened that certain tribal sections of alien blood to the majority of the tribe show great independence of the chief, and a tendency to split off and join another, perhaps a hostile tribe, but in modern times the existing constitution of such a tribe tends to become fixed owing to a more settled system of government. Among the 1,600 tribes the unions of clans are more fluctuating and temporary than among the Bal sóc and Brahó tribes.

Among the Brahós a further tendency to concentration showed itself in the formation of a confederacy of tribes by Nãfr Khán in 1700. They were grouped into two divisions, the Upper or Northern (Saráwán) and the Lower or Southern (Džahláwán), the chief of the Brahós was appointed to be head-chief of the Saráwán confederation, and the chief of the Zéhrs to be head-chief of the Džaha wán coalition. Over the whole was the Khán of Kalát. This arrangement has continued till the present day. No purely Bal sóc tribes except the Ríns and Maghass of Kájá’th were included in this arrangement, and the Khán’s relations with these tribes both to the north and in Makrán depended solely on his power to enforce his authority.

Most of the Bal sóc and Brahó tribes are nomadic, they depend but little on cultivation and must find pasture for their herds of sheep, goats, cattle, and camels. Wherever it is possible the tribes move into the plains either of Kájá’th or Sínth in the winter, and return to the hills as the hot weather comes on. The stationary population occupying fixed villages are seldom either Bal sóc or Brahó, but are Þét in the plains and Džáwár in the upland. Settled government does not increase the tendency to live in villages, on the contrary, as the danger of attack by enemies becomes less, the necessity of congregating in walled villages disappears, and the nomadic instinct can be indulged in safety. On the other hand the development of irrigation has increased the population in tracts where water is available, but most villages are very small. Land fit for cultivation is found only in small and scattered areas, and the majority of the population will always be dependent on pastoral pursuits.

Both among Bal sóc and Brahó the blood-feud is one of the principal features of tribal life. The feud generally originates in the abduction of a woman by a murderer when the injured party belong to different families, clans or tribes. Such feuds are most persistent, but in modern times under British supervision it has been found possible to deal with them on principles of compensation, and important cases are settled by tribal or inter-tribal councils, which fix terms of compensation, and use their influence to bring the combatants to terms. A feud is often terminated by a marriage between the hostile factions.

Although the Brahós long held the central power in the country their social position was never regarded as equal to that of the Bal sóc. The feeling is shared by the Brahós themselves, who often try to prove Bal sóc descent, and the fact that the Brahós will not marry their daughters to Brahós is a sign of the relative social rank of the two races. It may be added that Brahós often adopt the Bal sóc language, and that it is generally used in the Khán’s family.


Religion. The great mass of the population of Balística is Muslim, the Hindus are few, and are mostly immigrants occupied in trade. The Bal sóc, Brahós, Láls, Džáwás and Lút are all Muslim, and all call themselves Sunni. There are probably no admitted Shi’á among the tribes, but at the same time it must be recognized that they cherish many Shi’a practices, especially the extreme devotion to Hasan and Husain. The ten days of the Muslimán are observed except among Afghán who are stricter in their Sunni creed, and keep them the last day. There is also a very wide spread adoration of Rehmat or Shi’a, and celebrated shrines are much resorted to, many of which no doubt are ancient seats of pre-Islamic worship. The shrine of Hingál in the north of the coast in western Makrán is resorted to by Hindus as well as Muslimán, and the same may be said in earth-naut on the skirt of the Sáhán-Mín near Džen Ghas Khán and of the shrine of Lú Sháhás or Džive Lú at Sáhán in Sind, both of which the Bal sóc hold in great honour. The modern shrine of Taumá in Džen Ghas Khán has also attained great celebrity among the northern tribes. Older shrines in the north are that of Pr Sohí at Sohí-Khùshaghu in the Balistique country, and Zinda Pr in the Lánd country where hot springs of great efficacy mark the scene of the saint’s translation to heaven. Mount Chúl-tán near Quetta gets its name from the shrine of Hazât Ghaúth, whose forty children were exposed on the mountain. Çetán Sháh near Kálát also marks the site of a spring miraculously produced by the saint. A sacred spring in Mangúchar is efficacious for bites of mad dogs, and the shrine of Súlán Sháh in Zéhr is resorted to by fever patients. At the shrine of Pr Úmar near Khóshdár the ordeal by water is applied in a neighbouring stream. Sháh Biháw in Lálbela is also resorted to by Hindus as well as Muslimán are addition to the ordeal by water the ordeal of fire is occasionally resorted to but not in connection with any shrine. Fanaticism is not common, and in this respect the Bal sóc and Brahó contrast favourably with the Afrán. There is considerable laxity in the outward observances of religion, but nevertheless there is often a strong religious feeling among the more thoughtful persons, as is clearly shown in some of the religious poems which I have published.

The Búkír sect has great vogue in Makrán, especially among the Sághars, in Lálbela and among certain tribes of Bal sóc such as the Sáhét and Qanán. Nãfr Khán persecuted this sect in the 16th century, but it regained its position after his time. The Búkírs consider their founder Dóst Múhammad to be the twelfth Mahól and resort to his shrine at Túr lá in Kórmán. No other heretical sect has attained to any influence in the country.

It is possible that the Kármána or Karmán.
heretics who had great influence in northern Sind, Kachchh and Multan in the 4th and 5th centuries of the Hijra and were attacked at Multan by Mahmud of Ghazni are represented in the present day by the Kalmati tribe of Kachchh who are classed among Balochis, but are not considered to be of Baloch origin. They are believed to possess magical powers of healing the sick. Similar powers are attributed to the Khardis who are believed to be of Salynd origin. The story in the F'ad'shah Maqamat (about 1600 A.D.) derives their name from the tree called Kachir, which is a reed-like tree said to have ridden like a horse. (The Kachir is the Pteris Sphiperis.) The real origin of the name is probably from a place name, as Kachir is supplied to many valleys where this tree is abundant. Certain tribes also possess ritualistic clans to whom similar magical powers are attributed, as the Nahihat clan among the Beggars.

Certain racial customs have almost the force of religious observances. Most Baloch for instance will not touch fish, and the principal clan among the Kachchhi Jinde object to camel's flesh. The Lakhri will not touch the bovaml or Arz, a milky juicy plant generally eaten by bhimans. All Baloches will not eat it. They will not eat the hair or beard except to perform the zanat, or clipping of the moustache usual among Sautas. Eggs are often considered objectionable, the reason assigned being that they cannot be killed in the orthodox fashion. Signs and omens are much observed and the usual method of augury is to examine the blood-vessels on the shoulder-blade of a newly killed sheep. A similar practice was followed by the Mughals in the time of Chingh Khan.

Of all virtues that of hospitality and affording shelter to refugees is the most prized, and it is considered one of the first duties of a man to punish conjugal infidelity by the death of the women and her paramour, a terrible cause of blood feuds.

Religious poetry is by no means uncommon. The classics are ordinary Balochis, not Mullahs nor persons with any special religious character. The plain doctrines of Islam, the delights of heaven and the terrors of hell are set forth in simple and vivid language.

Saliyds or reputed Saliyds though common among the Afghans are not numerous in Balochistan proper. There are a few families classed as Shiahs who appear to be of Karai [Kuragi] blood, but most of the so-called Shiahs of Las-Bida are descended from converts from Hindustan.

Education. There is little education except in the schools at important centres such as Quetta and Sibi established by Government in recent years, and these schools are used more by the immigrant than the indigenous population. Sons of chiefs and persons of importance generally learn Persian or Urdu. Otherwise few Kalushi and Brahils receive any education in Balochi proper, but in Dera Ghazi Khan and North Sind education has made greater progress. Religious schools can hardly be said to exist. The Afghan districts depend on the schools at Kandhkur and Peshawar. As a rule the Mullahs in Balochistan are drawn from the subordinate classes, Delawar or Bhuiyans.

Language and literature. The Afghan population of British Balochistan speak the Southwestern or Kandhkur variety of the Pashto language, which has been dealt with under Afghan.

nistan. In the remainder of the country including the Khaniat of Kachir, Persian Balochistan and the Balochi districts of the Panjshir and Sindh the languages are Baloch, Brahrat, Persian and Ujahgut (or Ujahgut). Balochi is an Iranian tongue belonging in the main to the East Iranian branch, although in some points it shows greater affinity with the Old Persian than with the Avesta.

The language is divided into two very distinct dialects:

1. The northern dialect spoken by the tribes of Kachchir and the adjacent hills; the Subahwan Maz, and parts of the Dera Ghazi Khan District in the Panjshir and the Jacobabad District in Upper Sind. It extends occasionally to the Indus, and even among the Makrani to the left bank of that river. It is also made use of by some of the Sarkawt Brahrat;

2. The Makrani, or southern Dialect which is spoken in Makran and Persian Balochistan, and also by the family of the Khaniat of Kachir. It is possible that the dialect spoken in Khaniat, the northern desert and by the Balochis of Sutki should be classified as a distinct dialect from either of the above but sufficient information regarding it is not forthcoming.

Within the above dialects there are also minor differences; the northern falls into a southern group with fuller grammatical forms and a northern group in which phonic decay has made more progress. Makrani also has eastern and western varieties, the western being more affected by modern Persian.

Northern and Makrani Balochi differ considerably in pronunciation, but are mutually intelligible.

The following are the distinctive points in Balochhi when compared with other Iranian languages:

1. the vowel system is on the whole well maintained;

2. the distinction between ă and a, between ă and å is persistent, and not lost as in Modern Persian.

There is however a strong tendency for æ, Æ to become a, â. This is more common in the northern than in the Makrani dialect.

Geiger considers the following the principal points in the consonant-system which denote the antiquity and originality of Balochi:

1. the preservation of medial and final ąs which are weakened to sonants in Modern Persian;

2. the preservation of medial and final ăs which are often weakened to æ, Æ in Modern Persian;

3. the hardening of spirants such as ăh, f, C̄ into ă, f, c in M. Pers. (This is more distinctive of Makrani than of North Bal. in which this process is confined to initials which are aspirated and become āh, ph, sh);

4. original æ in M. Pers. becomes a, Æ sometimes in N. Bal. āe);

5. original ă becomes É (or ă; before ñ vowels);

6. original ñ is more often kept separate and not confused in a common ñ as in M. Pers. where there are also other minor points.

The chief phonic points of difference between the two dialects are the following:

1. the tendency to aspirate sound consonants as ă, ă, ā, ā is confined to N. Bal.);

2. the termination -ă, which is so common in Makrani is -ă in N. Bal.;

3. medial and final letters in Makrani have a tendency to become the corresponding spirants in N. Bal., thus ă becomes āh, ā becomes āh, ā be-
comes in becomes χ, β becomes μ, γ becomes π, δ becomes κ. These transformations make North Baluchi a softer and more harmonious dialect than Makrani.

The Baluchi vocabulary has borrowed a large number of foreign words, the proportion of which varies in the different dialects. The principal loans are from Persian and Sindhi (or dialects related to Sindhi). The Persian words are very common, but are more so in western Makrani than elsewhere. In the same way, while a certain number of Sindhi words are universally used, the proportion is larger in N. Bal. Arabic words appear to have direct loans, but through the medium of Persian. These are the principal sources from which the foreign vocabulary is derived. A few words come from Brabanti, and in modern times Urdu has furnished a few. Pashto has hardly had any effect.

Baluchi has no written literature, but possesses a great body of popular poetry, including a number of heroic ballads, dealing with the wars and migrations of the 15th-16th centuries, other more modern ballads and romantic tales, didactic and religious poems and love songs. These poems and a number of prose tales and legends have been reduced to writing by modern students. The whole of the poetic material hitherto made available and the greater part of the prose is in the N. Bal. dialect and but little has so far been published in Makrani.

Brabanti. Brabanti is now recognized as belonging to the Dravidian family of central and southern India. The structure of the language leaves no room for doubt on this point, which was established by Trumpp in 1880 and is recognized by Grierson in the recent Linguistic Survey of India. The doubts which were entertained on this point were due chiefly to the fact that the vocabulary is overlaid with a mass of Persian, Balochi and Sindhi words, and that the grammar has also been affected occasionally by forms borrowed from Balochi. Instances of the latter process are not however so numerous as has been imagined. In some cases the borrowing has been on the side of Balochi. The affinity is with the southern group of Dravidian languages rather than with the Munda languages of Central India. It is probably the original language of the tribes recognized as such by the government, who are believed to have been driven out of the Indus valley into the hill country before the appearance of the Balochi or of the other tribes now classified as Brabanti. Some of these tribes have not adopted the Brabanti language as noted above. In the present day the Brabanti speakers occupy a compact block of country separating the northern from the Makrani Balochi, and touching also on the Dzagitli and Sindhi dialects of Kachch and Lia-Sela, and in the north meeting Pashto in the neighbourhood of Quetta and Sibit.

There is no literature, the language never having been written till modern times. A good many tales and one or two poems are found in the text books of the language compiled by Allah-Bakhsh and Mayer.

Himachal. The Dehwar cultivators make use of the Persian language, in a form probably very much the same as that used by the Tagliks of Southern Afghanistan, but no special study has been made of the dialect.

1.3.1. The greater number of the inhabitants of Laza-Bala speak dialects which are known as Dzagitli or Dzagitli, that is the language of the Dzajts. These are dialects of Sindhi and may be considered as belonging to the Larki or southern branch of the language.

Dialects of Kachch. With these may be classed the dialects spoken by the mixed population of Kachch, Dzajts, Hindus and some scattered Balochi, Brabanti and Afghans who are detached from the main body of the tribes. These belong to the Sistani or north of Sindhi and are in some respects more like the southern dialect of the Larki or Western Faryabi known as Dzagitli. The Balochi name for it is Dzagitli, another form of the word used for Larki.

Khatri. With this language must be classed that spoken by the Khatri or Khatri, which although geographically nearer to the Dzajts of the Faryabi has some features more in accordance with Sindhi.

HISTORY.

Karnak was conquered in 23 B.C. by Abel Allah under the orders of the Khaibar, then, and he found the mountains of that province occupied by savage tribes called by some Kaf or Kuc and by others Karda, with whom are coupled the Balos or Baloch by certain chroniclers. The conquest did not go beyond the frontiers of Karnak where the Zaf or Zaja, who occupied the whole of Makrani, were encountered. But an Arab army actually traversed Makrani until later.

Al-Balinduri states that the Caliph Uqman had sent an explorer to the confines of Hind to obtain information regarding the land, and his route must have been through Makrani. He reported that the country was barren and the inhabitants brave, so that a small army would be destroyed, whereas a large one would die of starvation; and this was no doubt the reason why the conquest was so long deferred. In the time of Mu'awiyah, about 44 (664) the town of Makrani were occupied, and war made against the Mids of the coast, and expeditions were pushed up to the Sindhi frontier. Certain unidentified districts named Nukan and Kikan were also occupied, and Kusdari, (now Khudzari), Nukan possibly the hill country of Kahi, which Kusdari was the capital. Al-Balinduri says that in his time the people of Nukan were Musalmans. In the time of Kusdari there was fighting in Makrani between Arab factions, when Sa'd ib. Aswan was killed by the sons of the Haith the Khaibar, who were afterwards driven into Sind by the Kusdars. At 86 (705). It is to these Alafs that Muckler attributes the origin of the kind Baloches, alluded to above. Kusdari (or Khanluli), generally identified with Ghanjir, is also said to have been there at this time. Muhammad ibn Ka'ib is then despised by the Kusdars to his celebrated invasion of Sind in 89 (707). This would have been impossible unless Makrani had been first subdued, for the northern routes to India through the passes of Afghanistan were not yet open to the Muhammadan invaders, and they had not made any attempts at expeditions by sea. We find that Muhammad ib. Ka'ib spent some time in Makrani before advancing further and took the towns of Khilafan and Kullub in which are generally transliterated Kanazir, or Kazir, and Aramul or Aramel. From Aramel he advanced into Sind and
attacked Balšić. The correct form of these names is very doubtful. Kanašir or Kanašne is certainly a corrupt form, and it is possible we should read *Kanžište*. Paulādi, as the fertile Paulādi valley is a position which must have been occupied by the invaders. Arnađiš is perhaps the most probable form of the name of the latter town, which was the last halting-place before Sinds was entered, and the syllable bel suggests the name of Bile the capital of Lus-Bile. The form Arnađiš might be represented by the modern Tarnax, but the distance from Balšić is too great. If we could read Adja-bul for Arm-anl we might see it in the Adja-vakila or Ayansa-bakila of Husein Tanaš, which also seems to correspond with Bile. The author of the *Cat-nâmâ* too, who was a native of Sinds, describes how Čač (a king of Sinds before the Arab conquest) took Arnađiš which he found occupied by Buddhist (in accordance with what Husein Tanaš says) which extended through northern Sinds through *Kanašir* (Pandžgur) and finally fixed the boundary between Makran and Karmán. Kanašne although, as Raverty points out, is stated in the *Mašad* as *Mamaži* to be only five farsangs from Kanašne, is shown in the map given by the same authority (also reproduced by Raverty in the *Journal of the Asiatic Society* of Bengal, 1852, p. 272) as distant from Kanašne, and all authorities agree in placing it in the desert country of *Nadhīya* of which it was the capital. This was undoubtedly the plain of Kāčeli, and Kanašne was the capital of the Kalat plateau, generally called Turān.

From these accounts we may gather that Makran was probably slightly better watered and more populous than at the present time, as well as did have a good reputation as a desert and hospitable country, and it does not appear probable that it ever supported large towns or dense population. The Arabs write the name of this province Makran, but the Balšić of the present day call it Makran and this was perhaps intended by the Arab writers. Marco Polo (circa 1300 A.D.) writes it Kanašne, i.e. Kanašne-Makran, the first syllable being the name of Kanašne, Kanašne or Kαนำνα. In modern times it is often called Kanašne-Makran.

The Arabian influence was probably maintained on the coast through the sea trade, which necessitated a hold upon the ports, but inland it does not doubt decayed as the central Khilaf Government weakened, and during the following centuries we have very little information regarding it. Mahabād of Ghazni no doubt extended his power from Malfta over the plain of *Nadhīya* which is now divided into northern Sinds and Kalathi, and the foot of the Bûlûn, and he also held the Kalat plateau, for we are informed in the *Tahbīs-i Nāṣirī* that Kanašne was subject to him. The population of Kāčeli (*Nadhīya*), Kalat (*Tūrān*) and Makran continued to be mainly Indian, and we may suppose that in Tūrān and the adjacent parts of Sīm the Dravidian tribes continued to hold their own.

Meanwhile the Balšić tribes and their neighbours, the Kāčeli, continued to occupy the mountains of Karmán, where the Balšić raided far and wide, and crossed the Lût desert into Kāčeli land, and also spread into Sīm. Al-Balšić who died (279) and Tābari, circa 320 (932) only mention the Kαναšne, but Makran circa 352 (943) and Iṣṭākhrī circa 340 (951) give the name of both Kāčeli and Balšić, and as the later authorities such as Idrisī and Yâkūn, Idrisi, about 543 (1151) says that the Kαναšne mountains were inhabited by a wild race like the Kurds, and that the Balšić were to the north and west of the Balšić, owners of cattle, and did not infest the roads so much as their neighbours. Yâkūn also confirms this statement, and quotes an Arabic poem about this country, which says: 'What wild regions we have traversed, occupied by Zuq, Kurds and barbarous Yâkūn. The Balšić are described as claiming Arab descent and also as being inclined to the Bohar merchants. The Balšić, he says, were formerly the most terrible of all these races, but they had been destroyed by Âsilād al-Dawla Sīm. (318—332 = 949—952): it may be added that Makran al-Dawla of the same family lost his hand when fighting against Kαναšne and Balšić. Iṣṭākhrī mentions that even in his time two provinces of Sīm were known as Balšić country, and soon after their plantations in the Lût between Tubs and Kāčeli brought the smugglers to Ghazni, when Kâναšne was invaded by the Khâns, and he was sent by his son Mâsûd against them, who defeated them near Kāčeli. They became numerous in Sīm about this time, and it seems probable that the Sīmān al-Dīn of Sīm of their legends is the Malik Shams al-Dīn of Safārī descendant, who is recorded in the *Tahbīs-i Nāṣirī* to have been an oppressive ruler. He died in 559 (1164). The Balšić are said in the legends to have been expelled from Sīm in his successor's time. Certain it is that a great eastward movement of the Balšić race began about this period. They seem to have abandoned Karmán altogether, and moved in a mass into Makran, which became and has remained a Balšić country ever since, many of the more wily Lût tribes and the remains of the Arab settlers being probably absorbed among them during the next three hundred years. The movement from KâΝαšne corresponds with the occupation of Persia by the Seljuks, and it may be surmised that the Balšić found that strong governments like those of the Seljuks and Ghaznavids rendered it impossible for them to live by plunder as they had hitherto done. (Hautmont, *Recueil de textes relatifs à l’histoire de l’Indus*, i. 5—7). Many of them no doubt pressed on towards the Sīm āwāl, and thence began to raid from the mountain barrier. About the middle of the thirteenth century in the time of the Sūrī kings of Sīm Kâναšne, Dōsā iv. and Umār, we find Balšićes in Sīm allied with Sūrīs and Kâναšne āwāl.

In the year 618 (1221) the Khwārizmi King of Ghazni (al-Dīn al-Nahlī) after his defeat of the Indus by Čingis Khân in 1220, advanced into Sīm, and then pushed on into Makran, and traversed the country from east to west, making his way into Persia about 622 (1225); but Makran was now seldom visited by the armies of invaders. The Mughals and Čingis Khân, the Turkish followers of Timūr, the Argūns, and Balšić all followed more northerly routes, and the Balšić themselves, when they at last burst out from Makran, avoided the coast route by Ghazni, and after occupying the plateau and perhaps to some extent colonising with its Dravidian inhabitants, poured down through the Bûlûn, Mullāh and Nalt passes into Kâčeli. Tradition represents that the Balšić at
this period took Kalka-i Nižār from the Balūq, and that the descent into the plains was caused by this loss. It seems probable that in reality the Nižār and Muhammad Shāh’s, the old Dravidian stock, had held the Kaydar country from early times. The old name of Kalka-i Nižār seems to denote that they were its oldest inhabitants. In the disturbed period following the Shāh Bāgh muhajirs and many other refugees, than the Balūq seem to have found their way to this plateau from the west, among them probably the Kast or Kursa who had lived side by side with the Balūq in the Karmān mountains. This is the most probable origin of the non-Dravidian Brahīs, with whom some Balūq and Afgān clans combined to form the Brahāl confederacy. The process must have been a gradual one, as the adoption of the old Dravidian language proves. The great mass of the Balūq no doubt found these occupants of the highlands too strong to disturb and pressed eastwards into the Indus valley in search of fresh fertile lands to occupy. Something very like a national migration took place, but sufficient Balūq remained in Makrāt to make it an indispensable Balūq country ever since. Lasa-Bāgh, with its name, is a remnant of the course of the invasion. Its population consequently remained Indian. The Balūq were true colonists, who settled in tribes where they found themselves strong enough, submitting but not exterminating the aboriginal Djas. They had no central organisation, but each tribe was under its own chief, although temporary combinations under the chief of the Rinds or of the Līghārī were occasionally formed, if we can judge from the early ballads. This loose organisation prevented the establishment of any permanent kingdom. Each tribe fought for itself, and they often fought against each other. Their invasion of India, therefore, although it has profoundly affected the population of the Indus valley, has been almost unnoticed in history, while invasions like those of Çhūgja Khān, Timur and Nādir Shāh, which have left no trace on the population, fill a conspicuous place in the historical drama. The first tribes of which we have any record are the Rinds under Mir Čākūr and the Dōḍā under Mir Sohrab who appeared at the court of Shāh Humāin Langš, at Multān. The Langās, they are still known as a Musalmān Kāgārī tribe in Lāis, South Punjab, and after the break up of the Dīlū Shāh Salţān they formed a small kingdom at Multān. Shāh Humāin the second of these kings ruled from 874 to 908 (1467 to 1502). During his reign Sohrab with his followers came to his court and obtained dāigs as condition of military service. Other Balūq followed, among them Mir Čākūr and his Rinds who came from Śrī (now generally called Śiśā, but Śrī by Balūq). Great rivalry followed and led to the ballads, there was war between Rinds and Dōḍās. These same ballads state that Čākūr left Śrī because of his war with the Līghārī under Gwahārānt and with the Turks under Zunis. In these legends the memory is perpetuated among Balūq of their migrations and of their dealing with the simultaneous invasion of India by the Afgāns of Kauḍāh, Lūmāūn Bāgh (the seat of the legends) and his son Shāh Beg. The history of this invasion shows that Shāh Beg himself had Balūq fighting on his side, that others fought against him on the side of Dīlū Shāh Simūn, and that his son Hūsān who succeeded him in 930 to 1559, fought against the Balūq on the Indus and made an expedition against the Rinds and Mughūs (a branch of the Līghārī) in Nādir, also that when he attacked the Langās at Udeh and Multān he found their army mainly composed of Rinds, Dōḍā and other Balūq (951 = 1545). Meanwhile the Dōḍās and Multān had made up with the Dīlū, and the three sons of Sohrab Dōḍā, Imaṁ Khān, Fath Khān and Ghazi Khān met Shāh Bāgh at Khushāb, and he confirmed their possession of ‘Sindi’ that is the fertile lands along the Indus. The two towns of Dīlū Imaṁ Khān and Dīlū Fath Khān (and also Dīlū Fath Khān, now destroyed by the English) were founded by these three Ghazi Khāns’ descendants, the Mirkāni Nawābāns, were local rulers of Dīlū Fath Khān, and maintained their power under the Empire of Dīlū and also under Nādir Shāh and Ahmad Shāh Durrāntī till they were supplanted by the Khalqās of Shāh in 1709. The Hūsāns who accompanied the Dōḍās made an attack on the Multān and Jhelum valley which after two hundred years fell before the Afgāns, and the Dīlū Shāh (a branch of the Līghārī) became chief of Mankārī in the middle of the sandy waste of the Sindi Sāge Dōḥ. The present location of the Balūq tribes of the Pangčō and Shāh has been alluded to in Part II. The poetical legends still current among the Balūq represent that they joined the emperor Humayūn (who is known as Humayum Cughārist, i.e. Upharsī) in his reconquest of Dīlū from the Afgāns. There is no historical corroboration of this, but the Tāvāleh-Shīr Shāh shows that Mir Čākūr and the Rinds as well as Fath Khān Dōḍā had been at war with Shāh Bāgh Sur, who had deprived them of Multān, and therefore it is probable that they would have joined Humayūn. Čākūr and the Rinds maintained their lands in the central Punjab, and Čākūr’s tomb still exists at Sathgahra in the Montgomery District. Humayūn had been taken captive by Balūq at his first journey into Persia but was well treated by them, and helped on his way. After his conquest of Kābul from Kāmār Humayūn bestowed the provinces of Śrī and Mustan on a Balūq chief named Lwungan. His relations with them were therefore good, and it seems probable that the great extent to which they were able to retain in the Central and Southern Punjab is evidence that they continued in favour after the re-establishment of the Mughal empire. It is most unlikely therefore that the persistent tradition is altogether fictitious. The great emigration of the Balūq race left the central body, which began to be known as Brahīs, in a comparatively strong position, and the Kambatānī chiefs gradually by degrees took the upper hand. No doubt the adherence of certain foreign elements especially the Afgāns Raśāns, strengthened them greatly. In the middle of the 17th century Mir Ahmad Khān descended the Bōḷān and took Dīlūār from the Bāzār Afgāns of Śrī, Mir Sanourdār Khān who followed him is said to have held Kārīt. He was certainly at war with the Khalqās of Shāh, but the capture of Kauḍāh is doubtful. His successor Mir ‘Abīt Allāh was an incautious chief whose name is still famous among both Brahīs and
Balkāz. In pursuit of his war against the Kalbūs, he utterly laid waste the province of Kaččh then held by them and extended his power to the west also through Makrān and Kīč. It was during his rule that the Ghazāli invasion of Persia took place, and Makrūd, the Ghazāli chief, had many Balkūcīs in his army when he invaded Kārūnā. Afterwards when Ashraf had been defeated by Nādir Shāh in 1243 (1720), he was attacked by Bālūcīs in his attempt to reach Kandahār and slain with all his followers in or near Sistan. This perhaps accounts for the favour with which Nādir Shāh regarded the Bhābhar Khān. After his Indian conquests he awarded them the lands now held in Kaččh which he took from the Kalbūs. ABD Allah Khān is said by the Balkūcīs of the Derājā to have invaded that country with his son Muḥabbat Khān, and sacked the town of Dājmūr. He was ultimately killed in fighting against the Kalbūs at a battle between Dūlāhir and Mitri. He was succeeded by his son Muḥabbat Khān, and with his brother Nasīr Khān had been a hostage at Nādir Shāh's court. He was an oppressive ruler but did service with Nādir Shāh which kept him in favour. After Nādir Shāh's death, Makrūd, Kīč, Nādir Shāh Durrānī, and, as soon as his power was established, invaded the Sindh province, and carried away the Khān's brother, Nasīr Khān as a hostage. Before long Nādir Khān himself became Khān and was invested with the title of Bāgālār-Bāgh. Makrūd Khān appears to have been killed or kept as a prisoner by Nādir Shāh till his death. Nasīr Khān accepted the Durrānī king as his suzerain. He established his authority firmly throughout Makrān and Kīč, and returned from an expedition to the Persian frontier by the route through Dīnak and Kālūr. Ahmad Shāh bestowed on him the districts of Shāh and Mustāng. He also extended his power over Lāṣ-Bāla, whose chiefs, known still by the Rādūpī name of Dājmūr (formerly used in Sindh and still found in Kāthīawār), submitted his authority, and he obtained the cession of Kātīrī from the Kalbūs, Towards the Indus he also held the territory of Harān and Dādīlī, a tract in the southern Derājār irrigated by the Kāhī river which issues from the Sāmsārīns Mts. at Harān. His great work was the organization of the Brāhūs into the two main groups of Sāmsārī and Dīnakwān, and the appointment of the Khānārī chief to be head of the northern and the Zhīrī chief of the southern group. The organization was on the principle of military service. Each tribe had to supply a contingent to the Khān, and also to the head of its own group. This service was accepted in place of revenue or tribute, and the Khān also distributed among the tribes the land which he had lately acquired in Kātīrī and elsewhere. Such a system depended for its success on the character and popularity of the Khān. It succeeded under Nasīr Khān, but before Nādir Shāh's death, had fallen to pieces under his weaker successors.

Nasīr Khān was a very powerful monarch, and he allowed his suzerain Ahmad Shāh to be murdered by the Skārāsī chiefs, and in 1272 (1758) invaded his territories and inflicted a defeat on him in Mustāng. Nasīr Khān retired into his fort of Kālūr and was there besieged by Ahmad Shāh. It is stated by Elphinstone that the Durrānī chiefs were by no means anxious for success, as they did not wish Ahmad Shāh's power to increase. The army also suffered severely before Kālūr, and after forty days Ahmad Shāh agreed to accept Nasīr Khān's nominal submission. Nasīr Khān retained independence in his own dominions, but agreed to render military service to Ahmad Shāh. This condition he observed faithfully, and he accompanied Ahmad Shāh during his wars in Kōhārān in 1273 (1759) and afterwards during his wars in India. On the former occasion his troops were mainly instrumental in winning the victory, and he showed the greatest personal valor. Pottinger who travelled through Belūcīstān only fourteen years after his death gives him the highest character for bravery, justice and patience, and a strict regard for truth, as well as liberality without which no ruler can hold his own among Balkūcīs and Brāhūs.

Nasīr Khān died in 1280 (1765) and was succeeded by his son Muḥammad Khān, then a child. Bachānī Khān, a grandson of Muḥabbat Khān who had already given trouble in Nādir Khān's life, now again broke out, but was defeated with the aid of Zamān Shāh the Durrānī king. Muḥammad Khān however was unable to retain the extensive dominions of his father. Kīč, the western part of Makrān was lost, and the Talpur and the chief of the Senīdīs of Sind, who had been expelled by the Khān, rulers from that country, recovered possession of Kātīrī. The Khān's half-brothers Muṣṭafā Khān and Rahīm Khān whose energy might have upheld his authority in Sindh were both killed in a feud. Muḥammad Khān died himself in 1281, and was succeeded by his son Muḥammad Khān, who showed more vigour than his father, and recovered possession of Kīč, but was soon involved in hostilities with Ahmad Yār son of Bachānī Khān, who, after various vicissitudes was captured and put to death at Kālūr. Mīrāb Khān fell very much under the influence of a Ghazāli adventurer named Bādī Muḥammad, and discontent among the Brāhū-chief led to an attempt to supplant the Khān. This did not succeed, but his position was much shaken, and some of the tribes such as the Mūnsālīs and Būlāngās, who had lost off his authority altogether. The province of Harān and Dādīlī was lost, and annexed by the Sikh ruler Ranjātī Singh. Another trouble was brought upon Mīrāb Khān by the misadventures of his uncle Shāh Shujāʿ al-Mulk whose attempt on Kāndhār in 1290 (1834) ended in failure. He fled to Kālūr, and Mīrāb Khān gave him shelter and protection, which embittered him with the Brāhūs. Sāmsārīs of Kāndhār. He also was distracted by quarrels between his favourites, ending in the death of Bādī Muḥammad and the success of Muḥammad Hādī. This man was instrumental in enlisting Mīrāb Khān with Līdz Lēch, who had come to Kālūr as British agent when the expedition to restore Shāh Shujāʿ al-Mulk was undertaken in 1254 (1838). The intrigues of Muḥammad Hādī and his colleagues had the effect of convincing the British authorities of the treachery of Mīrāb Khān, and a force under Gen. Willshire was sent against Kālūr. The strongly fortified town was stormed and Mīrāb Khān himself killed. Kaččh, Shāh and Mustāng were taken from Kaččh and added to the kingdom of the restored Durrānī king. Thus Mīrāb Khān was largely recompensed for his hospitality to Shāh Shujāʿ al-Mulk in 1834.

The young son of Mīrāb Khān was set aside,
and Sháh-Nawáz Kháín, a descendant of Mubárak Kháín, was made Kháín. The deposed son, a youth of fourteen, took refuge first in Pushtúr with the Gikás and afterwards with Amir Khán chief of the Nawárgínwáns of Kháín, and a number of the Seráwán tribes laid siege to Kalášt where the British Agent Lient. Loveday and Mission the traveller were with Sháh-Nawáz Kháín. Ultimately the town was surrendered and Sháh-Nawáz Kháín abdicated in favour of Mihráb Kháín’s son (now known as Naşir Kháín II). Lient. Loveday was imprisoned and Mission was sent to the British Agent at Quetta. Loveday was soon murdered by the Bhráns on the 25th after their defeat at Dáždr in Dec. 1840. Kalášt was again occupied, and Naşir Kháín II was finally recognised by the British Government as Kháín at the end of 1841. He held to his engagements through the events of 1842 and 1843, the abandonment of Afghánistán and annexation of Sind to the Indian empire. The position and influence of the Kháín of Kháín had been much shaken by this time. The Bhráns tribes were rebellions and discontented, and after the loss of Harán-Dáždr, the Márts and Baghs and the tribes of the Sulaimán became practically independent, and plundered the plains of the Dérádúj, Northern Sind and Kazí and impartially. To the west the Kándár Government of Persia marched on Kéq and western Mákrán, Kazí, Sháq and Mútáng had been restored to the Kháín by the treaty of 1841 by which he admitted the suzerainty of the Darúfí king Sháh Shudjá al-Mulk, but after the recovery of power in Afghánistán by the Bhránis, they were retained by the Kháín without any admission of the Amir’s authority. A tract around Sibi however still acknowledged Kháín rule.

The advance of the frontier of the British empire in India by the annexation of Sind in 1843 and the Pushtús in 1849 altered the position with regard to the border tribes, whose incursions were curbed by the formation first of the cantonment of Jáchabal on the Kazí border, and afterwards by the military posts along the foot of the Sulaimán mountains. Sir Charles Napier invaded the Bugtúl in 1845, and in 1847 General Jacob inflicted on them a great defeat in the plains, but no attempts were at first made to exercise any regular authority over these tribes. By a treaty signed in 1848 (1845) the Kháín accepted a position of subordination to the British Government and bound himself to repress all outrages. He had not however the power to enforce the observance of this condition, and it gradually became evident that some further extension of British power was inevitable. In order to assert his power against the tribes he tried to form a permanent military force and relied on the advice of a Wazir of service origin. Such measures were intensely unpopular, and led to perpetual trouble with the tribes. Mr Naşir Kháín died in 1827 (1852), not without suspicion of poison, and was succeeded by his younger brother Mr Khudáddá Kháín. The Dárgáhs (or Chamberlain) Gul-Múhámmd was suspected of connection with the late Kháín’s death, and kept the young Kháín practically as a prisoner in the Múr or fort of Kalášt, and there they were attacked by the Bhrâns with the Lújám of Las-Bétas and Aáb Kháín of Kháráfán. A temporary arrangement was come to through British influence and the Sháhígháis Wáh Múhámmd became the Kháín’s principal adviser, but the trouble continued for several years. A successful expedition was, with the assistance of Major George the British Agent, made against the Músín in 1859, but no permanent stop was put to their raids. In 1863 the Kháín was defeated by a Bhrâns rising, and fled to Sind; his cousin Siárid Kháín took his place, but was assassinated next year. The Khudádd Kháín recovered Kalášt with the assistance of the Raisán tribes. Under such circumstances nothing like a settled government remained in the country. In 1869 the Dárgáhs of Las-Bétas assisted by the Bhráns chiefs broke into rebellion, but was defeated and finally punished; he was interned in British India for a time. In 1874 the trouble became still more serious. Dáždr at the foot of the Bolúta Pass, Bugtúl, the chief town of Kalášt, and Gándává were taken by the revolted tribes, and Bétas was seized by a relative of the exiled Dárgáh. Mákrán was also in rebellion, and the Kháín had no authority left to him. This brought about more difficult intervention, and Capt. Sandeman, who had attained great influence among the Músín, Bugtúl, and other Bhráns tribes connected with the Pushtús, was sent to Kháín at the end of 1875, and by means of tact and personal influence, and the assistance of an honest and able Bhrâns chief, the late Sir Iman Báksh Kháín Másti, succeeded after many difficulties in arranging all the disputes between the Kháín and the chiefs at Mútáng by the end of 1876. A treaty was concluded at Jachtú because the Kháín met the Viceroy of India Lord Lytté in October 1876. The result of this treaty was to make Kháín a protected state, the rights of the tribal chiefs were recognized and the Government of India reserved the right of intervention to secure good government. Sandeman became first Agent to the Governor General, with his headquarters at Quetta. The post at Quetta on a plateau nearly 6000 ft. high at the head of the Bolúta Pass became a military station, and is now a very strong position. In the war with Afghánistán 1878–79 the Bolúta Pass was used freely and without interruption by troops moving from India towards Kándár. The treaty of Gandatúk between the Amir Yághí and the Indian Government transferred the districts of Síbí and Pushtús up to the Khudádd Kháín Múts. to British India. Those districts formed the nucleus of the new Province of British Bálústán. A railway was commenced from the Indian valley to the Pashtún at Síbí by the Harán Pass in 1879, and, though work was stopped for a time in 1880 owing to an outbreak of the Múr tribes after the battle of Malwán, it was completed after several years’ work, the first and at present the only railway which mounts from the low lands of the Indian plain to the Persian plateau. This new road was also among other tribes which entailed some extensive military operations, and Sir C. Macgregor led an expedition into the Múr hills.

The incorporation of Síbí and Pushtús in the Indian Empire led to the further extension of British authority through the valley of Thal Có, Búxís and Zhób lying between Pushtús (otherwise Puháng) and the old Indian Frontier along the Sulaimán Múts. Ultimately the whole of this country was incorporated in the Indian Empire, generally with the consent of the population, and the Military Stations of Lúrálí and Fort Sandeman were formed to take the place to some extent of
the old stations of Déra Ghází Khán, Kálijpur and Jacobabad. Quetta when connected by rail with the Indian system became a military centre of more importance. The remaining history of Balochistán up to the present day is one of increasing efficiency in administration, a growth of peace and prosperity among the tribes whether those near the Pandjáh frontiers, those of Makrán, the Nawabwârians of Kháń or the state of Las- Bélí. Sir K. S. Sandeman, the founder of modern Balochistán died at London in 1892 and is buried there. The throne of Kháń, Mr. Khuňláidrán Khán was deposed by the Government of India in 1893 on account of a savage and murderous outbreak, and was succeeded by Mr. Málímúd Khán, the present Khán.

The boundary between the state of Kháń and Persia was laid down by a boundary commission appointed by the British and Persian Governments in 1872. This was revised and rectified by the further commission presided over by Sir T. Holdich in 1895-6, in which disputes between the Persian tribes and the Nawabwârians of Kháń were settled, and at the same time another commission under Capt. MacMahon laid down the boundary between Afghanistan South of the Helmand and Balochistán. The peak of Malik Súkh Koh at the southwestern corner has been fixed as the meeting point of Persia, Afghanistan and Balochistán. The northern strip of desert country between Kháń and the Afghanistan border, known as Cághalí and western Sindjárí, does not form part of the Khánát of Kháń but is immediately under the British authorities. Through it runs the caravan route from Quetta to Shíkta and Káraná. The railway has been continued as far as Náhghí where this route starts. Kháń, like Las-Bélí is not directly under the Khán of Kháń, but is administered by its own chief, who admits the Khán’s suzerainty. All disputes are subject to decision by the agent at Quetta.

The Balé tribe of the Suhrmán Mít-e-north and the Marrs of Bágut are not under the Balochistán Government, but are governed like those of the adjacent territory. They are governed by the Deputy Commissioners of Déra Ghází Khán under the Lieutenant Governor of the Pandjáh. In the same way the tribes of northern Sindh are governed through the Government of Sindh. In most cases the tribes are governed through their own chiefs, to whom a good deal of authority is allowed by the British Government.

The Tálpur tribe who established a short-lived rule in Sindh were an offshoot of the Laghált Balé tribe of Córj near Déra Ghází Khán. The Amir of Sindh against whom war was declared in 1843 were members of this family. After the annexation of Sindh one of these Amirs, Mr. All Múrád of Kháńpur, was allowed to retain his dominions, and the state of Kháńpur still exists, the only feudatory state of British India, which is under a prince of Balé nationality.

RESEARCHES.

I. DESCRIPTIVE AND GEOGRAPHICAL.


II. ETHNOGRAPHICAL.

Ulfhake, Les Aryens au Nord et au Sud de l’Hindou-kouch (Paris, 1896); Belcher, Ethnography of Afghanistan, (London, 1891); the same, Races of Afghanistan (Calcutta, 1880); Kiley, Tribes and Castes of Bengal (4 vols., Calcutta, 1861); Bobéton, Outlines of Punjáb Ethnography (Calcutta, 1883); Lassen, Zeitisch. d. k. Kunde des Mongol. iv., 87-132 (Bonn, 1845); Bruce, Notes on the Baluch tribes of the Derajat (Lahore, 1879); Holdich, The Arabs of our Indian Frontier, Journal of the Anthropological Insit. vol. xxix.; Burton, Sind and the Races that inhabit the Valley of the Indus; (London, 1881); Davis, Chorê and Heruli (Calcutta, 1883); Raverty, Notes on Afghanistan (Calcutta, 1880); Mokeller, The Origin of the Baloch (Journal of the As. Soc. of Bengal, 1895); Hughes-Buller, Report on the Census of Balochistán (Bombay, 1902); Longworth-Damen, The Baloch Race, (London, 1904); Kiley, General Report, Census of India, 1901.

Chapter on caste and race.

III. LANGUAGE.

e. Balé.

Geiger, Die Sprache der Baloch in ihrem Grundzusammenhang mit den iranischen Sprachen, (Strassburg, 1808); the same, Etymologie der Baloch-A胆händ, d. K. Boyer. Ab. d. W. 1. Cl. xix. 1891, (p. 105-153); the same, Lautlehre der Baloch; the same (p. 397-404) -- Makrání Balé.

Mokeller, A Grammar of the Balochi language as it is spoken in Makrán (London, 1877); Pierce, A description of the Balochi language of the Farsn, of the Province of the Roy, As. Soc., 1875; Marron, Grammar and Voc. of the Moh. Bal. Dialect (Bombay, 1877); the same Lexicon of the Moh. Bal. Dialecti (Karachi, 1888);

Also vocabularies in Floyer and Hughes, see below.

Northern Balóch. Leech, Gramm. of Balochi language. Journ. of the As. Soc. of Bengal, 1825; Lasen, Die sprache der Balóchi in Zeitschr. fur d. Kunde der Mongol. 1842, see above; Müller, Uber die Sprache des Balochesc. Or. u. Occ., 1860; Gladstone, Illúchti Handbook (Lahore, 1874); Bruce, Manual and Vocabulary of the Illúchti Language (Lahore, 1874); Heini Káin, Illúchti-nâmá in Ùrdí, (Lahore, 1881); Douié, Annuaire Eng. Translation of Illúchti-nâmá (Calcutta, 1885); Longworth Damen, Sketch of the Northern Balochi Language (with some poems); Journ. of the As. Soc. of Bengal, Extra no. (1881); the same, Balochi Text-book (Lahore, 1891); the same, Balochi Folklore; Folklore, 1892-1897; the same, Tract. of Part 1 and 2 of Text-book into English by Jamnal Roi (Lahore, 1904); the same, Popular Poetry of the Baloches (London, 1907); Mayor, Balochi Classics (Port Múnto and Agra); Lexis, Balochi Storier (Allahabad, 1884); -- A. Brañál, Leech, Epi-
BALOCHISTAN — BAM.


BALṬA LĪMĀNĪ, a bay on the European shore of the Bosporus between Boyağlı-Koöl and Rûmî-Nâir, so called after Balṭa-Oghla Sulaimâni-Bey, the first admiral of the Turkish fleet, who equipped the fleet of 420 ships here, which co-operated in 857 (1453) at the siege of Constantinople; it is the ancient Phylidia. Rashid-Dâ'û's palace stands here. The commercial treaty with France of 1838, the Treaty of the Five Powers of 1841 and the agreement of 1849 relative to the principalities of the Danube were all concluded here.


BALṬĀDĪ, "Arse-bearer," the name given, in the older organization of the Oghlânī, to a body of palace-guards, consisting of 400 men under the command of the Kūtul-Abgā; and especially entrusted with the duty of guarding the princes and princesses of the blood as well as the Imperial Harem. They were a pekoned body of fawn-coloured felt, called kalbî, and were quartered in the Erki-Serai. They accompanied the Harem to the wars, marching beside the vehicles conveying it and camping around its tents; they were armed with halters, whence their name. Their commander bore the title of Bahālābār-Kūtul. He had charge of the Sultan's treasures to the Grand Vizier and at the ceremonial of watering assisted the preachers to descend from the pulpit. — The Zalīf-Balṭādī were a corps of 120 men attached to the service of the chamberlains (Kūtul-Abgā) taking their orders from the Sultan-Abgā; their bonnet, not quite so peaked, was distinguished from that of the Balṭādī by two strips of woollen cloth which hung down over their cheeks (šawf) whence their name. — In the vaulting of the Silīety gate at Constantinople may be seen a huge club which was carried on high by Dâli-Pêlîwên, one of the Balṭādī of the Erki-Serai.

*Bibliography:* Mounsdge d’Oson, *Tabl. générale de l’empire ottoman*, ii. 363; v. 30; CL. HuART, *Keselb Sémaele*, i. (1900), 95. (CL. HuART.)

BALṬISTĀN, or LITTLE TIBET, a mountain tract on the N.W. frontier of India, subdivided into the state of Kashmir: area and pop. unknown. It contains some of the highest mountains and largest glaciers in the world, and includes part of the upper channel of the Indus, on which Khârâ, the capital, is situated. The inhabitants, though Tibetan by race and language, were long ago converted to the Shi‘ah sect of Islam. Their hereditary chiefs are known as Râfīqah or Ghâlpah, who trace their descent to Ah Sin, who conquered Ladakh and founded Skárîr about the end of the xvi. cent. They were subjected to Kashmir in 1450. Owing to pressure of population on the soil, which is said to average 1467 per sq. m., of cultivation, the Balts emigrate in search of labour as far as the plains of India.

*Bibliography:* A. H. Francke, *History of Western Tibet* (1907); *Kashmir Gazetteer* (Calcutta, 1900).

BALVĪS (by metathesis, from the low Latin balvīs Lat. balivs), BANU, the title of the representative of the Venetian Republic at the Sublime Porte. After the capture of Constantinople by the Turks, Girolamo Minotto was despatched on the surrender of Galata's negotiations were then entered into for the resumption of relations and the sending of a new balī with the same rights and duties as under the Eastern Roman Emperors. Bartolomeo Marcello was the first agent in this capacity in 1454. The agent was changed every two years but as he had to await the arrival of his successor his mission in practice lasted three years. By the terms of the agreement, renewed at the beginning of the reign of Sulṭān Sulaimān (1520-1566), the balī could not be imprisoned; for he administrated the customs of the countrymen and made out to them the passes without which they could not pass into or from the interior of the Othmanlî kingdom.


BAM (Arab. Bamm), a district and town in the province of Kermān, Iran, about 120 miles S. E. of Kermān on the western edge of the great salt desert Desht-i Lut.

In medieval times Kermān consisted of five districts: Barda, Shīrāz, Ban, Narmand, and Džiyaf. Bam has long been a commercial centre of some importance, for the road from Shīrāz through Kermān to Südjān or through Makran to Manipur in Sind forked here, whereas it is often mentioned in old road-books. Bam has also been a fortified place since early times and it was used as a place of detention by Sâfīr Khâfish b. Alī on his campaign against the Thabirs of
Khorasan (in 559 B.C.). A certain Issam b. Ishahm, viceroy of Suhak, who had been emancipated by 'Amr b. al-Laiq, was lord of the province of Fars in the time of Al-Ma'mun. Fars, came from Bamiyan. It is said that Ibn Hawash gave a more detailed account of Bamiyan (in the 8th = 9th century). It had then three chief mosques, one called Al-Khadrawi with the arch-box in the lavsan beside the palace of Manṣūr b. Ḥurayd, another in the Kar- man and the other a mosque of the lavsan (jostafos), and the third in the citadel. The cotton industry flourished in Bamiyan, in particular in the area of the Bamiyan (mani), where the town was not manufactured and exported to Khorasan, Iraq and Egypt. Markaddis gives similar information and also mentions the four gates of the fortress by name. The fortress was situated in the center of the town and included a part of the lavsan. A small river and aqueducts supplied the town with water. The houses were built of mud. Of the baths, one in the name of Ishfa was famous. The surrounding villages also depended on the cotton trade. In the 8th (11th) century the fortress of Bamiyan is mentioned again by Mustawfi.

In the beginning of the 12th century Bamiyan was again a center of cotton spinning and weaving. The houses were built in the time of Nādir Shah. Being a town on the Afghan frontier it was the object of frequent attacks. In 1795 it was the scene of the capture of Qādir al-Shah al-Dawl of the Zand dynasty. The victorious Aga Muhammad Shah ordered a pyramid of skulls to be erected here; it was still standing when Khan saw it but was removed by order of Fath 'Ali Khan.

The town of Bamiyan may be better described as an agglomeration of houses and extensive gardens than as a town. It lies on the both sides of the river Baniyan and is unfortified. Its lavan is small and mean. Its products are cotton, henna, indigo and wheat, which are exported to Bander Abbas.

The number of its inhabitants is estimated at 5000—6000 souls. The fortress at the foot of which lay the older town lies to the east of the modern town. It is an oblong of 300 × 500 yards surrounded by walls without towers and a dry ditch. It was a strongly fortified citadel with a high watch-tower.


BAMBARA (Bambara), the negro people in the French Sudan. The Bambara country is bounded on the north by the land occupied by Moors, in the south by the Mandingo country and in the east by Musulans. It lies between 12° and 14° N. Lat. and 4° and 6° W. Long. of Greenwich. Its boundaries are approximately: in the north, a line drawn from Kihdougo to Tamba; in the south, the upper course of the Segreth from Madina to Bafaleh, the Bakoy to its confluence with the Baule and lastly the Niger from Bamako to Sanamading. The Bambara are here found sometimes in very large bodies as in Belindou (50,000 inhabitants), sometimes in groups scattered among a population of different race (Soninke, Fulbe etc.). They also extend beyond the boundaries of the Bambara country proper and have planted colonies in the Musulman country on the shores of the Tak and the Bulfin. Mixed with the Fulbe they have established colonies south of the Niger, where they have retained their own language and customs.

The Bambara belong to the Mande stock of which they are the most important branch. They themselves do not use the name Bambara, which is given them by Europeans according to Joger: it is synonymous with the Arabic "al-bammar" "believers". They call themselves Banns or Bana-emske, from the root "bams" "saw", the animal which is their tomo or totem, a custom which is also found in other branches of the Mandé stock.

In physique they closely resemble the other branches of the Mande except that in them the original type has been somewhat modified by crossing with foreign elements, especially with the Fulbe. The colour of their skin varies from a light brown to a light black. They are powerfully built and are usually tattooed with three parallel lines, burned with a hot iron, running from the corners of the eye to the corners of the mouth. They are brave and hospitable. They readily change their place of abode and since the French conquest they have spread throughout the whole Sudan as soldiers, serfs, and artisans. Their industry and economy have earned them the title of "Arvergats du Soudan". Although they have for centuries preferred warfare to any other occupation, leaving the practice of trade to the Sarakule andSoninke who live amongst them, they are nevertheless industrious. As agriculturists they take advantage of the rainy season, from July to October, to cultivate millet, rice, maize, indigo, tobacco, and hemp; as artisans they weave cotton, make a leather powder. Before the arrival of Europeans they were unaccounted for the use of money and paid for their purchases in cowrie shells and lumps of salt. They are sedentary and live in villages, each of which consists of several tomo or groups of huts surrounded by an earthen wall. Their huts of hardened earth are usually rectangular and surrounded by a terrace. At the entrance of the villages are public baths called bed which are used as places of assembly and palaver by the inhabitants.

The social organisation of the Bambara is still very primitive. The family is under the absolute authority of the father. The children are his slaves till they attain puberty: girls are given in marriage by their parents without being consulted, and remain the slaves of their husband for life; divorce is allowed and divorce common. An inheritance descends from brother to brother. In former times the population was divided into three castes: 1. the nobles, warriors or tomti (literally "bearers of bones"); 2. citizens or ampane; 3. slaves. At the present day the royal families, Karabali, Diara and Massa-Si are at the head of the social hierarchy; next come the tomo, or smiths, the entreprenuers or leather-workers, the artisans or carpenters and finally the slaves. The village is under the authority of a chief entrusted with the administration of justice according to a code of common
law which is transmitted from father to son. The
villages sometimes combine into groups and the
bond of union is very weak and these confederations
never last long unless it is a question of
defending themselves against a common enemy as
was the case at the time of the Tuculey dominion.
Union and a spirit of content have almost
always been wanting among the Bambara. The
states which they have founded have soon entered
into conflict with one another or fallen to pieces
from internal dissensions.

The language of the Bambara is called Amsa-
nuara; it belongs to the Mandé group of languages
and is related to the languages of the Malinke,
Soninke and Diula. The Ramanaka differs most of
these from the original type. It is especially
characterised by its extreme conciseness and by
the corruption of its words through successive
contraction. There is no diphthong among the
substantives and in the very few distinction of
voice, mood, tense or person (Bassin, Diction-
naire Bambara, Introd. p. viii.). The Arabic
alphabet is used for writing, which is however
little practised. It is strictly speaking, no
literature but only oral traditions which scarcely
reach further back than the last two centuries, as
well as fables, legends, and narratives intermingled
with songs and dances, in which the Bambara
take great delight.

The Bambara form the anti-Muslim element
of the French Stöd. With the exception of some
insignificant sections living in Kaarta they have
resisted the propaganda of Islam and remained
pagan. Their religious beliefs are of those of
primitive peoples. Each family has its own totem, a
c SACRED animal which the members of the
family must not kill nor eat or even look at
intentionally. Ancestors protect their descendants.
The dead are buried in the entrances to the
huts and are depicted on the interior walls in
coloured designs (hands, arms, geometrical figures),
sometimes even in relief. Sacrifices are made to
them; perhaps in former times they used to sac-
ritify captives by burning them alive. Fétiches or
toïs play a very considerable part in
their life. Every family, every village has its
own which is carefully preserved in a sacred
building. The fétich is often a tree to which ani-
mal such as sheep, dogs, and hens are sacrificed,
or millet and fruit brought. These sacrificial trees
are as a rule surrounded by shrubbery in which
a sorcerer resides. The sorcerers, recruited mainly
from the smith caste, and organised in secret societies
of which little is as yet known, are very much
feared. They foretell the future by examining the
entails of sacrificial animals; by jugglery and by
weird practices, such as nocturnal promenades
through the villages, clothed in gogevas and wearing
calabashes pierced with holes on the head, they
keep the inhabitants in constant terror and wield
a tremendous influence over them. Among other
customs, the use of the bowl and the mentioned
circumcision which is performed when boys attain
the age of puberty and which has the character of
a proof of initiation, and the celebration of festivals,
some of which may have been borrowed from the
Muhammadans but others of which, such as the
festival of the end of harvest, are much more ancient
in origin.

From the want of written sources the history of
the Bambara is very little known. Apparently
they were numbered among the vassals of the
empire of Mali or Melle and certainly took
advantage of the fall of this empire in the xvith
century to declare their independence. Ahmad
Bâdî, indeed, mentions among the five states which
 arose out of the ruins of the empire of Melle, a
kingdom peopled by the Bambara, the Sanouk
and the Samañeka. A century later, about 1754,
perhaps to retort on the propagation of Islam they
moved to the Upper Niger. Kaladjan Kurnabri,
one of their chiefs, made himself master of the
land inhabited by the Soninke and formed a vast
kingdom on both banks of the Niger. He divided
it amongst his six sons, who thus became sove-
igns of independent kingdoms, often at war
with one another. In the beginning of the xviith
century one of his grandsons, Bitro, again united
all the lands of the Bambara under his sway. He
reigned thirty years and was succeeded by his
eldest son, who founded Segu-Sikoro. The de-
velopment of the kingdom of Segu was arrested for
some years by civil wars (1745—1754) but its
progress was resumed in the reign of Ngolo
(1754—1757). After getting rid of his rivals, this
chieftain succeeding in overcoming the Fulbe of Ka-
trat after an eight years' war, he succeeded in
conquering the Fulbe kingdom of Mania and made
his word law from Bambouk to Timbucto. During
the first half of the xvi th century the kings of Segu, Mansing (1757—1808) and De-
dia (1805—1830) were again very powerful.
They conquered the Bambara of Kaarta and
compelled Mania and Futa to pay them tributes.

A third Bambara kingdom had been established in
Kaarta in the xvi th century by Sakhaba, son
of Kaladjan Kurnabri. In the xvi th century this
state passed into the power of a new dynasty
founded by Sebe Massa who reigned at Niou-
about 1754. His son, Dian Kurnabri, was ruling
this town in 1796 when Mungo Park passed through it.
His successors maintained their independence
in Kaarta till the middle of the xvi th century.

The kingdom of Segu and Mania were destroyed
by the French (1890)—in the campaign of al-Hajj Oumar
Kurata was conquered in 1859. Two years later
"Ali Diara, king of Segu, who had made an
alliance with the Mania to resist the Muham-
madan invasion, also was overthrown; al-Haji
Oumar entered Segu on the 10th March 1854
and there installed his eldest son as king. The
Bambara however were by no means ready to
acknowledge the rule of the Tuculor. They rebelled
in various places against al-Haji Oumar and his
son Alhajj. The people of Beulagu in par-
cular were successful in regaining their inde-
dependence. They cut the Tuculor empire up into
two great divisions and cut off communication between
Kaarta and Segu. This state of affairs remained
until the French troops took possession of Segu and
destroyed the power of the Tuculor (1892—1901).

The land occupied by the Bambara then passed
under the rule of the French who have since been
endeavouring to establish law and order there.

Bibliography: Bassin, Dictionnaire bam-
bara-français (Paris, 1905); Bezanger-Ferand,
Les voyage de la Singaiguere (Paris, 1878);
Binger, La vie de la langue bambara (Paris,
1896); de la Sellar, Le Nigo au golfe de Guinée (Paris, 1889), appendix p. 249 sqq.; Colomb, Les
lettres de la race bambara in the Bulle
scoitl d'antropologie de Lyon, 1888, pp. 11,
BAMBARA — BAMIYAN.

633


BAMIYAN, in the Arabic sources frequently called AL-BAMIAH, is a town in the Hindu-Kush, north of the main range in a mountain valley lying 8,540 feet above the sea-level, through which one of the most important roads between the valleys of the Oxus watershed and the Indus leads; the town is therefore naturally important as a commercial centre, and was important in the middle ages as a frontier post. The name of the town belongs to the Oxus watershed and is separated from Khatul by high mountains. It passes on to the Khiltin and Kanduz, Bamiyan politically has been more frequently associated with Khatul and Gharra than with the lands of the Oxus territory. In the first half of the 8th century the pass of Al-Khrist, lying to the north of Bamiyan, formed the boundary between the districts of Khatul and Kanduz; at the present day this pass forms the boundary between Kábūlatun and proper and Afgan Turkestán.

The valley as well as the town are described as early as the 8th century A.D., by the Chinese pilgrim Huan-Chang (Mémorial sur les routes et routes de la Chine, trad. par Stan. Julien, l. 36 et seq., Histoirs de la vie de Huenan-Thanh, l. 68 et seq.). The name is transcribed Fan-yen-ou (in Marquart, El-Maqqari, p. 815 et seq., according to de Groot and G. Schlegel, the ancient pronunciation was Bami-yen-ou). The "Older Middle Iranian form" of the name was Bāmīyān. According to Marquart, even at that period the district did not belong to the Oxus territories (Tu-ho-lo = Tohākrist, cf. above p. 346, artic. A227-AMRA), although the alphabet, methods of government and commerce, and the language and dress are different slightly. The oldest Arab sources of this region No as well as Huan-Chang tell us that the inhabitants of Bāmīyān professed Buddhism, which at that period was widely spread throughout all the lands north and south of the Hindu-Kush. In the time of Huan-Chang there were more than ten monasteries there and more than a thousand monks. The two colossal images in relief on a rock in the north ridge of the valley, which are later described by the Arabs as unique in their kind (cf. especially Yakut, i. 481), were already in existence in the time of Huan-Chang. The larger figure (according to later travellers 130 feet high) is that of a man, the smaller (about 200 yards distant from the other) is that of a woman; in the middle ages these statues were known as Sarh-bat and Khambat ("red idol" and "white idol"). Both figures have been damaged in modern times by cannon shots — by order of the Indian Emperor Awrangzib, it is said; nevertheless the town was called Bāmīyān after them, as late as the 6th century as "Abul-Kārīm Bāhārī (ed. Schirm, p. 4 etc.) and the English traveller Moorcroft (Travels in

Himalayan Provinces, ii. 382) informs us. Only a few traces remain of the wall paintings mentioned in Yakut ("all the birds created by God" are said to have been represented there). Barma amongst others (Travels into Behar, London, 1832, i. 159), gives a reproduction of the idol in their present condition. There was still in the 19th century a large Budhha-tapla in Bāmīyān, in which there were idols also; the temple was destroyed in the year 1256 = 1790 by the Saffarid Yāghūb and the idols brought to Baghdad in Rafi' i. 257 (26 Feb.-26 March 872). Cf. the comparison of Tabari, iii. 1351 and Firdawsi, p. 348 by Barnold in Oriental Stud. (Nöldeke-Textsammlung), l. 187.

The town itself was situated on a mountain; it is described as a "little town" by Huan-Chang as well as by the later Mokaddar (ed. de Goeje, p. 305); according to Ishakib (ed. de Goeje, p. 280) it was half the size of Balkh; according to Yahyā (Geogr., ed. de Goeje, p. 290) it had a strong fortress; the town itself however was not surrounded by a wall. A gate in Ghura (apparently a small town) bore the name "Gate of Bāmīyān" (Mokaddar p. 302). In the very old times the town must even at that time have borne some importance therefore; but the trade must have been very small in comparison with that of later times, for in the list of taxes given in the KhudKhudkhale (ed. de Goeje, p. 372) the assessment of Bāmīyān is quite an insignificant sum (300 dirhems).

The prince of Bāmīyān bore the title Shâr (written Shâr and Shar) which Yaqyūb (Geogr., p. 289) erroneously translates "lion"; the word means "king" and is to be derived from the Persian Ashkâshspā (Marquart, Erd-Maqqari). Islam was first adopted by these princes in the time of the "Abbadids, according to Yaqyūb's geography (l. c.) in the reign of al-Mansûr, according to the same author's history (ed. Housaye, i. 479) is that of al-Mahdi. The relations of this dynasty with the lands to the west and south of the Hindu-Kush are not quite clear. According to Yaqyūb Bāmīyān belonged to Tokharistan, i. e. the lands of the Oxus territory, which is probably confirmed by Tabari's statement (ii. 1690, 1) that about 1190-737 a foreigner from Bāmīyān ruled in Kwastal (north of the Oxus); on the other hand Ishakib (p. 277) says that the district (Shahr) of Bāmīyān only included the lands south of the Hindu-Kush with the towns of Farwān, Khatul and Gharra. According to a document of the year 718 A. D. quoted in Chinese sources, the prince of Bāmīyān as well as all the princes of the lands up to the Indus were vassals of the Turkish prince (Yāghūb) of Tokharistan (E. Chavannes, Documente sur les Turcans [Paris] 1906, St. Petersburg, 1903, p. 201 and 202). Under the later "Abbadids the members of the dynasty of Bāmīyān, like many central Asian princes, held influential positions at the court of Baghdad; Tabari (iii. 1335) tells us that a Shâr of Bāmīyān was appointed governor of Vaman in Rabi' i. 220 (18th Dec. 843-20th Jan. 844).

The native dynasty was not to be finally overcome by the Ghurzawids. A branch of the Ghurids ruled in Bāmīyān for half a century (550-609 = 1144-1212) Bāmīyān was then the capital of a kingdom which comprised all Tokharistan and some districts north
of the Oana and stretched to the north east as far as the borders of Kâshgâr. Like the other lands of the Ghûrides, this kingdom also was incorporated in the kingdom of Muhammad Shah of Khaburim in the beginning of the xiiith = xivth century; Bamiyân was granted with Gharna and other lands to Djalal al-Din the eldest son of the Khaburisht (Nasawi, ed. Nouaiz, text p. 35, transl. p. 44, i.e. Baniya was again separated from the Ghuristan and united with the countries south of the Hindú-Kush. Soon afterwards (618 = 1221) followed the destruction of the town by the Mongols. Mutâjan, a grandson of Cingiz Khan fell at the siege of the town; in revenge for his death the conqueror raised the town to the ground and exterminated its inhabitants; the place received the name Ma-bâli (evil town) or (according to Rashid al-Din) Mu-Khrâghân (evil fortress) and was still uninhabited 40 years later in the time of the historian Djiwanî. The town built on a hill and destroyed by Cingiz Khan is apparently identical with the ruins now called "Qalâga." These ruins are situated on a hill in the southern ridge, opposite the rock with the two idols.

The modern Bamiyân lies a few miles to the west of the ruined town and is no longer of any political importance; it is usually described by recent travellers as a "considerable village." For the last few centuries Bamiyân has always been combined with Kâhal and Gharna; like these towns it belonged down to the xiiith = xvith century to the empire of the Mughals and afterwards to the newly founded Afghan kingdom. According to Abd al-Karim Biâlkî (ed. Schefer, p. 4 et seq.) 100,000 rupees were yearly levied on Bamiyân for the rulers of Afghanistan in the beginning of the xivth century; the Indian traveller Munsaf Mohan Lal (Journal of a Tour through the Punjab, Calcutta, 1835, p. 37) reckons the receipts from customs alone at 70,000 rupees. The same authority informed us that the inhabitants of Bamiyân speak two languages, Persian and Pachta (Mughâ). The population of the valley mostly belongs to the Hazara stock.


(W. BARKHOLDI)

BAMPUR, a district and town in the east of Persia Balûcûtân, the seat of a governor, or as under the Governor-General of Kermân. In the older literature it is only mentioned by Maładâlî 54 (wrongly Barûr for Bânhêr) and in the Qâdîn-ûnûm. It lies at the intersection of several trade routes; from Shûrân or Kermân (town) to British Balûcûtân and India; and from the harbours of Djiân, Guwattar, Guwattar towards Sûstân. Till about 1750 it belonged to Persia and laterly under Nâdir Shah to the Beglarbêk, and afterwards to the Khân-e Bânhêr. On Nâdir Shah's death he placed himself under Ahmad Shah Durrân of Afghanistan and became independent after the latter's death; he died in 1795. Balûcûtâtân then broke up into various divisions each with its own chief. In the reign of Muhammad Shah (1834—1844), Persia again attempted to acquire the sovereignty. When a chief of Bampûr attempted to raise itself against Kermân he was overthrown by the Persians. In 1849 a rising again took place after which Bampûr itself was taken by the Persians. Since that time it has been held by Persia under Persian governors. The town itself is rather a camp of soldiers with their families than a town. It has a fort on a mound 100 feet high which protects the cultivated valley of the stream of Bampûr from the sand storms of the desert. The fort is substantially built with walls of brick. The river valley is covered with gardens and date groves belonging to Bâbhân, which present a striking contrast to the wide barren plain of Bampûr. This land is crown property and produces corn and dates. A small garrison of Persian infantry, artillery, and cavalry, is stationed in the fort while a standing militia of Balûcûtûtans is encamped in the neighbourhood.


BÂN (a. v. and from the Indian Bâne), according to Ahûn Hamîla and Dioscorides the father of the tree is, like the Oriental tamarisk, tall and slender, with soft wood and supple green branches. Ancient writers tell us that the tree was principally to be found in Áraûn Felix; at the present day it is identified with the Moringa (Stenocerberus), indigenous from Upper Egypt to India, the seeds of which yield the finest of all vegetable oil; it was highly prized even in antiquity and was well known to the Romans and the Greeks as âkâsâ or aksá (Dioscorides). The bright, green, bean-like fruit (Hâb al-bân, Dânân al-bân, Fasân al-bân) was bruised in a mortar, strained and then put into a press. The oil obtained in this way was considered an effective remedy against various skin diseases (cicatrization, impurom) in mediastral Arab medicine; a mahlâj of the seed (28 grains) taken in honey and water was used for ringworm; another connection it was given (with vinegar and water) to horses as a remedy for cardalgia. In addition to its use in medicine the oil of the bun was much used in cosmetics.


BANAKIT, a town in Central Asia, on the right bank of the Sir-Dârâ, not far from the mouth of the river of Ilak, i.e. the
modern Angren (properly A'hengara). The name is written Binkaṭ or Binkaṭ in Maḥmandi (ed. de Goeje, p. 277, 1); this form is doubtless more correct than that given by Yakh (I. 740), for the name like many others such as Aḥkaṭ, Binkaṭ, Tanḵaṭ is evidently compounded with *bā:k* "village, town, or fort". In later times the name is also written Finkaṭ and Finkanṭ. In Maḥmandi's description of the town (I. e.) we are not told if there had not been a Friday mosque on the market-place; there seems to be no other description of the town in any of the sources that have as yet come to light. In 1417 = 1520 the town had to surrender after a three days' siege by a small division (5000 men) of a Mongol army; cf. d'Ohsson, Histoire des Mongols, i. 224, and the text of Dhulawī (the only authority for this siege) in Schefer, Chrestomathie Persanes, ii. 115. In Timur's time the town was in ruins; it was rebuilt by his orders in 794 (Ape year, 1392) and named Shahrourkhiya after his son Shaurkhi (Zafur-Nāma, Indian edition, ii. 636). In this connection it is related that the town had been destroyed by Cingalese and remained in ruins till the time of Timurid and Uzbek domination; nothing about any such destruction; the state, in which the town was towards the end of the 12th = 16th century, is probably about the same as at a later event. The present-day Shahrourkhiya is in ruins, and nothing is known of the date of its final destruction; in accounts of the Timurid and Uzbek state Shahrourkhiya is frequently mentioned, and in the 11th = 15th century, mentioned as a strong fortress. The site of the ruins (now called Sharvakh) was fixed by Russian explorers in 1876. Cf. Le Strange, The Lands of the Eastern Caliphate, p. 482, where the date of the restoration of the town is wrongly given. (W. Barthold.)

BANAFI, FAIHRI AL-DYN ABU SELÜMAN DAWID AL-MUHABD, Persian poet and historian (died 730 = 1333-1334). According to his own account he was a "king of poets" (Malik al-shairār) by Ghazar-Khan, Mongol ruler of Persia, in the year 701 (1301-1302); one of his poems is given by Dawlatshah (ed. Browne, p. 237). His history bears the title Rawdat al-Dīn al-Tamaddun al-Bahshī wa-l-Mašūq wa-l-Bī'an and was composed in 717 (1317-1318) in the reign of Khāja Ḥāfiz Aḥmad (q.v., p. 105); the preface is dated 23rd Shawwal of this year (31st Dec. 1312). With the exception of some short notes on events of later years the work only gives the contents of the Lākim al-tawāriḥ of Rashid al-Dīn in a briefer form, with the material in a different order and is of no independent value. Blochet (Introduction à l'Histoire des Mongols par Fadl Allah Rashīd al-Dīn (Leyden-London, 1910, p. 98) erroneously states that the Chinese source for the Lākim al-tawāriḥ are not given in Rashid al-Dīn but only in Banakti; the text of Rashid al-Dīn, in which these are given was published in 1886 by Baron V. Rosen (Collections scientifiques de l'Institut des langues orientales du ministeire des affaires étrangères, iii. Memoriets Persans, St. Petersburg, 1886, p. 100 et seq.). Banakhti's work is divided into nine sections; the 8th part with Rawdat al-Dīn, his history of China was edited in Persian and Latin in 1677 by A. Müller with the erroneous title of Abulbar Banakhti Historia Sinensis; Quartermere has since proved that this extract comes, not from the Nafis al-tawāriḥ of Badjī but from Banakhti's Rawdat al-Dīn al-Bahshī.


BANAT, a petty principality of Hungary, which only received this name after the Peace of Passarowitz (1718), without having ever been ruled by a Ban, more correctly Temeswar Banat, so-called after the town of Temeswar, which was under Turkish rule 1553-1716.

BAND (F.) meaning "band", "bend" and signifying anything used for tying, binding or clamping; it is applied, inter alia, to the barricades constructed across a valley from one hill to the other and forming the upper part of the valley into a lake used as a reservoir. There are for example the bānd-Etke near Shīrāz built by the Ruyshahk Aḥmad al-dawla Fānna-Khānārāw, the bānd-Kubād built under the Shāhī, which supplies the town of Kāhān with water and the bānd of the forest of Bel'gahm, to the north of Constancia built to secure the water supply of the city in case the river should dry up. Bānd is in number, amongst them being the great bānd and the little bānd banked by two smaller ones, the waters from which supply the Bānd-e Saḥābā built by Andronicus Comnenus and repaired by ʿOthāma II; to the north of Pasha-Dere is the Aḥsāt-Band, built in 1766 by Muṣṭafā III; to the north of Baghī-Şah is the ancient and the modern bānd of Sultan Mahmūd I, built in 1724 and restored by ʿAbd al-Hamīd I in 1784 and the bānd of the Wālīya built by Mahmut's mother. Dast-band, "band on the forearm" is a bracelet; gārān-band is exactly equivalent to the English "neck-tie".

Bānd or "face-band" is the veil worn by Persian women, of white cotton pierced with holes like a sieve and tied behind the head above the langer which covers the wig.

Bāndshāhīrāz is a musical melody. For further meanings see the dictionaries.

Bibliography: Edw. G. Browne, A Year amongst the Persians, p. 180; R. Walsh, Voyage en Turquie, trad. française, p. 16 (carte des réservoirs); C. Andraëns, Constitutional et le Bishops de Thracia, p. 416; P. de Ychikatchef, La Supplécher de Constitutions, p. 83; (Roussel), De Paris à Constantinople (Guides Jaunes), p. 368; Émile Isambert, Itinéraire de l'Orient (2nd ed., 1873, p. 308; Polak, Persien, Vol. i. p. 161. (Cl. Huart.)

BANDA, a town and district of India, in Bundelkhand, United Provinces. Area of district: 3,000 sq. m.; pop. (1901): 63,236, of whom only 6% are Muslims. The town, near the Ken river, has a pop. (1901) of 13,565. At the beginning of the 19th cent., it was the capital of Jamiuāl Bahādur, grandson of Badjī Rao, the Marāṭha Peshwā, by a Muhammadan woman. The last Nawāw of Bāndā, ʿAlī Bahādur, rebelled in the Mutiny of 1857, and the family now receives a pension from the British Government.

BANDA ISLANDS. This group of islands is formed by the peaks of a submarine volcano; a mountain which rises up from the bottom of the sea (which here is about 2200 fathoms in depth) south of the island of Ceram in the east of the Malay Archipelago; it consists of three inhabited islands: Lontar, Banda Neira, and the volcano of Gunning Api (2000 feet high) with seven not entirely isolated islands: Tidore, Kuno, P. Ai, P. Pjangan, P. Bunakapal, P. Krakab, P. Mamak, and P. Reremugain. Since the middle ages these islands have attracted the attention of Europeans, not by their size (about 15 square miles), but by their chief product, the nutmeg. Immediately after their occupation of Malacca in 1511, the Portuguese set out under Andries d'Abreu to the Banda Islands and began commercial relations which still existed when the Dutch arrived there under J. van Heemskerk and W. van Warwijck in 1599 and the English soon afterwards. The population, mainly Muhammadan, of Banda Islands then numbered about 15,000 souls, who were living in independent settlements and organised on a patriarchal basis. The acquisition of the Dutchmen, competing with one another in the East Indies, formed themselves with the interminable feuds of the Bandaese was fatal to the latter for in order to assure for themselves the monopoly of the nutmeg trade, the Dutch made themselves masters of these islands in 1620. During these wars the natives of the islands, much decreased in number, had taken refuge in the neighbouring islands; those who remained were ultimately transported to Batavia; only a portion of them being afterwards brought back. The two islands on which the nutmeg is cultivated, Lontar and Banda Neira, were divided into farms (Perken) and these were allotted to immigrant Europeans who were to grow this spice with the help of slaves from the adjacent islands; it could however only be sold at a fixed price to the "Nederlandsche Grootondie Compagnie". This monopoly remained under one form or another till 1864, although the nutmeg tree had also been cultivated in other islands of the Archipelago since the end of the eighteenth century; after that year the occupiers (Perkeniers) were allowed to acquire their plantations from the government free from restrictions and this transformation was completed in 1872. These Christian descendants of mixed blood from early European immigrants form, with the Dutch officials, the aristocracy of the country and live in the capital Neira (Europeans 627, Chinese 92, Arabs 506, natives 3051) in the assistant-residency which belongs to the residency of Ambon. The Chinese mancanilla families, many of whom have been settled on Banda for a long time, and various Arab merchants (often contractors for Javanese labourers) belong to the same level of society. The less prosperous inhabitants form the "burgers" and are some Christian and some Muhammadan, who have been settled there for centuries; the "burgers" therefore have arrivals of immigrant elements. In their daily life the "burgers" are all dressed in similar fashion, only the Muhammadans shave the hair of their heads and wear a head cloth; at festivals the Christians are dressed in European fashion and the Muhammadans in Malay. The lowest stratum of society consists ofMuhammadans and pagans, the latter immigrants from the neighbouring islands (e.g. Timor), the former descendants of the slaves who were set free in 1860, of political exiles etc. The Muhammadan population is being considerably increased by the Javanese who work on the nutmeg plantations as contract-coonies. The number of inhabitants is about 6500. The sole export is nutmeg; the foodstuff such as rice, sugar, maize, cattle and European luxuries and wearing apparel are imported. There is no influence of Dutch and in earlier years these glorious islands were very unhygienic for Europeans but through better hygiene they are now among the healthiest in the Archipelago.

Bibliography: J. S. Wulphus, Vierjahährige Ost-Indische Krieg- oder Kaufmanns Dienste (Sleatbach, 1686); Fr. Valentin, Oud en Nieuw Oost-Indien (Dordrecht, 1724); E. C. Bancroft, Allgemeine und nachprüft Ost-Indische Reisebeschreibung (Chamnins, 1739); J. B. J. Dore, Historinamen der insularen natio- nalkuben von unsern vorst in de Molukken's (Cravenhage, 1852); P. van der Crab, Reis van Z. de Gemenen-Generaal Yohans (Batavia, 1857); Banda door een Perkenier (Rotterdam, 1871); H. van Heemskerck, Bande en zijn Bewoners (Utrecht, 1873); J. A. van der Chijff, De vestiging van het Nederlandsche gevaar voor de Bandoel-Islanden (Cravenhage, 1879-1881); H. de Klerck, Belangrijke verslag voor den staat van Banda en surtijgeren eilanden van 1793-1804 door C. M. A. van Vliet (Cravenhage, 1894); O. Warburg, Die Morgenländische Zeitschrift ein Beitrag zur Kulturgeschichte der Bandoel-Islande (Leipzig, 1892); R. D. M. Verbeek, Geologische beschrijving van de Bandoel-eilanden (Batavia, 1907); J. E. Heuser, Einige Ergebnisse der vorzeit von Banda en Ambon in 1796 (Bijdragen t. d. Nat.-Land- en Volkenkunde v. Ned.-Indië, 1905); A. W. Niewenhuis.)

BANDAR. [See below.]

BANDJARMASIN is at the present day the same as a town at the mouth of the river Batig in the south of the island of Borneo; in early times however the name was better known as that of a Muhammadan kingdom which extended along the west, south, and east coasts. The district east of the mouth of the Batig was its centre. According to a Malay MS, Javanese Hindus settled in the Negara valley at the end of the sixth century and in later times the Sultans claimed descent from Mahardja Sunia Natu, a prince of Medjugir. In the vicinity of Martapura and in Kutel (on the east coast) there have been found however Hindu remains of the same age as those of Western Java i.e. the fifth century of our era. In Book 2 of the history of the Ming dynasty (1368-1643) a comparatively detailed account is given of Bandjarmasin as a commercial centre and of the neighbouring Beuludajah. With the help of the Muhammadan kingdom of Denak in Central Java, Sultan Sunia Anggur ascended the throne as first Muhammadan Sultan in the beginning of the sixteenth century and removed the capital from Negara to Martapura, both of which lie on tributaries of the same name of the Batig. Taliutu was paid by the coast countries; the Beuludja and others Dayak tribes in the interior asserted their independence and remained pagan. From the latter the Bandjarcos obtained wax, rotan, bezoar-stones
and gold; they themselves had pepper plantations, gold and diamond washings, so that in the xviiith and xviiiith century Bandjarmasin was an important port much visited by foreign merchants, European, Chinese, Arab, Buginese and Javanese. On account of feuds within the Sultan's family, which from the practice of polygamy was a very numerous one, the kingdom was much weakened and the sultans were often helpless against their relatives; Portuguese, Dutch and English attempted to found trading settlements here but they all had to withdraw from the treacherous behaviour of the princey robbers. In 1787 Sultan Tampel Ali Shah ceded his kingdom to the Dutch East India Company so as to be able to assert his right to the kingdom, as their vassal instead of his brother's. After years of turmoil and fighting caused by the disputed succession to the throne, the sultanate was finally incorporated in the Dutch possessions in 1859. In 1859 the number of Bandjarasee was reckoned at 350,000 souls, who were divided into five classes: the nobility, the priesthood, the headmen, the freeman and the slaves (debtors). The nobility consisted of descendants of the Sultan's family; they lived on their appanages and held the highest offices. Although there were native laws (Hindiaanse handboeken), they were generally disregarded in the most arbitrary fashion and the people ruthlessly plundered; offices were filled with an equal disregard to the law.

Riduying taxes was regarded as the main duty of government; the following were levied on the Musulman population: The poll-tax, duties (about 1/4 of the value), on rice-corn went to the pasha; (9½ stones) paid a tenth (debes) for the Sultan as head of the priesthood, ground-tax, a tenth on washed gold and all diamonds found must be surrendered to the Sultan at 33 shillings per carat. Besides there were taxes on passports, pedicabs etc. Finally the people were frequently oppressed by compulsory presents at festivals; personal service as soldiers, servants and cannon balls also to be supplied to the princey robbers. The tenant was regarded as head of the priesthood with a Mutfi under him in Martapura; the personal of each Missi set consisted of a penghela, kaliba, leela, latto, bled and a blooms. The penghela filled the office of KDI but in the administration of justice also there was the greatest arbitrariness and extortion; crimes, even murder, could be atoned for. A criminal condemned to death was stuffed with a spear or kris. The priests drew their revenues from the jeth, a share in the jethar, froms fines and presents; many of them also engaged in trade.

The chief bore Javanese names from sarai (the head of a village) to saiv Date, the highest title. The officials not endowed with appanages were paid by the sultan.

Agriculture, especially the growing of rice on wet and dry fields, forms the chief means of sustenance of the people, cotton and indigo also have been planted for industrial purposes. In the very marshy plains; e.g. in Negara, industry furnishes: gold, silver and copperwork, pottery and diamond-cutting of high quality; the merchants also were unprotected and prosperous; most of the slave traders who led a hard life. The Bandjarasee are industrious and sociable and have therefore tolerated the extortions of their princes without much complaint. There is evidence of an admixture of Javanese culture in the character, customs and industry of the people.

The modern Bandjarmasin is the most important commercial town in Borneo and capital of residency "Zaaijer- en Oosterfeesteling" which comprises the basins of the rivers of the south and east coast. Accessible to sea-going ships, Bandjarmasin lies on a very swampy island at the confluence of the Martapura and the Barito; the houses are therefore built on piles or floats. Besides the Dutch officials and the military, Chinese and Arab wholesale merchants, who export gutta-percha, India rubber, tea, silk, damar, wax, copra and peppers to Singapore chiefly, and import European and the industrial products of Eastern Asia, live in Bandjarmasin. The number of inhabitants in 1900 was 52,685 souls, European, Bandjarmasie Chinese and Arabs. These classes of the population have their own rulers.

Bibliography: J. de Roy, Histoires voyagez na Borneo ou Atchra (Leyden, 1766); D. Beckman, A voyage to and from the Island of Borneo (London, 1718); Swain, Borneo (Amsterdam, 1853); W. A. van Rees, De Bandjarmasische provincie van 1835—1863 (Arnhem, 1865); Meynong, Geschiedenis van het Bandjarmasische rijk (Leiden, 1869—1886); Th. Posselt, Borneo, Entdeckersreise und Unternehmungen (Berlin, 1889; Bibliographien); G. Schmidt, Die Süßwasseranlager von Borneo (Peters, Mitte, 1894, p. 27); E. B. Kiefta in Indische Studien, 1894; S. Muller, Reizen en onderzoekingen in de Indische Archipel (Amsterdam, 1857); Tischlerei v. Tuin, Bandje, 3rd Edition, 1838; Neder. Ind. IX, 93 and 134; XVII, 348—XXIV, 258; Verhandel. Bat. Genootsch. v. K. en Wetensch. XIII and XXXIX.

BANANAPATTLE, a native state in southern India, enclosed within the Madras district of Kurnool. Area: 255 sq. m.; pop. (1901) 32,504; revenue, Rs. 36,000. The chief, a native title in Nawab, held in fief from the Shira by sect, traces his descent from a graniter of the Bijaipur Sultan towards the end of the xviiith cent.

Bibliography: Imperial Gazetteer of India.

J. S. COTTON

BANI HASAN, a small town in Egypt, lying on the eastern bank of the Nile between Minia and Mallawi somewhat south of 28° N. lat., it is famous for its Egyptian antiquities, the so-called Speos Artemidos (Arab. 1—qitr Antar) and the rock tombs of the Middle kingdom. The present Bani Hasan al-Shamal is founded was the end of the xviiith century, by the inhabitants of the now abandoned Bani Hasan al-Kutun and now has about 1800 inhabitants. For administrative purposes it belongs to the district of Aba Keria in the province of Minia. Not far to the north is an insignificant place of the same name, distinguished by the epithet al-Ashraf, which belongs to the district of Minia.

Bibliography: Ali Mubarak, Khitsf Qulada, is. 96 et seq.; A. Boisier Bay, Dictionnaire Geographique de l'Egypte (Cairo, 1879), p. 118; Badeguer, Egypte* (Index).

C. H. BECKERS

BANI SUF (written Bani Snuf) a town in Egypt, on the west bank of the Nile opposite the Fayum; it has only attained importance in recent
times. According to Sakkawī (392 = 1497) the old name of the town was Dilmunawālī, from which the form Bani Suif arose through a popular etymology. This name بني سويف may be compared with بني سويف in Ibn Ḥaqīq, al-Ṭāhir ibn al-ʿAbī ʿAbdullaḥ, 172, and the false reading علماء given by Ibn Ḍuḥayḥ, Kitāb al-ṣuwarqī, v. 10, whereby a considerable age would be proved for the town. In still more ancient times Ahmās (Heracleopolis Magna) was the capital of this district, which lies a few miles west of Bani Suif. Bani Suif appears to have first attained greater importance in the time of Muhammad ʿAlī.

On the institution of the division into provinces (Mudhiriyā) Bani Suif became the capital of the second, Upper Egyptian Province, which took its name from it. This province is divided into three districts (mukāba) and has over 325,000 inhabitants in 161 villages and 259 smallest settlements. The Merca Bani Suif has over 140,000, the town itself somewhat over 15,000, with 15 suburbs 18,000 inhabitants. It has a railway, post and telegraph service and is a flourishing place whose importance is due to great economic importance. A caravan route leads from it to the Copite mummies on the Red Sea. A local sanctuary in the madīnah of the ʿAbādīn, Hīryā in the most important mosque of the town, the aqṣār of al-Bāṣrī, built of stone. A variegated marble is quarried near the town.

**Bibliography:** All Muhārak, Kāfīr al-Din al-Dīd, (1750-99), 126. A līnayt, Bey, Dictionnaire Géographique de l'Égypte (Cairo, 1869), p. 120. Baratier, Egypte (Index).

(C. H. Becker)

**BĀNIYĀS,** the ancient Panass, so called from Panas, a great sacred to Pan above the main source of the Jordan at the foot of Hermon; its later name Cassarea Philippi was, as was so often the case, ousted by its more ancient one. The grove and the town of Panas (and the surrounding district also of the same name) are first mentioned in the Hellenistic period, although it is probable that a predecessor of this place is concealed in a name given to this district in the Old Testament. Herod the Great built a splendid temple of Augustus in the neighbourhood of the grove, and his son Philip increased and improved the town to which he gave the name of Cassarea in honour of Augustus. In the 5th century it was the seat of a bishop. In the Arab period the town of Baniyās, inhabited chiefly by Kalb, according to Yaḥyā ibn ʿAbī ʿAbdullaḥ, was the capital of ʿAbāb, and included the town, which lay in the Ghir territory on the borders between Ḥūlā and the mountains, in the district of Damascus and describes it as a town well supplied with provisions, a storehouse for Damascus; in his time the number of inhabitants was increasing because the population of the frontier districts had moved there after the conquest of Tarsus in 962. In the year 1126 it was one of the centres of the Jaʿrāf, and when the Atabeg Toghtegin of Damascus handed it over to ʿAbū ʿAlī. In the time of the Crusades Baniyās with the fortress of al-Saḥarās somewhat higher up on a spur of rock, was the centre of much fighting. In 1130 the Jaʿrāf ceded it to the Franks who granted it to the knight Ranier Bruus as a fief. Shams al-Mulk, Atabeg of Damascus, regained it soon after in 1132 and it was next handed over to Zangi; but in 1139 the united Franks and Damascenes regained it, and again gave it to the Franks who made the seat of a bishop again. After an unsuccessful attempt in 1154 ʿAbū al-Dīn conquered the town in 1157 without however being able to take from the Franks the strongly fortified citadel of Ṣanṭala; he had to give it up again soon afterwards on the approach of Baldwin I. With an army. In 1164 he was successful in gaining not only the town but the fortress also and from then on undertook all attempts against Frank (e.g. in 1174) to regain possession of the town. C. H. Becker

There is another Baniyās on the Syrian coast, north of Tripoli; it is the ancient Balanice which was changed by the Arabs to Balunyās and then (e.g. in Ibn al-ʿĀrīn, 1334-40) to Balunyās. **Bibliography:** Robinson, Palestine, ii. 585-597; du, Neuer biblischer Forschungen, 518-528; Guérin, Galilée, ii. 316 et sqq.; Palestine Exploration Fund, Memoirs, i. 109 et sqq.; von Porta, Der Wald von Sāmekh, ii. 74. 153, 154, 160, 168, 178 et sqq.; Dimmich, Carthage (ed. de Goeje), v. 206; Abu l-Fida, Geography (ed. Rehmund et de Slane), 285; Hartmann, Die geogr. Nachrichten in Kempten, 245-247; Zahn, 35, 865; ibn al-ʿĀrīn, Chronicle (ed. Tornberg), ii. 445, 461, 481 et sqq.; ibid. 36, 49, 204, 206, vi. 65; Maṭrīz, Histoire des Sultans mamelouks (trad. par Quatremère), i. 184. For Balunyās: Abu l-Fida, a. a. O. 125; Dimmich, a. a. O., 200; Bibliographie ges. hist., vi. 325; Vähäin, Geogr. Wörterb. (ed. Wastenfeld), i. 385, 729. (Fr. Rioull)

**BANJALUKA** (BARJALUKA), Circle and town in Bosnia (q.v.).

**BANKA** (BANCA), an island in the south of the Charnese Sea, lying to the east of Sumatra, a mountainous land, 266 geogr. square miles in area, formed of the oldest rocks such as schists, quartzites and massive eruptions of granite, much dissected and weathered to laterite, surrounded by coral reefs and small islands. The surf on the east side has prevented the formation of alluvial plains; on the quiet west side these cover great areas hemmed in by a coast of rhizomes. In these deposits heavy tin ore is found as stream tin; in the visible stone-formation, little is found. The highlands of undulating hills
rise to a height of 2,000 feet in the north, and like the alluvial plains are almost entirely covered with thick bush and underwood of modern growth though the primeval forest still survives in a few parts. The flora and fauna agree with those of Malabar and Sumatra; large mammals like the tiger, elephant, and orang-utan are not found however. Its history begins with the discovery of tin and it is to this metal that the island owed its whole importance. After the beginning of the eighteenth century the Sultans of Palembang, as owners of Banka, began to work the tin-mines with natives and Chinese; they are now worked by the Dutch government.

With a few small islands Banka forms a residency with Muntok as capital. The administrative division into nine districts is based on the working of the mines. Under the Dutch resident, settled in Muntok, the administrators are the chiefs of a district; under these there stands a kapitan (in Muntok and Bliuju) or lieutenant as head of the Chinese and a demang as head of the Muhammadans.

The population of Banka (1905: 115,189 souls) is divided into the Dutch officials (317 souls) and military consists of two sharply defined elements: the native Malay population (70,985) and the foreigners: Chinese (43,725), Arabs (381) etc. The Malays are Muhammadans with the exception of a few pagans, who live in the interior, and the majority of the Orang Sëkah, a fisher people who live on the coasts or in their boats. Islam is continually spreading among the latter, Christian missions have been unable to make headway on Banka either among the Chinese or the natives.

The Malay population (Orang Damar) consists of a little developed, wild, unenterprising race of men, who were formerly not sedentary but were forced by the Dutch government, in the middle of the sixteenth century, to settle in villages on the roads connecting the chief towns of the district. Here they derive a miserable livelihood from agriculture on dry fields (kandang); in recent years the government has again been trying to teach them cattle-raising and the cultivation of irrigated fields (rawai). Each village has a Muhammadan house of prayer and a priest; they observe Muhammadan customs at marriages and deaths; in consequence of their poverty the annual number of Hajjis is however very small (6—50). It has been specially noted of the Bankanese, in how high a degree they are still guided by animistic beliefs in their daily life. In accordance with their primitive Indonesian development their village constitution is patriarchal: trade among them is quite unimportant; their industries are only exercised for their own needs and their residing alone is worthy of mention. They spend much time in fishing and hunting wild swine and deer.

The Arabs, being merchants and seafarers, are chiefly settled in Muntok, which is the centre of foreign trade though they are also to be found in Bliuju and the chief towns of other districts.

The Chinese population consists in the first place of Hakka- and other Chinese who are connected with the mines as labouress, traders or contractors, and then steadily return home again. They work the mines under the guidance of Dutch engineers in sengit, who have to deliver the tin up to the Dutch government at a fixed price. Secondly there is a large number of Chinese of mixed blood, born of native women, who are settled in Banks and live by trading, industry, fishing, pig-breeding and a little agriculture. Their children are educated in 45 Chinese schools. As the natives at most only supply their own requirements in the necessities of life, rice, fish, cattle, and wearing materials also must be imported; the total imports amount to 2,145,000 and the exports to 2,260,000 of which 1,255,000 are pepper.

Bibliography: F. Epp, "Schriften von dem Ost-Indischen Archipel" (Heidelberg, 1843); J. H. Croocommedi, Banka, Malabah, Bilbon (Graz, 1852); F. van Dietz, Banka (Amsterdam, 1868); M. M. Bocca, Bungo und Palembang (Minster, 1874); Th. Voswitz, Die Unterricht im Indischen Ocean (Budapest, 1885); Th. Voswitz, Die geographischen Verhältnisse von Bungo: Das Ausland, 1887; H. Zondervan, Banka und südwest Sumatra (Amsterdam, 1895, with Bibliographies); also in "Indische Studien," 1894 and 1895, See Zondervan for numerous memoirs on the mining industry. T. W. Arnold, The Preaching of Islam, Chap. xii. (London, 1896).

(B. A. Niewevityz.)

BANIPUR, the western suburb of the city of Patna, situated in 25° 37' 30" N. and 8° E., on the right bank of the Ganges. The Public Library of this town contains one of the finest collections of Arabic and Persian MSS. in India, to the number of upwards of 6,000; it owes its origin to Mawlawi Muhammad breaks Khan (died 1876), who was a diligent collector of rare manuscripts.

Bibliography: Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library, at Banepore (Calcutta, 1908...).

BANNU, a town and district of India, in the N.W. Frontier Province. Area of district: 1,070 sq. m.; pop. (1901) 226,756, of whom nearly 900 are Muhammadans. It consists of a basin, watered by the Kunram and Tochi rivers, and entirely shut in by mountains. More than half of the inhabitants are Pathans, speaking Pashtu, the chief tribes being the Marwas, Bannuti, and Waziri. The crops are wheat, gram, maize, and millet, grown by irrigation from petty canals. Except for frontier raids, the district has never been disturbed since British occupation. The town of Bannu, formerly called Edwardestad, was founded by Sir Herbert Edwards in 1848; pop. (1901), including cantonment, 1,340. It is the centre of an important military mission for the frontier tribes.

Bibliography: S. S. Thodevan, Bannu, or our Afghan Frontier (1876); Banoo Gazetteer (Peshawar, 1907); T. L. Pennell, Among the Wild Tribes of the Afghan Frontier. (J. S. Cotton.)

BANTAM or BANTEN is the name of the western residency of Java. It was also the name of an earlier Muhammadan kingdom in this district, the capital of which, Bantam, still exists on the north coast. Sërang is now the capital of the residency which covers an area of 143 geogr. square miles and is divided into five assistant residencies, Sërang, Angjer, Pandeglang, Tangerang and Lebak and in 1905 had a population of 895,390 souls including 557 Europeans, 3155 Chinese, 88 Arabs, 75 other foreigners from outside Java, and 891,541 Sundanese and Javanes. The northern half is mainly flat country,
however they are largely mixed with Javanese, whose language is predominant there and there are also settlements of Lampungese from South Sumatra. At the present day the only adherents to Hinduism are the Badawi, a small tribe in the desert highlands of Lhokk; the remaining inhabitants of this residency are all Muslims, whose customs, especially family law, have been more strongly influenced by the regulations of Islam than by those in Central Java for example. They engage only in agriculture (growing rice). Commerce and industry are very little developed and the trade with native ships from Anjar and Bantam to South Sumatra is of very little importance. Copra and Areca hypogea are exported. As the land does not provide sufficient sustenance for its thick population, many men find temporary employment in Batavia and other places.

The town of Bantam is now only a small trading-place with a native population without foreigners. Most of the larger buildings of earlier times have fallen to pieces or quite disappeared. The famous mosque alone, with detached minaret is in a good state of preservation (there is also a mosque in Kemiri and in Kasirangan). A holy well which is said to be the Well of the Prophet is in the town in Mecen, is beside it. The steady decline in the depth of the Bay of Bantam causes great inconvenience to navigation. The town of Kasirangan which has ariens in the northeast has therefore attracted most of the traffic to itself. A railway connects it with Serang and Anjar in the west and Batavia in the east.

Bibliography: C. Frick, Ost-Indische Riten und Kriegs-Ueberfälle [1859]; A. Boedoe, Historische reizen door oost-Indië en de eilanden van Azië (Amsterdam, 1711); J. S. Staverman, Divaguerie en de Kust van Banjarmasin (Rotterdam, 1859); C. H. Neef, over Tjilidjoen (Amsterdam, 1881); J. Jacobsen and J. J. Meyer, De Badawi (4 vols. 1891); P. J. Veth, Java (Haarlem, 1896-1907); J. F. Faber, Geschiedenis der Tjibaandems (Batavia, 1895); Tjilidjoen bij Tjilidjoen, Land van Volkenk. iii. 32; xvi. 96 and 300; xxiii. 134; xxi. 1 and 96; xvi. 257 and 379; Verhandelingen Bat. Genootsch., xvii.; D. Koorders (Bijdr. t. d. Tand-, Land en Volkenk. n. Ned., ibid., 1864); W. van Gelder, De Residentie Bantam (Tjilidjoen, v. 5, Kom. Ned. Aarde, Geschiedk., 1900).

(A. W. NIEUWENHUIZEN)

BANU 'L-ASFAR. [See 'Asfar].

BANU ISRA'IL, the children of Israel, title of Sura xxvii.

BAONI, the only Muhammedan State in Banda-Erhar, Central India, lying between 20° 34' and 26° 45' and 170° 45' and 80° 2'E., with an area of about 122 square miles. The population in 1901 was 7,973, of whom only 2,415 were Muhammedans. The chief is descended from Imam al-mulk Ghiyath al-din, the grandson of Asaf Djalal Nāṣer al-Mulk (viceroy of the Dakhin, 1720-1748). He obtained a grant of 52 (Hindi Swaro, hence the name of the State) villages from the Maráthi Peshwa in 1784. During the Mutiny of 1857, Nawab Muhammed Husein Khan
and his son were instrumental in saving the lives of several Europeans at great risk to themselves.


AL-TABRIZI, b. ABBAS, a Muslim general. With his contemporary 'Abd Allah b. 'Umar b. al-Khatib and several others he was turned back by Muhammad on the departure for Badr because he was too young; he took part however in many other battles under the Prophet. When the latter sent Khalid b. al-Walid into Yaman to demand: the adoption of Islam by an Arab tribe, al-Bara' also took part in the expedition. During the reign of 'Umar he was sent by the governor of Kufa, al-Mughira b. Shu'ba with Hamida b. Zaid against Kazwin. The district of Albur was first conquered. The people of Kazwin called in the help of the Dailamis but had to give in soon after and the Dailamis were forced to pay tribute. Al-Bara' then advanced against Giliana, al-Barh and al-Mashhad and conquered Zanjan. He also fought in the Battle of Camel, at Siffin and al-Nakrah and later, after 'Abd Allah b. al-Mukhtar's death, some time in Kufa, went to Medina and died there in the time of 'Uthayn b. al-Zuhair.

Bibliography: Ibn Sa'd, vi. Part 2, 80 & 81; Tabari, i. 1355, 1731 et seq.; Ibn al-Athir, Chronicle (ed. Tornberg), ii. 106, 117; iii. 17, 278, 281; Umm al-Qadim, i. 171 et seq.; Baldi's work (ed. de Golge) 171 et seq.; Castaing, Annotat. dell'Jalal, see Index.

(K. V. Zettersten.)

AL-BARA' b. MA'SAR, a companion of Muhammad. Among the seventy-five processions who appeared at the Aqaba in the summer of 622 at the pilgrimage festival to enter into alliance with the Prophet, the aged Shakh al-Bara' b. Ma'yar of Khazraj was one of the most important and when Muhammad declared he wished to make a compact with them that they should protect him as they would their wives and children, al-Bara' seized his hand, promised him protection in the name of all present and sealed the compact. In the same assembly, the so called second 'Aqaba, twelve men were chosen as preliminary representatives (nabih) of the new community in Yathrib, and on this occasion al-Bara' was appointed chief of the Banu Salama. He is also famous in the history of Yathrib, for having changed the direction of prayer even before Muhammad and turning towards the sanctuary of Mecca. When Muhammad reproved him, saying that Jerusalem was the true 'Kibla', he obeyed him, but on his deathbed ordained that his corpse should be turned towards Mecca. He died in Medina Safa, a month before Muhammad's arrival there, after presenting to the Prophet one third of his estate.


BARA' b. ABBAS, a companion of the Prophet. He is the Indian name of the 12th day of the Rabi' al-Awwal. It is a compound word of Bārā', 'twelve', and Wa'fār, 'death'. It is observed as a holy day in commemoration of the death of the prophet Muhammad. His life and teachings are on that day generally excited in private houses and mosques throughout India, and is a great day of rejoicing for the Muslims of the whole world, who consider it at the same time as the day of his birth. For more details see Az. Waisi.


(M. Hidayyat Hosain.)

BARA' (b.) means 'discharge', 'liberation', 'enfranchisement'. In Syrian Arabic it means 'privilege, passport' or 'diploma'; thus the bishop-sanctioned by the Ottoman Government receives a 'huruf of investiture', that is permission to exercise his office.

The word appears in an important passage of the Koran, at the beginning of Sura ix, where the Prophet commands his followers to make pilgrimages and proclaims that a truce should be observed during the holy months. This passage is not expressed with absolute clearness and its interpretation gives some trouble. On a first reading the most simple explanation might be that Muhammad should give one another a truce during the sacred months devoted to the pilgrimage to Mecca. This is not however the meaning admitted by the most authoritative commentators: Zamakhshari explains that a truce had been made with the pagans of Mecca and other Arabs and that they broke it with the exception of the Banu Dairra and the Banu Kinata; the Prophet then announced to the believers the following revelation from God: "You are free from any obligation to the heathen who have broken their pledge". Maxüll (Livre de l'envertement, p. 360) thus paraphrases this important passage: Abû Bakr b. al-Siddiq, was entrusted in the 'I-Hidja with the command of the pilgrimage and Sûra Bara'a was revealed to the Prophet at the same time. He had the honour of the seven verses announced by 'Ali b. Abû Tālib ordering him to proclaim them before the Moslems when they would be assembled as沐里: 'Let them know', he said, 'that no unbeliever shall enter into Paradise, that after this year no idolater shall make the pilgrimage, that no one shall again run naked round the Ka'bah, and that whosoever has a compact with the Prophet shall take note of the period named in it; allow four months from the day of assembling for each one to return to security, after which there shall be no obligation binding with the idolaters nor any compact made with them.' These verses are referred by tradition to the ninth year of the Hijra.

Bibliography: Nöldeke-Schwall, Geschichte des Vertrags, 2d ed. (Berlin).

BARABA, a steppe in Western Siberia, between 53° and 57° N. lat., is bounded on the west and east by the ranges of hills on the banks of the Ishir and Ob (Obi). The largest of the numerous salt lakes of this steppe is the Cansu. The ground is as a rule marshy, so that traffic is rendered very difficult in the wet season, but not generally unfavourable; the steppe appears to be a steppe is described as being particularly prosperous. The native Tatar (Turkish) population is called Barabint's by the
they, for the most part, belong to a certain brotherhood, the Tarîb al-Khatmîya, a branch of the Egyptian Ahyadîya. Their present head is the Şâhid Mirghâni, after whom the official in Cairo is also called Mirghâni. As their fondness for cookery is strong, they live together as a rule; whence the Egyptian proverb, said of a heavy rainfall: magharef tarabâh, "it rains Barâda." On their land and copious history see the article NUBIA.

Bibliography: A. von Kremer, Ägypten, 100 ff. 551; Schweinfurth in Baslecker, Ägypten, 6th edition, p. 221; Socrate Spino, An Arabe-English Vocabulary, sub voce; see also the article NUBAI.

BARÂDÂ, a famous river of Damascus, often mentioned in modern poetry; the older poets, even those of the Umâyяд period, mention it more rarely. Its real source, as the Arab geographers well knew, is in Ashtilaman, immediately below the watershed, west of Zâhadât; it traverses, with many windings, the fertile plain to the east of this district, forms the waterfall of Tinkûy and plunges into the deep ravine of Sûk Zâdî Barâdâ, the ancient Abîla. The waters of the abundant spring 'Abîn Fûjâ double its volume and support luxurious orchards on its banks. Then on entering the plain of Damascus it breaks through an exit for itself which has been artificially enlarged. There it is divided into five arms or main channels—they are called waqf—on the right, uppermost, Zâdî (probably widened by the Caliph Yûsuf 1), Draâr, on the left, Bârjâs or Bârjâs (a form attested by poetry) and Kasmîrî, the middle arm preserving the name Baradâ; Arûzî (about 570) only mentions "maghâr IV Fassîma," the Nahr Zâdî having been made after his visit. After this division into five branches the Barâdâ, like a miniature delta flows in and around Damascus, spreading fertility and freshness everywhere. The rich oasis of Gîhûr owns its existence to it; in Damascus it fills the tanks which are found in every house. Below the town it collects its forces again and about 14 miles below Damascus it is lost in the lake of 'Atûba, on the verge of the Syrian desert. A double confusion with the Awdî and with one of the tributaries of the Chûr is improbable. The river is carefully so called by the Muslims that one of the arms of the Barâdâ flows into the Jordan, a mistake easily arising from the fact that Bârjîs is the name both of the source of the Jordan and of one of the canals of the Barâdâ. A village named Baradî is mentioned by Yâkî to the east of Alâppo. It is probably the Baradî in the Dâhil Siyây. Bibliography: Hamân ibn Tâlî, Tahâf (ed. Hirschfeld), xii, 10; Yâkî, 556—558; Madîlî (ed. de Goeje), 184; Dâmilî (ed. de Goeje), 143; Dimâlî (ed. Mehmân), 103; A. von Kremer, Topogeogr. von Damascus, ii, 28, 54; Milloing de la Faculté orientale (Beyrouth), ii, 380; Bakrî, Gérar, 147; 293; P. Geyser, Itinera Hierosolimitana, 476.

(H. LAMMERS.)

BARADÀN, a town in the fûl. According to the Arab geographers it was situated 4 parasangs (= about 16 miles) north of Baghûdîl on the main road to Sûmarî and at some distance from the east bank of the Tigris, a little above the confluence of the Naher al-Khâli and the
latter. The Khalaf estal, a branch of the Nahawân (or Dyella) flowed immediately past Barâdût. The Caliph al-Maâjir held his court here for a brief period, before he definitely removed on building a new capital on the site of the modern Baghdad (see Nâbîy, gymr. arab., ed. of Geiger, vii. 256). There was a bridge in Baghdad; a street and a gate (after this a cemetery also) in the eastern half of the town called after Barâdût which was two post stations distant; cf. le Strange, Bagdad during the Abbasid Caliphate, (1900), p. 360 (Index). When the author of the Marâjd made his extract from Yahyâ (about 700 A.D.), Barâdût was quite deserted and unknown. It is doubtless to be sought for in the present mound of ruins at Bedrân, the position of which agrees admirably with the statements of Arab authors. According to R. Kiepert's map in W. Oppenheim's Von Minâtur zum Persisch. Gez. Bedrân is situated under 33° 30' N. lat; it is also given by Petermann and the name is corrupted from Barâdût (Baradût) as Cernic actually computes. It is probable the El Limes of the equinoctial line (Baradh-Tepû) is likewise called Baradût (Barâdût); see Ritter, Erdkunde, i. 491, & sq.; Cerníc in Petermann's Geogr. Mitteln., Erg.-Heft 44, p. 38.

Bibliography: Bibl. geogr. aráb. (ed. de Geiger), passim; Yahyâ, Minhâmim (ed. Wüstenfeld), i. 351 & sq.; Marâjd, Lex. geogr. (ed. Juyauli), i. 168; M. Struck, Babylonien nach den aráb. Geographen, ii. 233 & sq.; le Strange, The Lands of the Eastern Caliphate (1905), p. 50; Weil, Gesch. der Chalifât, ii. 569; H. Petermann, Keimes im Orient (1861), i. 317; Cerníc, op. cit. N. 5. 44; p. 34, 36a. (M. Streck.)

BARÂHIMA, BRAHMÁNA. The Arab anthems who was best acquainted with, indeed one might almost say was, was a man living in Western India, was al-Bârâhima. His great work on India (Indâa, ed. and transl. Sacchi 1888; new edition of transl. 1910) testifies to his study of this country, a study for which he was qualified by exceptional gifts in the diverse realms of philosophy, literature and science. He speaks as an authority on the Indian castes, or 'colours', on the Brahman and their manner of living, their books, their religion and their science. Al-Bârâhima had studied Sanskrit and translated several works from Sanskrit into Arabic. He knows what the Vedas and Purâñas are; he even understands Sanskrit prosody. He is familiar with the metaphysics of Brahmanism as well as with some of its myths. He has interesting notices of the egg of the Brahman, the life of Brahman, the periods in the life of a Brahman, ie, the seven stages of existence, the rewards of actions in the various worlds and salvation. Al-Bârâhima wrote his book in Ghâns, that is to say in a centre where the Hindu population was numerous (about 10,300 A.D.); he had previously travelled in the Panjâb. Excluding this fine work, the information of Arab authors on Brahmanism and India is very meagre. Exact details, accurate information are lacking where one would expect to find them. They are not to be found in a good historian like Mas'âdî nor in a specialist like Ibn Silâh, nor in the narrative of voyages, especially devoted to India such as the Afghân al-Hind of the Shâhin al-Tâbiîn. It must however be mentioned that part of India least unknown to the Arab voyagers is Ceylon which is a Buddhist country. Masâ'îd mentions two Arab authors as having written on Indian sects: Abu 1-Kásim al-Balîkî and al-Nâsir b. Mâlik al-Nâwâbghât. This historian says that the Brahman are descended from Brahman, a kind of priest-king and scholar who, having assembled a congress of sages, established religion with their help, laid down the theory of astronomical cycles, invented figures and calculated the procession of the equinoxes. The life of the world, according to his teaching, lasts for 12,000 times 36,000 years; it develops in the earlier periods and declines in the later periods. In another passage this latter is supposed to be 70,000 years and is called akabarwâd.

According to Shahrâbânî, Barâhima has declared prophecy for several reasons which are given. His summary which gives no information about the Hindu religion is probably the summary of some controversy between a Muslim and an unbeliever on the doctrine of prophecy.

In Arabic literature, the Brahmanes are placed between the philosophers and the soothsayers; in the Kâthî, the Brahman Bidpô is depicted merely as a man of good counsel, capacity and foresight. "He had got so great a reputation for wisdom, that he was consulted on all difficult questions". — "The Indians", says the author, "have men who devote their lives to religion and men of learning called Brahman; they have poets who live at the courts of kings, astronomers, philosophers and soothsayers." Shahrâbânî makes the astrolæops and soothsayers a class of Brahman. In the description of these occupations the word is used in a more general rather than Brahman who are particularly noted. The asetics whose manner of living is well described and who have "human skulls for bowls" are called Bahâqas or Bâkat; this word is a corruptions of Bhikshu (see Mervilles de l'Inde, ed. van der Lieth, Index). — The Persian poet Shâîrî and others give the name Brahma to fire-worshippers (Bâstân, transl. Bastér de Meynard, P. 231).

BARÂHUT (BARÂHUT, also written BURÂHUT), a Wâdî in Hassânawî, on the verge of which, at the foot of a volcanic mountain, is the famous Bâr Bârâhût, the spring of Barâhût. According to the native accounts this is a fissure 33 feet long by 35 broad, at its entrance filled with burning sulphur. The smoke of the spring and the bubbling of the spring (the noise of the volcano) have given rise to the story that the souls of unbelievers predestined to hell are waiting there and cry out in the night-time: "O Dama! O Dama!" in tones of woe. There used to be a proverb, as Humadî tells us in his Dala'ir among proverbial phrases current in the various districts (probably said) of one who had
died an unbeliever); *God has obliterated his footsteps, annihiliated him and placed his soul with the souls of the unbelievers of Baraht.* The Greeks connected this spring with the Styx; whence the geographer Ptolemy calls it Strige sive mathes euvz. The Romans expanded the legend and located here the two brothers from Ctesa, Mimos and Rhindamareis, the judges of the underworld and Phleganes. One of the most prominent, in his list of hundreds of the tribes of Ardeis Felix, the Minaei and Rhindamareis in the neighbourhood of the *Stygean aqua fonte*.

Not far from it is Baraht, the tomb of the patriarch Had, who was sent by God as a prophet to the unbelieving people of Ad and was slain by them. The natives say it is a great heap of stones near which is a simple mosque which is said to contain the ashes of the prophet Had. It may be said to be the most important place of pilgrimage in the whole of South Arabia, to which pilgrims go from all parts of Hadramaut on the 11th of the month of Sha'ban and offer prayers in which mention is made of the prophets Nuh, Is'haq and others. At the same time a great market is held, and for the rest of the year the place is quite deserted.

Baraht has not yet been visited by any modern traveller. The explorers Adolph v. Wrede, who was in Wadi Dawan not far from Baraht in 1843, on his famous journey of discovery, and Leo Hirsch, who travelled in Hadramaut fifty years later, were both unable to carry out their plan of visiting this valley.

**Bibliography:**


**BARAKA (6.) Blessing.** The idea associated with this word plays an important part in Muhammadan repetitions. It has become a magic means of obtaining all sorts of good fortune, in particular the healing of diseases and infirmities, not only from God but also from holy men and objects which are supposed to possess the power of conferring blessings. By the mere touch these may be transferred to others. This is the origin of the eastern *Il-Tabarakh (to seek a blessing) of vegetables, fruits, holy objects, the relics of saints, the clothes, which they wear in their lifetime and of sources also holy men who are still alive and everything connected with them, are most powerfully. This also explains the custom occasionally found of the head of a druzed order spitting in the mouth of newly initiated members.


**BARAKAT** was the name of several Sharifs of Mecca. — Baraht, b. Husam b. 'AbdAllah ruled with his father from 899 (1400) and alone from 899 (1400) till 959 (1455) with a few brief intervals. This clever and accomplished prince followed a cautious policy towards the Circassian Mamluk Sultan of Egypt; nevertheless, the most important in its consequences of the events of his long reign was the despatch by 'Aliyuk of Abi Hasmadur and a permanent Turkish garrison to Mecca. The foundation was thereby laid for the dual control of the government: Sharif and Governor, cf. *Chronik der Stadt Mecka*, ed. by Westenfeld, ii. 230 et seq., 396 et seq.; iii. 216; C. Snouck Hurgronje, *Mecca*, i. 98—100. — The ruling power passed from father to son to Baraht b. Muhammad 959—964 (1455—1524), grandson of the above mentioned Sharif. The first fifteen years of the reign of this prudent and cultivated Sharif were much disturbed by the wars and intrigues of his brothers; more peaceful times afterwards set in. His friendship with the Egyptian Sultan al-'Qadir did not prevent him from at once recognizing the sovereignty of the Ottomans in 924 = 1516, so that this year an important chapter in the history of the city was opened. A sudden disturbing effect on the Hijaz. On the death of Baraht he was succeeded peacefully by his son 'Ali Namusai. Cf. *Chronik der Stadt Mecka*, ii. 344 et seq.; iii. 444 et seq.; C. Snouck Hurgronje, *op. cit.*, l. 101—104.

Among the sons of 'Ali Namusai another Baraht deserves mention as giving his name to the Dhow Baraht, one of the three families among whose relic the further history of Mecca centres (C. Snouck Hurgronje, *op. cit.*, l. 119). — In 1082 = 1672 a secon of this house, Baraht b. Muhammad b. Hisham, was set up against the Dhow Zaid, the ruling branch of the Sharif, by the Magnificent Muhammad b. Sulaiman who had been sent with full powers by the government of Constantinople to restore order in Mecca. He was only a prince in name; the foreign potentates had the real authority. The fall of the latter was followed soon after Baraht's death in 1093 (1682) by the overthrow of the Dhow Baraht; they still continued to play a part as claimants to the throne for over a century. Cf. Muhéfiz (Cairo 1284), l. 436—450; F. Westenfeld, *Die Schriften von Mecca*, p. 72 and 73—80; C. Snouck Hurgronje, *op. cit.*, l. 125 et seq.

**BARAKZAI** the clan name of the branch of the Durrat tribes now ruling in Afghanistan (*q. v.*). The clan first became prominent at the beginning of the sixth cent. in the person of 'Abdur Rahman, the half-brother of 'Abdur Rahman, who many years of fighting, assuming the title of Amir in 1835, and founded an Afghan dynasty.

**Bibliography:** [See art. AFGHANISTÁN].

**BARÁMIKA,** the name given to certain Egyptian dancers; see MAWÁZÍT.

**BARAMI,** the ancient name of the town of Balatnahar (*q. v.*).

**BARNI, DíVÁ-AL-DIN,** author of *Tarikh-i Pirbughád,* a history of the kings of Dillih from the accession of Tan äl-Din Buhí to the death of the last Amir, which he wrote during the sixth year (756 = 1357) of the reign of Filàt Sháh; he was born about 684, and owing to his exten-
sive reading, retentive memory and the charm of his conversation; he became a favourite companion of Sultan Muhammad and Hasan Dihlawi, and like them both, a spiritual disciple of the saint Nizâm al-Dín Awlîyyâ (q.v.). Barâün did not commence the writing of his history until he was upwards of 70 years old, and completed only 14 out of the 102 sections that he proposed to devote to the reign of Firuz Shah. This period of 15 years, for which he was the chosen prince, he does not appear to have enjoyed his favour, as he died in great poverty, probably shortly after the date (738) to which he brought his history. He was buried near the shrine of Nizâm al-Dín Awlîyyâ, though local legend indicates a tomb in Bassor (the modern Balandshahr) as being his.


BARANTA. A Central Asian Turkic word of uncertain meaning, which seems to appear in other dialects, which is applied to the predatory raids of Turkish nomads. The importance of this peculiar feature of nomad life, as well as the conditions of warfare (Zjaw) necessitated thereby, has been most fully described by W. Radloff (Aus Sériern, 2nd ed., Leipzig, 1893, I, 566, 26 and 354, 355, 364). As long as there was no strong governing authority in the steppes, as long as the force of legal decisions depended only on the personal authority of the judge and the goodwill of the parties concerned, the nomads had frequently no other means of redress than carrying out the law themselves. As the whole tribe is held responsible for the transgressions of an individual or group of members of the tribe, the legal power has been intrinsically revengeful itself, not on the guilty ones themselves but on other members of the same tribe more accessible to it; the victims of such a "Baranta" consider themselves justified in retaliating on whatever section of the "sârâstâchî" they please and so on. Such feuds may last for decades without the general prosperity of the tribe being prejudiced by these continual "skirmishes." Radloff observes that it is just "in the most troubled times when the nomads increase in numbers and riches." A regular system of administering justice finds no place in nomad life and there can be no organized provision against unforeseen natural calamities, the Zjawr is often the only means whereby a cattle-breeding people entirely dependent on nature can bear the pangs of subjection and degradation. Under the rule of a regular system of government like the Russian, where individuals are not allowed to take the law into their own hands, it is becoming more and more difficult, for the Turk tribes to retain their tribal life and to retain their prosperity. (W. BARTHÔH.)

BARÂTHA, the name of a place prominent in pre-Islamic Arabia, within the area covered in later times by Bagdad with which it was naturally later almost entirely absorbed (see also the article BAQTRIYÂ). It lay a short distance from the little town of Muhammed (to the southeast of it), just below the point where the Yâzdi Karkheh, the small canal which waters the commercial quarter of Karbîl, left the great navigable Tigris Canal. This suburb was only separated from Bagdad proper, on the southern part of the western half of the town, by a cemetery and palmeries. The mosque of Barathû was long celebrated as a Shi'a sanctuary, because according to a tradition, which is not controvcrized among the Caliph Ali prayed on its site and bathed near it, when he was on the campaign against the Khârijîs (57 - 68). Another account places the place where he bathed in the old market quarter of the town (Bâk al-ârâf) which lay between the Bârâ gate of the Round Town of al-Mansîr and the bank of the Tigris. A place where Ali praised was also pointed out there. Under pressure from the orthodox party, the Caliph al-Mahdî (922 - 932) had the Shi'a sanctuary in Barâthâ razed to the ground and a Sunni mosque was built on its place during the reign of his successors, Muhammed and Mustâsîn. In 13th century the site of the middle of the (9th - 10th century) the latter was one of the three great Friday mosques of the caliph's quarter of the town. When Yâkûr wrote (625 = 1228), Barathû, like most of the west side of Bagdad, was inhabited, and only a few fragments of the walls remained of the mosque there. The name Barathû is Aramî (Barathî) and means "the outer"; cf. thereon Finckel, Die Arab. Fremsprâcher im Arab., p. 22.

BARBER, the Arab name for the priests of Egyptian temples. Every pagan temple and every ancient building is called Barb (Khit batkor ou haît magh. jawzâw; Ibn Djibrîl, Nîzâmî, ad. de Goeje, 64, 3). The word is borrowed from Coptic in which kâpâ means temple. Among tourists and geographers the name Akhîm is the Barâth (the plural form, barbât also appears) par excellence. Makhtûr, Ibn Djdîla and others use the word while describing Akhûn. This word is applied to all temples and even to pagodas. The word has survived in Egypt in a series of place-names. We find it three times in Upper Egypt in the form al-Beirûth, four times in Neba in the form al-Beirûth, but the same word is meant (Bouquet Dictionnaire Géographique, p. 123). Collection of passages in Dovy, Supplement; Glossary to Idrîsî, ed. Dory and de Goeje, with translation, p. 54, note 1, Ibn Djdîla, p. 158.

BARBAROSSA. [See KHAB AL-DIN.]

BARBARY STATES, has since the end of the middle ages been the name applied to the various piratical States of North Africa, mostly inhabited by Berbers. [See the article BERBERES.]

BARCELONA, the Old Iberian Barcino (cf. RomanBarcino or Romsellum), which has however nothing to do with Heraclea, an ancient town of the Lecani, gradually took the place of
Tarraco = Tarragona, the capital of the Roman northeast Spain (Hispania Tarraconensis) which lay to the southwest of it. It was captured by the Arabs as early as 715 in their first invasion under Musa b. Nuqtit. The Arabic name is Barghulim and (more frequently) Barcarlin (whence the modern Barcelona) from the late Latin Barcinalis (Barcinalis is found in Orosius, Barcelona in the geographer of Ravenna, cf. Hubner in Pauly-Wissowa, s.v.). Barcinalis is more rarely found, from which the same name-barcarsh by which the king of Aragon-Catalonia is in later times frequently briefly described (cf. Geiler, Michaels Abhandlungen, 1907, p. 189, n. 1). In 155 = 801 it was conquered by Louis, son of Charlemagne, as Viscount of Aquitaine and hemeforth was the chief town of the Spanish marches of the kingdom of the Franks and from 888 of the independent marques of Barcelona or Catalonia. In 242 = 856 Barcelona was temporarily occupied by the Arabs (al-Bayyin al-Maghribi, ii. 98), and in 985 it was stormed by them for the last time by the great Almanzor but soon afterwards regained by Count Borrell I. in 987 (Dossy, Historia de los Mausoleos d'Espagne, iii. 199). In the 10th century (1137) it was incorporated in the kingdom of Aragon. The ecclesiastical subordination of the Mozarab bishops of the Balearic Islands (q.v.), and of Denia and Orihuela to the (Arch) Bishopric of Barcelona by the Muslim king Al I b. Madjalik al-Amir of Denia by a decree in 450 = 1058 is worthy of mention. Simonet, Historia de los Mausoleos d'Espagne = Memoria de la Real Academia de la Historia, tom. xiil. (Madrid 1905), 651—654; Campaner, Impresiones historico de la dominación árabe en las Islas Baleares, (Palma, 1888), p. 82—83.

Bibliography: Lexicon geographicum = Magazín all'-Fils (Leiden, 1859), iv. 304; Medin, Diccionario geogr. estad. hist. ii. 358 et seq.; Bofarull, Los Condes de Barcelona visigodos (Barcelona, 1836); al-Makki (Index), ii. 844; Simonet (see above), 929 (Index).

(C. F. Seybold)

BARDASIR (See KIEMAN, p. 520.)

BARDAHA', Aramaic Farhat, once the largest town in the Canaan, now a village and most situate on the Tiber, about 14 miles from the confluence of this river and the Karna. A strong fortress was built there under the Sàstahim Kasilh 1 (488—511 A.D.) and Farhat (Barda'ah) gradually outstripped the ancient capital of the land of Alashi (Atrak, Kanasik (Arab, Kateh). In 628 the inhabitants of Farhat had to flee before the Khazars but returned to their town on the withdrawal of their enemies. Captured in the reign of the Caliph 'Othman, destroyed soon afterwards, and rebuilt under 'Abd al-Malik, Barsha's was during the Omayyad and 'Abbasid period the residence of most of the Arab governors of Arumna. Hassan b. Kahisl, governor for the Caliph al-Maqar had a garden laid out there, which as well as some states (in the surrounding district) bore the name of this governor as late as the 13th century (Bellinioni, ed. de Goeje, p. 210). Irakhl (q.v. de Goeje, p. 182) says that the town was about a Farhat (4—5 miles) in length and breadth; there was no larger town between Irakhl and Khorasan except Ray and Isfahán. The Friday mosque with the treasury and the palace of the governors were in the town itself, the bazaar in the suburb. The Sunday bazaar at the *Kurd, gate,* (nâb-i-arâd)" was especially popular. There were numerous fruit gardens in the neighborhood; silk was exported thence to Khuzistan and Fars. Most of the buildings were of baked brick, the pillars of the chief mosque partly of the same material and partly of wood. Ibn al-Athir's (ed. Tornberg, viii. 305) account of the plundering of the town by the Russians in 372 (975-976) is well known; he also mentions the Armenian Museum and Kalkanânti (4th century A.D.). The Russians had to leave the town six months after they had taken it because of a pestilence which broke out in their army. Barsha's never seems to have recovered from this blow, owing, Ibn Hākawī (ed. de Goeje, p. 241, 48) says, to the "unrighteousness of its rulers and the (abound) place of the licentious", Muškadān (ed. de Goeje, p. 375, 41) still describes Barsha's as the "Bashäd of this country", but points out that in his time the walls of the town were in ruins, the surrounding country abandoned and desolate. In Yākhi's (r. 559) time, Barsha's as at the present day was a village surrounded by numerous ruins. In the period of Mongol anarchy the town appears to have revived somewhat; at a high ancient town built on many inscriptions" which date in 1261, during H. Dorn's visit, were undecipherable, belongs to this period and still survives; Khaniykh thirty years previously, was quite able to read the date 722 (1322). The final destruction of the town is attributed to Nādir Shāh.

Bibliography: J. Marquet, Erdbahre (Berlin 1901); de Ostrauscke a. a. o. Strids-"vage (Leipzig 1908), see Index; Le Strange, The Land of the Eastern Caliphate (Cambridge, 1903), p. 177 et seq.; A. M. Nasrallah, Beiträge zur arabischen Geschichte (Diss. Leipzig, 1897); B. Dorn, Cäsar (St. Petersburg 1875), See Index; Melanges Arabe, Ve, iv. 452 et seq. (in an account of a journey by B. Dorn); Illustration of the tower: Athas u ふねてつてん, B. A. Dorni (St. Petersburg, 1895), Plate vi. (W. BARTHOLD)

BARDO, residence of the Beys of Tunis, lying 14 miles to the southwest of it. The site of Bardo, famous for its coolness in summer, appears to have been early visited by rich citizens who had gardens and country houses here. Here was the park of Abū Fāhr laid out by the Hafid Emir al-Mushtaq (1242—1277) with its groves of rare trees, its lake watered by the spring of Zaghwan, which was large enough to be sailed on by the dances of the Harun in boats, its summerhouses inlaid with mosaic and decorated with woodcarvings (see Ibn Khaldūn, Histoire des Berbères, transl. de Slane, ii. 330). In the 18th century the rulers often resided here. The Turks continued the traditions of their predecessors. The Chevalier d'Arville describes with details the "house of the Bards or of Bardo," built by the Bey of Mahomet Faissal, in which the treaty relative to the establishment of a French factory at Cape Negra was signed (1669; d'Arville, Mémoires, i. 47). The Beys of the Hanni dynasty chose Bardo as their favourite residence; Hassan b. 'Ali (1705—1740) built a mosque and a palace there. People who visited Tunis in 1724, thus describes their residence: "It is a great mass of building, almost square, enclosed by walls and flanked by several square towers. — The area covered by the
palace is about 1200 years in circumference. Besides the Bey's residence there are others for the princes and the diplomatic corps. Relation d'un voyage sur les côtes de Barbary, lettre ii, p. 26 et seq., "All Pasha had the whole surrounding by a deep ditch and a wall furnished with loopholes for marksmen and embasures for artillery. Muhammad Bey spent enormous sums on it. In the building and ornamentation he employed foreign craftsmen, especially Italians who worked alongside the Turks. (Cf. Muhammad M. M. Youssef, Michea el-Melhi, Chroniques, trans. by V. Serres and Muhammad Lariam). In the sixteenth century, Bardo was neglected by the Bey. When it was occupied by the French, the greater part of the buildings were falling into ruin. These were cleared away as well as the surrounding wall. Only the Bey's apartments were preserved with the mosque and the Istalam which has been turned into an archeological museum (Musée Ahlou). Not far from Bardo is the palace of Kasr Saaid where the treaty of the 17th May 1881 was signed which established the French protectorate in Tunisia, a treaty wrongly called the Treaty of Bardo. (G. Yves).

BARFURUSH, also called BARGHISH, properly Bâgroun, founded in 1148, a town in the Persian province of Markazi situated in a wide district on the river Bahlil on the road from Soltanih to Amsair, about 18 verst from the roadstead of Messad-el-zeir on the shore of the Caspian Sea, not known to the Arab geographers by this name; they mention a place here called Manjir (cf. Yâli, Nwâjâm, i. 623). The inhabitants say that the town was built in 1093 (1012), but it is first mentioned by Ahmad Râzî under the name Bâfurush in the 12th century. During the reign of Fath Ali Shah it attained importance although 'Abbas I had previously laid out; pleasure gardens and summer palaces here, the remains of which on the south side of the town still bear the name Bâghl-e-Sabeh. Bâfurush is one of the most important trading centres of Persia; the principal exports are silk, dried fruit, wool, and wines; the population is estimated at 50,000. Near it lies the village of Shaikh Tahir, which has become famous in the history of the Bible.

Bibliography: Dorn, Mahomedanische Quellen, ii. 99; le Strange, The Lands of the Eastern Caliphate, 377; Milugunof, Darülfudüle Ufer des Küstischen Meshid, 177 et seq.

BARGHISH, S. SAID, S. SULTAN, SAVLAM of ZANZIBAR, succeeded his elder brother Maljid on the 7th October 1870 and reigned till his death on the 27th March 1888. On the death of his father in 1856 on his way home from Oman, he had attempted to seize the throne and even after the official recognition of Maljid he again attempted in 1859 to stir up unrest with the help of discontented Arabs. He had a hairbreadth escape disguised as a woman under the protection of his sisters, one of whom, Sultan, afterwards Emily Rüth, has given a very vivid account of the incident. He was finally forced to surrender by an English gunboat and was banished to Bombay where he spent nearly two years. Returning to Zanzibar, his relations to his reigning brother Maljid were defined under English supervision. On the latter's death, he was seized by the English promising the English agent to recognize English rights there. It was during his reign that the whole anti-slavery campaign in East Africa was carried out. After years of struggling and fruitless endeavours (Sir Barth Forbes) he was forced under threat of a blockade by the English government to sign a decree by Sir John Kirk, to sign a decree on the 5th June 1873, forbidding the slave trade throughout his territories. As a reward and also to let him see the relative powers of England and Zanzibar in their true perspective, he was invited to London in 1875. On this occasion he also visited France and Portugal. Soon afterwards, their colonial policy brought the Germans to his court and in 1884 German protectorate was declared which he had to recognize. Wide districts to which Barghish had a nominal claim were thereby lost to him. Towards the end of his reign he also came into conflict with the Portuguese and the dispute was only settled after his death by a German-Portuguese boundary commission. Shortly before his death he sought relief in 'Oman from his troubles but was unsuccessful to them soon after his return. He was succeeded by his younger brother Khalifa.

Barghish was from all we know of him as an energetic and clever but violent man. The probably rather one-sided picture that Emily Rüth gives of him, is anything but pleasant. Though hostile to Europeans, he had to endure the strictest European etiquette. He signed the momentous transformation of the whole political structure of his country by the abolition of slavery was carried out. Nevertheless its possessions and its revenues have only gained by the change through the increasing trade with Europe and India.


BARGHUTH, pl. Bargouth, the name of the town in Arabic, applied by the people of Syria to the little Turkish coin of 1 piastre; so called on account of the ease with which it slips out of the hand. — Nahr Barghouth is a stream in the Syrian coast which flows into the Mediterranean little to the south of Saida (Sidon); it is the Asuleion of the ancients.


BARHEBRAEUS (BAR-EBRAI, IREN-AEI), 1266-1321, Gregorius, Arab-Lusitani, Arab historian and the last classic in Syrian literature, was born in 1266 at Melchians-Malatiya, the son of a baptised Jewish physician; he thus received the surname, not very agreeable to him, under which he has become famous; to this also was due his knowledge of Hebrew, an accomplishment so rare among his contemporaries, which enabled him for example to study a Midrash on Joseph in the original, (cf. Ekhaim, ed. Rostum, 49). Although from the beginning destined for a priestly calling, which was the only honourable line for a Jew, he also acquired a knowledge of medicine under his father's guidance and studied Arab works on profound sciences. The disastrous effects of the Mongol invasion which swept through his native district in his youth, were mitigated for him and his family by the fact that his father in his medical capacity gained the favour of a Mongol general, whom he accompanied to Kashmir. When the latter had dismissed him he returned
to Antioch where greater security was afforded as
a result, was still in the hands of the Franks.
Here Barhebraeus began his ecclesiastical career as a monk but was soon appointed Bishop of
Ghoba on the 14th Sept. 1246.
When a schism broke out soon after, in his
church on the election of two rival patriarchs, he
was translated to the more important diocese of
Aleppo but deposed by the chief of the opposition
party; by his death he was finally able to cometo
an understanding with him. In 1264 he was appointed
Ma'ayrûn or Catholics of Tagrit by the new patriarch Ignatius and thus became head of the
Jacobites in what had formerly been the Persian
kingdom. His office required him to spend most of
his life in travelling, for his diocese had been much
affected by Mongol raids. He died in the
night of 29th July 1286 at Marâqig in Allhār-
dādūn. In the midst of the exhausting demands of
his ecclesiastical office, Barhebraeus found leisure for an extensive literary activity, which
though it created nothing new, epitomised the whole
intellectual culture of his people in its
mirror. We cannot here go into his works in the
domains of theology, philosophy and Syrian
grammar and his Syrian poems. The first part of his
unpublished book, which treats of political history
from the creation to his own times, is in work most
connected with the culture of Islam. He
used Arabic and Persian sources for Islamic
history; for the Mongol period he quoted
(Chronicon Suri, ed. Bedjan, p. 556-558) the Persian history of
Shams al-Dîn Šâhâb Djâwâd (died 685=1284).
Shortly before his death, at the death of some of his
prominent Muhammadans he prepared a shorter
translation of this work to which however he
did not additons in Biblical history, a knowledge
which is presupposed in the Syrian Chronicles,
and on the mathematical literature of the
Arabs. This work is entitled Muḥâbble
Turāb al-Dawâl (History of States) and
written by Gregorius Abū 'l-Farahīdī, ed. E. F. Medmore, Oxwixen 1663, Suppl. 1672, ed. Sâlihân, Beyrouth, 1890.
The first and third parts of the work which
were not translated into Arabic, give an account of
the history of the Christian Church in the
West under the monophysite patriarchs to the
year 1288, and in the East under the monophysite
Ma'ayrûn of Tagrit, including the Nestorians also
to the year 1288. The second section was
supplied with an appendix on the life of the author
by his brother Dârâshgil and a continuation to the
year 1288. Later writers have continued the
first part to 1495 and the second to 1496 (Chron,
Lamy, 3 vols. Lovain, 1872-77). His philosophical
studies also were to some extent based on
Muhammadan sources, he translated into Syrian
the Shia's Kifâ'ah al-Jâbârîn, Lâlîl al-Din al-
Alâ'în's Zudât al-Alâ'în. His medical works, of which an incomplete
translation of Ibn Sinâ's Kanûn and an abbreviated
translation of al-Ghâlîn's al-Adâwâ'ah al-mu'minîn
may be mentioned, are likewise mainly of Arab
origin. His Kifâ'ah al-Tâmmâ'în Mâhâ'în Dâris
(Laughter Stories, Syr. text with Eng. translation by
E. W. Rudge, London 1896) is connected with the
Arabic literature; there was an Arabic translation
of which has not survived to us, called Kifâ'ah
Dâris al-Înhâm (Paris, anc. fons 160 according to
Wright, op. cit. 281. n. 2, not in de Slane).

Bibliography: Wistenfeld, Geschicht der
arab. Arzte, Nr. 244; alt. Geschichte der
Araber, N. 325; Lecquere, Histoire de la
med. arab., t. 1. 147; Th. Noldeke, Skizzen aus
Vestiges Muteness (transl. Black), pp. 325-326;
L. Châlkhî in. at-Mârûfî, i. (Haurît, 1385);
W. Wright, A Short History of Syrian Literature,
p. 265-268; R. Duval, La Littérature Syrienne,
p. 409-411; Brochelmann, Geschichte des
arab. Litt., p. 249; do, Gesch. der christl.
Literatur von der Orient, p. 69; a list of his
printed works is given in the latter's Syrian
grammar, Syr. Grammatik, 2nd ed., p. 138-139,
to which must be added Buch der Religionen
edited by Curt Stäler (Diss. Leipzig 1908).
(C. Brockelmann)

Al-Hârîrî, one of the names of Allah. [See Al-
Lât, p. 365]

BARÎD (4.), obviously a loanword from the
Latin (coerules) "past-animals", "past-horses"; thus
"coursiers"; it further means the institution of the
"post"; finally the distance between two
"post-stations", reckoned in Persia at 2, in western
lands at 4 (or 4) of 3 mill.
Not only the name but the institution itself in
the dominions of the Caliph was borrowed from
the Byzantines and the Persians, as is confirmed
by Arab tradition. Even Mu'âwiyâh is said to have
taken an interest in the post service. 'Abd al-
Malik instituted it throughout the kingdom. Al-
Wâlid made use of it in connection with his
building operations; 'Umar II had khâs limit
on the Khurasân road for the post. The "Abdallâh
even in their revolt made good use of the post.
It is naturally Hârîrî al-Râshîd, who is credited
by the Arab historians, with having organised
the postal service on a new basis, through his
famous councillor, the Bâmmûdî al-Yâ'âqîn. Like the Roman
curricula postalis, the state post was meant to
serve only the interests of the state, not that of private
individuals. Its purpose was not only the bearing
of news, but also the conveyance of official and
even of small bodies of troops and the transport of
the baggage of the court and government officials.
The animals used in the service were, besides
horses, men and camels, on occasion required.
The head postmaster, Žâhî al-Barîd, gradually
acquired the office of chief supervisor of the
provincial officers, a position which under
monarchical rule was liable to be degraded to
malleable espionage, but which might also in certain cases
be dangerous to the princes themselves. It is to
the organisation of the postal service under the
"Abdallâhs that we owe our official lists of
stations, some of the oldest and most valuable
works of Arab geographical literature.
The Byzantines are said to have closed the post
routes to Bagdad in the interests of their
revolution. In any case the regular service suffered in
the turmoil of the following centuries. The institu
tion of the post did not however come to an end.
The efforts of the Byzantines in connection with
the camel-courier service and the pigeon post are
particularly mentioned. When after the Crusades
the great Manûlîk Šâfi'î al-Zâhîr
Bâthîrî (I), began to unite the forces of Islam in the
East, he relied on the reorganisation of the
postal service as one of the most important means of
closely connecting up the state with its centre.
In 659 (1264) he again reorganised the post
service and stationed postboys and horses at cer,
tain distances along all the principal highways of his kingdom. Still, however, the post was only used for the government service and the expediting of officials and couriers; besides it for the sending of news to the government pigeon post and signalling by fire was one of great importance. A new institution was then that of a regular post of weekly mail from the provinces to Cairo. The courier rode from Cairo to Damascus in four, sometimes even in three, and to Hala in as little as five days. It is worthy of note that in the Mamilik period special arrangements were made to ensure the conveyance of snow from Damascus to the court. By the building of khams, the digging of wells and the security of the roads, private trade also received a great impetus. That the later Mamilik Subans as well as other Oriental rulers did not neglect the postal service is shown by the khans which still may be seen on the old roads e.g. on the famous via maris from Damascus to the west. From Haditha Khafs to its Dhiban-Namit it may be concluded that the Ottomans also devoted attention to public traffic.

On the modern postal service in the east cf. the article al-Safi."
BARBAKA. — The district of Barba, a part of the Turkish Wilayet Benghazi (q.v.), is a wide chalk plateau from 1200—1600 feet high and about 20 miles broad. The rolling and hilly slopes fall abruptly towards the Mediterranean from which it is separated only by a narrow strip of lowland, while in the north it sinks very slowly down into the Libyan desert. The edge of the plateau is formed by a line of heights which under the names of Djebel Eriku and Djebel el-Dakar ran from East to West for about 180 miles. At Ma-rabut Siif el-Hamri they attain a height of 2800 feet and around Khoms (Cyrenaica) they reach their greatest height 3500 feet. Their northern slopes are covered with red earth which has given this part the name of Barba al-Hamri (the Red Barba), while the terraced northern slopes are covered with a grey sand, whence this part of the plateau is called Barba al-Hajja (the white Barba).

The configuration of the coast which describes a great semi-circle convex north from Mokhtar, the most southerly point of the Gulf of Sidra, to the Gulf of Sallum, makes Cyrenaica a peninsula opened on three sides to the winds from the sea and assures it a relatively plentiful rainfall (14 to 20 inches per annum). Although this rainfall is scarcely sufficient to keep rivers flowing perennially, it supplies numerous springs. Water filters down through the cracks in the chalk till it reaches the solid rock when it again rises to the surface; it also collects in tarns shot in by the mountains which usually dry up in the heat of summer. The countless, and the terraces in which the land rises from the shore to the top of the mountains are the districts most favourably watered and have a very rich flora. Fig and lotee trees, the latter forming masses of bushes, and date palms where with green, justifying the name Djebel Akhdar given by the Arabs to this range. The general aspect of this district and its climate recall, according to travellers, the finest parts of Italy. It appears highly fitted for being colonised by Europeans. On the other hand behind the rocks of the Djebel Akhdar we have quite another picture, the trees disappear, and herbaceous vegetation becomes rarer and rarer as one comes nearer the desert.

Before the Mamluks invaded the land of Barba was occupied by Berber people belonging to the Lwata, Hwata and Awtrgha groups, who had preserved their independence, and by the Afritiqa, i.e. natives more or less influenced by Greco-Roman civilisation. All these sections of the population devoted themselves to agriculture and stock raising. In the first century of the Hijra, Arabs from Egypt destroyed Cyrene and the towns of the Antiqua but did not sensibly affect the character or the manners of life of its inhabitants. In the 16th century the land of Barba included various flourishing towns like Libedia, Zawila, Barba, and its fields were well tillled.

The Hiatth invasion of the 17th century brought about its ruin. The nomadic and pastoral
Arabs brought devastation everywhere and by their ruthless plundering caused the cultivated areas to become smaller and smaller... "All the areas and zones which provide for man's sustenance ceased to be exercised; civilization was destroyed there and the country became a desert." (Ibn Khaldun, Hist. des Ber., translation de St.ane, i. p. 164). Of the invading Arab tribes, the Banu Ḫimṣa and the Haiḥ, a branch of the Sulaim, settled in the conquered district and the population has been so affected by this administration as to be impossible at the present day to distinguish the descendants of the invaders from those of the original inhabitants. With the exception of the inhabitants of the towns (Benghāzi, Derna and Marjīs) the population is entirely composed of nomads. According to Pacho they bear the general name of Habibi and are divided into a large number of tribes. The most important are the Awáqīq, whose land lies to south and east of Benghāzi, the Dorni in the neighborhood of Marjīs, the Hāsā around the ruins of Cyrene, the Brasa of the Djebel Akhīlar, the Abadis in the neighborhood of Derna, etc. Rudder estimates their total number at not more than 250,000 on an area of 25,000 square miles as that there are only 10 inhabitants to the square mile. Musuli, who had at his disposal the Italian consul's reports on the subject, states that the populations of Barqa at as high as 350,000. All these tribes seem to be quite independent of Turkish authority, owing to the spread of Semitic doctrine since the middle of the 12th century they are very hostile to European influence. The Barqa country, so long neglected, has nevertheless been the object of several European explorations in the last century. The journeys of della Cella, (1817), Pacho, Beauchey, Barth (1847), Hamilton (1852), Rodnh, Camperio and Hailmam etc. may be mentioned.

The town Barqa, which has given its name to the whole platean, replaced in the Arab epoch the town of Barke which was founded in 555 B.C. by colonists from Cyrene. Towards the end of the year 31 A.D. (561 A.D.) Barqa was occupied by Amr b. al-'As who made peace with the inhabitants on a payment of 13,000 dinars of gold. Soon afterwards the conquerors chose this place as the capital of a district the government of which was entrusted to Ruwafa, one of the companions of the Prophet, whose tomb still existed in al-Bakri's time. Being in communication with foreign countries through its ports, Tumult, the ancient Phoenicia) lying on the main roads from Fustat to Khurāwān and connected by caravan routes with the oases of the Sahara, Barqa enjoyed remarkable prosperity for four centuries. Ibn Hawkal (Description d'Afrique, transl. de Slane in the Journ. Ar. 1842) praises its commercial activity. "There are few towns in the Maghribi" he writes, "where the traffic is so busy and trades which provide for man's sustenance are so various, the dates of Awāqīq are exported, in the bazaars there is a continual market for wool, pottery, honey, wax and foodstuffs of east and west." Al-Bakri remarks on the richness of the surrounding pastures from which the people of Egypt obtained the greater part of the animals necessary for their food-supply (al-Bakri, Masū'id, trad. de St.ane, p. 15). Idrīs mentions plantations yielding cotton of superior quality (Idrīs, transl. de Goeje, p. 155).

The Hittii invasion brought about the total ruin of Barqa. Its place is now occupied by the market town of Marjīs lying at the foot of a hill commanded by a Turkish Kasba in a hollow 20 miles long by 5 miles... The population of Marjīs including the Turkish garrison is not more than 1000 souls.

Bibliography: Della Cella, Viaggio di Tripoli a Berberia alli frontiere dell'Egitto fatto nel 1827-1829; Pacho, Voyage dans la Maremeque et la Cyrenaïque (Paris, 1817); Beauchey, Recherches pour l'exploration du Nord-Ouest de l'Afrique (1829); Hamilton, Wanderungen in Nord-Africa (1852); Rodäh, Von Tripoli nach Alexandria (1885) 2 vol.; Minuti, La Tripolitana, (Turin, 1902); Playfair, Bibliography of the Barbary States, Part. ii. Tripoli and the Cyrenaica. (G. V Ver.)

BARQAIĐ, A town in the Djafra (Mesoopotamia) on the caravan route from Nasīb (Nisibis) to Mosul; according to the statements of the Arab geographers which vary only in a trifling degree, it was 17-19 parasangs (of 4-5 miles each) or a day's journey (e. 14-20 kilometers) from the latter town; Nasīb was reckoned 20 parasangs from here. According to Yāqūt, Barqaiḍ was once the chief town of the circle of Bahī (probably = Ḫī'ī or plain) belonging to the province of Mosul and comprising the district between Mosul and Nasīb. In consequence of the great amount of traffic passing through it the town became an important place, flourishing especially in the iii (iv) century. Yāqūt notes its walls pierced by three gateways, the numerous springs of fresh water and the remarkable large number (200) of wine shops there. The inhabitants were nevertheless so notorious as thieves and highway rubbers that a Barqaiḍi ruber (barqaidi) had become proverbial. This evil reputation of the town naturally resulted in the caravan gradually keeping away from it and going instead to the Lihjan station somewhat to the west. This latter place thus rose in importance while Barqaiḍ declined more and more. The site of Barqaiḍ is perhaps now marked, as v. Oppenheim and de Goeje have suggested, by the considerable mound of ruins at Tell Rumelit and that of Lihjān by Čiā,čā. The positions of these two places in Köpröl's map are 42° E. long. Greenw. 30' 55' N. lat. and 45° 50', 35° 57' respectively.

According to a communication by Homes, which requires an examination on the spot (see Tuch, op. cit.) Barqaiḍ still exists at the present day, though now in ruins.


BARK-rating. Allu-i-Muṣaffar ῾Umar aL-Dīn, a Sūlān, oldest son of Malik Shīk. The date of his birth is variously given;
he was certainly born shortly after the year 470 A.H. and was therefore still a youth at the death of his father on the 16th Shawwal 485 (19th November 1093). The death of Malik Shah was concealed by his wife, the cunning and ambitious Turkmen Khustain, till she had homage paid to her son Mahmud, who was still a minor, and had his accession confirmed by the Caliph. She then went to Isfahan. At her instigation Barkiyaruq was brought into Bagdad and was imprisoned. He then advanced against Isfahan and Turkmans' troops were defeated near Budhdurj on the 26th January 1093, but herself remained in Isfahan and had to make peace after a long siege. The terms of the treaty were that she should remain in Isfahan and Fars for herself and her own son Abul Mucktadi. Barkiyaruq was to be recognized as Sultan and to remain in possession of the other provinces. Peace did not last long however. Ismail b. Ya'qubi, Barkiyaruq's maternal uncle, governor of Tabaristan, was invaded by Turkmen's intrigue to rebel against him, but was defeated in 486 (1093) near al-Karadj and had to flee to Budhdurj where he was murdered by some Emirs, Tughluq b. Aq. Arslan, another uncle of Barkiyaruq's allies, the Burjini governress of Edessa and Aq Sonjak of Halah, seized Mowali. When his two allies deserted him and went over to Barkiyaruq, he had to retreat to Damascus, while Barkiyaruq entered Bagdad where his triumph was manifested in the masque-prayers in Mubarram 487 (January 1094). On the following day, the caliph al-Mu'tamid died but his successor al-Mustarshid still continued the Khurasan for Barkiyaruq. Meanwhile Tugluq had collected a new army after the accession of Aq Sonjak and Burjini, with which he set out from Damascus and attacked Aq Sonjak. The two renegade governors were taken prisoners and slain and Halah, Harran and Edessa submitted. Tugluq then marched through Mesopotamia, Armenia and Adharbaijan against Hamadan and was even proclaimed Sultan in Bagdad in place of Barkiyaruq. On the death of Turkmen Khustain which took place in Kandahar 487 (September-October 1094) her son Mahmud, who was still a minor remained in Isfahan and Barkiyaruq sought refuge with him from the threatening storm. Mahmud's adherents were planning how to get Barkiyaruq out of the way but on Mahmud's death from smallpox at the end of Shawwal (November) of the same year the Emirs went over to Barkiyaruq's side. He was then able to continue the struggle with Tugluq who had in the meanwhile advanced to al-Ray. The decisive battle was fought on the 17th Sahar 498 (26th February 1095) not far from this town. Although many had previously gone over from the cruel and relentless Tugluq to the weak and goodnatured Barkiyaruq, the former's army still numbered 15,000 men while the latter had over 30,000. Before the beginning of the battle most of the troops who had hitherto remained faithful to him deserted and Tugluq was slain after a desperate struggle. In the same year disturbances broke out in Khorasan. The rebel Barkiyaruq's third uncle, Arslan Arghun, was restored prince and appointed his brother Sanjii as Governor of Khorasan. In 492 (1099) Barkiyaruq's brother Al-Muhammed rebelled in Adharbaijan and advanced almost up to al-Ray, Barkiyaruq was going to advance against him but most of his troops went over to the enemy and he had to take to flight to save himself, while his brother occupied al-Ray and ordered Barkiyaruq's mother to be shut up. The Khorasani Emir's agents went to him in Bagdad. Barkiyaruq was however soon successful in collecting another army, the Emirs in Isfah joined him and when he neared the capital in the middle of the month of Safar 493 (beginning of 1100) the Caliph was quite prepared to mention him in the Khurasan. In Rajab (May/June) of the same year however he was defeated by Muhammad and had to retire to Khorasan. The latter the governor there had taken the side of his brother Muhammad; Barkiyaruq, nevertheless, succeeded in raising new forces and defeated Muhammad at Hamadan in Djamud II 494 (April 1101). It was now the latter's turn to seek help in Khurasan. The war was continued for some time with changing success till finally in Rabii I 495 (December 1101) a treaty of peace was arranged whereby Barkiyaruq was recognized as Sultan while Muhammad had to content himself with the title of 'King' and dominion over Mesopotamia and Adharbaijan. The latter however broke the truce after a month or two and a bitter struggle between the brothers began again. Muhammad had to flee and was besieged in Isfahan, but he managed to make his escape and raise new troops. He was in 497 (end of 1102 or beginning of 1103) Muhammad then received Adharbaijan, Armenia, and Mesopotamia with Mosul and the Arabian I'riq, as an independent prince with sovereignty over Sandjar in Khurasan, while Barkiyaruq remained in possession of the other provinces. According to the usual statement, Barkiyaruq died in Rabii II 498 (December 1104). With him begins the decline of the Seljuq dynasty.


BARKUK, AL-MALIK AL-Zahir SAID AL-DIN AL-OTHMANN AL-YEZBEQAWI, was the first, if we neglect the brief reign of Bulhar II, of the line of Turjik Manuks on the throne of Egypt. The Emir Yezbeqawi brought him to Cairo where he afterwards became one of the Manuks of the sons of Sultan Abul Ma'ali. He was instrumental in the latter's fall and became one of the Appetists (generalissimus) under his son Husayn. After overcoming all his rivals he was proclaimed Sultan in 1383 (724) and was once acknowledged on all sides. Some minor conspiracies were planned in Syria in the next few years by the governors who were always backed up by the Mongol princes, but were easily suppressed by the Sultan. The first real danger arose when Barajik, harassed by
constant suspicion, attempted to depose Yelbo-
gh, governor of Aleppo. The latter, warned in
time, thwarted the Sultan's plan, allied himself
with the rebel governor of Malta, Muhammad, and
succeeded in driving Tripoli and Hama. Barakî
sent a great army against Yelboğh, and his
general Emin entered Damascus. In the spring
of 1359 (791) the two armies met and through
the desertion of several of the Sultan's lieutenants
the rebels won the day; Emin, pursued and cap-
tured, had to give up Damascus with its forti-
cfications. Yelboğh and Muhammad collected all
their forces and advanced against Egypt. The Sultan,
a thorough coward, did not dare to leave Cairo
so that the rebels met with no resistance. The
Sultan's supporters deserted him and he fled from
the city and threw himself on Yelboğh's mercy,
who treated him relatively well. Barakî was sent
to Karak as a prisoner by Yelboğh. Hâjî-ûdî who
had been deposed by Barakî now ascended the
throne but without obtaining the slightest control
over the actual affairs of state. Yelboğh Lords it
over his ally Muhammad too as far as he could.
A conflict thus arose between the two conspi-
rators; Yelboğh entrenched himself in the citadel
and Muhammad below him in the Hauss mosque.
Yelboğh was vanquished in the struggle and
had to flee; he was taken and thrown into prison
in Alexandria. Muhammad had scarcely made his
position in Egypt secure when the news arrived
that Sultan Barakî was free and collecting the
remnants in Syria. He defeated the governors
of Damascus and Gaza who advanced against him
and also the Beduin chief Na'âr so that he gained
new adherents daily. Muhammad advanced against
him with a large army and met him to the south
of Damascus. On the first day, the greater part
of Barakî's army was put to flight; but he was
nevertheless able to seize the chief camp of his
opponents and to take prisoners the Caliph as well
as the Sultan Hâjî-ûdî. The battle was renewed
next day and after heavy losses on both sides
Muhammad had to retreat. Barakî then went to Cairo
where in the meanwhile his adherents had gained
the upper hand.
Barakî was successful in appeasing his oppo-
nents in Cairo, treating the deposed Hâjî-ûdî con-
siderately and pardoning his former enemy
Yelboğh. Muhammad's resistance continued for
two years longer in Syria, chiefly supported by the
Beduin chief Na'âr; Muhammad was finally captured
and put to death by torture. Barakî was not yet
able to live in peace however; conspiracies and persecutions never ceased. The
Sultan's foreign policy was a successful one; he
was on friendly terms with the Ottoman Sultan Murad and Bayazid; while he was suspicious of the
mighty Timur from the outset and preferred open
enmity to insecure peace. He therefore had
the ambassadors of Timur, who wished to con-
clude a friendly treaty of commerce, murdered,
welcomed Sultan Ahmad ibn Uways whom Timur
had driven out of Baghdad. To prepare to defend
himself, he restored the defences of the Syrian
fortresses as we know from inscriptions; his mea-
sures were later shown to be quite insufficient
against the noruth of the Mongols. Barakî and
Timur never actually came into conflict as the
latter was too much occupied with other enemies.
Always fearing for his own safety at home, Bar-
îkî did not prove himself capable of permanently
defending his lands abroad. His rule, which in
general is highly praised by Arab authors for his
pious and charitable foundations, was of little use
to his kingdom. He died in 1398 (691) leaving
vast estates behind him.

BIBLIOGRAPHY
Well, Geschichte der Chor-
ligen, ii. pp. 454, 455 and v. i.-vii. (where in
the introduction, p. v.-viii. the Arab manuscripts
are quoted). His complete biography is given in the
Münchener abh. MS. Cairo 1113, P. 316-327.
(M. Sonnenterm.)

BARLAAM and JOSPHAT, the story of
the conversion of the Indian prince
Josephat by the ascetic Barlaam,
which has been recognised by Felix Lieffenroch as a Christian
version of an episode in the life of the Buddha.
The book, which owes its popularity and in-
fuence in the first place to the tales in it, is
preserved in Greek, Arabic (several versions),
Hebrew, Ethiopic, Armenian and Georgian
as well as in many European editions. The Greek
romance of Barlaam was probably composed in
Palestine at the monastery of Saint Sulan in the
first half of the 13th century. On this Greek
original is based a Christian Aramaic version from
which a translation into Ethiopic was prepared.
The oldest Arabic texts that have survived to
to have no connection with the Greek romance
however; they appear to be ultimately derived
from a Fahlavi original. Mention is made in the
Pibert of a Kithâ al-khalil and a Kithâ Yulûb/
masraf, both of which were probably translated
from a Fahlavi original which sought to destroy the
doctrine of Buddha (Yulûb, for Yulûb =
Bodhisattva, the title of the Indian king's son
before he attained the rank of Buddha). The Kithâ
Yulûb uss Baladhar mentioned in the Pibert
appears on the other hand to be based on a
Christian version of the Buddhist story. Already
composed in Fahlavi, this last, the third of the
Arabic books mentioned in the Pibert, is now the
prototype of all the Mahammadan versions that
have survived and is substantially given in the
text of the Bombay edition. All trace of Christian
dogmas has been obliterated in it through its
time is not specifically Mahammadan. The Hebrew
version also goes back to these Arabic texts.

BIBLIOGRAPHY: Chavi, Bibliographie des
survives arabes, iii. 83.-112; E. Khan, Bar-
lam und Joseph (Althistorische der Bayer-
ischen Akademie, band xx. 1897); Krummenacher,
Geschichte der byzantinischen Literatur 2, 886-
891; Hommel in Verhandlungen der VII. Oriena-
lischen Congresses, Scientifiische Section (1888),
45-105; Rechatzke, Journal of the Royal Asiatic Society N.S., vii. 113 et seq.; Kithâ Baladhar
us Yulûb masraf us Yulûb uss warqat (Bombay
1306); Zolander, Nektius, neue Reise des Bar-
lam et Joseph, accompagneye de croix de cross,
fait et des versions arabes et Slaves (Nek-

BARMAKIDS (BARMAKIDES), a Persian
family which produced the first
Persian minister of the Caliphate. *Barak* was not a personal
name but denoted the rank of hereditary chief priest in
the temple of Nizamābād in Balkh. The lands
belonging to the temple were also in the hands
of this family. This estate comprised an area of
about 740 square miles (8 farsaka long by
a broad), or somewhat more than the principalities of Ljylland and Schaumburg-Lippe together. These estates or part of them remained the property of the Barnakids at a later period; Yakhut (i. 342) says of the "large and rich" village of Rawan, east of Balkh, that it was in the possession of Vahyshu, son of Khallid. As the name shows (Samarkand wasida - new monastery) this temple was a Buddhist monastery; it is described as such in the viith century A.D. by the Chinese pilgrim Huan-Chang (Memorie sur les centres occidentaux, trad. sur St. Julien, i. 30 et seq., and the Historie de la ve de Hienan-Thuang, p. 84); it was even known to some of the Arab geographers, like Ibn al-Fakih (ed. de Goeje, p. 332) that the Nawbahr was devoted to the worship of holies (Yakhut analog) and not of fire; and setting aside some exaggerations, the description given by Ibn al-Fakih exactly fits a Buddhist vihara. For obvious reasons the Persians wished to bring this famous family of Persian origin into connection with the traditions of the Sassanian Empire; the Buddhist cloister was transformed into a fire temple (cf. e. g. Vahyshu, iv. 219 et seq.), its foundation was attributed to the Persian kings of antiquity, and its chief priest declared to be descendant of the ministers of the Sassanian kings (Shahristani Sanac, ed. Schefe, p. 151). These notions, widespread in the later literature, which have influenced not only local tradition (Yakhut Balah in Schefe's Christnaiser Persien, l. 71) but also modern scholarship (Brown, A Literary History of Persia, p. 257) may not have arisen before the reign of Hamin al-Rashid. It is not (impossible that Ibn al-Mukhassir, being a Persian, had put forth similar statements. His contemporary Khallid of course did not possess any such power under Abu l-Abbâs and Mansur as Vahyshu afterwards did under Harun, but his position, from which through his generosity, his whole house derived benefits (Ibn al-Fakih, p. 317), was nevertheless dazzling enough to bring about a perversion of national traditions in favour of the Barnakids. According to Balashhori (ed. de Goeje, p. 479) Nawbahr was destroyed in the reign of Mawlya probably soon after the year 472 = 663-664 (cf. Marquart, Freytag, p. 659). Yakhut however makes the native prince Nizak pray in Nawbahr as late as the year 908 (708-909). On the fate of the last Barnakids, the fathers of Khallid, and his predecessors we possess only legendary accounts. Even Ibn Khallikân was no longer able to decide whether Barnak had ever adopted Talas. According to Ibn al-Fakih (p. 334) Khallid was the son of this Barnak and of a daughter of the prince of Shahsînîr. Tabari (i. 1181) gives an account of a campaign by Kutâbî b. Muslim against rebels in Balkh in the year 86 (705); the wife of the chief priest of Balkh is said to have been among the prisoners and to have spent a night with Abû Allah brother of Kutâbî and to have become pregnant with Khallid on that night; she was set free with the other prisoners the next day. What Tabari adds on the origin of this story shows that it was invented by Abû Allah's sons, who were supposed to honour the Persian with an Arab genealogy but to obtain for the Arab family the advantages of religion, to the influence of the Caliphate. It is not impossible however that this story has an approximately correct date for Khallid's birth; the year of his death is given as 166 (784-785); he must then have been about 75 years old. His father Barnak was skilled in astronomy and philosophy, as well as in medicine and cured the prince Mavslîh b. 'Abd al-Malik of an illness. (Tabari, i. 5). This last statement shows that Barnak had gone from his home to the Caliph's court; according to later accounts this took place in the reign of 'Abd al-Malik in 86 (705), the year of the latter's death. He appears to have afterwards returned home. In 837 (742) he obeyed the order of the governor Aswad b. 'Abd Allâh he rebuilt Balkh which had been destroyed (Tabari, ii. 1490).

We know almost as little about Khallid's birth and education; even as to when and how he won the favour of the caliph Abu l-Abbâs, nothing is told us. He was on such intimate terms with the Caliph that his daughter was nursed by the Caliph's wife and the latter's daughter by Khallid's wife (Tabari, ii. 840). After 132 (740-750) we find him at the head of the Rawan al-Khartûfî; in some authorities he is also called vizier (Mawslîh, Khallî al-Tamâm, p. 340 and 342; Fundam. hist. Arab., ed. de Goeje, p. 215 and 268). Khallid is supposed to have been the first writer (Yakhut) in whose official capacity he attained the rank of minister. Abû Salûma, the first vizier of the house of Muhammad is not mentioned among the "writers" and was a vizier rather in the sense in which this word is used in the Koran (xx. 30 et seq.) and placed in the mouth of e. g. the Caliph Abû Bakr in historical works (cf. e. g. Tâlî, l. 1847, ed. 2440, 141). Even Khallid was not a writer in the latter sense of the word and distinguished himself not only by able government and wise counsels but also by warlike deeds. Under the leadership of Abû Muslim and his general Kalbâb b. Shalih he took the side of the house of the Prophet in the war against the Omeyyads; between 148 (755) and 152 (760) as governor of Tabaristan he destroyed the principality of Mawslîh at Mount Dimawwad (cf. Marquart, Freytag, p. 65). After this victory the people of Tabaristan are said to have acknowledged Khallid and the siege- artillery used by him in the siege, on their shields (Ibn al-Fakih, p. 314). Even in his old age in the year 165 (779-780) he distinguished himself at the capture of the Greek fortress of Samâlî (Tabari, iii. 497).

We first find Khallid mentioned as the adviser of the Caliph Mansur in the stories of the foundation of Baghîdâd (146 = 769-764) and the alleged abduction of the heir to the throne, the heir presumptive, in 147 (765-764). Besides numerous buildings in Baghîdâd, the foundation of the town of Mansûrî in Tabaristan is attributed to him during his governorship. Shortly before the death of the Caliph Mansur he was appointed governor of Mawslîh (Mosul) after the Caliph had asked him for a poet and scholars, and his son Yâhûkî, governor of Khurâsân. It is clear from the sources that the inhabitants of Mawslîh had never respected any governor so much as Khallid although he never resorted to severe punishments. According to Mawslîh, (Mawslîh, vi. 361) none of his descendants equalled him in noble qualities.

His son Yâhûkî, according to Ibn Khallâkân, died on the 3rd of Jamâ'ar 190 = 29th November 805 at the age of 70 or 74 so that he must have been born in 130 (752) or some years earlier.
Unlike his father he was distinguished only as a governor and minister; no warlike exploits are related of him; of his numerous public works the Sāhān canal at Būra (Tabari, iii. 645; Balkhī, p. 365) is specially noted. In the reign of Al-Mansūr, when his palace Hirān was entrusted to his care in 176 (757-758), after 175 (757-758), he was at the head of the chancellory (Dīwān al-ra‘ṣāl) of the prince, who was then appointed governor of the west (all the provinces west of the Euphrates) with Armenia and Adharbājain. During the brief reign of the Caliph al-Mutawakkil, Yahyā as an adherent of the young prince whom they wished to foster to renounce the succession, was in danger of his life; after the accession of Harūn al-Ra‘shid, Yahyā the Barmaqid, whom the Caliph still always called *father*, was appointed vizier with unrestricted powers and with the help of his sons Fasil and Dīfar (his other two sons, Mūsā and Muḥammad are more rarely mentioned) ruled the kingdom for seventeen years (786-803).

Of the two sons mentioned, Fasil, who was born in 126 (770-771) was the elder and also the more important. From 786 (792-793) till 806 (796-797) he was at the head of a fleet which comprised the provinces of Dījāl, Tabaristan, Dunbawand, and Kūnī and for a time also, Armenia and Adharbājain; from 794 (792-793) till 795 (795-796) he was also governor of Khorāsān. Yaḥyā (ibid., ii. 510) says that he was unfortuniate in his fighting in Armenia (strictly in Dīghestān) on the other hand he is credited with such deeds in Khorāsān as he could scarcely have performed in the brief period of his governorship. He is said to have raised an army of 300,000 (?) men from the native population for the Caliph of whom 20,000 were sent to Baghād and the others retained in Khorāsān (Tabari, iii. 751) and he is supposed to have also won several great victories and built many mosques and Ribāt. He dug a new canal in Balkh (Sheffer, Chronologie persane, i. 71 and 88) and built a new Friday-mosque in Būkhārā; he was the first to have lamps brought into the mosques in Ramaḏān (Nashīḥī, ed. Schefer, p. 48). Muhād (Nashīḥī, vi. 365) also tells us that in the earlier days of his governorship, Fasil was only occupied with hunting, poetry and pleasures and only reformed after receiving a letter from his father.

Of Dīfar who later became more renowned in popular story (he was 37 years old at his death and born about 120 = 767) only his beautiful writing, his eloquence and his knowledge of astronomy are praised; he is also mentioned as a leader of fashion and introduced the custom of weering cravats as he had rather a long neck (Dījāl, Bayān, ii. 151). His intimacy with the Caliph, which did not at all please Yahyā, is attributed to a notorious Oriental vice (Tabari, iii. 676). Except for a short journey to Syria in the year 580 (796-797) where he had to make peace among the Arab tribes who were fighting among themselves, as had his brother Mūsā four years earlier, he appears never to have been separated from the Caliph, and even on this occasion he gave vent to his sorrow and his desire for revenge in extravagant language (Tabari, iii. 643). He was several times appointed governor of large provinces by his princely patron, but these were always ruled by his deputies. It cannot be ascertained from the authorities whether he was actually conducted the business of state as a minister or what buildings or other works were executed by him; the only trace of his influence is the fact that his name appears on the coins of the Caliph.

Even his father does not seem to have been at all as powerful during his seventeen years’ rule as is stated. In the first years of his tenure of office he had a cause to be an envoy of the government to Khorāsān (died 573 = 789-790), where he was the appointed governor of the west of the provinces. Immediately after the death of his mother the Caliph deprived the young Dīfar of the seal which he carried and entrusted a great part of the business to Fasil b. Raḥūf, later the opponent and successor of the Barmaqids; the same Fasil was appointed head chamberlain (Kāḥf) in 789 (795-796) in place of the Barmaqid Muḥammad b. Khālid. The appointment of ‘Alī b. ‘Ibād b. Māḥmūd as governor of Khorāsān was also made against the will of the vizier (Tabari, iii. 702).

On the pillowage of the year 181 (beginning of 798) Yahyā obtained leave to resign and to remain in Mecca (Tabari, iii. 646); but returned in the following year to Baghād and seems again to have taken over the government of Khorāsān.

From these statements it is clear that the fall of the Barmaqids had long been pronounced and was not due to any sudden impulse of the Caliph. In the first night of ʿAṣfār (29th January 803) Dīfar was slain by command of the Caliph and immediately after, Yahyā and his other three sons were thrown into prison and their goods confiscated. The relatives of the minister were allowed their freedom; Muḥammad b. Khālid (brother of Yahyā) and his family were in no wise harmed. Harūn had the head of the dead Dīfar placed on the “middle” bridge of Baghād and the two halves of his body impaled on the other two bridges. The minister and his sons remained under supervision in the town of Raḵkā. Both Yahyā and Fasil died before the Caliph; of the fate of Mūsā and Muḥammad nothing is known; ‘Isa b. Mūsā seems to have been the only son of the vizier of the viziers to distinguish himself. In the year 196 (811-812) he is mentioned as defending the ancient Sabakān town of al-Madīn against Mu‘tā’s army (Tabari, iii. 859 ṣe seq.) and he again appears in 216 (831) as deputy governor of the province of Sīnā’ī (ibid., iii. 1105). Abu l-Kāsim Abūl-Ḥasan Muḥammad Barmaqī, is mentioned as one of the last victors of the Sāmūn tobn (Rahīb, Tabaristan e sotūr maqalīd ū nohāroja, ii. 578, following Gardīz). Whether this “Barmaqī” belonged to the same family is not related. Again in the 9th (9th) century we find a Danīghād Musa Barmaqī mentioned going several times as envoy from the Qarmats to the court of the Caliph (Bābāk, ed. Morley, p. 441 et seq.). The famous 13th-century man of arms Khūnd-ī Ḵᵛāna, Muḥammad b. Dījan al-Barmaqī was probably only a client of the family, as has been suggested, and so was the astrologer mentioned by Tabari (iii. 497 et seq.) in his account of the events of the year 163 (779-780).

In the present state of our knowledge it is probably possible to give a fair appreciation of the part played by the Barmaqids on their virtues and faults. They are traditionally represented as being the most generous of all the Muhammadans, famed for their pilgrimages and buildings; on the other hand they are accused by their opponents of indifference to Islam and...
its teaching. In a poem quoted by Džilih (Baršev, ii. 450) from an anonymous author and included in the Kutaha ("Utjum al-āghārī") (p. 71, ed. Brockelmann) to the philologist Asmā'ī it is said: "When in an assembly any thing irrelevant is said, the faces of the Barmaķiāds light up; but when a verse from the Korān is quoted in their presence, they tell stories from the book of Mark" (on this book cf. Haazā, ed. Götowald, p. 41). Although these Barmaķiāds have no sources cited, they say of themselves that he builds mosques only as a pastime and that he loves as little for such things as Yāhūb Kāhlīl. Asmā'ī is said to have accused his minister Kāhlīl of sympathy with Persian national feeling (Tabari, iii. 320). Yāhūb is said by Tabari (iii. 372 et seq.) to have been accused by al-Hādi of inidelity (kufr); probably Hādi would have justified his decision by such accusations though nothing is said by the authorities on this point; that the fall of the Barmaķiāds is connected with a return to the traditions of the true Islam is proved by the fact that after 187 the coins do not bear the names of the Caliph or his heir as had been usual since the reign of al-Mahdī.

That the Barmaķiāds emigrated not only the state, but also the clients of their house is not denied by the partisans. For reasons that are quite comprehensible historians have always been favourably inclined to the "people of the null" (ahl al-Kalām); history, therefore, even apart from the accounts of patriotic Persian writers, has lavished much extravagant praise on the Barmaķiāds, who are frequently regarded as the founders of this class, and been silent on many of their misdeeds. We should not, place too much reliance on the statement that the reign of Hādi al-Kāhlīl is regarded as the "golden prime" of the Caliphate (Tabari, iii. 577 et seq.) or that Hādi only reigned well so long as he had the Barmaķiāds around him, as some historians further inform us (Manṣūrī, Tāhirī, p. 340; Farghānī, hist. Arab., p. 329). Yet in both instances the verdict of the historian is confirmed by much tradition; probably it is weighty testimony to the noble qualities of these Persians that they should be extolled by an Arab patriarch of the old school like the author of the Kitāb al-aṭībāt and that they should have been able to create order even in a province so thoroughly Arab as Syria.

Bibliography: Yūsf al-Dīn Baršev, Alhādā Barmaķiād, in Scheffer's "Castratenthum persicum", ii. p. 224; 531 et seq., 386 et seq.; Ibn Kāhlīlīnī, trans. de Slane, I. 301 et seq.: ii. 459 et seq.; lv. 103 et seq. Cf. also Tabari (see Index) and the other authorities quoted above. (W. BARTHÉLÉMY.)

BARNIČ (Barnakhī). [See Enqād.]

BARODA, a native state of India, in Gujrat; consisting of four detached portions with an area of 2,744,544 acres, of which 1,945,860,220 acres are waste and 32,849,823 acres are under cultivation. The city of Baroda, on the Vaghwān river, is 20 miles west of the state capital. The city of Baroda, on the Vaghwān river — (1901) 105,790 — was founded in 1492 by the Great Mūhammad, king of the Mūhammadan kingdom of Gujarat. The state has a population of 1,566,014, of whom 1,550,014 are Muslims and 16,000 Hindus. The capital is a city of 8,999 sq. m., popul. (1901) 1,052,692, of which 1,050,414 were Muslims and 2,278 Indians: revenue: Rs 1,874,868. The city of Baroda, on the Vaghwān river — popul. (1901) 103,790 — was founded in 1492 by the Great Mūhammad, king of the Mūhammadan kingdom of Gujarat. The state has a population of 1,566,014, of whom 1,550,014 are Muslims and 16,000 Hindus. The capital is a city of 8,999 sq. m., popul. (1901) 1,052,692, of which 1,050,414 were Muslims and 2,278 Indians: revenue: Rs 1,874,868. The city of Baroda, on the Vaghwān river — popul. (1901) 103,790 — was founded in 1492 by the Great Mūhammad, king of the Mūhammadan kingdom of Gujarat. The state has a population of 1,566,014, of whom 1,550,014 are Muslims and 16,000 Hindus. The capital is a city of 8,999 sq. m., popul. (1901) 1,052,692, of which 1,050,414 were Muslims and 2,278 Indians: revenue: Rs 1,874,868. The city of Baroda, on the Vaghwān river — popul. (1901) 103,790 — was founded in 1492 by the Great Mūhammad, king of the Mūhammadan kingdom of Gujarat. The state has a population of 1,566,014, of whom 1,550,014 are Muslims and 16,000 Hindus. The capital is a city of 8,999 sq. m., popul. (1901) 1,052,692, of which 1,050,414 were Muslims and 2,278 Indians: revenue: Rs 1,874,868.

BARODA, a native state of India, in Gujrat; consisting of four detached portions with an area of 2,744,544 acres, of which 1,945,860,220 acres are waste and 32,849,823 acres are under cultivation. The city of Baroda, on the Vaghwān river, is 20 miles west of the state capital. The city of Baroda, on the Vaghwān river — popul. (1901) 105,790 — was founded in 1492 by the Great Mūhammad, king of the Mūhammadan kingdom of Gujarat. The state has a population of 1,566,014, of whom 1,550,014 are Muslims and 16,000 Hindus. The capital is a city of 8,999 sq. m., popul. (1901) 1,052,692, of which 1,050,414 were Muslims and 2,278 Indians: revenue: Rs 1,874,868. The city of Baroda, on the Vaghwān river — popul. (1901) 103,790 — was founded in 1492 by the Great Mūhammad, king of the Mūhammadan kingdom of Gujarat. The state has a population of 1,566,014, of whom 1,550,014 are Muslims and 16,000 Hindus. The capital is a city of 8,999 sq. m., popul. (1901) 1,052,692, of which 1,050,414 were Muslims and 2,278 Indians: revenue: Rs 1,874,868. The city of Baroda, on the Vaghwān river — popul. (1901) 103,790 — was founded in 1492 by the Great Mūhammad, king of the Mūhammadan kingdom of Gujarat. The state has a population of 1,566,014, of whom 1,550,014 are Muslims and 16,000 Hindus. The capital is a city of 8,999 sq. m., popul. (1901) 1,052,692, of which 1,050,414 were Muslims and 2,278 Indians: revenue: Rs 1,874,868. The city of Baroda, on the Vaghwān river — popul. (1901) 103,790 — was founded in 1492 by the Great Mūhammad, king of the Mūhammadan kingdom of Gujarat. The state has a population of 1,566,014, of whom 1,550,014 are Muslims and 16,000 Hindus. The capital is a city of 8,999 sq. m., popul. (1901) 1,052,692, of which 1,050,414 were Muslims and 2,278 Indians: revenue: Rs 1,874,868.
ships to save the king's life. Janus was brought to Cairo heavily fettered and carried through the streets in triumph to Barbysea, but afterwards released through the intercession of the Venetian consul, for a high ransom and a promise to recognise the Sultan as overlord. The Sultan also made a treaty of peace with the Knights of St. John in Rhodes.

The Shirff of Mecca "who had declined to recognise the Sultan's suzerainty was conquered in 1426 (834) and had to pay tribute, as had his successor Barakat in 1426 (834). If he had to hand over the revenues of the harbour of Djidda to the Sultan. In order to increase these the Indian merchants were well treated so that the harbour of Aden suffered heavy losses. Barbysea forbade his Egyptian merchants to bring Egyptian or European wares to Djidda and thus forced the Indians to buy these wares from his officials at prices arbitrarily fixed by himself. All merchants wherever they came from, thus had to pay customary duties to Egypt on their wares. He also levied an export duty on the Indian wares which had been bought by merchants from Syria or Egypt. The Sultan always in want of money through his unbound extravagance, tried all sorts of means of making money. He was constantly altering the rate of exchange of gold and silver to his own advantage, prohibiting the circulation of foreign coins so that he might buy them cheaply and then reintroduce them as currency again. He forbade the importation of Indian spices and bought them cheaply so as to sell them again at a great profit as there was no competition. The Venetians however would not put up with this monopoly of the spice trade; they made a demonstration with their fleet and forced him to grant a more favourable treaty of commerce, only the pepper monopoly being left in his hands. The kings of Castile and Aragon whose remonstrances were of an avail, captured 20 Muslim ships. Barbysea also monopolised the manufacture of sugar and even foresaw the planting of sugar cane for a period. The enhanced price of one of this product by the Sultan was felt all the more, because it was used as a remedy against the plague. The Sultan gradually brought all trade to a standstill by prohibiting the sale to private individuals of Syrian manufactured products, wood and grain; the free sale of cattle was forbidden so that famine arose even to years of plenty. Egypt became in many places almost depopulated by Barbysea's selfish rule as well as by the plague. Women were insanely treated by the Mamliks so that the Sultan had to forbid them to go out on festive occasions (see article Cakmak); the peasants were deprived of their horses by the inspectors of the War Office and enormous charges laid upon them. The plague which devastated the land was regarded by the Sultan as a punishment of the Venetian presence. He therefore harassed the Christian and Jews and prohibited women from going out of doors so that they could not discharge their domestic duties.

In Syria since 1429 (834) military operations had practically never ceased. In the background was Shah Rukh, Towar's son, exasperated by the ignominious treatment of his envoy in Cairo as well as by the refusal of the Sultan to allow him to share in the distribution of the Khul. He therefore supported Towar Velek, a prince of the Turkmans of the White Sheep against whom Barbysea had to fight continually. The princes of Dhu l-Kadr again quarrelled with the Sultan and his belligerent enemy was Djinnsbey who appeared again in 1435 (639) and constantly incited the wrath of his opponents against Barbysea. In 1438 (842) the end however Barbysea was victorious: Karé Velek lost his life in battle and the prince of Karanm was who was protected by Barbysea made peace with the Ottoman Sultan Murad so that Barbysea was easily able to overcome the princes of Dhu l-Kadr: Djinnsbey was slain by a son of Karé Velek and the other sons submitted to the Sultan. Barbysea did not long survive his success. An illness carried him off in 1438 (842) after he had appointed his son Yüsuf as his successor and the Emir Cakmak as regent.

Bibliography: Weil, Gesch. der Char. "yorn. v. 624—624; Muir, Mameluks or Slave Dynasty of Egypt, 137—142; Al-Mahab al- Makt, Cairo MS. 1113, I, 307—313; Ibn Iyad (Robid), passim (M. Söreicher).

BARSHAWISH, an Arabic corruption of the Greek Παροισθά (Vullers, Lexicon pers. lat. vocibus Faralayniania) i.e. the constellation of Persia on which see Kanzwini (ed. Wüttenfeld) I, 33 and Ideler, Untersuchungen über die Ursprung und die Bedeutung der Sterneamen, 86 et seq.

BARSHA. The story of Barsha is always connected with Koran, lix, 10, ... like the devil when he said to the man (or to man): "Disbelieve", then, when he had disbelieved, he said, "Lo, I am clear of them, lo, I fear Allah, the Lord of the Worlds." This is explained by the commentators in three ways: (1) of man in general; (2) of the story of how the devil misled Abu Djalil at the battle of Badr (cf. Koran, viii, 50 and Ibn Highajl, p. 474) of a certain monk or devotee. The following commentators give the first two explanations only: — Zakaskhsahl, (M. 538); Rabi' (d. 606), Mafath, viii, 132 of Calri ed. of 1908; Nasiaburi (d. ab. 710), margin of Tsabur, Tsafir, xxvii, 33 — he follows Rabi' closely; Abu Sulaym (d. 982), margin of Rabi', viii, 258. But the older exegetical tradition prefers the third explanation, which is some form, shorter or longer, of the following story. There was a devotee ( título, ABD , of the children of Jaram, otherwise) living in his cell, who had long (slaty years, etc.) without Satan. At length he falls with a woman who is brought on to him (who is a shepherdess, a neighbour's daughter, a princess, sister of four or three brothers, ill, possessed, left in his charge). She becomes pregnant, and, to conceal his sin, he kills and buries her in his house or under a tree. The story varies so as how far back the machinations of Satan extend: Some tell that he possesses the woman that she may be brought to be hated. Others, that he tempts the devotee to sin with her after she has been brought. Others, that he only points out the escape by killing her. Th.n Satan reveals the crime, in a dream or otherwise: this is verified by finding the body and its condition agrees with Barsha. The woman is taken and led away to death; Satan reveals himself to the devotee as his tempter and offers deliverance if he will worship him. The devotee does so, and Satan returns, uttering the words of the Koran. Four versions of this are given by Tushur (d. 3701)

Tushur, xxvii, 31 et seq.) going back to 'Ali, to Ibn 'AbdAllah and to 'Abd. But in
the *Kám al-
mu'allá (ed. Hyderabdk, 1312, I. p. 268, No. 465) there is still earlier authority than Táhir. The story is told from *Abd al-
Rázíq Ibn Hammám (d. 211) in his *Lámií, from Ibráhíb b. Rákání (d. 233) in his *Manúq, from Abúmád b. Hášt (d. 241) in an *Enab, from *Abd al-
Ráhím ibn *An initiates he has in his *Táhirí. After Táhir, according to the *Kám, the story was told by Muhammád b. *Rákání, known as Ibn al-
Mándír (d. 518) by Abú *Abd Alláh Muhammád, known as al-
Hassání (d. 409) in his *Musáyab, by Abúd b. *Má naprawdę, known as Ibn Mardadh (d. 416) and by Báláhsí (d. 458) in his *Sá'íd al-
kabír. In a marginal note to the *Lámií al-
sbáin of Mu'tam b. Sari (ed. Delhi, 1296, p. 400) Báláhsí (d. 516) is said to have told the story with the same *Barzakh, but that which had already been done by Abúl-
Laqír al-
Sáfárání (d. 375 or 383) in his *Táhirí
d-i-
*Máfí. For his form of the story see *Gold
er-Netber. *Legends of *Méshk *Barzakh pp. 6
et seq. There also is given the story as told by *Kárim (ed. Wetzénferd, I. p. 368) and by Abúl-
Núrí in the *Musáyab, ch. 1. *Barzakh has a *Sufi significance to a *máfí, but *Sá'íd, to judge from a marginal note to the *Lámií al-
sbáin, must have much on the story in his *Dáir
d-i-
*Máfí. To the Táhirí authorities he added, from Báláhsí, that it was told by Ibn *Usmán directly from the *Prophet. By far the fullest form is in the *Srídí al-
árabiyyát of *Sháhí (d. 997, IV. 245 et seq. of ed. of 1299) which professes to be derived, through an *Ala, from Ibn *Abbas but is quite different from the form ascribed to Ibn *Abás in Táhir. It is very close to the longer narra
tive given by *Goldner-Netber from the *Forty
days (ed. Stambol, 1301, pp. 120-126) in which *Barzakh collection the legend had found a permanent resting place in 850. In that edition of the *Forty
days the story is different and much more detailed than in the texts translated by *Petru de la Croix and by *Goh. Finally, it forms one of the anecdotes in *Kalyaná's *Námádíd (No. 54, p. 29 of ed. of 1324). Through different forms of the *Forty
days the story passed into Europe and became eventually the source of M. *Lewis's *Awábrás or the *Méshk, but the pre-
Muslim source of the story is still unknown. It is told all over the Musulm world. *Goldner-Netber found it in *Hajímat; *Hartmann (Reis islamische Orient, I. 23 et seq.) found it brought in the province of *Aleppo; Ibn *Bá salts in *Séyed al-
Barzakh (1. p. 36) found a *Barzakh the *Nord
west of Alexandria, on the road from *Tripoli. For further references see Chaurin, *Bibliographie arabe, viii. p. 128 et seq. (O. B. Macdonald).

d, p. 200 et seq. de *Boe, *Travels in *Lurí
d and *Azerbaijan, ii. 302 et seq.

BARZAKH, a Persian and Arabic word meaning "obstacle" "hindrance" "separation". It is found three times in the *Korán (xxix. 102; lvi. 20 and xxxv. 55) and is interpreted sometimes in a moral and sometimes in a concrete sense. In verse 102 of Sura 57 all the godless beg to be allowed to return to earth to accomplish the good they have left undone during their lives; but there is a *Barzakh in front of them barring the way. *Záhakíhá explains the word by ' íz, an obstacle and interprets it in a moral sense: a prohibition by *God; other commentators take the word more in a physical sense: the *Barzakh is a barrier between hell and paradise or else the grave which lies between this life and the next. In the two other passages of the *Korán it is a question of two seas, or great stretches of water, with the other being behind, but there is a *Barzakh which prevents their being mixed. The same thing is mentioned in verse 62 of Sura xxix and in this passage the word *jádíén or hindrance takes the place of *Barzakh. The commentators say that there is here an allusion to the fresh waters of the Shuút al-
Arab which flow a great distance out into the *Salt sea without mixing with it: the impediment here is the effect of a law of nature established by *God.

In eschatology, the word *Barzakh is used to describe the boundary of the world of human beings which consist of the heavens, the earth and the other regions and its separation from the world of pure *spirits and *God. See the picture representing this conception in the *Mořísí *Námáh of *Shahí ibn Húsí (Yíddák, 1251, 1255) cf. also *Carra de *Vaux, *Fragment on *Eschatology, *Méhozámí. The same expression is also found in the *philosophy known as "illuminating" (al-
Ilmá ma'l-
mu'tá'íb). It there denotes the dark substances i. e. bodies: the *Barzakh is the body dark by nature and only becomes light on receiving the light of the spirit. The celestial spheres are "amimated" or "living" *Barzakh insubstantial bodies on the other hand are dead *Barzakh (Cf. one Article *La Philosophie illuminative d'après *Sháhí *Méhozámí in the *Journal Asiatique, Jan.
Feb. 1902. (B. *Carra de *Vaux).

BARZAND, a town in the *north east of Alhá
rání. According to the medicinal Arab geographers it belonged to the district of *Máfí, the expensive *highway passing between the river al-
Ráis (Araxes) in the north, the *Táhirí mountains in the south and the *Caspius sea in the east. Although many authorities on Arab geography (cf. e. g. *Yá'qub, loc. cit.) place *Barzand in Armenia, this appears to be due to a confusion with *Barzandj (south east of *Bádú's); on the latter cf. le *Stráve, *The Land of the *Eastern Cal
d, p. 250; *Barzand was 14 parasangs ( *Vá'ár, 15) about 55 miles distant from southern *Arabíj. When Haidar b. *Káraw *Afghán (see above p. 277), *Caliph *Ma'tújín's general, was engaged in putting down the dangerous revolt under *Hálik of the *Khuras
níy sect in 855-857, he made his base at *Barzand and deserted and rebuilt the town. In the period following it attained considerable prosperity. Ibn *Hákí (357) describes it as a large town: *Madání (375-395) praises the well frequented bazaar there, in which the wares of the surrounding districts destined for export were stored. By the time of *Máfí (740 = 1340) *Barzand had already sunk to the level of an insignificant village and as such still exists to-day (Barzand; situation: 30° N. lat.; 47°14' E. long. *Greenw.).

*Bibliographie: *Bibl. Géogr. aráb. (ed. de *Geheb), passim; *Vá'ár, *Melgham, l. 562; Abu *Taníl *Fúll (ed. *Vá'ár), p. 403; *Baláhsí (ed. de *
The land of the Bakhshin was then, as it is still, in part, covered with forest and their numbers very small (according to Iskëhir only 2000 men). They were subject to the Bulghur, but unlike them had maintained heathen; the distance between the territories of the two peoples is estimated at 25 days' journey. Ibn Fadlan and his entourage had to make an idyl of wood to carry it with them always and pray to it in the hour of need or danger. Even in the xivth century the Bakhshins had not yet all become Muslim; the traveller Rubruquis (1253) notes that they had been subject to the Bulghur till the arrival of the Tartars when most of them had adopted Islam. It is only in the xvth century that, when the Russians became acquainted with them, we first find the Bakhshins a completely Muslim people.

From monks of Hungarian origin (cf. the account of this mission in O. Wolff, Geschichte der Mongolen oder Tartaren, Breisgau, 1872, p. 265 et seq.), who had been there before the coming of the Tartars, Rubruquis had heard that the language of the Bakhshins (Bashkirs, Bashkirs) was the same as that of the Hungarian. The dialect at present spoken by them belongs in spite of some peculiarities of inflection to the Turkish, not like the Hungarian to the Finnish family of languages; even the name itself is popularly explained as composed of bash (head) and burt (wolf) (or also bash (bear) and burt (bee)). Whether it was otherwise in the xivth century is doubtful. Margareta (Osterrégiesische und ostasiatische Streifzüge, 1907, p. 69), supposes that this connecting the Bakhshins with the Hungarians as well as the description of the land of the Bakhshins as 'magna Hungaria' can only be explained by the Arabic usage. It is remarkable that even the Russian Cossacks are said to have called the Magyars Bakhshins during the campaign of 1849.

After the conquest of Kazan the Bakhshins had to submit to Russia. In the xvith century there were frequent fights between the Bakhshins and the Cilims and in the xvith between the Bakhshins and the Kirghiz; besides, the Bakhshins have often risen against Russian rule, eight times in the xvith century, and four times in the xvith century, sometimes in conjunction with the Krim Tartars and sometimes at other times. The Bakhshins have been men against the rule of the infidel; in greater movements like the revolt of Pugachëw (1773-1774) the Bakhshins are mentioned among the rebels. The Russian Government then adopted the plan of settling one turbulent nomadic people to extirpate another; the last independent rising of the Bakhshins (1775) was put down almost entirely by Kirghiz bowmen who made the cruellest havoc among the conquered people.

Having been trained to the cavalry service since 1789 as irregulars, the Bakhshins took part in the campaigns in Western Europe (1813-1814), though still armed only with the bow and arrow; it was not till later that they adopted European equipment. In 1874 on the introduction of compulsory service a squadron was raised. In 1878 a regiment of cavalry was raised from the Bakhshins, but it was disbanded again in 1882.

The wars of the xvith century have been fatal to the prosperity of the people; besides, then and later a great part of the land has passed into the hands of Russian officials at unfairly low prices.
This acquisition of the "Baskhler lands" has become proverbial in Russia. A great portion of these lands has been bought again from the new owners by the government and given back to the Baskhler as inalienable property. Now each Baskher is allotted 15 desyatins (317 acres) of land which is not sufficient for the nomad: therefore a greater part of the people has gone over to a settled life. The number of Baskhlers at the present day is estimated at a million.

Bibliography: E. Reclus, Nouvelle géographie universelle (Paris, 1880), v., p. 753 et seq.; Lecznin, Oszczepanie koziej-kazachskich ord. w 1673 (St. Petersburg, 1853), ii. 212 et seq.; N. A. P. A. Athenaeum, "Muskokirski" vol. xliii, p. 551 et seq.; Chavannes, Histoire des Mongols, II. 620. The Arab notice of the Hungarians are naturally exceedingly scanty; the heathen Magyars are always regarded as "fire-worshippers"; it is to this that the statement in Rashid-al-Din (Dzhunnal-tamurkhali; section on the history of the Franks, unpublished) refers, that Otto I converted many fire-worshippers (gadolin) to Christianity. What is the explanation of the story of the Magyars who, under the name Yakh, (Pte. ed.) now in Bashk, is difficult to say.

(W. H. Reed)

BASH (t.), head; end; summit; chief; commander; beginning; principle; basis; foundation. Bashir bashir, source; yih bashir, New Year's Day; Bash bashan, prime minister, president of the council under the constitutional regimes; Bash Khati, chief secretary. Bash khas (a Turkish-Bulgarian hybrid word) head of an army, commander-in-chief; more rarely commander of a fleet; sometimes the captain of a galley. Bash-akha, in Algeria, an Arab chief, who is above all aqhar; Bash adel, an assistant to the khati, clerk of the court.


(CL. Huart)

BASHxA [See: BASHA]

BASHI-BOZUK (t.), "one whose head is turned", is applied in Turkey to the irregular volunteers, chiefly recruited from the Albanians, Kurds and Circassians, and raised when there is a great war; a militia unconnected with the army but quite undisciplined whose savagery and love of pillage has earned them an unwelcome notoriety. The same appears to have been first used in 1853 during the war with Russia.


(CL. Huart)

BASHIR (a.), bringer of good news (Михаил, Mikhail); among Christians an evangelist, when in an Eastern town some important news (e.g. change of reign, appointment of a governor etc.) is to be announced, individuals having some connection with the authorities go through the streets from door to door, announcing the event, they receive. Bashir, a small figure, called in Turkish Maksud. — Al-Bashir is the title of a weekly paper published in the Jesuits in Beyrouth since 1869.

Bibliography: Ch. Huart, Littérature arabe, p. 430. (CL. Huart)

BASHIR E. SA'D, a companion of MuHAMMAD. Bashir was born in Mecca and was one of the few Arabs of the pre-Muslim period who could write. In the year 622 he took part in the second conference at Aqaba and in the following years took part in several battles under Muhammed. By command of the prophet he undertook in Sha'ban 7 (December 629), an expedition with 30 men to Fadak against the Banu Murra. When he came upon them, his men took to flight, but Bashir defended himself with the sword in his hand until he was severely wounded in the foot. He was at first thought to be dead but in the evening he was brought to Fadak and tended here for several days by a Jew till he was able to return to Medinah. In the mouth of Shawal of the same year (February 629), the prophet was told that a body of the tribe of Ghafran was encountered at Fidhah (Bashir) and Yunn between Fadak and Wadi 'Abdarr with the command of the Masudi Hungarians, who, when Bashir, Yakh (Pte. ed.) now in Bashk, is difficult to say.

(W. H. Reed)

BASHIR, Envoy of the Lebanon district from 1789-1840. Really the second of this name, for another Bashir of the same family had previously been governor of Lebanon and died in 1789. The Shihab are kinsmen on both the male and female line and were governors of Haarún till the time of Nūr al-Dīn when they left their ancient home and settled under the leadership of Munkīd at the foot of Hermon where Haarūn became their settlement. When the last Druze chief of the tribe of Ma'n [9 a.] died in 1190 (1685) the tribe of Shihab took its place and moved to Dam'al-Abran. The first ruler of this family was the above-mentioned Bashir Shihab. His grandson, Shihab the Lebanon by Haarūn Shihab till 1729, Meilim II till 1755; they were followed by the brothers
Ahmad and Mansur and his son Yousif till 1788. During the latter's reign, Bashiš Shirāh II was born in 1747. He early lost his father Kasim and at first played a subordinate part. It was not till 1766 that he began to be in better favour with the Emir than he was. But when Bashiš grew up he was able to get the governorship of Lebanon from the Paşa of 'Akka, Djanett Paşa [q. v.] in place of his uncle Yousif, who was alien to his way to 'Akka (1590).

Bashiš, whose father had been a convert to Christianity relied mainly on the Maronites and was the traditional foe of the French, even though Beaufort's Syrian campaign had placed him in a difficult position by rousing him against his patron Djanett Paşa. The sons of his predecessor took the field against him as rivals for the governorship and Bashiš found himself forced to retire to Egypt; here he won the friendship of the powerful Muhammad ʿAli and after his return to Syria had both his cousins slain (1807). He then transferred his seat to Bait al-Din where he built a sombre and fatal (palace). When after the death of Sultan Sālim Paşa (1815) ʿAbd Allāh Paşa, the Turkish governor of 'Akka, fell into conflict with his compatriot Derviş Paşa in Damascus, Bashiš was involved in the struggle and again forced to go to Egypt, leaving Bashiš his brother ʿAbd Allâh in his representative. Muhammad ʿAli was able to influence the Sublime Porte in favour of Bashiš and ʿAbd Allâh Paşa so that the former was able to return to Syria and to overthrow his own brothers and former friends of the powerful family of the Dânûlulu and take the governorship of Lebanon into their own hands.

Muhammad ʿAli was really influenced by motives of policy in his friendship for Bashiš, for he required the Emir's help in the proposed conquest of Syria, for which he thought the time had come in 1831. He then sent his son Ibrahim Paşa with troops to lay siege to 'Akka, and was assisted by Bashiš, who however did not openly take the side of the Egyptians till 'Akka surrendered in 1832. From this time he always acted in concert with Ibrahim Paşa and had great territories allotted to him which he was able to rule almost as he liked. But Ibrahim Paşa's wars required much money and many men and the Syrians were forced to supply their new Egyptian masters with both. This ceased great discontent all round, especially among the new practically independent population of Lebanon, so that Ibrahim Paşa, to avoid a dangerous revolt in his newly, ordered Bashiš to disarm his people. Bashiš obeyed this command and with the help of the Druses first forced the Maronites, to hand over their weapons and then disarmed the foragers also with the help of Egyptian troops. He was however able to prevent the Hawra Druses from openly resisting Ibrahim Paşa's commands and thus finally to look on while the Druses again joined the Turks. Thus was the European Powers intervened in the quarrel between Muhammad ʿAli and the Sultan. The withdrawal of the Egyptians brought about Bashiš's fall, for the hope that France would interest herself on his behalf remained unfilled. He went on board an English ship (19th October 1849) in Sidhîk that took him to Malta. There he remained about a year: he then went to Constantinople and spent the last years of his life here in various parts of Asia Minor, till his death in Constantinople in 1851. He was buried in the Church of the Armenian Catholics in Galata.


Bashmak (v.), sandal, shoe (Arab. saīb). The Bashmak Şarif are famous relics of the Prophet, mentioned as early as the 7th century A. H. The Egyptian Sultan al-Adhâr (d. 653 = 1237) possessed one of them which he gave to the Ashrafia, founded by him in Damascus. At a later period one turned up in Fars and we have a detailed account of it in a treatise by al-Makkari entitled Fâris al-mulâfît al-mawṣîf al-Narbî, cf. also the Turkish work: Bashmakşarif, hawûyiyye birâs (Kuzu, 1848). As is well known the Bashmak Şarif is also to be found among the relics of the Prophet preserved in Stambul.

Bibliography: Dozy, Dictionnaire d'arch. des noms des abîmîn chez les Arabes, 481 et seq.; Goldziher, Muhammedanische Studien, II. 162 et seq.

Bashmakli, also Pashmakli, - shoe-money. It was applied to the revenues allotted to the Sahânas and princesses. In general there were the same limitations for the Bashmakli as for the Arpallik [q. v.] viz. that no actual field should be given as Bashmakli or Arpallik and that the highest contribution should be 99,999 Akks (not 999,999 Akks) (see Köölb Reg. Const. 1303, p. 17 = Zeitisch. der Deutsch. Morgenl. Gesell. xxv. 278). These restrictions were however lost sight of at quite an early date.

(B. GIERE)

Bashshar b. Burū, a poet of the early 'Abbâsid period who lived in Basra and Bagdad. Of Persian descent and thoroughly Persian in his literary sentiment, the poet sought to express in his lyrics the national arrogance of the Arabs in whose language he also wrote. His relations with the Musâara, his public intercourse for the Zoroastrian religion and his private life, so full of amorous adventures were winked at for his panegyrics on the Caliph al-Mahdi; until he finally was rash enough to attack the minister Yusef b. Dârid. For this he was put to death in the year 167 (785). His great influence and popularity is evidenced by the very numerous anec- dotes which were still current about him in the third century A. H. and were admitted into the Kithā al-Adhâr.


( J. HELL)

Al-isbury the "All-seeing" one of the names of Allah [q. v., p. 303.]

Al-usher, Abd al-Fattâl b. 'Abd Allâh b. 'Abd Allâh b. 'Abd Allâh b. Vëčor, poet and letter-writer of the first half of the third century; although Ibn
Malyada raised him as a poet above Bahshe, but his prose style was also greatly admired; he is at present known only by occasional citations and scanty references. From these we learn that his early life was spent at Kifia, that he belonged to the circle of Abu L'Amir and Sa'id b. Hamadi, and that he was patronized by Uzbah Allah b. Yabya, when the latter was at the height of his power (245 A.H.), some satirical verses by him on another statesman of the time, al-Mu'allib b. Ayyub (889-935) are frequently cited. One of his letters to Allah b. Ayyub appears to have been written for the Caliph (Muhammad). His work is called Mas'udi or "the seeing" is said to be a euphemism for "the blind" (al-qal'bi). Among his personal acquaintances was Ahmad b. Aby Tahir. Four letters by him collected from sadat-works (e.g. Zahir al-Adheb) and addressed to Uzbah Allah are printed in the work called Miftah al-fikar (Cairo, 1314, pp. 312-315). Selections from his verses are given in Mas'udi's Murshid al-Dhatib (ed. Barbour in Meynard, vii. 326-336; anno 2418), and a few are quoted in Tha'labi's Murshid (p. 74). According to the Fihrist his Poems and Epistles were each collected in a dawir, an account of him was given in the supplement of Ahmad b. Yabya al-Ma'adh, to the Sahih, and he was placed by Ibn Haddib al-Nu'man in his list of poet-scribes.

(Al. S. Marzoukouit.)

BA'ASI, OTTOMAN POET of the 18th century A. H. According to the Tahrir of Hasan Cébechi and to Sámī who probably borrowed from the former, he belonged to Kharasan while Latté says he came from a place near the Persian border. He came to Constantinople in the time of Sultan Bayazid II with letters of introduction from the Persian poet Dzhani and the Ensi Turks. Latté's says he was the first to bring the latter's Divan thither. He is thus of a certain importance in the development of Ottoman poetry which has been much influenced by Newry. Of his poems only a few verses are preserved in the Tahrir from and from them it may be concluded that his poetry was only meant to convey the meaning of his words, the full meaning being left to the reader. He seems to have been a devotee of the Religion and Sámī says he died in 1541 (1544-1550) while Latté gives no date. His life is described in the biographies by Gibb, History of Ottoman Poetry, ii. 48. Note 2 and 365; Hammer, Gesch. d. von. Dicht. (F. Gérard.)

Al-BASIT, the "outstretched" one of the names of Allah (q.v., v. 2-301).

BA'ASI, the name of a metre, see above, p. 484.

BASMALAH, the formula bismi llichhi bargsaw (bismi allah), usually translated "in the name of God, the merciful and compassionate," is called the basmah or tawbah. The readers and jurisists of Medina, Bagh and Syria, Zamakshari tells us, do not consider it a verse at the beginning of the fa'itha or other Suras. They hold that it is only placed there to separate the Suras and as a benediction. This is the opinion of Abu Hanita and this is why those who follow him do not pronounce the words in a loud voice in prayer. On the other hand the readers and jurisists of Mo'assa and Kifia consider the basmah a verse at the beginning of the fa'itha and other Suras and utter it with a loud voice. This is Shafi'i's opinion and is based on the fact that these words were written on the leaves on which the Koranic texts were collected while the word Ama was not written.

The custom of beginning every important business by invoking the name of God is found everywhere. It is particularly noted that the ancient Persians considered invocations to wedding with the words: lhrj (basmah) la al-lamad (al-kalimat) and Zamakhshari supposes that in pagan times they said: "in the name of El-Lah," or: "in the name of El-Lah." (cf. article: ARABIA, p. 360). In Syria it was 43 of the Koran where we have an example of the ba'ma'lah, "in the name of God," said Noah, "be it sitting forth and casting anchor!"

It is usual in writing to suppress the prothetic ory of /l/ or /w/ in the orthography on the authority of "Umar, who said to his scribe: 'lengthen the 3, make the tops of the strokes of this sh prominent and make the eyes round.' Tradition also requires that stress should be laid on the /n/ of Allah.

Some Orientalists have raised the question whether the terms al-Rasul and al-Rahim are not the names of gods of paganism, which have survived the reign of Islam, and that these names have been reduced to mere epithets (cf. AL-ASLAM, p. 393 et seq. and ARABIA, p. 577). This is not the writer's opinion; this view would not agree with the statements of the commentators. To Zamakhshari in particular Rāshād and Rukum are certainly real epithets: the sense is "he who inclines or bends towards... grace and mercy;..." and this meaning is given in Rukum but in Rukum because the word is longer. The same commentator however gives some curious uses of the words, formulas in which they are used as substantives or regarded as titles. Thus the false prophet Musaillma was called the "Rahman of Yama" by the Banu Hantia; the "Rahman of this word and the next" or the "Rahim of this world" also occur.

The basmalah has great virtues in the eyes of pious men and magicians: the latter use it in inscriptions: they believe that it was written on Adam's side, on Gabriel's wing, Solomon's seal and the tongue of Jesus (v. Deut., Magic et Religion dans l'Afrique du Nord, p. 211). This formula is a decorative motif much employed in manuscripts and architectural ornamentation.

(Bar. Carré de Vaux.)

AL-BA'AR (in Europe in the middle ages, called Balkans and now known as Transylvania) a commercial town on the Shatii al-'Arab and capital of the Turkish Vilayet of the same name, 300 miles southeast of Bagdad.

Even in antiquity these were important towns in this district where the Emphrates and the Tigres, the two great channels of traffic for their basins, flow into the sea, where the desert routes from the west meet from Nadj andSyntax (Baqra) meet the routes from the Iranian highlands, which hold between the swampy district of al-Ba'bir, [q.v.] and the coast of the Persian Gulf. The Town of Drrür is (= Terebon) mentioned in the time of Alexander is to be sought for in this district. The Arabs found a place called Khurata here which is later mentioned as a suburb of Bagdad. Nevertheless the Arab town of Bagra was the foundation. The occupation of the point of intersection of the highway system, which is particular commanded the approach to Irik from the sea, was a military necessity to the conquerors. In place of a camp pitched here as early as the year 14 (635) but deserted again, Uhl b. Ghurain founded the
new town in 10 (637) or 17 (638) by order of the caliph 'Umar. The place was designed to be a depot for the Arab army. A site was chosen to the west of the river on the borders of the steppe, and the Arabian valley near water and grazing land. The town received the name al-Baṣra "pale, white stone" from the nature of the ground on which it was built; at first the settlement consisted solely of primitive reed-huts. Alūd Mūsā b. 'Abd ar-Rahmān built the mosque of sun-dried bricks but it was soon replaced by a building of baked bricks. Even in 'Umar's time the settlement was connected with the river by canals. The town grew with astonishing rapidity, its turbulent populace early take a prominent part in the history of Islam. It was from Baṣra that the 'Abāba, Taḥla and Zubair set out against 'All, who defeated them in the "battle of the camel" at Khurāsh in 36 (656); the name of Zubair, who fell there is still attached to a place in the neighbourhood which may well indicate his grave and the site of the ancient Baṣra (about a hours' journey). The mosque of the prophet in the town in the Umayyad period is evident from the fact that Khūshqul was governed from here. The tribal differences among the Arabs, which became so fatal to the kingdom, early broke out in Baṣra, when in the last years of Mu'ammar the Abd-emigrated hither and allied themselves with the Rabi'a against the Tamūt and Ka'ba. The most energetic officials of the Umayyad kingdom were constantly required to keep order in the populous town, to the Arabs of which numerous Mawāli soon attached themselves (even about the year 50 the total population was estimated at 300,000). In addition to the tribal feuds the intrigues of the Khālidīyya contributed to make the insecurity complete. Like its sister town of Kūfah, Baṣra was a favourable soil for civil wars. The most important slaughters against Umayyad rule had their scene in and around Baṣra. Baṣra however, withdrew from the victorious advance of the Umayyads longer than did Kūfah which had always been strongly 'Allid. It was under the 'Abbāsid that the town reached its highest level. It was — with its suburb al-Obbāla — the centre of the Arab sea-trade, the ramifications of which extended even to China. The great ephemerid of commerce in the eastern part of the river, namely the mukh al-Obbāla and the mukh Maṭā'il, ran off into numerous channels most of which were navigable, in the streets and gardens of Baṣra. The quarters at the West Gate where the caravans had their quarters on the minbar, developed into the business quarters. In the latter part of the 10th century "we have the gay life picture which was to be found in the canals and basins of the commercial town. With economic prosperity intellectual culture also flourished; mosques and libraries supplied the higher interests of life. In Kūfah and Baṣra the new Arabic philology developed. Among the theologians, in addition to Hāsan al-Baṣrī who falls within the Umayyad period, may be mentioned — born in Baṣra, al-‘Abd ar-Rahmān, the founder of the later orthodox system. Freethinking men held their meetings here. In the 9th or 11th century Baṣra gave to Arabic literature one of its greatest figures, al-Hariri.

The gradual decline of the central authority put an end to the prosperity of Baṣra. The rebel Zaidīs (q.v.) brought great havoc in the town in 257 (871). After the beginning of the 11th century the Karakemites (q.v.) were a constant danger to the town; in 311 (923) Baṣra was plundered by them. This is not the place to detail the vicissitudes of the town under the Caliphate of the Fatimids (cf. Makhdum) during the wars of the Byzantine, MāṬayid and Salīḥī period and through occasional raids of neighbouring Arab tribes like the Muntuṣī. The Mongol invasion in 656 (1258) caused a gap in its history. It appears that the continued neglect of the canal-system in the Haragoud period naturally resulted in the desertion of the town. Ibn Battuta found the greater part of Baṣra deserted, the ancient walls and mosques sometimes miles distant from the parts inhabited in his time. He describes the town as lying on the river. The traveller praises the date-groves of Baṣra but laments the decline, not only of its economic prosperity but also of its intellectual culture. The population was then, Sumer, although the famous mosque in the centre of the town bears the name of 'All. In the centuries following, Baṣra practically shared the fate of Bagdad and that of 'Irak. As Tavornier says, the town before the Turkish occupation belonged to the Arabs of the neighbourhood, this probably means that the then sultans of Bagdad did not trouble much about it. After the conquest of Bagdad by Salāḥ ad-Dīn (1192) Baṣra also fell into the hands of the Turks. Early in the 13th century a powerful native, Afṣarīyā succeed in founding a practically independent dynasty in Baṣra; under whose protection the harbour was opened to European traffic (first to the Portuguese, then to the Dutch and English). The last independent ruler of Baṣra, Yūsuf, had to take refuge with the Persians from the Turks whom he had provoked by his arrogance. At this point begins a long period of struggles for the town which ended in 1779 by the Persians vacating Baṣra in favour of the Turks. It has since remained in their hands except for its occupation by Muḥammad 'All in 1832—1840. The modern Baṣra, now a city, is reached from the Shāfī‘ al-Arāb by a canal, the Nahar al-Ashkar, which has been called the Urāshī, grande de la mer du Nord. Besides, the population of which has shrunk in the first half of the 18th century to a few thousands in consequence of the continual wars and epidemics, has since then recovered. The estimates of the number of its inhabitants vary from 18,000 to 60,000 of which the smaller number is probably the more correct. Since 1884 Baṣra has been the seat of a Wāli. The economic importance of the town is based on its commerce. The value of the exports, of which dates are the most important according to the English consular reports for the years 1907—1909 about £1,500,000 to £2,000,000 and the imports about £1,500,000 to £2,400,000. The town is expected to receive a great impetus from the completion of the Bagdad railway.
AL-BASRA, a town in Morocco which has now utterly disappeared. Basra (called Basut, Basda and Besara by Marmol) was situated on a plateau, command ing on the west the valley of the Wad Meda, on the east the road to Wazzan and in the northeast the valley of the Wad Lekknis, about 20 miles from Kasr al-Kebire and 80 from Fas (Fez). Against the W. was the acropolis of the Roman town of Trimezis and was founded about the same period as Andalus, that is to say at the end of the 1st century A.D., probably by Idrij II. When Muhammad, son of Idrij II, partitioned his kingdom Basra fell to the share of his brother al-Kasim with Tangier, Ceuta and Tetuan. Half a century later, after the conquest of the Maghrib by Djahar, lieutenant of the Fatimids Caliph al-Marrakesh, it became the capital of a small state comprising the Rif and Ghueralisland, the administration of which was entrusted to the Idrij prince Basut b. Khunul. It was soon afterwards destroyed in 973 by the army of the Omaiyad Caliph of Cordova, al-Hakim. Yahya, brother of Djahar b. Hamud, the vizier of this sovereign, was given its government after the defeat of the Berber tribes by the Spanish troops. [See the article BASRAVA]

These are almost the only definite statements we have on the history of Basra. We only know that the town attained a certain degree of prosperity in the 12th and 13th centuries. Ibn Hawkal and especially al-Bakri have left us descriptions of the town. Built on two mounds of reddish earth whence it had received the epithet of "al-Hasari," it was a real city 2500 and included, among other buildings, two baths and a mosque with seven minarets. Around it were gardens, corn and cotton fields and pastures supporting large flocks. Milk was so plentiful there that Basra was popularly called Basra al-Dobblan ("Basra of the milk"). The Arab writers note particularly the purity of the air, the beauty of the women and the courtesy of their inhabitants.

This prosperity was only fleeting however; even by Idrij's time, its decline had set in and it was probably complete in the 16th (15th-16th) century. In the time of Leo Africanus the walls were still standing in the midst of deserted gardens; only a few stones are left of them at the present day.

AL-BASUS, the mythical "originator of the forty years' war between the closely related Taghlibites and Baktrites.

A certain Sand of the tribe of Djarw, who is addressed by his people as al-Sand al-Basut, was in one of his journeys (see below) said to have enjoyed the patronage of the Baktr Djasas b. Marra and to have returned to Basra herself. When Kulaib b. Rabba of the tribe of Taghlib one day came upon a camel belonging to Basut on his meadow, which was forbidden to strangers, he slew it — so the story goes — by shooting it in the under with an arrow. Djasas took his obligation so seriously that he stabbed his brother-in-law Kulaib in revenge. The verses by Basut addressed to Sand, in which he tells Djasas responsible for the injustice done her, were called al-wawtufa-zaaitha, "the inciting" for they brought about Kulaib's murder by Djasas and with it the long and bloody tribal feud.

These four short verses are an example of the 'tradition of incitement', used also by women in the lament for the dead. Whoever it was that, certainly at an early period, inserted them in the story, so rich in songs, of the beginnings of the Basut war — as this fraternal feud finally came to be called —, perhaps basing them on similar topical verses, was not only skilled in all the niceties of Arab poetry but had also a deep knowledge of human nature. As giving the motive for Djasas' fatal deed, they fill their place in the saga admirably.

The fact that the heroine of a "humorous" story, which originated in Jewish circles, is also called al-Basut is probably to be explained as an ironical reflection against this tragic mythical figure. A Jew was allowed three wishes with the promise that they would certainly be granted by God. He was persuaded by his wife to ask that she should become the most beautiful woman in Israel and the request was granted. As she thereupon became vain and unbearable her husband cursed her and wished that God might change her into a bitch. His second wish was fulfilled at once and only one more could now be granted namely that which the children demanded as a third wish for their mother: that she should regret her human form again. Again satisfied by his two wishes he then defrauded her husband of his third wishes: "More unlucky than al-Basut," — the same proverbial phrase which is gravely used of the tragic Basut in the heroic saga.

Bibliography: Basut, ed. Freytag, 420 aq eq.; Abraham Perlericus, ed. Freytag, 691; Agouli, l. 141 et seq.; The Dictionnaires, s. v. d. s.1; Al-Bakri, Sinais, comm. (ed. de Sacy, 2nd ed.), l. 307; Ascheri, ed. de Persien, Musul., ii. 269 et seq.; Noldeke, Dichter, 29.

(N. Rhotokanakie)

AL-BATATH [See AL-BATHANIYA No. 2.]

AL-BATHANIYA, corresponds in name to the Bashan of the Old Testament, the etymology of which is given by the Arabic batnus "soft, fertile area". Historically however it does not coincide with the kingdom of Bashan, mentioned in the Old Testament, which comprised the whole northwestern half of the Eastern land of Jordan, but was first applied to the district of Bathanas which in the Greco-Roman period only denoted one, though a central, section of this kingdom. As the districts of Gaulanitis, Trachonitis and Auranitis were then
distinguished from Batanis and al-Shathâ, it is sometimes called a Batanician town, was also considered by the Arab geographers of the middle ages, but this appears in modern European travellers (Sorcet, Burchardt, etc.).


2. In Arab sources the name of the very extensive swampy area on the lower course of the Euphrates and the Tigris, between Wâdet in the north and Bârwa in the south, was also called al-Bathâ (plur. of al-Bathâ) and occasionally from the two adjoining towns, the Batha (Bathâ) of Wâdet or of Bârwa.

The Arabs are of the erroneous opinion that these marshes were first formed in the Sasanian period in the place of an arable and cultivated land covered with villages and fields. This is only so far correct that the late Sasanian rule the marshy areas were considerably increased in consequence of several unusual severe inundations, and the bursting of the dams caused by them and the partial neglect to repair them promptly and energetically. But the existence of considerable swamps in South Babylonia generally, stretches back to a great antiquity. The continual raising of the banks of the Euphrates and the Tigris by great deposits of mud gradually prevented the water, which overflowed during inundations, from returning to the river and caused the swamps, which would have soon disappeared but for the annual overflow in times of flood. Even in the cuneiform inscriptions the aqqamti (swamps) and appurti (islands) are often mentioned; cf. the quotations in Delitzsch, Assy. Handwörterb., 77, 175. At that period the whole district of Muhammar in the south to above Dora (Gorna) and eastwards as far as the other side of the river Kûrû must have been filled by a large swampy lake, into which the Euphrates and the Tigris (both had then separate mouths), Kûrû and Kûrû poured their waters. A narrow tongue of land separated it from the Persian Gulf. From Kûrûn, which is an interesting bar-stool which represents king Semacherib fighting with the inhabitants of these marshes and high jungles, cf. the reproduction in Layard, Monuments of Nineveh, ii. 25-74.

The Assyrians usually call this swampy lake (maššara = "bitter, watery") in tišûdu in its Kûrû kaladû = "sea of the (land) of Kaladû", and also swappu râţatu = "the Tigris"; on the latter name, cf. Delitzsch, ibid. p. 627. The Greek and Roman writers are likewise acquainted with it (as Alor or Chaldaea Salus); see above, p. 343-2. The name Dittachi is peculiarly instructive for it expressed this area of water and gives its breadth as 600 stade (80 miles). The Tabula Peiutingeriana also defines the Babylonian swamps; on it, besides pahût, is mentioned the name Dittachi, probably to be emended to Bâthâ = Bathâ. On the notions in cuneiform inscriptions and classical authors cf. Andreas in Papy-Wissowa, Realencykl. d. hell. Altertums-

AL-BATHÂ = "the Marshland"; the name applied to a marshland depression with a channel which is approached to more or less regular inundations and is therefore often swampy. In particular it is the name of two districts:
1. the small plain hemmed in by mountains on the northeast coast of the sea of Tiberias (bahrâtat Tâbûrata) in Palestine, south of al-Tell (the Biblical Bethsaida, Julius) which is watered by the Jordan and another perennial river (the Chalman), At the present day it is inhabited by Ghâér (Ghâir), the Ghâérina, agriculturists, who keep large herds of the Indian buffalo here as well as in the swampy plain to the north of Lake Hûta. The modern name Bâthâ (popularly al-Dittâh, which can be traced to the diminutive form) does not appear, as far as I know, in the Arab geographers of the middle ages, but it appears in modern European travellers (Sorcet, Burchardt, etc.).
Hadidjâdi built just above the Battha the "central" town of Wâsit (= the middle), which, built to command the Battha as a new bulwark of Arab power in those lands, soon rose to prosperity. The restoration of the neglected system of canals, on the proper working of which alone the fertility of the lowlying plain on the lower Euphrates and Tigris depended, and the crevices of dams and sluice were carefully attended to by him. He dug the two canals of Nî and 2âbî, to lead away part of the superfluous water of those two large rivers before they flowed into the Battha, and at the same time to water and fertilize dry areas; cf. Streck, Babylonien, l. 29—32 il. 303—304. The engineer who carried out these works under Hadidjâdi and thus rendered great service to Iraq was a native Aramaean (Nabātu) named Hassan. Hadidjâdi also settled in the marshes the Zuṭ (q.v.), an Indian people with their buffalo herds numbering thousands, who had been sent him by Maʿṣumم b. al-ʿĀṣim the conqueror of India; his limited means prevented Hadidjâdi from doing still more for the cultivation of the Battha. The sum of 3,000,000, to be distributed among the cultivators, was, alas, all the money that was at his disposal; too was wasted by al-Isâb, the Caliph’s brother, who undertook to undertake the task at his own expense, and made it quite a good business financially. To lead away the water he made two new canals called Sîh, C.f., in particular Kādūnān, 240—241. Wellhausen, Das arab. Reich u. sein Sturz (1902), p. 158—159.

Of the immediate successors of Hadidjâdi in his post of governor of Iraq, Ḥādîdî al-Kârīst was the most prominent in his zeal for agriculture. He energetically continued the work of drainage begun by Hadidjâdi, the engineering operations being still under the direction of the above mentioned Hassan al-Nabâtu and obtained for himself considerable estates from the drained areas, from which he drew enormous revenues; he aroused great discontent in the province however by his arbitrary seizure of large tracts of virgin soil. Cf. Wellhausen, op. cit., p. 207.

The area of the Battha on the conclusion of these great drainage works by the Arabs is estimated by Ibn Rusta (c. 290—953) at 30 parangas (each of 4 miles) in length and breadth. Kūdūm (dated 316 = 922) speaks of an area of more than 60 Arab miles (each 1 3/4 English miles) which when taken was found to consist of large tracts of virgin soil (op. cit., p. 179, note 290) by substituting miles for parangas; according to Masʿūdī the swamps must have measured not less than 35,000 square miles while the whole of Babylonia only measured 45,000 square miles.

In the northwest the Battha stretched nearly to Khâf and Nīfīr, while it began farther to the east at a considerable distance from Wâsit and then extended to the southeast as far as the district of Baya. The banks of the Battha above the course of the Euphrates as well as the greater part of the district between it and the modern (as well
as ye Islamic) chief branch of the Tigris as well as the land for a considerable distance farther over were in the middle ages more or less marshes. The Euphrates, the principal branch of which then flowed past Kufa and was used for irrigation purposes in North and Central Babylonia, discharged the remnant of its volume into the Batiha some miles below the above-mentioned town. The Tigris from about the end of the Sasanian period to the first half of the xvth century flowed in the western bed, the modern Shatt al-Hai, past Wadi (site of the modern Kuit al-Hai) and Hammam al-Najaf, which at first floated into the Tigris through five arms, which reunited again at Alsha, a day's journey from Babi. According to the older and more reliable account of Ibn Seraphin (beginning of the xvth = xiv<sup>th</sup> century) the Tigris (Shatt al-Hai) reached the swamp area at the village of Al-Kufr. It then took its course through four lakes, formed by inundations (khawar, also kawar and khard) the modern gharb) which were joined by another large channel, the canals. The waters of the Batiha, the Nahar Abu 'l-Aṣāid and the "one-eyed Tigris" (al-Dajja al-awiz) flowing from Matlah (site of al-Uṣairi) united to form one large river near Kufa.

The following brief account may be given of the modern divisions of the swamplands of Central and South Babylonia.

Of the two swampy lakes south of Kufa on both sides of the former bed of the Euphrates, only the longer on the west side now survives, the Bahri Najaf, while the Khur Alī Najaf (east of the ruins of Kufa) has been almost entirely transformed into arable land (rice-fields). West of Najaf lies the Khur 'Afar ("Afak") and south of it extending towards Lamian is the Khur Khurṣul, both called after the Arab tribes of the same name. The extensive marshes which lie along the Euphrates from Lamian to beyond Shatt al-Hai are usually referred to collectively as the Lamian swamp. In the middle formed by the Euphrates and the Tigris before their junction, west of Karka, lie the swamp of Abu Kefin and on the west bank of the upper Shatt al-Arabi the Khur Bahri 'Arab (i.e. the Khur of the islands). The banks of the Shatt al-Kufr, Khurṣul, the Euphrates (between it and the Shatt al-Hai) are also referred to as the Lamian swamp. (according to Loftus [op. cit., p. 244 ff.] named in by almost impassable reed-beds.

On the Tigris, even below Jumur 'Abd al-Gharr, all the land on either side, particularly on the west, is full of stagnant water and murrines. The swamps increase as one goes down the river and on the east side have engulfed the whole country as far as beyond Kerbela, up to the outlying spurs of the Peshi Kuf. The whole district is nothing but a sea of swamps stretching farther than the eye can reach, out of which rise here and there only a few date groves and isolated reeds-buta on small islands. The marshy part of three marshes of the Eastern Tigris is called the Swamp of Samarghas and the much larger southern part, the district liable to foundation by the Kerbela is known as al-Kuf al-Mağaf. A'âm (the great or chief Khârî, cf. above) along with the Samda marshes in the centre.

Generally speaking the whole land of the Batiha, particularly the district between the Euphrates, Tigris and Shatt al-Hai has been as yet but little explored; only the banks of the two large rivers are tolerably well known.

Seen from a distance, the marshes present the appearance of an immense patch of green plain, which owes its prairie-like appearance not to grass but to vast masses of reeds and cattails. These frequently form thickets, several feet in height pierced by labyrinth of large and smaller channels in which the stranger is lost without a native guide. The watercourses themselves are usually so shallow that they can only be traversed by boats of very slight draught (maṣwa)'r and farā'īd) which are propelled by reed poles (maṣwa', plur. marāṭī; cf. Abu 'l-Fāsīfi 365, 365, Mas'ūdī, op. cit., p. 967; mārāt). This style of locomotion (gharb; cf. Zâlīkha, a. D. M Sheib, Memoir. Geol. xxv, 245) is very ancient as the above mentioned Assyrian relief shows (1.e.g. Layard, Monum. ii, 27, and Orient. Lit. Zeit. ii, 90).

On account of their inaccessibility, the Batiha has always been a welcome hiding-place for all sorts of robbers and vagabonds, as well as for tribes. For the collection of travellers' relics were therefore posted in the period of the Caliphate at various points here, who had to guarantee safe passage through the channels.

Most of the tribes at the present day still have the reputation of being feared as highwaymen; at an earlier period the Banū Lāmy and the Banū Mahammad had a particularly bad name. They slip out in their small skiffs to the larger boats which use the main waterways, plunder them and conceal themselves in the innumerable small channels which are impassable to the larger craft.

The above mentioned Ḥaḍil, in the reign of ʿAbd al-Malik, transplanted hither to the marshes, the Tātār (Arab Zātār, q.v.) an Indian people, with their vast bands of buffalo. These Zātār repeatedly attracted attention in the early 'Abbasid period, by making themselves a nuisance to the Ḥiṣā by robbing and plundering and it was only after strenuous efforts that the Caliph Maḥmūd succeeded in forcing them to capitulate.

Far more dangerous however proved the great rising of the Zanj [q.v.], another people settled on the edge of the Batiha. These were negro slaves, chiefly from the east coast of Africa (Arabic Zānāj), name of the Zambesi coast, Greek Zingis) who were employed as means of obtaining the salt-petre from the saltiferous ground, east of Basra. Under the leadership of 'Ali b. Muhammad [q.v.], presumably an 'Abid, they stirred up a formidable rebellion, reinforced by all sorts of low characters (295—370 = 869—883). The Arab historians (Tabari, Ibn al-ʿĀmilī, Ibn Khallīfah) give detailed accounts of this servile war, which affords much valuable material for the study of the topography of the Batiha (cf. also Nöldeke, Sketches from Eastern History, p. 146—175). In the centuries following, the Banū Shīhīn (see the article Šīhīn) and after them the family of al-Mafṣafī [q.v.] founded a more or less independent kingdom in the swamp lands, which they shared at a later period with the Māryšt, who relied from 405-405-518 in Al-Hill. This the decline of the Māravy the Banū Marūf (see below) began to play their part, although the Caliph al-Nūṣr succeeded in destroying their leaders, the Banū Marūf, in 657 (1220). The later history of these districts under the Mongol and Turks is not known in its details.
In the barren region of the Baštha, portions of the originally Aramean (and Christian) population of Babylonia (the Nabataeans of Arab writers) found a temporary asylum after the Arab invasion, and their numbers must have been still so considerable there in the later middle ages that (Abu 'l-Fidāʾ tells us) the "Swamps of the Nabataeans" were occasionally talked of. Their remnants, the Mansūk (Arabic Sabba), the so-called Christians of Syria, the Baptists still survive in a few places in the marches, particularly around the Khāṭr al-ʿĀṣm, where the very unhealthy town of Hwawara (the modern Hawwara, q.v.) is one of their chief seats.

The greater part of the modern inhabitants is composed of wild, barbaric, Arab tribes who lead a half nomadic life and according to the accounts of travellers are among the rudest people in the whole East. As to religion, they have almost entirely adopted the Shīʿā and are acquainted with some of the laws of the Bedouins but on the other hand they lack many of the virtues of the latter. Only their great hospitality is favourably emphasised.

The most important of these Arab tribes, which are themselves divided into a large number of subtribes, are:

1. The Bani Lūmān, east of the Tigris, between Kur al-ʿĀmarā in the north and ʿĀmara in the south. They wander eastwards as far as the outer spurs of the Fuhūt-i Kūh and almost into the environs of Baghdaḏ. Kur al-ʿĀmarā was the residence of their Sheikhs in the early decades of the sixteenth century. A von Kremmer has given an account of this tribe in the *Sitz. Ber. der Wiener Akad.*, 1859, p. 241–244 (with specimens of their poetry).

2. The Aḥā Muḥammad, also called Aḥās (= Al Aḥā s. family of Aḥā) Muḥammad, likewise east of the Tigris. They are the southern neighbours of the Bani Lūmān and their territory consists of the swamps south of ʿĀmara (Samargh-, swamp, Shīr al-ʿĀmarā).

3. The Zūhāḏ (Zūhād), west of the Tigris. Their territory lies between the lower Baghdaḏ on the north and Kur al-Hay in the soutwest. In the south they adjoin the land of the Khuṣʾūl.

4. The Khawāʾil (Khawāl), south of the Zuḥāḏ. They dwell in the district between Kurān and the ruins of Nīfār (and to the southeast of it). They extend along the Euphrates from Dīwānīya to Lamūnīa where they border on the Muntāfīn. The wild `Aṭā` (Abā` Mū`a`-war), a subdivision of this tribe, according to the Zeitcher, d. Dunhuag, Morganst., Cit., xvii. 224), and dwell in the swamps that bear their name. Their chief place, the market for the products of their numerous buffalo herds, is Sūk al-`Aṭā` (south of Nīfār). In Niebuhr's time (the middle of the eighteenth century) the residence of the chief of the Khawāʾil was in Lamūnīa.

5. The Muntāfīn (Muntāfūr, q.v.), now by far the most powerful tribe in southern Babylonia, which exercises a sort of paramountcy over the smaller confederacies there. They are (according to Moritz, cf. cit., p. 200) not so much a tribe in the proper sense of the word, as rather the very numerous followers of a powerful chief's family. Their lands lie below Lamūnīa and comprise the banks of the Euphrates, almost down to Kurān (whence Sūk al-Shīrābī to their center). In the east they extend beyond the Shīr al-Hay nearly to the Tigris and thus comprise the greater part of the British proper.

6. The Ma`dīlīn (Ma`dīlīn, sing. Ma`dīlī), who pitch their tents between Shārma and Kurān, are undoubtedly on the lowest level of culture of all the tribes of Babylonia. The chief authority on them is Loofs, *op. cit.*, p. 120 f. sq.

There must also be mentioned the Khaftūjī-Arabs (cf. e.g. Well, Grafin, d. Charf, C. 92), who are known to have existed in mediaeval times and in. the last century commanded the road from Kufa to Basra; see Ibn Batūtā (ed. Paris), ii. 1. 94. At the present day on account of altered conditions of relationship or dependence they, like the above-mentioned Aḥā Muḥammad, sometimes appear as a family of the Banū Lūmān (cf. von Kremmer, *op. cit.*, 1850, p. 253) and sometimes as a branch of the Muntāfīn (Loofs, *op. cit.*, p. 244).


The settlements of the inhabitants of the swamps are usually on terraces and islands, which are not entirely submerged by the annual inundations, and sometimes collected in villages. They consist of long huts built of reeds and reed matting (sīyāf, sīyāf); we find these rash houses mentioned under the same name as early as in the Babylonian Talmud (cf. Noldkær in the Wiesen Reitnäcker, s. f. Knud de Mortel, xxi. 198, note 1).

Ricefields above all are cultivated. A not inconsiderable source of revenue is the reed which is used for all household purposes and from ancient times has been much used for writing implements (see Orient, 22. 23, lx. 190); the reed pens which were made of this plant in Waliat and are now manufactured in Dierūd are considered the best in the east; cf. C. Haust, *Les caligraphes* *et les miniaturistes de l'Orient Mu-*, *cuna* (1908), p. 19; H. Petersen, *Reisen im Orient* (1861), ii. 136; Stolte-Amands in Petersen's *Mitteilungen*, Erg. Heft. 77, p. 55. In addition there is a great abundance of fishes which both allow only a continual food supply to the natives but are salted and sent to the surrounding countries. Even in mediaeval times Ibn Rusūd (cf. cit.) says the Baštha as a producer of reeds and fish formed a real treasury for the people of Basra.

The chief wealth of the modern inhabitants of the marshes consists in their enormous herds of buffalo which yield great quantities of milk and butter; the latter is exported (particularly to Baghdaḏ) and is an important article of British commerce which brings in much profit. The buffalo, though originally imported from India (cf. above) thrive exceedingly in this land so suited to their requirements; some districts literally swarm with them. Sheep are also reared to a moderate extent. Caneels naturally are not found at all.

As to the remaining fauna of the Baštha, water-
fowl of all sorts are of course immemorial: gulls, wild-ducks, geese, swans etc.; there are flocks of cranes, pelicans, flamingoes, storks, bustards and bitterns. There is also no lack of carnivorous animals. We still very frequently have to be in contact with the red-crested, according to the accounts of modern travellers, just as it was in antiquity (cf. e.g. Streck, Die ischritzten Aser-

BÂTINÎYÀ. As the name, derived from+tun, inner, indicates, the Bîtinîs are those who seek the inner or hidden meaning of the Scriptures instead of taking the literal meaning of the revealed word, they interpret it; this interpretation is called tawîl.

The name Batinîs has been applied by Arab authors to several quite distinct sects, almost all of which have played a prominent part in history. The most important of these sects are the Khârijîs, the Karâmiîs and the Isha'iîs [see those articles]. The application of the name has been extended beyond Iran, and among the Batinîs are reckoned the Mazdakites, a Manichaean sect founded by Manâk, who appeared in the reign of the Sassânian king Karbâd, son of Frak (Kawbûl, son of Pîrûr). Shahrânûsi says that in the 'Iraq, the Batinîs are called Karâmiîs and Mazdakîs, while in Khurâsân they are called Tâbiîs and Mallâhûs. The spîter Batinî is also applied to the sect of gasûs.

In conclusion we need hardly emphasise the fact that, chiefly on account of the dangers which are epidemic everywhere, the climatic conditions of the swamp regions of Babylonia are exceedingly unhealthy.

As a spice (cloves) island Batian early attracted foreign traders and in consequence the population were converted in the 15th century from the island of Java and adopted Muhammedanism. For the spice trade the Portuguese settled here in later times (about 1524) and the Spaniards and Dutch (about 1609) as merchants and allies of the prince, had children by native women and thereby spread Christianity, which is professed at the present day by about 350 (in number) which is settled in the chief village, Labaria. The number of Muhammedans in Batian, who are of a very mixed stock does not exceed 3000 and they live in various settlements on the coast. The interior is uninhabited and entirely covered with forest.

The Sultanate of Batian consists of this island and several smaller uninhabited islands in the neighbourhood; before the arrival of Europeans and during the first century after their coming, its power extended as far as Cemara; it gradually became less important than Ternate and Ternate. The clove trade was the monopoly of its prosperity; Batian became of no importance after the Dutch forced the princes of the Moluccas to give up the growing of this shrub on payment of an indemnity in the 17th century. After the year 1750 it had been entirely subject to Holland. European exploitation of the island in recent times has not been successful; the principal products are copra and damar resin.

Bibliography: Wallace, Malay Archipelago, p. 1; Bleeker, Reis door de Molukken en de Malako- wsch Archipel. (Batavia, 1856); Holmen, De Molukken (Leipzig, 1889); K. Marlin, Reizen in de Molukken, Geografischer Teil (Leiden, 1903); W. Kückenhal, Im Malakischen Archipel (Frankfurt a.M., 1889); J. E. H. van der Voo, Ergebnisse einer wertvollen Forschungsreise in den Molukken und in Boera (Freiburg, 1897); Tijdschr. v. b. Batian, Gemeenf. v. Kunsten in Wetenschappen, v. 325-345; 1911; Nieuwmoedrij Tijdschr. v. Ned. Indië, v. 204; v. 165. 365; 538; v. 111; 1881; 117; Erfoudite Glid, etc.; Tijdschr. v. Nederlandsch Indië, 1881; Jaarboek van het Mijnmuseum, in Ned. Indië, 1895, ii. 115.

(A. W. Nieversheen)

BATMAN, usually written BATUM or BATMÁN, in Kirghiz BATTÁN, a Turk word, applied to a "heavy weight" (batantad = "weighing a hundredweight"); it is probably connected with the verbal root *bat" (timb). Although F. W. K. Müller (Stammverh. Pers. Abst., 1907, p. 327) says that the word is Middle Persian and "like many other Iranian words has reached Mongolian through Ugur" (examples are not given). What weight was originally meant by this word, is unknown; at the present day in the Turk dialects in elsewhere (cf. the European "pound", the Dutch "poot", the Russian "pechát", the "sift" etc.), the same word is applied to measures of very different weight. The heaviest batman is that of Bakhshāt (500 lbs.), the lightest, the Persian (two different batmans of 11½ and 5½ lbs.) In Bakhshāt the batman is considered a unit of weight. The different meanings of the word in the spoken dialects of the present day have been mostly thoroughly collected in Budgong's Turko-Russian Dictionary (Stammitaj's "Stammitaj" törzö-szótárk elôszók, v. 231) and in a more incomplete fashion in Radulski's "Pernaki hayır-İnänncede Türk- Dilişkân" (ib. 1357). As is shown by the work of an unknown Arab philologist edited by Mehlitz and published by the Arabic (really primitive Semitic) manes by mediaval times; at the present day also in Bukhara the Arabic word denotes the same weight as the Turk: BATMÁN, holly, triangle, depression. In the last meaning the word is not uncommon in geographical names: cf. Yabān. Mesopotamia, l. 665 et seq. AL-BATRÁN, as it is now written, the Batrus of the Byzantine writers; Arab geographers prefer to omit the article and frequently write Bathrān; it was a small fortress in Syria on the coast between Jubbub and Tripoli. Under the Mamluks of Egypt, the district gained importance from the city of the latter town. The absence of a harbour and the proximity of the lofty summits of Lebanon did not allow it to develop. A modest village at the beginning of the 16th century, Batrun has since the creation of the autonomous mutasarrifat of Lebanon become the chief place of the Kaimakmat of the same name. The town is increasing and has now about 6000 inhabitants, among them some Muhammedan families.


Battān, Sa'idīd BATTÁN COLTH, is the name of a legendary Turkish national hero and warrior of the faith, whose presumed grave in the village of Sa'idīd (Bāhtāl, north of El-Kehel (Doryleum) is held in great reverence. At the tomb is a mosque (Teke) of Bakhshāt deservishes with a mosque and Minaret. The historical original of this hero is a Muhammedan warrior named Abbāl Allah al-Battān, who, according to Tābilī, l. 1716, and his death in the year 182 (740) in battle with the Byzantines. According to Later Historians (al-Djumullī and Ḥarrānī) his real name was Abbāl Muhammad b. Sulīman b. Ḥusayn b. Kāmil b. Abbās al-Badrahim, he was born in Malatia and flourished about the year 1000; these statements are of a legendary character as they are found in the well-known popular romances of Sa'idīd Bakhshāt. This romance has been edited in various versions or prose and poetry, and fully discussed by Fleischer in his "Begleitb der Christianen, 4th ed., 1835. He has published a German translation entitled: Die Erzählung des Sa'idīd Bakhshāt. Ein alttürkischer Volks- und Sittensroman. Leipzig, 1871. The prose version has been several times printed under the title: Meshiql-lī حميشقلط اسجد باخلات in the year 1297 (1870) for example. Batmān: Cf. above the above mentioned works; Zeitschr. der Deutsch. Morgenl. Gesellschaft, xxx. 412 et seq. AL-BATTANI (his full name is ABU AL-ĀLĀ MUHAMMAD ib. зыва b. SÄN AL-BATTANI AL-HAKARĪ AL-SĀHĪ), the Al-Battani, or Alhazen, of our medieval authors, one of the greatest of Arab astronomers, was born before 244 (858) very probably at Harrān or in its
neighbourhood; the origin of the name al-Battani is quite uncertain. His family formerly professed the Sabian religion, whence the name al-Sabhi although our author was a Muslim. He spent almost his whole life at al-Raṣāla on the left bank of the Euphrates, where several families from Harran had taken up their abode; from 864 (877) he devoted himself to astronomical observation to which he regularly devoted the rest of his life. Happily having access to a merchant who dealt in business to Baghdad, he died on his return journey at Kāṣr al-Dīj, a little to the west of the Tigis and not far from Šamra in 317 (929).

He wrote: 1. Kībīb mu'rīfāt maḫānī al-kalābī fi ṣīnākā at-tālāt, the book of the science of the ascensions of the signs of the zodiac in the spaces between the quadrants of the celestial sphere; i.e., of the ascensions of the points of the ecliptic which are not, at the given moment, one of the four "zenith" or "pivots" [see the article ASTROLOGY]; it deals with the mathematical solution of the astrological problem of the "disposition" of the significator. 2. Kībīb fi ráčkā at-tubah al-kalābī, "a letter on the exact determination of the quantities of the astrological applications," i.e., the rigorous trigonometrical solution of the astrological observations. 3. Sāhind al-saḥīfātāt al-ṭālāt al-kalābī, "commentary on Ptolemy's Tetrahilbān". 4. al-Zajjīf, "Astronomical treatise and tables", his principal work and the only one that has survived to us; it contains the results of his observations and had a considerable influence, not only on Arab astronomy but also on the development of astronomy and spherical trigonometry in Europe in the middle ages and beginning of the Renaissance. It was translated into Latin by Robertus Reticeps or Ketenzis (died at Pamplona in Spain after 1143 A.D.; the version is lost) and by Ptolemy Tibusan in the first half of the 12th century (an edition of the text without the mathematical tables was published at Nürnberg in 1537 and at Bologna in 1645). Simon de Châtillon (1253-1310) had translated directly from the Arabic into Spanish (incomplete MSS. in Paris). Three insignificant astrological pamphlets, of which a Latin version exists in several manuscripts, which give their author's name as Bethem, Borem, Boreni, Boreni, have been wrongly attributed to al-Battani.

Al-Battani determined with great accuracy the obliquity of the ecliptic, the length of the tropic years, and the times and true and mean orbit of the sun, he definitely explored the Ptolemaic dogma of the immobility of the solar apogee by demonstrating that it is subject to the precession of the equinoxes and that in consequence the equation of time is subject to a slow secular variation; he proved, contrary to Ptolemy, the variation of the apparent angular diameter of the sun, and the possibility of separate eclipses; he rectified several orbits of the moon and the planets; he proposed a new and very ingenious theory to determine the conditions of visibility of the new moon; he endorsed the Ptolemaic value of the precession of the equinoxes. His excellent observations of lunar and solar eclipses were used by Dantème in 1749 to determine the secular acceleration of motion of the moon. Finally he gave very neat solutions by means of orthographic projection for some problems of spherical trigonometry; solutions which were known to and in part imitated by the celebrated Regiomontanus (1436-1476).

Bibliography: al-Battani's Stiftung: Opus astronomicon, etc., Arabic edition, Latin version, adnotationibus instructum of C. A. Neumann. 3 volume, 1849-1897, 3 volume, in-4. A. H. Katānī, Būt-Khān, a Mongol prince, the conqueror of Kūsia and founder of the "Golden Horde" (1227-1255), born in the early years of the 13th century, the second son of the chief Qāqā. Cingis Khān had, while still alive, granted separate portions of his vast empire to his three elder sons; Dżūji, Caghatāi and Ugelü; the youngest son, Tūhī did not receive his share till the death of his father when he received the eastern part of Mongolia, the latter's nominal country. According to the provisions of Mongol tribal law (still followed at the present day by some Turi nomads) the youngest son was regarded as heir to the paternal "house", and the father had to provide for his elder sons in his lifetime, which he did, it appears, by allowing the eldest son that part of his property which was needed for the maintenance of the "house" and the others: the younger portions. This explains why, with the succession of Cingis Khan's arms, the Farz (estates) of his eldest son was continually being moved westwards. In the year of the conqueror's death (1227) the whole steppes country west of the Irish (as far as the land has been trampled under the foot of Mongol horses); with the adjoining arable lands in the Khorasan and the Persian provinces on the northern shores of the Caspian Sea were regarded as the property of Dżūji and his descendants. Dżūji himself had died six months before his father (about February 1227); of his fourteen sons, the second, Bātū was recognized by the khans in the west as his father's successor and this choice was afterwards confirmed by Cingis Khan or his successor Tugelj. The boundaries of his lands from those of Caghatāi and of Ugelü were fixed by any agreements or arrangements; still less could the question be answered, what rights Bātū could claim against the other sons of Dżūji or against the Great Khan ruling on the Onkhan (in Mongolia). In spite of the division carried out by Cingis Khan, the empire founded by him continued to be regarded as a single state after his death, as before. In accordance with the immaterial conceptions of the law of property the empire was regarded as the possession of the whole family of the ruler, whose individual members had certain portions of the common estate allotted to them for their own subsistence.

Of the first ten years of Bātū's reign we only know that he was present at the Khuratai (parliament) of the year 1239 (or 1238, as in the Mongol epic which dates Bātū's death about 1243, in Mongolia, at which Tugelj was chosen as Great Khan, probably also at the Khuratai of 1235 at which it was decided to renew the war against the Kuchai and neighboring peoples; he was never in eastern Asia at a later period. In the army which set out in the spring of 1236, there were also sons of Caghatāi, Tugelj and Tūhī; like all enterprises of the period, this campaign was entered upon for its importance to the whole empire and not to any individual section of it;
the whole army, however, naturally was under the supreme command of Batu. The army is said to have reached the land of the Volga Bulgars by the autumn of the same year; the destruction of the important commercial city of Bulgar and also in the Russian annals but according to Russian accounts it did not take place till the autumn of 1237. The campaigns of the following years are only known to us from the accounts by the historians of Russia and western Europe (most fully treated by O. Wolff, Geschichte der Mongolen oder Tartaren, Breslau, 1872); the Mihajlomadan chronicle gives but the scantly accounts (cf. O. d'Oevro, Histoire des Mongols, t. 3, p. 613 et seq., and Hammer-Purgstall, Geschichte der Goldenen Horde, p. 102 et seq.). From 1237 (in November of this year the Tartars crossed the ice-covered Volga) till 1240, Russia, and in 1241-1242 Poland, Hungary and Dalmatia were ravaged; Bati himself on Christmas Day 1241 crossed the Donau which was frozen on account of the unusually cold winter and soon afterwards took the town of Gen, turned in the spring of 1242 against Bulgaria and went from there in the winter of 1242-3 through Wallachia and Moldavia back to the Volga country again. His army was never defeated anywhere in Russia or Western Europe; the retreat of the Mongols was brought about partly by differences in their own camp (Gyoyuk son of Ugdei and Bati, grandson of Caghatai had rebelled against Bati and on this account are said to have been arrested by Ongirat and partly the news of the death of the Great Khan which took place in December 1241.

After 1243 Bati took no further part in warlike campaigns. He himself was ravaged in the years 1237-1242 only Russia remained subject to the Tartars, even in 1245 the Grand Prince Jaroslav presented himself in Bati's camp and was confirmed by him in the rank of "emir over all princes of the Russian people"; in 1250 the independent prince (king after 1255) Daniel of Galicia had to be confirmed in the same way and do homage to the Khan.

The events of these years Bati's attention was drawn to the east. Ugdei's eldest son Guyuk, a personal enemy of Bati, had been chosen to succeed his father and raise the throne by the Kurfal of 1246. Five brothers of Bati had also appeared at this ceremony; Bati himself had stayed away, pleading his physical infirmities (davul-i yes = pain in the foot, probably gout) as his excuse. In the next year the new Great Khan announced his intention of going to his ancestral estates on the Ilmil (a river in the modern district of Tzenggatun on the frontier between Russia and China) the climate of which was more beneficial to his health. Bati firmly informed the Great Khan that he had hostile designs against him and therefore advanced against the latter at the head of an army. While still in Mongolia, five or six days' journey (apparently in a northerly direction) from Bighsaliq (the modern Gudem) at a place which is called Kamastik by Abul Faraq (ed. Puckoy, p. 402), Samaqand by Djuwan and the writers who follow him (not, of course, identical with the famous town on the Zarafshon, and also of Chinese, Hung.-si-lang-yoin (apparently on the Urga), Guyuk died suddenly (according to Abul Faraq on the 9th Rabi' II 647 = 22nd July 1249, according to the Chinese in the third month i.e. the spring of 1249). Bati received this intelligence in Alu-Kamsh, seven days' journey from the town of Kayligh (the Collum of Rubruquis not far from the modern town of Kalgan, certainly at the mountain of Alu-tu south of the III).

Although his elder brother Orda was still alive, Bati was looked upon as senior member of the ruling house; all the princes are said to have therefore paid homage to him and declared their readiness to submit the succession to his decision. The assembly, which was to settle this question was there by order of Bati to Alu-Kamsh; homage was summoned by Bati to Alu-Kamsh, before the settlement of the question; when they heard what result had been come to, they resolutely declined to recognise the decision. The coronation ceremony had to take place at a Kurultai held in Mongolia; it was not till 1251 that Berke, brother of Bati, at his brother's request, succeeded in assembling the Kurultai at which the ceremony was completed on the 9th Rabii' II 649 = 30th July 1251.

The princes of the houses of Caghatai and Cagdei did not attend the coronation but appeared soon after it to pay homage to the new sovereign. The Great Khan was told that they had made preparations to take his camp by surprise and cut down him and his adherents; on this accusation they were arrested and on trial found guilty, whereupon a fearful punishment was meted out to them, their families and clients. Almost all the grown-up members of the two houses were either put to death or condemned to banishment; the prince Bati was also handed over to the Khan, whom he had injured, and executed by his orders.

After this event, the Mongol empire was practically divided between Manguke and Bati although only, the name of the Great Khan appeared on the coins throughout the whole empire and in Bulgaria also. The Frankish Rhurquis (Riusbroek) says that he heard the following words from Manguke in 1254: "As the sun sends its rays everywhere, so extends my power and the power of all who are under my command. Later, in the boundary between the lands of Manguke and Bati was, according to the same Rhurquis, in the steppes between the rivers Talas and Cu. According to the same traveller's narrative, more respect was shown to Bati's people in the Great Khan's kingdom than in his own. It is certain that Bati who was regarded as senior member of the ruling house and to whom the Great Khan owed his throne, then enjoyed considerable recognition in such lands as the M. forw' al-nabr, did not belong to the ancestral territory of Djede and his descendants, he exercised some sovereign rights; thus for example, according to Djuwan (cf. the Persian text in Schoeff, Chronicaemia Persica, II, 117) he confirmed the son of Timur-Malik, the famous defender of Khodjendi, as heir to the goods and estates of his father.

Rhurquis tells us that Bati had twenty-six wives and a Rashid al-Din who had four sons. According to the Russian annals the homage of the Russian princes was usually received after 1249 by his eldest son Sarai, to whom his father appears to have handed over a share of his power in his life time. The year 650 (March 1252-1253)
is given by Raghib al-Din as the year of Bati's death (he is said to have been about 58 years old); but this date cannot be correct; for Rubauqiq was received by Bati as late as August 1253; on the same traveller's return journey (October-November 1254) also the Khân was still alive. We must therefore prefer Djumaiti's story according to which Sartak was sent to Mongolia by Bati in the year 620 (10th February 1255—9th January 1256) to inform the Khân of the news of his father's death while on the way thither. From Rubauqiq's narrative, it is plain that Bati lived during the latter years of his life on the left (eastern) bank of the Volga, going in the summer months as far up the river as Uz, 52° north, and spending the winter near the mouth of the river, where the town of Sartak was founded by him as the Achitula during this period.

Bati, whom the Russians only knew as a cruel conqueror, received the epithet 'Seyyid Khan' from his contemporaries of his own people. He is praised as a just, mild, and wise ruler even by such historians as the Persian Qazvini (Tabir-i Usul-i Nizârî, transl. Navyi, p. 1171 et seq.) and the Armenian Maghâkiya (Russian translation by Feklanow, p. 18) who are by no means friendly to Bati. But more important for us is the narrative of the Franciscan Johannes de Plano Carpino who was terrible in war but a gracious ruler in his subjects. According to a report, given by Qazvini, he was said to have secretly adopted Islam; Waglîf (lilhotme edition, p. 579) says he was a Christian (this story may well have arisen through confusion with his son Sartak); it is much more probable that, as Plano Carpino tells us, he gave no preference to any one of the (revealed) religions and adhered to the ancestral faith of 'knowledge of God' (Fadan-i-Shadri) i.e. to the worship of heaven.

Bibliography: The portions concerned of the most important original authorities, viz. the Tabir-i Usul-i Nizârî of Djumaiti and the Qazvini al-Tanzilât of Raghib al-Din, are still only accessible in manuscript; cf. the digest of the (original) sources given by H. Schelkunoff, Die Mongolen, ii. 120 et seq., and (not always reliable) in Huxter-Purgazzii, Geschichte der goldenen Horde, p. 95 et seq. The Oriental sources were not directly accessible to the authors of the later works (among which may be mentioned Howorth, History of the Mongols, ii. 36 et seq.). The Russian works (L'asie de l'Ouest de l'Empire ottoman slavek) were published in 1872 by the Archigraphic Commission in St. Petersburg and the narratives of the two Franciscans Johannes de Plano Carpino and Rubauqiq in the Raccolte de textes et de mémoires, publiés par la Société de géographie (Vol. iv.). The Mongol epic of the year 1241 has as yet only been published in a Russian translation (from the Chinese) Tretiâ sibirskih dvukhhoronnykh mitannih v Pekingu, c. iv. Cf. also K. L. Browne, A History of the Mongol Magadhi, xii. v. cka, St. Petersburg, 1871.

(W. Baedeker.)

AL-BATUL (A.), "the Virgin"; cf. the articles FATIMA AND MARTIAL.

BAWAND, an Iranian dynasty which reigned in Tabaristan from 45 (665) to 750 (1349); it traced its origins from Baw son of Sajjib, son of Kayâf, a contemporary of Khusrav Farwî (Chorches II) and called by him Aibchib; it comprised three branches, the first of which had thirty princes (45—297 = 665—1006), the second, right (466—600 = 1073—1310), and the third, right, also (635—750 = 1373—1459).


(C. Huart.)

BAWARDI, "miserable bearers", the name of the bodyguard composed of freemen and bondmen, armed with flintlocks, of the Great Shirif of Mecat; cf. C. Sauck, Hurgonje, Mechin, t. 197, note 3.

BAWÄZDî, a former town in the province of Mawâl on the west i.e. the right bank of the little Zabb, not far from its mouth.

The name is the Syriac Birh Awa, "the house of the toll-collector". As the Sabean name there appears occasionally Khumra-Sheib, "Shapir's song" after the usual name of the poetical names of towns common in the Sabean period. In the older geographers and the Bible the town is mentioned along with Tabrit, Tibrân and Sûn. Some one with an accurate knowledge of the town has, however, interpolated a detailed description in the text of Ibn Haukal (ed. de Goeje, p. 169, note 9). The place was notorious in the middle ages as the abode of the Khârîkites — the inhabitants say they are descended from the troops of Alî b. Abī Tâlib — and as a nest of robbers.

The town lived by receiving tolls stolen by the Bandits Sabît Bâtûn from caravans. Vâqîr however also mentions some scholars who were born in Bawâzî; a portion of its inhabitants must have been Christian; the miracle-working bones of a Syrian martyr Bâbîlû were there. There was occasionally a Jacobite bishop of Bîh Ramîn (i.e. the village of Bamatim) and Bîth Wâzîr, or a Nestorian of Shamûst (i.e. Sûn) and Bîth Wâzîr.

The ruins of the town have not yet been discovered. On my journey past its neighbourhood on the Tigris, in the winter of 1907—1908, a place called Mâtiyâwiya was mentioned to me, in which the name Bawâzî is possibly preserved. Another Bawâzî was at Abdâl-Fairuzââbî on the Euphrates, and a Mawâzî in Bîzû'ir Hedjâl in South Arabia.

BIBLIOGRAPHY: Ibn Khuridhîth (ed. de Goeje), p. 94; Ibn Haukal (ed. de Goeje), p. 199, Note g; Bakrî, p. 18; Vâqîr, s.v.; G. Hoffmann, Syrische Altertümer Forschung, p. 189; cf. his note on de Goeje, Ibn Khuridhîth, translation, p. 68; E. Herford, Untersuchungen aus historischen Togryphien etc. in Memnon, i. 1907, 1 and 2; E. Sellâr and E. Herford, Archäologische Reise im Euphrat- und Tigris-Gebiet 1907—1908, s.v.; cf. also E. Herford, The Lands of the Eastern Caliphate, p. 41 and 46. (E. Herford.)

BAWĂN, a Kurdish village of five or six huts, with the larger village of Hinnâq, half a mile distant, in the district of the Mâtrîya Kürs, between the district of Nawkar in the Djebel Mâlûb near Mawâl and the district of Amâdî, famous for the Assyrian sculptures which are found in the adjoining ravine of the Khân. The
rock reliefs were first visited by M. Rouet, the French consul, Betten’s predecessor, then by M. Ross, an English merchant in Mawjil, a friend of Sir Henry Layard’s (not the well-known M. D. Ross) whose account is given by Layard in his Nineveh and its Remains, ii, 142. They were afterwards drawn by V. Place, the engraver of Khorsabad, and by Layard himself. Layard’s companion, Mr. Bell was drowned while bathing there in 1851. Photographs and squeezes are still wanting; the inscription of the relief made by Samirîr (705–681) contains the so-called Bâbin date via the statement that Samirîr brought back the images of the gods of the town of Ekalattî, which had been carried off by Mardak-nâdâh of Akkad (Babylon) in the time of Tiglat-phalasar I (714–5). This statement contains an important problem of Assyrian chronology.


(E. HERZEL.)

BAYAN (bajn), Locality, Explanation. "Ilm al-bayân is often used synonymously with "ilm al-mâlahi; although it only denotes a section of it."

(A. SCHADE.)

BAYAN u. SAM'AN-u-TAMIMI, Shî'a sectarian, who was born along with Abû-Maghârib b. Saîd (q.v.) and a few adherents by command of Khâlid b. Abû 'Ammâr, governor of Kufa in 110 (727). He believed that the words of the Qur'an (Sûra 3, 120): "This is an explanation (bayân) for mankind etc." — referred to him and was therefore regarded by his followers as a prophet and incarnation of the divine. He taught by a false explanation of Sûra 55: 20–28 and 22: 28, as if the King of Light (God) is subject to dissolution with the exception of his face and revealed himself in the Prophet and afterwards in the Abî Jâdis (down to Abî Hâjjam b. Muhammâd Abî Abû-l-Faydî) and Sam'ân in him himself. His doctrine was apparently based on older concepts such as we already find among the Mandaeans.


BAYAS, usually written BAYAS, also BAYAS, the modern name of the ancient BAIAS, a royal village on the Gulf of Isfâhân at the foot of the Djêbîl al-Lakkâm, a station on the road from Isfâhân to Iskandaron. In the 'Abbâsid period, Bayas belonged to the Syriac Thughrîs (see AMRO, it shared in the civilizations of that land, so often fought for, without itself playing any important part. After the revival of the town in the beginning of the 8th century, it was described by recent travelers as a miserable village inhabited by Turks; nevertheless Szmi-Bey gives the number of its inhabitants at about 5000 and current at 6354. It is the centre of a Kast in the Wilâyât of Adana.


(R. HARTMANN.)

BAYAZID, a town in Turkey in Asia, capital of a Sandjak of the province of Erzerum, 108 miles from this town and 17 from the Persian frontier, at the foot of Mount Ararat; it has about 10,000 inhabitants mostly Armenians. Founded by Sultan Bayazid I Yildirim, to serve as a post of observation against Timâu’s designs, it has an old fortress dating from this period, enclosing a small mosque built by Beyhûl, Paşa in the 16th century. In 1805 Andrikos Jaultsenti, entrusted by Napoleon with a secret mission, spent six months here in confinement (Voyage en Arménie, p. 39 et seq.). The town, which commands the road to Adarab, was taken by the Russians in 1829 (the inhabitants were taken to Erivan and Alexandria which raised it, 1854 and 1856). The Kast of which it is the largest place comprises 120 villages of which 78 belong to the town, regarded as centre of a nahiya; the total population is 7,750 inhabitants. It manufactures Kordâs carpets and cattle are reared on the plains.

Bibliography: All Djevâl, Qadârûhî-yi taqddîsî, p. 153; Sâhîne, 1325, p. 860; V. Cantor, Trav. d’UZ, i, 229; Shamîlî, Çamlî al-Fârûq, ii, 1234.

(C. HEYT.)

BAYAZID (Turkish pronunciation of the Arabic Abî Yâzîd) I, surnamed YILDÎMEN, "the lighting," Ottoman Sultan, son and successor of Mustâd I Khudîwân-Emîr, married the daughter of the prince of Gernîyân who brought him as her dowry the town of Kuthia and three other smaller towns and succeeded his father, who was assassinated on the battlefield of Kopovo (794 = 1387); this was the occasion of the only brother of Kayfûs who in popularity he feared, a crime which was regularly enacted by the Ottoman Sultan down to the period of reform. He completed the conquest of Servia and concluded a treaty with Erzinc, son of Lazare which placed this prince under the overlordship of Turkey. He placed John VII, son of the son of Andronicus IV, on the throne of Constantinople in place of the Emperor John V Palaeologus, and then determined to replace him by Manuel II, son of John V, as co-regent (1360). The Greek auxiliaries furnished by Manuel conquered for him Abî Shîrî (Philadelphîa) which its commander had refused to surrender; the prince of Aidin submitted; the principalities of Sânikhî and Menteşte were incorporated in the empire; Abî al-Dîn, of the dynasty of Karamân, conquered Ak-Siym and in 1371 to him. He sent across his ravage the island of Chios, Euboa and Attica, and blockaded Constantinople which John Palaeologus had hurriedly fortified and Manuel had again entered secretly for seven years. The prince of Karamân having rebelled, was defeated and the towns of Kosna and Latranda, again incorporated
in the empire; Tōkāt, Siyva and Kariartya preferred to offer themselves to him rather than be given back to the son of the Kadi Buhrūn al-Din (795 = 1392). Kūtārām Bāzyāz, of the dynasty of the Bułūk-İsfandiyār at Sinope, having taken to flight, all the province of Kastamunı fell into his hands.

Sığ aşmūn, king of Hungary, disturbed by the progress of Bāzyāz on his frontiers declared war against him, after interesting the sovereignty of Europe in his cause. Including all his forces, he sent him a body of troops commanded by the Comte de Nevea, son of the Duc de Bourgogne, who afterwards was called Jeanne-Peur. The Grand Prior of the Teutonic Order, Frederick, Count of Hohenzollern and Philibert de Naillā, Grand Master of the Chevaliers of Rhodes, all joined in the Crusade. The allies besieged Nicospol but were completely defeated before its walls (798 = 1396). Following up this victory the Ottomans invaded Styria, Syria and Bosnia; in Asia their territories were increased by the addition of Kārgahi, Divrigi, Beşenci, Malatya and Kemaşi; in Europe by Veli-Shēr (Larissa) and Tīrlhāl; their incursions brought them as far as Athens and into the Peloponnesus.

Bāzyāz was rejoicing in his successes at Brusa when the capture of Erzinţ and Siyva by Timūr disturbed his attention in his conquest of Constantinople, the conquest of which he was planning, and forced him to march against the invaders, around whom gathered the princes dispossessed of their territories by the Ottomans. The siege of Angora by Timūr brought him up to the walls of this town; the battle took place to the northeast in the plain of Cīboh-Ākob. The auxiliary troops, formed of contingents levied from the ancient principalities of Sārakhzan, Menteşhe and Germeyk, went over to the enemy with whom were their forefathers; the Serves remained faithful and Bāzyāz fought till nightfall surrounded by his Janissaries almost all of whom were slain. The Sultan attempted to escape but his horse fell and he was taken prisoner (19th Dhu'l-Hijjah 804 = 20th July 1402).

Bāzyāz was treated with consideration by the victors; he attempted to escape; they took the precaution of putting him in chains during the night and making him travel in a litter surrounded by a grille (ćiçə) carried by two horses. It is this word ḡan which has given rise to the belief, supported by a misunderstood passage in Ibn Ārbāsh that Bāzyāz was put up in an iron cage, as well as the word ḡanızxan used by Pharnaces (l. 26). While accompanying Timūr who returned to Samarkand after the capture of Smyrna from the Chevaliers of Rhodes, Bāzyāz died at Aş-Shēr from an attack of gout (14th Shā‘bān 805 = 8th March 1403); he was buried at Brusa by his son Mūsā. The Ottoman Empire was no longer in existence; it was not reconstituted till ten years later by the energy of Sultan Muhammad I.
BAYAZID II — BAZAR.


Bayazid II, his real name was Ali Yavuz Taifur e. H. A. Adam & Sirkhan, a famous Shafi, who died in 201 (875) or 264 (877—878). His grandfather was a Māti; of the circumstances of his own life, little is known except that he led an ascetic life. Legend has therefore adorned his biography all the more richly, and deduced from certain invariable traditions about him, which tended to make him known on heaven (304—405). His doctrine is only known to us from occasional utterances handed down by Aṭār amongst others. From these it is clear that he was a convinced pantheist and very probably the first to introduce the doctrine of Fānū (Nurvand). His followers are called Taifūrs or Bajazidins. His tomb in Bagh is still held in great reverence by pious Sūfis; the Kubba on it was erected in 700 (1300—1301) by Ujdin bin.


BAZ BAHADUR, or BAYAZID, ruler of MELWA, Central India, in the 16th cent. He was the son of Shāh Jahan, who had been appointed governor of Mālwa by the Akhūn emperor, Bābur. On his father's death in 1534, he assumed independence, with his capital at Sārangpur, and raised money in his own name. In 1536 Mālwa was conquered by the Mughul emperor, Akbar, and Bāz Bahadur after struggling ineffectually for some years, surrendered in 1579 to the emperor by whom he was taken into favour. He died at Ujjain in 1588. His Bahadur is known in legend for his romantic attachment to his Hindu wife, Rūmāni, the composer of songs that are sung to this day throughout Mālwa.


BAZAR, market (Pahlavi sūgar, Persian sāgar, Sāgur. J. Darmesteter, Etudes iraniennes, i. 120; F. Horn in the Gesellschaft der Fürstenhalle, Bd. 1, Part 1 (p. 11), strictly a row of shops in a street covered in by a wooden or stone roof and closed by doors at each end; when this street crosses another like it, forming a covered market, this is called a bazaar). A popular translation of the Pahlavi sūgar-šūr, Persian Sāgar, Turkish Sank, four-sided, cf. Latin quadrivium. Caravanerais usually have their doors opening into the middle of the harem. At Tehran there

Bibliography: Malak al-Jahim by Akheid Darwizn (Ehme's Cat. of Persian MSS. in the Library of the Indian Office, No. 2832—3851, 1873, No. 288's Catalogue, i. 377—378. 1. 31—355. Joannin et Van Gaver, Turquie, p. 93—106. In the British Museum's MS. (Gr. 282, 288's Catalogue, i. 28), which appears to be the Persian edition of the Dabulat al-Abrar. The account of Bajazid II will be found at folio 117, 260 sq. (H. Beveridge).

Bayazid II, his real name was Ali Yavuz Taifur e. H. A. Adam & Sirkhan, a famous Shafi, who died in 201 (875) or 264 (877—878). His grandfather was a Māti; of the circumstances of his own life, little is known except that he led an ascetic life. Legend has therefore adorned his biography all the more richly, and deduced from certain invariable traditions about him, which tended to make him known on heaven (304—405). His doctrine is only known to us from occasional utterances handed down by Aṭār amongst others. From these it is clear that he was a convinced pantheist and very probably the first to introduce the doctrine of Fānū (Nurvand). His followers are called Taifūrs or Bajazidins. His tomb in Bagh is still held in great reverence by pious Sūfis; the Kubba on it was erected in 700 (1300—1301) by Ujdin bin.


BAZ BAHADUR, or BAYAZID, ruler of MELWA, Central India, in the 16th cent. He was the son of Shāh Jahan, who had been appointed governor of Mālwa by the Akhūn emperor, Bābur. On his father's death in 1534, he assumed independence, with his capital at Sārangpur, and raised money in his own name. In 1536 Mālwa was conquered by the Mughul emperor, Akbar, and Bāz Bahadur after struggling ineffectually for some years, surrendered in 1579 to the emperor by whom he was taken into favour. He died at Ujjain in 1588. His Bahadur is known in legend for his romantic attachment to his Hindu wife, Rūmāni, the composer of songs that are sung to this day throughout Mālwa.


BAZAR, market (Pahlavi sūgar, Persian sāgar, Sāgur. J. Darmesteter, Etudes iraniennes, i. 120; F. Horn in the Gesellschaft der Fürstenhalle, Bd. 1, Part 1 (p. 11), strictly a row of shops in a street covered in by a wooden or stone roof and closed by doors at each end; when this street crosses another like it, forming a covered market, this is called a bazaar). A popular translation of the Pahlavi sūgar-šūr, Persian Sāgar, Turkish Sank, four-sided, cf. Latin quadrivium. Caravanerais usually have their doors opening into the middle of the harem. At Tehran there
is for example the düvar Kari built by the minister Mirzâ تکیه-كاش - 8th century. There are also smaller markets in the various quarters of the town called بیدلی and بیدلی - گرد. Bibliography: J. E. Polsak, Periam, i. 51.

(For Huart.)

BEDEL-I 'ASKERI (the erroneous form Bidal-i 'Askari) is also found, and these are the taxes which are paid by non-Muslims for exemption from military service and have taken the place of the ancient خبری. The latter appellation survived into the middle of last century. Under pressure from foreign powers, particularly England, after the abolition of the خبری and the enrolment of non-Muslims as soldiers in the Turkish army, a decree was promulgated, on the 10th May 1855, after long resistance by the government, which promised non-Muslims conscription and the abolition of the خبری. In the خدا ی کن - 856 the decree was confirmed but at the same time exemption was allowed by providing a substitute or buying oneself off. As the remittance at this innovation was equally great among Muslims and non-Muslims and the tax was hard to sell, the practical result was that the only difference was the change of the name from خداری to بیدل- 'اسکری. The amount paid also was the same as the خداری (cf. Morawitz, Les finances de la Turquie, p. 76 note 1). The taxes were paid an été by the communities and shared by them among the individual members according to their means and income. At first the payment was 5,000 piastres (about £45) for 150 persons and later for 135. The total revenue from the state from this source is given by Morawitz (p. 76) at £800,000 Turkish in round numbers. Clergymen, women, children under 15, old men over 75, the poor and the inhabitants of the privileged districts and of Constantinople were exempted from the tax. The collection was first made by officials of the state, after the reforms of 1857 (1841) by the spiritual courts of religious affairs. The name was changed from خداری to بیدل- 'اسکری since 1851 by the government tax-collectors. (The Turkish text of the law is given in Lâbhef Kevânot, ii. 347, and the French in Young, Corps de droit ottoman, v. 276.)

After the revolution of 1808 the بیدل- 'اسکری was abolished by a provisional law of the 20th Edinburgh, 16th May 3 June 1805, published in the Ziyâdet- 'askery of the 2nd Shawwal 1239 = 16th Aug. 1839 and also in the Mehtâni-Kevânot in the 1237 = 1839. Government of the Empire ottoman (Paris, 1876), p. 121. And in its place universal military service for non-Muslims also introduced.


(F. Giese.)

BEDEL-I NAĞDI, a tax paid by Mahommedans liable to bear arms, who wish to buy exemption for the rest of their period of service after serving three months. It amounts to £50 Turkish and is allowed on condition the man liable can pay without having to sell his agricultural implements. For further information see the article بیدل- 'اسکری.


(F. Giese.)

BEĐJA. The name بیدیا or بیدیا are correctly pronounced بیدیا or بیدیا. It is applied to a group of Hamitli tribes, who live between the Nile and the Red Sea, and whose influence was formerly felt in the Abyssinian frontier. The name Bega is met with in pre-Mahommedan times in the Aethiopian inscription (E. Littmann and D. Kremer, Vorbesicht des Deutschen Aethiopien-expedition, Berlin, 1906, p. 6 et seq.) between 300 and 300 A.D. In the Greek text King of the بیدیا corresponds to the "King of the Bega" (D. H. Müller, Epigraphische Denkmäler in Germanisch, AC., 1859, 1861, 1865, vol. 43, Wien, 1894, p. 16), both of which are here titles of the prince of Aethiopia. To the بیدیا of the Arab geographers corresponds the name, still used at the present day, applied collectively to these tribes بیدیا or بیدیا, from which their language is called "to-بیدیا" (Leo Reinisch, Wörterbuch der Bajewy-Sprache, Vienna, 1895).

The بیدیا have often been identified with the همیان. The latter however certainly did not belong to this group of tribes; the ancient name has survived not in the بیدیا but in the بیدیا whom de Goeje (Edrisi, p. 26, note 3) has already identified with the همیان. In the beginnings of Islam the بیدیا were considered by the Muslims as rude heathen unworthy of a treaty. It was not till the beginning of the second century that negotiations were entered into when Uthman b. al-'Affan made an agreement with them, which was renewed under the Caliph Ma'mun. Their land offered great attractions to the Arabs by its rich stones of gold (ال-لاخم) and jewels (Emeralds). The بیدیا and the همیان, more particularly the former, settled in Bedjaland but gradually intermixed with its natives. From ancient times the names of two subdivisions of the بیدیا have been known. From the time of Ma'mun the بیدیا are the ruling part of the nation and the بیدیا or بیدیا a sort of heathens. Ibn Hasain says (l. 110) that the king of بیدیا was called "ال-بیدیا". The relationship is said to have formerly been the opposite. The بیدیا early became converts to Islam, most probably direct from paganism and not from Christianity as some authorities state. As to their language, we can only add to the full account given by Volter [see the article تکیه] that daughters among them did not inherit (l. 110) and that therefore contrary to ancient popular law the prescription of the تکیه on this point could not be put into force. In spite of the strong influx of Arab blood the بیدیا have preserved their individuality to the present day. Their chief divisions are the بیدیا (q. v.) and the بیدیا (q. v.).


(C. H. Becker.)
BEDJKEM, an Andr al-Umar. Bedj kem was a munimated slave of Turkish origin. He first attached himself to the prince of Gnilu, Mardawij b. Ziyat, and then deserted him because his countrymen had been slain by Mardawij. In 325 (935) the latter made war, and, as Bedj kem had been the leader of the assassins, he had to flee from fear of vengeance. He then betook himself to the Caliph, was appointed commander of the troops accompanying him by the Amir al-Umar Muhammed b. Rau'ik and received the name al-Rau'ik. In 325 (935-937) he twice defeated an army of the rebel governor of al-Ahwaz, Abu 'Abd Allâh al-Barudi, when the latter sought the help of the Bâyids. His luck turned. Bedj kem was put to flight and had to retire to Wâsit. Here he began to cherish the plan of making himself Amir al-Umar. The vizier Abu 'Ali b. Mâkla wished to bring about the fall of Ibn Rau'ik and to this end entered into negotiations with Bedj kem. When the chief Emir heard of this he had Ibn Mâkla thrown into prison where the unfortunate vizier soon died. Ibn Rau'ik then sought to win over his erstwhile enemy al-Barudi but the latter was defeated by Bedj kem and forced to take his side. All Ibn Rau'ik's efforts were of no avail. In 326 (937) Bedj kem entered the capital and was appointed Amir al-Umar in place of Ibn Rau'ik by the Caliph. His first task now was to bring the recalcitrant Hamûdûn to submission of their pledges. These were refusing to pay the tribute due, but when Bedj kem had gone to Mosul against the Hamûdûn Hassân, Ibn Rau'ik suddenly appeared in Baghdad at the head of two thousand men. Bedj kem had to make peace with Hassân in 327 (938) and to return to the capital. A peaceful settlement was soon reached with Ibn Rau'ik by the terms of which the latter received the governorship of Harrân, Edessa and Kimmân with the districts on the Upper Euphrates and the frontier fortresses. Only the Bâyids now remained to be dealt with. Al-Barudi therefore sent an army corps against Shiô, Mûsir ibn al-Dawla, the Bâyid lieutenant, was not able to defend it but his brother Râdkh al-Dawla came to his assistance, advanced against Wâsit, and, on the 10th of the month, Bedj kem arrived with reinforcements however, and Râdkh al-Dawla had to retire. While Bedj kem and al-Barudi were drawing up common plans for the prosecution of the campaign, the latter began to intrigue with a view to securing power for himself and was therefore deprived of his office. The Caliph al-Râdkh died soon afterwards. His successor al-Mutâfiî confirmed Bedj kem as Amir al-Umar and the latter now sent an army against al-Barudi. His lieutenant was defeated however and Bedj kem had to take the field himself. Before he reached the scene of operations however, al-Barudi was completely defeated and soon afterwards in Radjah 329 (April 941), Bedj kem was surprised and slain on an expedition by some Kurds. The highest prize was bestowed on him by Oriental historians not only for his military ability but also for his talents in other directions.


**BEDR.** [See Râfid, p. 839.]

**BEGUINS.** [See ARABIA, p. 374 et seq.]

**BEQU.** A Turkish title, Ottoman bey, Kirghiz H or Huy. The various meanings, which are given in the dictionaries (cf. in particular *Sommerfeld,* славец or славец нормальный, i. 209; i. 265; i. 268), may be traced back to three fundamental notions: 1) the word bey is applied to any noble, in opposition to the common people; and usually also to the princes of the ruling house (in the Serbians it is also occasionally applied to the latter); 2) the "prince" of a small tribe or community is called bey in opposition to the khagan or khân, the ruler of a larger domain; 3) finally the word bey is applied to any "position of authority" in the widest sense whether it has been obtained from a ruler, by election or by usurpation: the commanders of divisions of armies from the largest to the smallest (cf. in particular *Sommerfeld,* чиновник, чиновник нормальный, позже и впоследствии the sources for the history of the *Golden Horde*), the holders of administrative offices from the headman of a village to the governor of a province, civil officers and judges. The word appears to be found in all three meanings in the very earliest monuments of the Turkish language, the inscriptions of the 10th century a.d. Begler is there the noble in opposition to the people (budun); the prince of the Kirghiz, Barag is the prince of the Kirghiz tribe. The word bey in the Turkestan kingdom; the "wise and valiant" buymukh who ruled the kingdom with the Khagans are in some places distinguished from the main body of the people as well as from the nobles; the expression buymukh-beyler also appears however. Cf. the glossary to the inscriptions in W. Radloff, Die alt-türkischen Inschriften der Mongolen, St. Petersburg, 1855, p. 138 and 143. In the medieval glossary published by Melchorsson (Arab. philologie aus turkischen jahrb., St. Petersburg, 1900, see Index) the word Bey is translated by the Arabic Amir. (W. Barthold).

Among the Ottoman Turks every son of a Paşa is entitled to bear the title bey; in addition the title is granted to military officers of the 5th and upper grades, as well as to the "kings of tribes" ( tytuł kabile beyler) as well as by courtesy to the personal of the foreign diplomatic missions (whence Bey oğlu, the Turkish name of Pune where the Ambassador resides). In former times the chief governors of Kononella, Anatolia and Syria bore the title beyler bey ( beyler bey); Arab. Amir al-ummar, Pers. Amir al-Mumân, but now these are merely titles of honor. — Beybeyi (p.): hence: minister, in general a distinguished man of noble rank. — Further descriptive: Bey the rank of a Bey, any office the tenant of which holds the rank of Bey. — Beyteğlî, prime minister, president of the Sultan's chancellery (Diwan-i Hümâyûn). Cf. S. Khalek, Üzer Fâthe, Amires, Kungstenen und Anwolen in der offiziellen rumänischen Sprache.

**BEQA.** [See below.]

**BEGEGINDS.** The name of a dynasty in Arbela (Iribil), founded by Zain al-Din 'Abî Kâlidik ib. Begtegga. The latter was one of Zangi's (q.v.) Emir and was sent by him (539 = 1144) as governor to al-Mawjûl. On Zangi's death, he retained not only this office but also became lord of Shahrûr, Hezkârtîye, Tektûr, Sinjûr, Harrân etc. The real seat of the family however was Iribil; 'Abî had his pareem and his treasures there
and he retained this town for himself when in 563 (1167) on account of advancing years, he abandoned his other lands and towns in favour of Kast al-Din Mawâdî [q.v.]. After his death in the same year, Ibrîl fell to his son Zain al-Din Yûhûf, who was still very young, while his elder son, Ma'âssar al-Din Kûhkûrî, v. r. i., received the town of Harràn from the then lord of al-Mawîlî, 'Îsa al-Dîn Mas'ûd, son of Mawâdî. In the struggle which took place some years later between Salîh al-Din and the Zangids, both took the side of Salîh al-Din. On the death of Yûhûf in 566 (1172) his brother Kûhkûrî became lord of Ibrîl also and besieged his lands to the 'Abbâsid Caliph when he died childless in 630 (1234).

Bibliography: Ibn al-Athîr (ed. Tornberg), al. and xii.

BEGTÎMUR, Lord of Kihlîl from 584—589. (1188—1193). Begtîmur Said al-Dîn was originally a slave of Shahîr-1 Arman Zâhîr al-Dîn and played a prominent part in the reign of his son Sukmân II. As the latter, as Ibn al-Athîr states, was childless, the neighbouring princes hoped to be able to seize Kihlîl on his death. Sukmân therefore in his lifetime ordered the chief men of his domain to pay homage to Kast al-Dîn Lujûh, Urtuksh of Mâsûnîn, who was his sister's son, but as the latter died before him in 580 (1183) and his successor was still a child, there was no one on Sukmân's death, which took place soon after, who had a legitimate claim to the throne. Begtîmur took advantage of the situation to make himself lord of Kihlîl, after putting Shahîr-1 Arman's visir Ma'dûd al-Dîn Ibn Râhîk out of the way. He did not succeed without opposition however, for at this time the renowned Salîh al-Dîn was preparing to subdue Kihlîl and other towns in that district. Taht al-Dîn 'Omâr, a nephew of Salîh al-Dîn, put Begtîmur's troops to flight, released Ibn Râhîk from his imprisonment and was on the point of taking Kihlîl when death carried him off and left Begtîmur master of the field. When his dangerous enemy Salîh al-Dîn died in the beginning of 585 (1195) Begtîmur showed an almost instantaneous zeal to take the title from the period of al-Sültân al-Mal'âquun Salîh al-Dîn 'Abd al-Ádâl.'Yúsüf, and was planning the siege of Ma'âssarûn when his son-in-law Hädî Dînâr had him murdered. The latter thereupon seized the throne of Kihlîl, but some years later we again find a son of Begtîmur mentioned as lord of the town.


BEGUM (r.), the English way of writing Begâm, Begam *Queen-Mother, widow of a prominent man, lady*.

BEHAR [See Behar.]

BEHAR-Î DÂNESH. [See Behar-i Dânesh, p. 575.]

BEHARISTAN. [See Beharistan, p. 575.]

BEHESNI, derived from the Syriac Beta Behna, the Behesna of the Arabs, a Kasaţ and town in the Sandjak Malâyîs of the Wilayet of Ma'mûnîst aer Atän. The population of the whole Kasaţ amounts according to Cucinet to 45,120, including 23,600 Mahâmmamâdis, 3,500 Kurds, 13,991 Kûshkûnians, 1,870 Greek Armenians and the town itself — again according to Cucinet — has 1,700 inhabitants. This figure is probably an error. Balkhânaumshâh (see below), apparently following Simâ'î's Kânûnî, gives the number as 12,000 of whom 1,500 are Armenians. This would rather agree with the statements of Ritter and Atsawurth, who estimate the number of houses at 2,500 of which 350 were Armenian. The town has a few relics of the past, among them a fortress which was once famed for its strength. Under the Mamlûks of Egypt, it was one of the chief frontier-fortresses against the Bilad al-dûrûn, "the land of the great passes" through the Taurus. It was taken as early as 1396 by Timûrshâf for the Ottomans (Hammer, l. 264) but it was not till the reign of Selim I in 1376 that it finally became a permanent Ottoman possession, when by the occupation of Jalâb all the other Syrian border fortresses of the Mamlûks fell into the hands of the Turks. After the battle of Nicbâ (1839) in which Hafieh Pasha was defeated by Ibrahim, son of Meşûmed "Ali, the Ottoman army after its flight reassembled here before its retreat over the Taurus.

Balkhânaumshâh gives some specimens of the Turkish dialect spoken there in Kettâri Samdii, 1903, p. 125 (he is wrongly called Balkhânaumshâh here; Nejîb 'Aazim is meant).


BEHISHT. [See Behistun.]

BEHISTUN. [See Behistun.]

BEHMAN. [See Behman.]

BEHRESA. [See Behras.]

BEHREM. [See Behrem.]

BEL. [See Beg., p. 688.]

BEI OGLU. [See Ferîa.]

BEILÁN (BAIÄN, BEILÁN, BEILÁI), a village in the Amanus Mountains (Alma-Dagh, see above, p. 312) in North Syria situated in 36° 16' East Long. (Greenw.) and 36° 30' N. Lat. It is the capital of a Kasaţ (and therefore the residence of a Kâshkâmâkh) and the Wilâyet of Jalâb (Aleppo) with an area of 600 square miles and 15,000 inhabitants; cf. Supan in Petermann's Geogr. Mitt., Erg. Heft 135 (1907), p. 15. Beilân possesses a picturesque situation and an excellent climate. It lies a deep valley, stretching from east to west between the Kara-Dagh and Diebel Mill ranges, so that its houses of wood stand partly on the banks of the Nahâ Jalân (also called Derel-barghische) and partly rise in terraces up the northern face of the hill. The fact that Beilân is situated on a slope accounts to a certain extent for the differences in the estimates of the height above sea-level: Schaffer and Baedeker 1400 feet; M. Hartmann and Janke: 1380 feet; Cucinet: 1650 feet; Aimawarî: 1760 feet; Obertheimer-Zimmerer: 2125 feet. The vegetation (including many fruit-trees and vines) is exuberant here as the land is well watered by numerous mountain streams; the air is very healthy on account of the high situation, and the high cliffs running along the sides of the valley protect it from the oppressive heat; Beilân is therefore a favourite country resort of the fever-stricken merchants of Alexandretta (Iskenderûn) and is also much visited by the inhabitants of the
more distant Halab. The figures given for the number of inhabitants (which is higher in summer) since the middle of the sixteenth century from 2000 to 4000; Neale (1850): 3500 inhabitants, Kotsch (1862) and Czernin (1875): 2000 inhabitants, Oberhammer-Zimmerer (1896): 2100 inhabitants, Schaffar (1902): 4000 inhabitants, Janke (1903): 2000-5000 inhabitants, Sepan, op. cit., p. 26: 4200 inhabitants. The latest estimate, in Baedeker (1910), 7500 inhabitants, is of course based on considerable increase in the town in the last decade. Its present inhabitants areNDinantly to Baedeker mostly Muslims; earlier travellers e.g. Eli Smith (1845), H. Petermann (1853), and Oberhammer-Zimmerer say that two thirds of the population are Turks and one third Armenian.

Oriental authors of the middle ages never, as far as I am aware, mention Beishehr. The statement of the Schilder des Weilhuy (Hallab (year 1300 = 1882, p. 88) and of Adnan (year 1308 = 1890, p. 185) that Beishehr was first founded by the Ottoman Sultan Süleyman II (1520-1566) is therefore quite credible. This foundation is said to have filled a previously unoccupied area called 'Ala Nur. The emendation of Nil (نیر) to Bail (بیل) and the derivation of the word Beishehr from the earlier name of the Bail-spring (بیل) seems quite obvious. In this case the explanation, quite satisfactory in itself, of the word Beishehr from the Turkish *Bai* (بیل) (Turk, *bel, bel*), which is proposed e.g. by Sachau (*Sitz. Ber. der Berl. Akad.*, 1892, p. 322) would be quite unnecessary. The conjecture put forth by Leake and H. Petermann that Beishehr (or the above Bail) represents a corruption of the Greek *παυλα* (cf. *παυλεσ* below) is not to be entirely discarded.

Beishehr owes its importance entirely to its favourable situation on the most important route over the Amurana, which attains its highest ridge a short distance from the town (1/4 miles to the south, 1/4 hour). It was naturally fitted to be the halting station for all caravans from the Syriam-Mesopotamian hinterland and in particular from Halab, Antakia and *Ainteib* journeying to the sea usually to Alexandria (Iskandarion); there is therefore a large Khân there. The various estimates of the height of the pass differ in a rather remarkable degree: the figures given vary from 1890 feet (Murray) and 1900 feet (Baedeker) as minimum to 2300 feet (Oberhammer-Zimmerer) as maximum; most authorities give it as between 2250 and 2290 feet; cf. Janke, op. cit., p. 158, note 96.

The pass of Beishehr is by no means the only pass over the Amurana; there are, for example, two other routes over the mountain from the 'Ank (q.v., p. 331), the plain of Antioch to Iskanleria; cf. M. Hartmann, op. cit., p. 16. But these and all the other passes (cf. Janke, op. cit., p. 34) are in the main used by the scattered footpaths and cannot in any way be compared in comfort with the Beishehr pass, which is suitable for vehicular traffic. Trade and commerce between Syria and Cilicia have therefore from the earliest times been carried on over the Beishehr pass and even armies have crossed it. *Σεμηνεία* (Tolweny, Strabo) or *Πόρτας Συρίας* (Phinsky) also *Διαμινεία* (Portin Amman) cf. Pauli and Schede, *Reise in Syrien und Palästina*, vi. 1547; Pauli-Weinreich, etc. i. 1723; Alexander the Great marched through these "Syrian Gates" to his victory at 333 B.C. and Roman armies in later times frequently used them.

In antiquity and the middle ages the principal place named in the ridge of the Beishehr pass was Fayrace (*Ijrya*), Arabic Baghdad (q.v., p. 576). The pass seems usually to have been called after Baghaz in medieval times; cf. Balduhr (ed. do Goecje, p. 164, 166), and the passages mentioned by M. Hartmann, op. cit., p. 88, note 4: The name *אֲדַבְּרִים* = "Pass of the Women" is also given (Balduhr, p. 167 = Yahya's *Maqam*, ed. W. Kühnel, ii. 692, p. 12), the origin of which is ascribed to a tradition which Maslama, son of the Caliph 'Abd al-Malik, was traversing the Beishehr road on his expedition against Ammurabi (Amerom), one of his wives is said to have fallen into a ravine there. The Beishehr pass was included in the area of the Syrian military frontier instituted against Byzantium, cf. G. le Strange, *Palastina unter den Moslemen* (1890), p. 37; the Caliph al-Mu'ayyad (219 = 832-842) further strengthened the road over the pass, as Balduhr tells us (p. 167), by a specially built stone wall.

The name Baghaz *bel* (or *bel* see above) appears occasionally at the present day (cf. Ritter, op. cit., p. 1829) but the usual name now is, since the rise of Beishehr, Beishehr *beli* (or gothi) (a synonym of bel).

In military history this mountain pass last figured in the struggle between Turkey and Muhammad Ali as the scene of a decisive battle (30th July 1832) in which the Egyptian Crown Prince Isma'il Pasha utterly defeated the Turkish forces who were posted in positions safely defending on the height which dominate the valley, and by this victory became the undisputed lord of all Syria. Since that time the Beishehr pass has also been called *Top-Yel = Cannon road* or *Top-Baghezi = Cannon pass*.

That part of the Amurana range which is traversed by the Beishehr pass bears the name of Beishehr-Dagh; the names Nawli-Dagh and Gowri (Jawri-Dagh) are also applied to it; however, cf. therefore M. Hartmann, op. cit., p. 36-37 and above p. 312.


(M. STEECE)

BEIRAMIYA. [See BAIRAMIYA, p. 595.]

BEISHEHR, pronounced Bashkeesh by the Turks, a Karen and small country-town in the Sandjak of
Konya, the capital of that name. The place at the present day has 2000 inhabitants, who are all Muslims, and is situated on the lake of the same name. According to Ramsay, Historical Geography of Asia Minor, p. 390, the town is built on the site of the ancient Karassia. The lake near the city of Kars is the ancient Troadus, not the Troggsias as Huxley (Geschichte der naturgeschälten, l. 160) supposes. The Turkish town was founded by the Seljuks, apparently by Ali al-Din I and was once the chief town of Hamid in the sixteenth century. It was acquired in 1581 by purchase from Murad I, when his son Bayazid was married to the daughter of the prince of Kermiya, and it became definitely an Ottoman possession in 1443 under Mehmed I. Even at the present day the town enjoys a certain importance for the surrounding country on account of its fertile soil and the richness of the lake in fish, which are sent to Konya and Nigde, as well as for its weekly market on the Saturday. The population suffers much from fever.

**BEKKER.** [See BAKER, p. 604.]

**BEKETTAŞI,** a name of a drunkard, who lived in the reign of the Sultan Murad IV (1623-1640) and is said to have led him into habits of drunkenness; the name beket seems therefore in Turkish still commonly means a drunkard. In the popular literature the drunkard Beket Mustafà Agha is a favourite character. Edwina even gives the title of a Tahtili: Beket Mustafà and the Blind Arab Biggar. Jacob, who has collected the material referring to him, recently published a Karagia play from Bursa in the Zeitschrift der Deutschen Morgenl. Ges., iii. (1899), p. 621. Bibliography: Jacob, Traditionen über Beket Mustafà Ağa in Keleti Szemlé, vi. (1904), 271. Memmed, Beket Mustafà del Mehmed Tenfis, ibid., iii. (1905), 85. (F. Grise.)

**BEKTASHI,** an Islamic saint who has given his name to the Durwah or follower of the Bektashim. The accounts of Hâfizli Bektaşî Wali are quite legendary. He is said to have belonged to Nihâzcî and to have been a pupil of Ahmad Yasawi. The date 738 a.H. (1337 a.D.) as the year of his death is merely the numerical value of the word bektsâhâ. On the Muskallât (sayings) ascribed to Hâfizli Bektaşî and the Wilayate-names which relate his miracles cf. Jacob, Bektaschijî, p. 4, 7 et seq. The traditions that Bektaşî blessed the Janissaries under Orkhan appears to be a story based on the later connection of the Bektashis with the Janissaries.

The story that Bektaşî himself founded the Durwah order which bears his name is equally untenable of credence. Jacob (Bektashijî, p. 24) has advanced the proposition that the real founder was the Bâllûm Bâllûm (dead 922 a.H., 1516 a.D.) mentioned in the list of Grand Masters as "second Pir", and that he has been connected with a mythical Bektash Wall. At any rate we can certainly prove the existence of the Bektaşî order under this name only from the beginning of the sixteenth century. Religion, movement which has been organized by the order in the west of Turkey, is however older and even after the foundation of the order has spread far and wide beyond its limits. The Kulli-bahşî ("red-heads") in the east of Asia Minor and in Kadijâtîn and the "Allîhâs" (those who daily "Allî") in Persia agree in their main doctrines with the Bektaşis; they lack only the rigid organization of the order. In some districts, particularly in Anhâli and in the Sinjak Tekke in Lycia (Jacob, Türkîche Bild., ix. 13 et seq.) has shown that the Tahtâdji discussed by Luschau in the Archiv f. Anthropologie, xix., are Bektaşîs) the Bektaşis are a sect rather than an order, for almost the whole population belongs to them.

In the doctrine of the Bektaşis the Sâfî ideas of the original equality of all religions and of the worthlessness of external ceremonies play an important part. Many Christian, Geostic and pagan elements have remained incorporated in the Bektaşî doctrines.

Although they for the most part profess to be Sunnis and some few indeed possess Sunni characteristics (on their illogical attitude to Ali Bakr, cf. Jacob, Bektaschijî, p. 42), the Bektaşis are, as far as one may reckon them thereto, extreme Shîites and revere "Allî, while the names of the first three Caliphs are tabooed. They recognize the twelve Imams and among them particularly revere Jâfar al-Sâdiq. The fourteen Mâlsûm-î-râh ("the pure, innocent children") mostly "Allî martyrs also enjoy the highest esteem. Graves of saints are held in such honour that prayers offered at them may take the place of ritual worship. The Bektaşis have often settled at old and famous places of pilgrimage and thereby made them their own.

The important Christian elements which are found among the Bektaşis, give rise to the hypothesis that they were originally Christians who have only adopted the external ceremonies of Islam. They have the doctrine of the Trinity, in which "Allî has taken the place of Jesus (Allah-Mohammed-"Allî). At their meetings in the Maidûn-e-Defa, the hall of assembly in the monastery (Tebûnya; these correspond to the Zikr of other Durwah orders, although the Bektaşis themselves deny that they have Zikrs), they celebrate a sort of convivial drinking of wine, bread and cheese. This particularly recalls the Artyûrites who are connected with the Mou淡淡的 (cf. Jacob, Fortihen von aniken Mysterien und Alt-Christlichen im Islam: Der Islam, ii. p. 352 et seq.). They also confess their sins to their Bâllûm (chief) and receive absolution. The drinking of wine is not forbidden on account of the importance of the wine in the east; their women also do not wear veils. One section of the Bektaşis lives in a state of celibacy. This was probably originally the rule; a particularly strong testimony to the non-Islamic origin of the sect. The ascetic tendencies were chiefly manifested in the Kulli-Deli Sultan Monastery, at Dimekhû, which was very powerful in the most flourishing period of the order and was burned in 1526. The Bektaşis have adopted the mystical doctrine of numbers (for the most part Pythagorean) from Yârî Hürifî, whose Niâzûâhû in the Persian text and in the Turkish edition by Farîdchehrî, called "Aşâh-nâmâ is held in high esteem by them, particularly the cult of the number four.
and they have further developed the system independently. They also believe in the transmigration of souls.

The whole order is governed by the Grand Master (Gökalp) who resides in a mother-monastery (Pebbel) at Hadiji Bektash (between Kirsehir and Khaskral; cf. the picture in Jacob's Bektashcijye and the description in Edmund Musmann's Vom Goldenen Horn zu den Quellen des Euphrat, p. 195 et seq.). This office is not necessarily hereditary but it has been transmitted from father to son for the last 150 years. The narrow circle of celibate Dervishes has since the middle of the 18th century had a head of its own, the Mârîverdî Khâyâr, who also resides in the mother-monastery. The head of a single monastery (Tebkîye) is called Bâkî, the ordinary Dervish Mûrîd, a layman attached to the Tebkîye, Mûnebî.

The dress of the order of Bektashi consists of a white cloak and a white cap (ebbebek), composed of several, usually twelve triangular pieces (corresponding to the number of the Imams), around which the Pebbûs wear the green turban (cf. the pictures in Jacob, Bektashcijye and Türk. Bilb. IX.). The amulet of stone called Teslim Tagh is usually worn round the neck. The double axe and long staff complete the full dress. Those Bektashi who practice celibacy wear earrings as a distinguishing mark.

The political importance of the Bektashi depended on their close connection with the Janissaries, whose chaplains they were. The Janissaries are often actually called Bektâshi or sons of H.B. (Hadiji Bektash iêghallary). An official representative (wobîl) of Hadiji Bektash lived in the barracks of the 94th Oerta. The Bektashi were necessary to many of the Janissary revolts. Therefore when Mahmud II. annihilated the Janissaries in 1826, the blow also fell on the order allied to them. Many monasteries, especially those in the neighbourhood of Constantinople, were destroyed and their occupants for the most part banished, although some of their heads, e.g. of the monastery of Mervenbekji, were executed (cf. E. d. Effenbl, Unter den Janissaren, Constantinople 1425).

Although the order had never regained its former powerful position, it has again become more and more flourishing and at the present day is much stronger and more widely diffused than is generally supposed. On the monasteries in the neighbourhood of Constantinople see the appendix to Jacob's Bektashcijye. In Asia Minor besides the "mother monastery," Osmanbey in the north and in the west the Tebkîye at the grave of Hâfiz at Eski-sh Sirri, are important centres. There are a few isolated monasteries outside of Turkey e.g. on the Mauštattam in Cairo.

Bibliography: The chief work is Georg Jacob, Die Bektashcijye in ihrem Verhältnis zu verwandten Erscheinungen: Abhandl. der K. Bayer. Akad. der Wissenschaften, 1. Kl., xxiv, Be. 18 (Munich, 1907). Cf. the authorities given there p. 4-12; 40. Beiträge zur Kenntnis des Dervishordens der Bektashcijye. Türkische Bibliothek, is. (Berlin, 1908). To the Oriental literature given by Jacob, loc. cit., should be added the recent apologetic work Bektasî Sırrî by Rifîfî (Constantinople, 1326 et seq.).

AL-BELADHORI [See AL-BELADHORI, p. 611.]

BELGIS [See BILGIS.]

BELFORT [See SALAT AL-ESKAFIR.]

BELGRADE (Slav: "white town") the capital of Serbia. The possession of Belgrade was often forecast by the Ottomans as the Holy Roman Empire. It was first besieged in 845 (1441) in the reign of Sultan Murad II by Ali Beg, son of Ewenes, and hemmed in by land and water but supported by the Hungarians and defended by Prior Zowan of Ragnus, it was able to hold out for six months, till it was relieved by the intervention of Vladislaus, king of Poland. Muhammad II (860-1456) made great preparations for the capture of the town; he had collected over 500 cannon. Nevertheless the attempt to storm the town, led by the Sultan himself, was brought to a nought by the bravery of Hunyaof and Capitaneiro (21st. July). — The fortress was not won for the Turks till the reign of Sultan Suliman on the 23rd Ramadan 937 (29th August 1531). Belgrade had to surrender for the first time, the Turks were exhausted. The Bulgarians who belonged to the garrison were allowed to found a village in the forest to the north of Constantinople; they called it Belgrade and it bears this name to the present day. The older Belgrade was besieged in 1099 (1688) by the Imperial troops and given up by the Ottoman governor Yegen Othman without a fight. Two years later the Grand Vizier Kaprul Mecit Pasha regained it. Later, who was present on this occasion joyously calls the town Bitez al-Aghfâr: "spring of bound intentions" (Sebokh, Thäihing Arab. Handschriften, p. 70 et seq.). The Imperial forces attempted in vain to recover it in 1105 (1693). Five years later, Belgrade was destroyed by a great conflagration (30th Iânmâdî I, 210 = 9th November 1698). After Prince Eugene had won the battle of Petrovaradin (5th August 1716), the Imperial troops appeared before the town. An attempt by the Turks to demolish them led to a great battle under the walls of the town in which they were utterly routed (16th August, 1717). On the second day after this battle the fortress surrendered on being granted honourable terms. In the Peace of Passau (16th July 1718) it was promised to Austria. In 1715 (1739) the Ottomans again undertook the siege of the town and by the Treaty which bears its name, it was ceded to them (27th Iânmâdî I, 210 = 1st September). In the beginning of the reign of Selim III, the Austrians recaptured Belgrade after the battle of Fakham (1203 = 1769) and held it till the Treaty of Sisakos (4th August 1891). The mutiny of the Janissaries of the garrison (1803) facilitated the revolt of the Servians (1806). They made Belgrade, which had been captured by Kara-Georg, their capital, till they were defeated in 1823, by Rosjsch, Pasha of Woldin. Belgrade received a Turkish garrison, which only vacated the citadel in 1867, after bombarding the town (1861) they had again been the capital since 1834 in 1862.

BELG, the name of two Turkish poets, who are often — even by Turks — confused or mistaken for one another, viz.: 1. ISMAIL BELG of Brusa. Little is known of his life. Like his father he was an Imam in Brusa, where he was born and died. Accounts differ as
the year of his death. Shāh gives 1140, Ḥaḍḍījī Khālīfā, 1143, and once by a slip 1133, and the biography at the end of his printed works (see below) 1142 or 1143 A. D. The latter is 1730 or 1731 A. D. is the most likely. Of his poetical works which are said to be in Brusa, there are mentions in other manuscripts. A commentary on a hundred Ḥaḍḍījī; 2. Sīrāj-ud-Dīn Ḍiyāsī; 3. Sūrāt-ud-Dīn, according to Ḥaḍḍījī Khālīfā composed about 1125. A Shahām added to him by Ḥaḍḍījī Khālīfā, but this is probably a confusion with the other Belig. He is said in addition to have written a biography of poets. His chief work however is the Ḥāżīrāt-ı riyāsâ-i ṭırânsâ ve muqaddam-i dâvânâvârî, nīyâvârî, printed in Brusa in 1720. It consists of five parts (gülânsâ) in which the most prominent people of Brusa (Sultan, princes, ministers, poets, musicians, etc.) are dealt with. At the end of the printed work is a biography of the poet.

Bibliography: Ḥaḍḍījī Khālīfā; Śāhī, Ḡūrū, and the above mentioned biography.

2. MHMID EMīn BELEK of Larissa (Turkish Yenişehr), Little is known of him. He belonged to the 'Ulema and on his death in 1175 = 1758-1759 held the office of Kādī in Sirki Zaghār. He was a not a great celebrity, and the verdict of Turkish critics on him varies. Hammer does not mention him, but Gibb rightly emphasises his importance. His Kashārī, Ghāzīl and his Sīrāj-ud-Dīn are of mediocre quality. His most original work is his four poems: Biwamamūn, Kāfī, Šāhāmī, Khāṣhtāmūn, and Būshrāmūn. In these, influenced by Meshāf's Shahāmūny, he describes the beautiful youths engaged in the trades mentioned in the basmal and at the same time gives us very interesting glimpses of the life of the time. In these it writes relatively pure Turkish. Unfortunately his fondness for archaic expressions renders his style cumbersome.

Bibliography: Gibb, A History of Ottoman Poetry, iv. 117 et seq. In the Index he is confused with the preceding. (F. GIBB.)

BELVOIR, a fortress of the Crusaders in South East Galilee, high above the valley of the Jordan, called Kawkab by the Arabs, the modern Kawkab al-Hawāk. The castle, built by King Fulk about 1145, passed in 1168 into the possession of the Zinsians, the order of Knights-Hospitallers. In 584 (1185) it fell into the hands of Salah al-Dīn after a long resistance. Al-Mu'izzī mentioned the castle in 615 = 1219, as he did not feel strong enough to hold it against the Franks. It thus ceased to play an active part in history although it is still occasionally mentioned in later documents. In its considerable ruins there is a village at the present day. (R. HARTMANN.)

BENARES, or BANĀRAS (also called Kasi), a holy city of the Hindus, United Provinces, on the r. bank of the Ganges; pop. (1901) 209, 331, including 53,566 Muhammadans, of whom many belong to the Khiḍālī or weaving class. Some descendants of the Mughal Emperors of Dilli reside here. Benares is not prominent in Muhammadan history, except for Awmarādī, who ruled to the ground the most sacred Hindu temple and built on its site a mosque, whose white domes and minarets are still the most conspicuous object from the river. He also changed the name of the city to Muḥammadābād, in which style it is still pronounced on his coin. These are other mosques and darūqūs, constructed from Hindu or Buddhist materials, which date back to the 14th cent.

Bibliography: M. A. Sharīrī, The Sacred City of the Hindus (1868); E. B. Havell, Benares (Calcutta, 1906); Benares Gazeri (Allahabad, 1909). (J. S. COTTON.)

BENDE, the Persian word for slave. The number of slaves still in existence in Persia is gradually decreasing. The black slaves come from Africa and are introduced while still young, usually via Māzār and Blīshār, more rarely via Ārabī and Ḥağādāl. A distinction is made between Abyzūnīs (Hadāka) and negroes (Zandāf); the former are preferred for their beauty and intelligence. The few white slaves are Turkomans or Ilbāstāns. The slave girls are usually married to a member of the family and therefore cease to be slaves. This formerly was also the case with Circassians. The Russian occupation of the Caucasus and the English cruisers in the Indian Ocean have now put an end to this trade. Besides, the climate of Persia is not fitted for negroes, who cannot rear their children there and certain illnesses carry off half-breeds in the second or third generation. — The eunuchs also are slaves or freedmen. They are all black, the last black eunuch, who had been taken in the Caucasus wars, having died in 1856. — The word bende has having taken the meaning of "servant" and is used as a polite way of referring to oneself; Bendī = your servant, i.e. I; similarly in Turkish bende-kîsî.

Bende is also the Tukhalūs or penname adopted by Miḥrāb Muhammad Šāh of Tabrīz, a Persian poet who was employed as calligrapher and secretary in the government offices in the reign of Fāṭimid All Šāh. He died in 1222 (1807) and was buried at Nejīf. He has left poems in Arabic, Persian and Turkish, as well as some writings in prose (Zinat al-amūdīyāt-i dīnārī) also printed.


BENDER, the chief town in Bessarabia, on the right bank of the Dniester. This town was built on the site of a Genoese fortress dating back to the 13th century. It belonged to the princes of Moldavia, then to the Turks, who changed its old name of Tigin to its present one. The Swedish king Charles XII (called Demir-bâb) "Iron Head" by the Turks) fell back here after the battle of Pultawa (8th July 1709). He had a house built inside the walls and it was, in it that he was besieged and taken prisoner (12th February 1713) when he declined to leave Bender. It was taken by assault after a two months' siege. The Russians on the 27th September 1770; occupied again in 1788 and in 1806, it was definitely ceded to Russia by the treaty of Bucharest (28th May 1812).

BENDER, in Persian, a harbour on the sea or on a large river; it has passed into the Arabic of Syria and Egypt with the sense of place of trade or exchange of moneys (Boehor, Vollen) and even a market or work shop (Coche); Böd-bënder is the Syriac of the noun. Böd is a word to designate their consuls abroad. Bender-i Gem is the name of the harbour of Astarafâd on the Caspian Sea. (CL. HOAKRT.)

BENDER-ABBAS, a Persian seaport situated in 36° 20' East L. (Greenw.) and about 27° North Lat. in the south-east of the province of Fars or the Kermân frontier. From its geographical position it is the most advantageous point on the whole Persian coast; for, built on the northern head of the strait of Hormuz (Orthâ), the town with the islands in front of it, commands the entrance to the Persian Gulf as well as to the Gulf of Oman. Just opposite is the long island of Kâram (Arabic Tawlin, "the long") which is only separated from the continent by a narrow channel, called Clarence Strait on the maps. To the east of Kâram are two small islands, the southern of which is called Lârek and the northern Hormuz (q.v.).

In antiquity and during the greater part of the middle ages, the capital of this district was the town of Hormuz (in the classics: ApEhron, Arnuma, etc.; Arabic Hormûd) half a day's journey distant from the above. On account of the constant raids of robber nomadic tribes, the then princes of the town transported the inhabitants in the beginning of the viiith (xivth) century to the adjacent island of Djarâm, which has since then generally been known by the name of Hormuz (Orâta). The abandoned settlement on the mainland (Old-Hormûz) soon fell into decay (its ruins still exist at the modern Mâba), while the newly founded town on the island (New-Hormûz) quickly attained considerable importance and became the chief port on the Persian Gulf and an international harbour for the waves of the Orient. When at the time of the decline of the rule of the Ah-Koyûnlu [see above, p. 225, 441] and the rise of the Safawids, there was no strong authority in South Persia, the Portugeuse under Albuquerque seized the island of Hormuz in 1520 (1514) and were left in undisputed possession of this valuable island for over a century. When the English appeared in the Indian Ocean, they, being jealous of the influence of Portugal, supported the efforts of Shah 'Abbâs I., to whom this flourishing European colony at the gates of his kingdom was a thorn in the flesh. With the help of a fleet of the East India Company he took the island from the Portugeuses and utterly destroyed the town in 1621 — 1622; cf. above p. 84. The successor of New Hormuz was the already very old settlement of Gumrûn (Gomron), directly opposite the island which had been used by the Portugeuses as an occasional landing-place on the mainland, where English, French and Dutch merchants had recently been built.

The older Arab geographers must have called the village on this site, called Shīr (Shehr) whose inhabitants, as Mukaddas tells us, carried on commerce with the opposite coast of Oman. Mustawfi in 740 (1340) calls this place Tīfān (?). In the name Gumron or Gumbrum, which with many variants (Gambrum, Gumron, Kamron, Contarso, etc.) was the usual one among Portuguese and European travellers of the xviith and xvith centuries, it can hardly be explained, as has often been done, as derived from the Turkish as meaning Custom House (corruption of the Turkish cemruk — toll) but is rather connected with the earlier name of the island of Hormûz, Djarâm or perhaps better Djarān. In the latter reading of the name, Gumrûn (Gumrûn) would have to be regarded as a form of the name in which nasalisation has taken place in compensation for the loss of the double consonant (a phonetic change for which other examples could be quoted). Just as the name of the Hormûz on the mainland had been transferred to the island of Djarâm, the latter name seems to have been transferred to the town on the neighbouring coast.

Shah 'Abbâs gave to the village of Gumrûn which soon became prosperous on the fall of New Hormûz, the name of Bender-Abbâs = "Harbour of 'Abbâs", which it still bears. But the plan of the Persian king to make his foundation the centre of a foreign trade which was to be gradually developed, could not be fulfilled on account of the disinclination of his subjects to trade. As the successor of Hormûz, Bender-Abbâs inherited and filled for over a century its role of a maritime commercial centre, though in much a more modest degree. A dangerous rival arose to it in the harbour of Bushir (Bushcheh, q.v.) called into being by Nadir Shah, which soon obtained the commercial supremacy of the Persian Gulf. In 1793 Sayyid Sulaimân, the ruler (Imam) of Mašqat (in Oman) received Bender-Abbâs with the adjoining lands along the coast (from Lingâh to Yâshk) on lease, and it was retained till 1854 when the Persians again occupied the town. Sayyid Seîd, the then prince of Mašqat was able in 1856 to obtain an extension of the terms of the lease for a further 20 years but under much less favourable conditions. The town and district is now ruled by a Persian governor of its own. The importance of Bender-Abbâs has increased again considerably in the last decades so that it now ranks as the second commercial town on the Persian Gulf immediately next to Bushir. The revival of Yazd and Kirmân and the cultivation of opium, which is being constantly extended, has contributed much to the continual increase in the volume of trade there. The commerce is almost entirely in the hands of native and Indian merchants. On the amount and development of exports and imports cf. the statistical tables given in Strohr-Andreas, Op. cit., p. 76, 77 and M. v. Oppenheim, Op. cit., p. 321, note 2, which are based on material from English official sources. Almost all the eastern provinces of Persia as well as eastern Fars send their products to Bender-Abbâs; traffic by land is rendered possible by the three roads of which two run in a north-westerly direction from Sîhâr (the one via Lâr and the other via Tîram) while the other runs north in a fairly straight line to Kirmân.

The harbour of Bender-Abbâs is the next best to that of Bushir; it is on the whole well sheltered, being only open to the westerly and southerly winds from the south-east; but the flatness of the coast makes the landing of large ships difficult. The passage through the above mentioned Clarence Strait is rendered difficult by shoals and by the mangrove islands which are submerged at flood-tide. The anchorage at 3 fathoms deep is one mile from land and at 4-5 fathoms, two miles.
As to the modern town, its appearance, with its low mud houses, many of them in ruins, suggests a village rather than a town. Only fragments remain of the earlier fort and the European factories. The custom house (gurud) dates from the Portuguese period. The Surti, the residence of the government, is a single-storied palace built to the east and west of it is one story. Gardens surround the town on both sides; the coast is in part overgrown with mangrove bushes which afford a welcome fuel supply. In the background rises a high mountain wall with peaks rising to about 10,000 feet.

The climate of Bender-Abbas is usually described as very unfavourable. The heat of the sun in summer is terrific; to escape the burning heat the population for the most part migrate in the hot season to Minab lying just at the foot of the mountains (near the ruins of Old Hamite) or to other high lying places in the neighbourhood. For purposes of ventilation the houses are usually furnished with towns. The supply of drinking water is also bad; the large cisterns built by Shah Abbas I are still pointed out. The taxes are for the most part Arabs. They have a reputation for being sarafy, and in conjunction with the Arab tribes of the hinterland, give much trouble to the Persian government by their unrest. Under Abbās I the population is said to have risen to 20,000 souls; even in 1674 Chardin numbered the houses at 1400—1500, which would give 15,000—20,000 inhabitants. Since the middle of the sixteenth century the number has declined, a fact which is partly to be explained by the dangerous competition of Bushire, which began at that time. Dupré's estimate of 20,000 (in 1808) is certainly much too high, Fraser (1820) estimated the number at 3000—4000, Pelly (1864) 500 houses (about 4000-5000 inhabitants), Stolze-Andresen: 6000 inhabitants; the latest figures of Lovini (7000 inhabitants) and Curzon (5000 inhabitants) seem to show a recent increase in the population; on the last two estimates see Sjoman in Petermann's Geogr. Mitteil. Erf. Heft. nö. 35 (1901), p. 26. The already mentioned unhealthy condition of the town forms a serious obstacle to its ever attaining any great prosperity.


(M. Steeck.)

BENG (Sansk. bhūga, Avest. hapha, Pahl. mang, bang, hemp), strictly the name of various kinds of hemp (Hysopeum niger), is in Persia however the popular name for the Hashish (Cannabis Indica). It is sold in the form of leaves or pills (zer). Such pills are also pounded up and placed in fresh milk from which it is distilled (khoord-shush). The tea-like infusion (beng-dā) is also prepared from the Beng (1—3 grammes a dose), which is regarded as an excellent remedy for acute urethritis. — The Arabs have borrowed the word in the form bānīy.
had hitherto been administered by the Governor-General in person, or in his absence by a deputy governor. Finally, in 1895, the eastern portion with Assam was constituted a new lieutenant-governorate, leaving the old name for the portion round the Ganges-province of Bihar, Oliassa, and Chott Nagpur. In this sense the area of Bengal is 148,592 sq. m.; pop. (1901), 54,604,529. But, for the purposes of the present article, Eastern Bengal may be included, adding 50,000 sq. m. to the area and 25 millions to the population.

At the time of the Muhammadan conquest, the greater part of Bengal was ruled by a Hindu dynasty of the Sen family, with its capital at Nadīya, while Bihār was under a Buddhist dynasty of the Pāl family, who had been driven from Bengal by the Senas. The Muhammadan conquest of Bengal was almost contemporary with their conquest of Hindustan, being accomplished during the lifetime of Muḥātha al-Dīn Muhammad Gūrī. About 1407, one of his generals, Muhammad Bakhtiyār Khillī, conquered the Senas and two years later advanced into Bengal with a small body of horse. The last Sen king, named Lalāghor, fled ignominiously from his capital, and thenceforth all Hindu resistance seems to have ceased. For more than a century (1302—1399) Bengal was ruled by a succession of 25 Muhammadan governors, more or less subordinate to the Dīlī emperors, with their local capital at Gaur (or Lakhmaṇpur), while for the later portion of this period Eastern Bengal revolted against Dīlī; and for a second period of two centuries (1538—1537) there were reckoned 24 independent Muhammadan kings, who mostly also had their capital at Gaur, or at the neighbouring cities of Panḍāna and Tānśā, now all alike in ruins. In 1537 Humayūn conquered Bengal, only to be driven out shortly afterwards by his rival, Shāh Shāh. In 1573 Bengal was finally annexed to the Moghul empire by Akbar; and then follows a third period of nearly two centuries (1576—1757) during which about 30 governors each acknowledged his appointment from Dīlī, though latterly such recognition was only nominal, and the office tended to become hereditary. Akbar's Rājān government, Mān Sing, fixed the capital at Rājagāhā on the Ganges, not far from Gaur, whence it was soon removed to Dacca (then on the Brahmaputra), for convenience in dealing with Portuguese and Arabo-nomad pirates. In 1704, Murshid Kuli Bāhā transferred it again to Murshidabad, on a branch of the Ganges then frequented by European traders. After the battle of Plassey (1757), the Nawabs of Bengal became dependent upon the British, without any express surrender of sovereignty otherwise than contained in the jānānī grant from Shah 'Alam. Their descendant now ranks as the first viceroy of Bengal, with the title of Nawwāb Khādīr of Murshidabad.

In 1901, before the division of the province, the number of Muhammadans in Bengal was 25½ millions, being two-fifths of the number in all India. The proportion to the total population was 33½%, though in some districts of eastern and northern Bengal the proportion rises above 75% and in the new province of Eastern Bengal and Assam the proportion is 56½%, compared with 10½% in Western Bengal and only 1½% in South Bihar. This irregular distribution can best be explained by assuming that the inhabitants of the delta belong to aboriginal races, who were never admitted into the higher castes of Hindus and therefore received Islam readily from their conquerors. It has been proved by anthropometric evidence that the vast majority of the Muhammadans in Eastern Bengal cannot be distinguished physically from their Hindu fellows; and it is also true that they preserve to this day many Hindu observances and superstitions. It may be added that, apart from some slight amount of conversion, they certainly increase at a quicker rate than the Hindus, which is attributed to their occupation of a more fertile region, their use of a more nourishing diet, and their permitation of widow marriage. Almost without exception they belong to the Sunni sect, and describe themselves as Shāikhs, which is the usual name throughout India for the descendants of converts. The number of Sāiyids in 1901 was 236,468, of Pājīs or Afgāns 435,740, and of Mughals only 18,678. The doctrines of the Wahhabī sect were introduced into Eastern Bengal in 1799 and 1800, and led to separate movements. One of them, derived from Sāiyid Ahmad Shāh of Rād Bārānī and subsequently headed by Mawḥūd Kārmaster 'All [q.v.], had its headquarters at Patna. The other, which was mainly local in Eastern Bengal and confined to the lower classes, is associated with the name of Unūdī Miya, a weaver of Parsīpūr district. Their followers are generally known as Fārisī [q.v.] or followers of the farisā'ī or obligatory ordinances of the religious law. Apart from Hindu superstitions, certain forms of worship not based on the Korān are common among the Muhammadans of Bengal. Such are the adoration paid to departed pīrs, often of local origin, and the homage of certain mythical personages, among whom Khwāja Ḥijri stands pre-eminent as the saviour of women from shipwreck.


BENGHAZI (so called after a Sarracan about whose grave is farther to the north on the sea shore) is the economic capital of Cyrenaica and the seat of the government of the Turkish province of Benghazî. It lies at the north end of a bay open to the west, not more than 10 feet deep, and badly protected by a dilapidated breakwater (the
larger vessels have to anchor at a considerable distance out and in winter cannot unload in rough seas) is enclosed on the east by a salt-bed dry in summer, on the southeast by a sand-flat which is often inundated, so that it is only on the north that there is good ground communicat-
ing with the continent through a palm-grove. This palm-grove country is very fertile, but is not yet cultivated very intensively and so appears desert and dreary. There are no ancient ruins, with the possible exception of some foundations of a quay but the soil is rich in sculptures, vases, inscriptions and coins. The simply built mosques, synagogues, churches and one or two-storyed dwelling houses call for no remark. In the west of the town is a large Ksar, in which the Muta-
qarif lives, and the military also are quartered. There are Turkish and Italian Post Offices, an Italian school, and branches of the Banco di Roma. From its situation — although the harbour which year by year becomes more silted up and the lack of drinking water which has to be brought in from the country, are grave disadvantages — Benghazì commands on the one side the trade of the basin of Cyrenaica and the northern coast, on the other the commerce of the western two-thirds of Cyrenaica and the caravan routes by the Awjillala where the roads branch, a. to Kufra, the oasis south east to Tripoli and Wadiïâ, b. to Murqâïth. Through political changes in the central Sâhân it temporarily attained to (the detriment of Tripoli) a larger sphere of commerce but soon gradually sank again to its former insignif-
ient position so that at the present day its inhabitants may be estimated at from 12,000—
15,000, of whom the greater part are Mul-
mâdans Libi Berbers, strongly mixed with negro-
sblood, 1200 Maltese, Greeks and Italians as well as a few other Europeans and 2500 Jews. The imports comprise cotton stuffs, linens, olive oil, soap, candles, petroleum, sugar, coffee, rice, tea, wood, and charcoal; the exports consist mainly of cattle and corn to Malta and Crete, wool to Marseilles, and sponges. Large quantities of salt have been obtained by the government from the Sahânat. The exports averaged for the years 1902—
1906: £ 555,700 in value annually and the im-
ports only £ 214,000. There is a regular fort-
nightly service of steamboats from Malta via Tripoli to Alessandria and from Alessandria to Malta four times a month. The settlement of Ebususperides founded about 400 B.C. by the king's (Arkeiauac IV) party, probably on an older native site, was called Berenice after the occupation of Cyrene by the Ptolemies of Egypt in honour of the wife of Ptolemy III. Its tempo-
rary prosperity, largely due to the large number of Jews there, gradually declined as the land became exhausted, and revives till the middle-
ages during the period of Genoa's supremacy in the Mediterranean, when it was known by the name of Berenç (Yevri, Mejidâm, i. 593; Idrij, ed. Doey and de Goeze, 132 et seq.). With the decline of the Italian republics, Benghazî also began to sink from its prosperity; the stirring times of the Cassars did not help it either and in 1520 the town now called Benghazî had only 2000 inhabitants.

Bibliography: P. Della Cella, Viaggio da Tripoli di Berberia alle frontiere etc. (Genova, 1819); M. Pacho, Relation d'un voyage dans le Maroc, le Cyrenaïque etc. (Paris, 1827); F. W. and H. W. Besseley, Proceedings of the expedition to explore the Northern Coast of Africa etc. (London, 1828); G. Rohoff, Von Tripolis nach Alexandrien, Vol. i. (Bremen, 1871); G. Haimann, Geographia (Rome, 1852, 2nd ed., 1856); Eberhardt Ludwig Salvent, Eine Tour nach Tunisien, nebst einem Anhang über der den Umkreis von Tunisien, 2nd ed. (Leipzig, 1856); H. Grothe, Auf fünfkircher Erfah, 2nd ed. (Berlin, 1903); G. Hildebrand, Cyrenaica (Roma, 1904); Benecuti, Benguéis e la Cirenaica. (Ewald Baske.)

BENÎKA, the government offices of the Maghreb in Marocco. The Benîka are large rooms in one of the courts of the Dar al-Maghreb, in Fès (Fez) or wherever the Sultan is for the time. The visiers reside there with their secretaries and see that business is dispatched. The following nine officials are each entitled to a "benîka": the Wâsir (Minister for the Interior), the Wâsir al-Áhâf (Foreign Minister), the Ashkâl al-Áwâr (Minister of Finance), the Ashkâl al-
Dâkhâlî (in charge of the revenues), the Ashkâl al-Dâkhâlî (entrance, offices and the northern coast), the Wâsir al-Ástâr (Minister of Justice) and the Qâ'âl (Chamberlain, who has control of the Sharîf's household). Each benîka therefore has a minister in the European sense of the word at its head. (Aubin, Le Maroc d'aujourd'hui, Chap. xii.) (G. Yver.)

BENJAMIN, [See benjamite.]

BERAR, a province in India, lying be-
 tween 19° 35' and 21° 47' N. and 74° 50' and 79° 11' E., bounded on the north by the Sâtputs hills, on the east by the river Wardhô and on the south by the river Penganâ. The population (in 1901) was 2,754,916, of whom 212,040 were Muslims. Berar was first invaded by the Mah-
mâdans in 1494 but was not permanently occupied until 1512, when it became part of the Dowlah empire. It formed one of the provinces of the kingdom of the Bahamini Shâhs [q. v.], and con-
sstituted the dominions of the Imaâd Shâhs [q. v] when Imaâd al-Mulk, governor of Berar, proclaimed his independence in 1490, in the reign of the Bahamini king Maughâl Shâh II. When the Imaâd Shâh dynasty came to an end in 1575, Berar passed under the sway of the Nikân Shahi kings of Aqmâdânâar, and in 1596 was annexed to the Mughâl empire. When in 1724 Aqâ Dâh, who had been appointed viceroys of the Dâkhin with the title of Nikân al-Mulk, made himself inde-
pendent, Berar ceased to be a province of the Mughâl empire and from that time has been nominally subject to the Nikân of Hâdarâbâd. By the treaty of 1853 Berar, together with some other districts, was assigned to the East India Company, its revenues being employed partly in the payment of debts contracted by the Hâdarâbâd State and partly in maintaining the Hâdarâbâd contingent. In 1902 the British Government entered into a fresh agreement with the Nikân, whereby the rights of the Nikân over Berar were confirmed, and the province was leased to the Government of India at an annual rental of 25 lakhs of rupees (£ 166,666). Bibliography: Imperial Gazetteer of India, Provincial Series. Berar [by T. W. Haig] (Cal-
cutta, 1909).
BERAT. [See BARKA, p. 651.]

BERBER, a town in the Anglo-Egyptian Sudan, lying on the Nile in 18° 4' North Lat. and 33° 59' East Long. (Greenw.). The town which as the "key of the Sudan" formed the starting point for the roads to Assam and Sawakin, was the capital of the Malakat, which had succeeded to the Frankish kingdom of Semneh, till it was forced to recognise the suzerainty of Egypt in 1821. In 1884 it fell into the hands of the Mahdi Muhammad Ahmad and Gordon became completely invested. In 1887 it was abandoned by the Mahdists and occupied by Kitchener. It became the centre of the Musulmans of the same name. In 1905 however the seat of government was transferred to al-Dameh. The railway from Athbara to Port Sudan and Sawakin (Suba), opened in 1906 seriously affected the caravan traffic from Berber and destroyed the importance of the town.


BERBERA, the chief town and harbour of British Somaliland, lying in 10° 26' North Lat. and 45° 4' East Long. (Greenw.). The Poripali marey Eryhbari, as well as Ploeney and Cosmas give the name Bapdash or Basha'a or Basha'as to the coast of the Land of Frankincense; the town itself is probably identical with Madam Jackow. The older Arab geographers know only a land of the name of Berber, after which the Gulf of Aden is called Baar Berbera or al-Khalidi, al-Berber. The town owes its name to the natives who are called Baasha, Berbera or Barabar. The people whom Yaqut (iv. 602) describes as being between the Zanj and the Habash are apparently the ancestors of the modern Somalis. Whether the Berbers ever were Christians is doubtful, although the Christian Abyssinians extended their power for a period over a part of the Berbera coast. In Yaqut's time Islam had already penetrated among them, although he describes the Berbera as negroes with barbarous customs (poisoned arrows, castration of prisoners). Ibn Sa'id (1825-1826) says that they had adopted Islam for the most part and Ibn Battuta describes them as Shafs which they are to-day. Ibn Sa'id seems to be the first to mention the town of Berbera. Little is known of its history. Native traditions tell of numerous arrivals of missionaries of Islam. The stories are to be connected with the great advance of Islam which had been going on since the sixteenth century and the striving for independence in the other Abyssinian provinces. Berbera must have been a part of the kingdom of Adal-Zalla (q.v.) in the sixteenth century. Vartholomé who travelled in the beginning of the eighteenth century, Vartholomé who travelled in the beginning of the eighteenth century speaks of a Mahommedan prince of the "Island" of Barbar. Presumably the reference is to the kingdom of Harar under Ahmad Graa, who fought against the Abyssinians, who were strengthened by the Portugues with the help of the Turks, who had been ruling in the region since the time of Selim I. The claim of the Turks as lords of South Arabia to suzerainty scarcely appear to have affected the independence of the Somali coast in later times. The town of Berbera, which on account of internal disturbance gradually declined, acquired an evil reputation through the massacre of the crew of the Mary Ann in 1825 and the attack on Burton in 1855. In 1855 the Egyptians occupied Berbera but they had to retreat in 1884 on account of the Mahdist rising whereupon England occupied Zalla and Berbera. In recent times, particularly in 1902, the hinterland of Berbera has been disturbed by the Arab tribes.

Travellers in the middle of the sixteenth century describe Berbera as a poverty-stricken settlement of miserable huts, and the population of which was considerably multiplied however during the period of the great markets from November to April. Ships from the Arabian coast, the Persian Gulf, and from India trafficked in slaves and cattle. In the Egyptian period a new town was founded at a little distance from the old one; it was burnt down however in 1888 and rebuilt by the English in European fashion. The market, which had sunk into insignificance, is beginning to regain its importance and the town the ordinary population of which is from 10,000—20,000, numbers 30,000 inhabitants during the market. The not inconsiderable foreign trade (the chief exports are hides) is carried on by the Barbaris.


BERBERS.

History.

The Berbers have been settled in North Africa since remote antiquity. The ancient historians and geographers mention them under various names: the Numantæs and Pygæ of Pyrrhus in Cyreræa and Tripolitania; the Gainarantes leading a nomadic life in the Sahara; the Mykylæ and Maxeæ of the Tunisian Seleucus, the Musulæ and the Numidians in the eastern Maghrib, the Carthage on the borders of the desert and the high tablelands and lastly the Mauri occupying central and western Maghrib. The establishment of foreign colonies, Phœnician, Carthaginian, and Greek exercised but a slight influence on all these peoples except perhaps in the immediate neighborhood of Carthage. Divided into numerous rival tribes, although sometimes capable of uniting at once against a foreign foe, they were never able to form powerful or permanent states. At the period of the Punic wars, although the east remained in a state of anarchy, in the centre and west the beginnings of political organisation may be traced in the formation of the Massyliæ, Massaennœ, and of Maurenæs. The genius of Maurenæs, aided by the English steamship, enabled this prince to reunite under his sway all Numidæ, and in the space of a few years to create a kingdom comprising all the Berber tribes from the Mulæa to the Gulf of Syræa. This kingdom had but an ephemeral duration however. It disappeared in 46 B.C. and Eastern Numidæ became a Roman province. When reconstituted some years later, the kingdom of Numidæ was merely a Roman protectorate. The duration of the Maurenæan kingdom created by Augustus in 17 B.C. for Juba II was still briefer, for it became a Roman province again in 42 A.D.
The domination of Rome in Africa lasted till the 6th century of our era. During this period the Berbers were assimilated in the province of Africa and in Numidia but they were hardly affected in the great mountains and high tablelands on the borders of the Sahara and in Mauretania. The Romans were at first satisfied with compelling the Berbers to pay tribute and furnish auxiliaries to their armies. This left the local chiefs (viri militares). The spirit of independence among the Berbers was not stifled however. It manifested itself at times in rebellions, led by natives more or less Romanised such as Tactarinas (72-79 A.D.) and sometimes in inroads by the peoples of the desert or the hardly civilised tribes of the interior. Such were the raids led by the Nanamones and Garamantes in the reigns of Augustus and Domitian; the insurrections of the Mauri in the reigns of Hadrian, Antoninus and Commodus; of the Gaetuli during the period of military anarchy; the rising of the Quinguegentas (Kabili of the Ibgdirits, at the end of the third century A.D.). The gradual weakening of Roman authority is marked by a more and more energetic reaction on the part of the Berbers. The natives asserted their individuality by the same resistance doctrines such as Donatism, so that the religious disputes which desolated Africa in the 6th century are in many respects a war of races. The rising of the "Circumcelliones" appears to have been a kind of Berber "Jacqueries". Revolts like those of Firmus (472-475) and of Gildon (398) give another example of the hot-bloodedness of the Berbers. But the Berbers were no more able now than they had been in ancient times to unite against the common enemy and displace him. Their hostility to the Romans only facilitated the Vandal conquest. The Germanic conquerors, like the Romans, had to reckon with the Berbers. Although Geiserich succeeded in restraining them by enrolling them in his armies, his successor had to carry on a perpetual warfare with them. Mauretania, Kabylia, the western part of Numidia, and a certain part of Algeria remained independent. The Byzantines who hold Africa north of the Uthina (531-542) after their conquest of the Vandals, were not more fortunate. Native chiefs, Antalas in Byzacene, Yubdas in the Aurès, Massinias in Mauretania, resisted Solomon, the governor sent by Justinian and he had great difficulty in overcoming them. After the death of this general, who was slain in an expedition against the Levetons (Lowata in Tripolitania), the situation in Byzantine Africa became very critical. It was only with the assistance of the Berbers of the Aurès that John Trogitla was able to repel the invasion of the Lowata. But Byzantine authority was not recognised by all the native peoples. With the exception of Byzacene, the former province of Africa (Tunisia), and the northern part of the modern province of Constantine, the former provinces of Gaul and some strongholds in the interior, the Berbers were everywhere independent. At this time they formed three main groups: 1. in the east, the Lowata (Howara, Awrigia, Nefiswa, Auraba) occupying Tripolitania, Cyrenaica, the Djerid and the Aurès; 2. in the west the Sahâlita scattered through central and western Maghrib (Ketâma in Little Kabylia, Zifta in great Kabylia, Zenita on the Algerian coast between Kabylia and the Shelif, Bouira from Shelif to Malâya, Gherma in the Rif, Berberia, Meynâda on the Atlantic coast of Morocco, Gerard on the Great Atlas, Lemaâ in the south of Morocco, Sahâlita "weaters of the Rihâma", nomads in the Eastern Sahara; 3. the Zenita in parallel divisions on the borders of the plateaux from Tripolitania to the Djebel Amrir, and gradually advancing towards central and western Maghrib.

The arrival of the Arabs scarcely affected this state of affairs. Their first expeditions were merely raids and left the devastations caused by marauding bands of Muhammadans. The foundation of Kairouâne (670) gave the Mahomedans a permanent base for operations but O'kba's expeditions through the Maghrib were merely raids rather than a real conquest. The towns still occupied by the Byzantines did not fall to the Moslem leader, nor did the mountain fastnesses, the natives of which he could not overcome. The latter were so far from being subdued that one of their chiefs, Kusaila, was able to surprise and kill O'kba at Tabili, to drive the Arab out of Ifrikia and found a Berber kingdom comprising the Aurès, the south of the department of Constantine, and the greater part of Tunisia (687-690). Kusaila could not hold out for long, however, and in spite of the resistance offered by the Berbers in the Aurès, which has been ascribed to the legendary figure of Kâkina, the Moslems were finally victorious by the end of the 1st century A.H. The conversion of the Berbers to Islam, begun with no great success by O'kba, was carried out in the century following. It was effected less by conviction than by self-interest, as the Arab generals hit on the plan of enlistng the Berbers in their armies and thus winning them to their religion by the hope of booty. The Berbers formed the nucleus of the armies which, under the leadership of Arab generals or even Berbers like Târik, completed the conquest of the Maghrib in a few years and in less than half a century effected the conquest of Spain.

These friendly relations did not last long but hostilities between the Arabs and the Berbers. The latter complained that their services were poorly recompensed and that their leaders had been treated more like inferiors than equals. They also left the paths of orthodoxy and adopted Kâhrijî (Akkalât, and Şafi'i) doctrines, which indeed appealed more to their democratic sentiments; than they rose in revolt against the Arabs. The movement began in the west, led by Maisara a water-carrier in Tangier, in 722 (740). In spite of a victory by the Emir Khalid over the rebels and the death of their leader they swept through the whole of the Maghrib and even crossed into Spain. The Arabs suffered momentous defeats such as that of Kûlîfâma at Bagdîla in 723 (741). They were driven out of Kairouâne which was plundered by the Warâfâma, who were followers of Şafi'i doctrines, in 750 (765). The A'bâli-Howara under Abu Tûbâbahî [p. v.] were victorious over the Warafâ and subdued the nomads of Tunisia and Tripolitania. The authority of the A'bâlsaid Caliph was for the moment of no avail in Africa.

But the Berbers, divided against themselves, were not capable of taking advantage of the situation and following up their success. The destruction of Abu Tûbâbahî's army by Syrian troops, gave Ifrikya back to the Arabs in 744 (761). Forty years of bloody fighting and innumerable battles (300 according to Ibn Khallik) were required before they could again assert their sway in the
eastern Maghrib. The remaining bands were quite lost to them; states with a Berber population under leaders of Arab descent were set up in various places, quite independent of the 'Abdallāh Caliphate. For example, the kingdom of Tahart (Taghit) founded by the Imār Ibn Kastān and the survivors of the Abādād, who had fled from the eastern to the central Maghrib; that of Sījlāmīa under the Banū Mīdrāt, that of Tiemcen, founded by Abū Karna, the leader of the Banū Hren, that of Nurūt in the Rif; that of the Berghawāt on the shores of the Atlantic Ocean and lastly the kingdom of Fās founded at the beginning of the 10th century by the 'Alīd Idris II with the help of Berber tribes, the Mikhnās, Sdrādrāt and Zzīgārta. Only the semi-independent dynasty of the Aghlabīds (902–908) recognised the suzerainty of the 'Abdallāh. They raised from the Berbers their troops for the conquest of Sicily, but they had, on the other hand, to put down frequent rebellions by the natives in Tripolitania, Southern Tunisia and in the Zab and Hodna territories.

The resistance of the Berbers to the Arabs was quite as keen as before. It was strong enough to assure the supremacy of ʿAbīfite doctrines in the Maghrib, although these were radically opposed to the ʿĀhidīt doctrines adopted by the Berbers only the century previous. The Ktāmā furnished the Dāʿī Abū ʿAbdullāh with the troops who fought the Aghlabīs and laid the basis of the ʿĀhidīt power for the Muḥ. Idrisī. The Fāṭimīds were never able however to subdue all the Berbers. Although they succeeded in suppressing the Idrīsīs from retaining their power in the western Maghrib; they were unable to make vassals of the Maghribi and Zenātīs, who out of hatred for the Fāṭimīds placed themselves under the Omsiyyas of Spain; and lastly they had to put down the revolt of the ʿĀhidīt led by Abū Yazīd “the man with the nose” (942–944), a revolt which endangered their power and from which they only emerged victorious with the help of the ʿĀhidīt of the Central Maghrib. Besides, the Fāṭimīds soon turned their attention to the east and soon as the Caliph al-Muʾṭaṣim was firmly established in Egypt they lost interest in the Maghrib. North Africa again fell a prey to various Berber tribes, no one of which was able to overcome the others. In the east the ʿĀhidīt displaced the Ktāmā and supported the Zirids, who were governors of Ifriqiya and Tripolitania. In the west, since the Idrīsīs had fallen, the power passed into the hands of the Zenātīs, who were at first only governors for the Spanish Omsiyyas but became independent princes. In the beginning of the 9th century the Zirid kingdom broke up; the ʿĀhidīt principality was formed in the centre of the Maghrib the rulers of which recognised the authority of the Caliph of Baghdad and first made their capital at Kafāa, then at Bigāya (Bougie). The state of anarchy, resulting from the quarrels among the Berbers among themselves, was complicated in the middle of the 10th century by the invasion of the Hiffāt tribes, the immediate results of which were the devastation of Ifriqiya and a part of the Maghrib and the ultimate consequence a radical modification of the ethnography of Northern Africa.

And when the conflict had reached its height, two Berber dynasties, the Almoravids and the Almāḥūdīs, each proclaiming different religious doctrines, succeeded in establishing their preponderance for a time in Northern Africa. The triumph of the Almoravids was that of the Lemsītians, who had risen to power under the leadership of the Senegal and Niger. Though converted to Islam in the third century of the Hijrā, they had for long been Muḥāammadīs only in name. They were taught the true doctrine and orthodox practices by the Marābūn ʿAbdul Yāsīn and resolved to carry the true faith to the heathens of the Sudān and the heathens of Southern Morocco. Their conquests soon stretched far beyond their limits. Their chief Yūsuf b. Tāshall founded Marrākush in 1062, subdued all Morocco and central Maghrib up to the Ḥammādī frontier; a few years, drove back the advancing Christians in the Iberian peninsula by the victory of Zālīkā in 1086, deposed the Andalusian Emirs and became sole master of Muḥāammadīan Spain. The decline of the Almoravids was as rapid as their rise. Exhausted by their own victories and vanquished in combat with a superior civilization, these Berbers from the Sahara rapidly disappeared. In their place the Caliphs had to employ Christian mercenaries, while they themselves, heedless of orthodoxy, scandalized good Muḥāammadīs by their conduct. The Muʾṭūdīs of Deren, converted to Unitarianism (Tawḥīd, whence the name Almāḥūdīs) by the preaching of Ibn Tumart, rose against them. Led by a Kūmīya of Berber origin, great abilities, named Abū al-Muʾīnī, they soon put an end to the Almoravīd rule, without much difficulty. The empire founded by the Almāḥūdīs was even larger than that of their predecessors. Although Abū al-Muʾīnī was not actually able to conquer all Spain, he destroyed the Ḥammādī kingdom of Bigāya, the Zirid kingdom of Ifriqiya, drove the Christians out of the ports they had seized and made himself lord of all the country between the Gulf of Sidra and the Atlantic. A great Berber empire thus extended over the whole of Northern Africa, though it was likewise soon to crumble away. The Almāḥūdī Caliphs were no more able than the Almoravīds to keep to the paths of orthodoxy; one of them, Ibn Muʾīnī, went so far as openly to curse the memory of Ibn Tumart and raged against true believers. The rivalry of the two Berber factions also hastened the break up of the empire founded by al-Maʾūnī. The quarreling of the Marinīs and the Kūmīyan bashed the Moroccan court in blood; the tribes of the Maghrib favoured the efforts of the Banū ʿĀhidīt or attempted to make themselves independent. A century after the death of Abū al-Muʾīnī, the last of his descendants, Abū Dādība came to an inglorious end as leader of a robber band in 1279. By this time the Maghrib was partitioned among new powers, the Marinīs in Fṣa, the Abū al-Wāli of Tlemcen, and the Hafsīs in Tunis. None of these dynasties was able to impose its authority on the others, nor even to make itself respected by its own subjects. In Morocco the tribes of the mountain regions were in a constant state of revolt against the Marinīs; in central Maghrib, the so-called Wematu of Warsents (Wansertīn), the Zānīs of the Djarījūn, the Kābelīs of the province of Constantine, the peoples of the Zab and the Djarīt threw off the yoke of the princes of Constantine, Bigāya and Tunis. The same thing happened at
the cases of the Djebel Nefissa and the Awârâ. The inability of the Berbers to unite to form a great empire was once more clearly demonstrated. The only way to trace their history from this period is to write the history of the various tribes. They have gradually abandoned their language and customs; they have even lost their ancient name which has been replaced by that of some individual from whom they trace their descent; they have become quite arabisised. Other groups have escaped this transformation, owing to the difficulty of access to their abodes such as those of the Awârâ of Kabylia and the Rif; they have been augmented by fugitives of all sorts, who have taken refuge with them; some have even gone down to the Sahara so that since the sixteenth century the Berbers form a cordon on the frontier of the land of the negroes parallel to that formed by the Arabs on the borders of the Maghrib and Ifriqiya (Ibn Khaldûn, Histoire des Berbères, transl. de Sale, ii. p. 104). This disintegration was accompanied by the retreat of Muslim and Arab civilisation. It is no exaggeration to say that many Berber groups returned to a semi-savage state and only retained the most rudimentary notions of Islam. Their reconversion to Islam was the work of the Maraboutes of the sixteenth and seventeenth century, who very often claimed to come from the south of Morocco, from the legendary Sâkiya al-Hamrî, which popular imagination believed to be a regular seminary of missionaries and saints. The influence of these pious individuals was so great that whole tribes at the present day regard them as their ancestors. Some few groups escaped their attention; such perhaps are the Zekkâra whose religious customs and beliefs are so different from those of the Islam of the Maghrib, have given rise to the strangest and most far-fetched hypotheses.

**Geographical Divisions.**

At the present day the Berbers are no more a homogeneous mass than they were in the first centuries of the Hijra. Their descendants still form the basis of the population of North Africa but they have been so greatly modified by the Arabs that it is impossible to recognize them. They have lost all memory of their real origin, as well as their language and customs. Some considerable groups have however persisted in the mountains and in the desert, that is to say, in those regions into which the Arabs could not penetrate or which they did not succeed in retaining. They are linked up by smaller groups more or less related, which are rapidly assimilating and survive as evidence of the ancient ethnographic conditions. It is besides, very difficult to give an exact list of these tribes. The retention of the Berber dialect appears to be the most reliable criterion, although some tribes which claim to be of Berber origin have ceased to speak the language of their ancestors.

Speaking generally, it may be said that the density of the Berber communities increases from east to west, and from north to south. They are scattered over an immense area, bounded on the east by the cases of Siwa, the desert of Libya, and the mountains of Tibesti, on the west by the Atlantic, on the south by the Hausa countries, the middle course of the Niger and the Senegal. Tripolitania and Cyrenaica. There are some Berber tribes in the mountains of the land of Barja, in the Ghûrân and the Djebel Iferri and in the Djebel Nefissa, the religious conceptions of the Abdis. They are also met with in the cases of Siwa, Awjûla, Sâmâ, Timistet and in the Fezzâa. We may also mention the Mâdjarâ of Awjûla and the Urfila of the enclaves of Tripoli who, although they speak Arabic, say they are of Berber stock.

**Tunisia.** Berber dialects are spoken among the Djerda (island of Berber), who, like the Nefistas, belong to the Abdi sect, among the Troglodytes of the Matmâa, and amongst some of the inhabitants of the Djebel (Sedd). The other Berber tribes of the protectorate, such as the Khâmîr have been arabisised.

**Algeria.** Kabylia in the north, the Awârâ in the south-east have been the great centres of resistance of the Berbers. Although Little Kabylia was more affected by the Maghribi and Ifriqiya, Abyd el-Neîr and the Zaghâa of the district of Setif, in the Djanûla Kabylia the Zawâa have preserved a dialect which is regarded as the purest of all those in the north; they are connected with the tribes of the Wadil Sijill (Wad Saheb) in the east, the Beni Kholif in the west. In the south and east of the department of Constantine, the Ulad Khair (Sîr âhûa), the Hankta (Ain Bâlæ), the Nemouha (Tebessa) are allied to the Shâtwa of the Awârâ. In the Tell of Algiers and Oran, some insignificant groups, which are rapidly disappearing, found in parallel lines from east to west, such as the Uaza, the Zaïût, the Bani bi-Yaˁbûb, and the Mënigha of the Illids Atlas. The Bani Mënisher between Miliana, Cherchell and Ténès; the Harâa of Teniet al-Haid (Tâniyât el-Abad), the Bani Îkhâmûs of the Warsents, the Aâshâ of the Ouarâ, the Bit Halima of Fêmsa, the Bani Sûsûs and the Bani bi-Sa'id of the Algero-Moroccan frontier. In the Algerian Sahara, the cases of Wad Rûhî and Warcha, the oasis of the Mâb people of Abîdî Berbers, the Ksîr of Mughar, of the Aïn Amtûn, and the oasis of the road between South Constantine and South-east Morocco.

**Morocco.** Of all the parts of North Africa Morocco is the one in which the Berber element is the most important. It predominates in the Rif, in the various ranges of the Atlas, in the Sûs, in the valleys of the Wad Nun and of the Dûza' and in the oases. All the Berber tribes are not yet known however. A certain number of principal groups may nevertheless be distinguished.

1. The peoples of the lower Mulûya territory (the Bani bi-Zeggût and Bani Êntâsûn, who form a connecting link between the Berbers of Algeria and those of Morocco).
2. The tribes of the Rif (Gnàwîs al-Kûbûn), Temsaman, Botbm, Bani Uthûthûn, Bani Sûlit). 3. The Berbers occupying, in the centre of Morocco, the basins and the oases of the Mulûya, the Sûs, the Wad Dûz' and scattered between Fès and Mînkûsa to the north and the Tafiltâf to the south-east, with a few outposts as far away as the Atlantic coast near Rûtâ and Sâlî (Sale). The Bazen, Bani
BERBERS.

Mtir, Bani Mghilha, Ait Shehrougen, Ait Atta and Ait Yafilman (a confederacy of the Berber) also belong to this group. 4. The Shilha, occupying the land to the south of Mogador and Marrakesh, the valleys of the Great Atlas Range and of the Anti-Atlas, the Atlantic coast, the valleys of the Siu, and Wad Nun and the upper course of the Wad Tafilalet and the Wad Draa (Darr'a). (To this group also belongs, though not so well known, belong the Thalas of the Ifahi country, the Goumbia, the Gouzielte, Glaoua of the Great Atlas, the Houika, Ait Vahyik of the Siu, the Shurika, Ait Idlef, Ait Ismaïl of the Shih etc.). 5. The inhabitants of the oases (Tahliel, Figuig and Twil). In these oases, alongside of a Berber population in the strict sense of the world, there lives a dark skinned people, the Harart, whose origin has given rise to controversies, some writers regarding them as black Berbers, and others as a cross between Berbers and negroes, analogous to the Melanges of the ancients, while others again say they are the last representatives of a negroid race called the "Garamantes". 6. The Berbers of the Sahara. The ancient tribes of the Zenata and Zamkha, who dwelt in the western Sahara in the early centuries of the Christian era, were overcome by and made tributary to the Arab element so that the word Zenaga has become almost a synonym for "slave". Some tribes have nevertheless retained their independence; the Ulad Dafni, descendants of the Almoravids, the Dscheli (Idja "Aïch") and the Moghrab of Tagant. Lastly a certain number of sections of the large tribe of Triara in the north of Senegal, notably the Ulad Dafni and the Tindaga still speak Berber. In the Central Sahara, the Tuareg preserve one of the most characteristic of Berber types. They class themselves into two great groups; the Northern Tuareg (the Auddy of Tassili and Ahaggar, occupying the massive mountains of the same name), and the Southern Tuareg (Awelliim, Kif Witi (Kef Witi) of the AInterior; they are already mixed with negro elements.

MANNERS AND CUSTOMS.

Their manners and customs are with their language the distinguishing mark of the Berber tribes. Although we possess but scanty notices of certain Berber groups which have as yet been little studied, such as those of Morocco, the information available is sufficient to prove the identity of their customs with those of groups which are well known such as the Kabib, the Shiwata of the Awars and the Tuaregs. The most striking characteristic is the part played by custom in legislation. Among the Berbers the source of their laws is not, as with the Arabs, the Koran. Although they have adopted Islam, they have sharply separated dogma from law. The Koran is the undisputed authority on all that pertains to faith or religious hygiene but only affects civil and criminal law in so far as it does not come into contact with the law of custom. The proportion in which the two elements combine varies according to the tribes, and the customs have been more or less deeply affected by the Koran. One result of the profane origin of Berber law is that it may be modified, while Muslim law, taken from the Koran, a divine and immutable book, is essentially unalterable. As to the customs themselves, they fall into two classes; 1) \\n
(tarif or local usage) transmitted from generation to generation by oral tradition; it is applied in Kabibia to all that concerns individual rights and the transference of property; and 2) the tarif or local usage. The modification of principles consecrated by the tarif requires the consent of the tribes; the alteration of prescriptions known, held by the wakf requires only the approval of the tribal assembly. The Moroccon Berbers likewise have a particular code (wakfi) for each tribe or each locality, whose prescriptions, almost always in accord with ancient tradition, are settled by the wakf or assembly of the elders. Infractions of civil and criminal law have given rise to a regular system of fines called jawa, which varies in the different villages; it is sometimes written down but as a rule is committed to memory by the elders. Tariffs of the same kind appear to exist among some of the Berber tribes of Morocco, the Ait Atta and the Ait bit Zid, for example. Many ordinances consecrated by custom, go back to a very ancient period, anterior even to Islam; for example the application of the sale in criminal law; the right of rejoyed private vengeance allowed to the family of a murdered man is the institution of the Sanyia, which is the safeguard against an individual or body of strangers; and that of the asÊkha, the immunity, sometimes hereditary, of an individual or body of people. There is however one Berber group whose laws prevent striking differences to those which we have just mentioned, that is the Abla group of the Maût, whose laws are of religious origin and are distinguished from the orthodox laws by their exceeding severity in matters relative to the religious observances of the Abla.

The social life of the Berbers likewise differs in many respects from that of the Arabs. One of the most striking features is the place of woman among them. She enjoys greater consideration and influence than among the Arabs; for example, she is not forced to wear the veil; monogamy is the rule among Berber families; and lastly among the tribes which have most preserved the original such as the Tuaregs trace back a descent of organization of the family based on matriarchal.

The political organization of the Berbers varies in the various districts. Two principal types may be distinguished: 1) The aristocratic type: a noble and warlike class under whom is a class of vassals and serfs, sometimes with a marked class intermediary. 2) The democratic type: a municipal republic making its own laws and governing itself, for example the villages in Kabibia, the Awars and the Moroccan Atlas. In these latter public business is carried on and magistrates elected by the general assembly of the people (Jandia, waftifj). This form of government nevertheless looks more democratic than it really is for the influence in the assembly is in the hands of the old men and powerful individuals. In the Maût country, power was in the hands of a clerical aristocracy (Fesâna). Each of these little republics, divided by the rivalry of its "softs" (muf), or parties grouped round an important individual is very jealous of its independence. In former times in Kabibia there was a practically permanent state of war between the various villages and tribes; in Morocco this is still the case. The individualistic spirit of the Berbers prevents them at the present day as in the past
from forming political groups of any importance; although they are capable of forming temporary or permanent confederacies they never rise to the conception of any more complete organizations.

(G. V. V.)

RELIGION.

In ancient times the religion of the Berbers appears to have consisted of a number of local cults corresponding to the division into tribes. The objects of their worship, about which we have only sparse and incomplete details were undoubtedly natural objects, rivers, mountains, the sun, the moon, and certain stars. The veneration in which these objects were held may still be traced in certain superstitions. It is certain that since the Punic epoch, there has not only been a borrowing of foreign divinities but also an assimilation of the latter to the native deities. Judaism also made numerous converts and if it did not play the role which some have tried to credit it with, it was certainly disseminated throughout the whole of North Africa; indeed with the exception of the descendants of the Jews, who were banished from Spain in the xvi century, the greater part of the indigenous followers of Judaism are descended from converts made before the introduction of Islam. Judaism paved the way for Christianity which soon, as elsewhere broke off from it, and flourished in spite of the strenuous struggle it had to wage with paganism, and the internal divisions which rent it within. This is not the place to write its history. (cf. Dom Lachercq, L'Afrique chrétienne, Paris, 1904, 2 Vols.; Monceaux, Histoire littéraire de l'Afrique chrétienne, Paris, 1901-1909, 3 Vols.; in course of publication); it will be sufficient to note that it gave the Berbers an opportunity to unite against Roman rule and that they eagerly adopted the heresies opposed to the doctrine of the Church of Rome. The same thing happened after the Mahommedan conquest, only the name of their adversaries was changed. We do not exactly know the details of the conversion of the Berbers to Islam; we only know that they renounced it twice times and that but found stronger support than the Byzantine or the ephemeral Visigothic kingdom, their resistance would have had quite another result. Islam did not finally triumph till the xii century of our era; it was at this date that the last of the native Christians disappeared.

At the beginning of the conquest, the Berbers professed the orthodox doctrine, the only one they knew; but their spirit of independence soon showed itself in the adoption of Khotidjidi doctrines, which laid the emphasis on the conception of universal equality. That at heart they were really little concerned with religious dogma is clearly shown by the fact that one section of them took to the side of the Shiites, not only on behalf of the Medjda of Fès but of those who, stepping in Persian doctrines, saw in the Imam an incarnation of the Deity. This also explains why we have the Fatimides beside the Khotidjids, Sa'aids and Abdâds and the Kettâns the principal supporters of the Mahdi ' Ubaid Allah. A reaction brought the triumph of Sunni doctrines with the Lamtûns (Almoravids) of the Sahara who had only been converted in the xii century; it was further emphasised by the Maghôdi of the Atlas who founded the Almoravid empire and exterminated those who still professed other faiths, Christians and Shiites except a few Khotidjidi communities who were protected by the mountains, desert or sea. (See the articles KHEKHALI, F. A. A.; NOGâRI, F. S.; ROUTH, BUSTAMITE.

From the point of view of religion, the Berbers, without distinction of sects, have only produced theologians with a fondness for disputation; they have produced no great original thinkers, whether orthodox or heterodox. It was the narrowest and least liberal of the four Maghôdi sects (near to that of Ibn ' Hanbal), that of Malik b. Anas that became the most wide spread amongst them; this has remained the case to the present day. Sunni doctrines now reign supreme, more or less mixed with local superstitions, in particular the cult of marabouts, many of whom have replaced obscure indigenous divinities, except in a few Abâdi communes which have survived in the Math, in Libra, and in the Djebel Nefza and who keep up a connection with their co-religionists in Zanâeb. In addition to official Islam, two attempts to found in Morocco a religion which was to bear the same relation to Islam as the latter professed to bear to Christianity, must be mentioned; in the Rif the attempt of Hâ-Mîm al-Môzârî (the 'forger', q. v.) in the iv century A. H. and in Tumzâri, the modern Shafiisti, the religion founded by a former Khotidji, Sâlih bîn Târif, among the Bergawiti (q. v.) which lasted from the second to the fifth centuries A. H.

LANGUAGE AND LITERATURE.

In spite of the impossibility of proving their common origin, there is a linguistic unity among the Berber languages and although we know but little of the ancient language it may be presumed that its dialects did not differ from one another more than the modern dialects. Inscriptions alone could give us the key; but unfortunately they have not yet yielded up their secrets and the attempts that have been made to decipher them have not given satisfactory results. They were collected by Faïdî in 1875 in his Complète des inscriptions marodisiennes, Lille, 1876; cf. also J. Halévy, Essai d'épigraphie libynne, Paris, 1876; since then however not a year has passed without new ones being discovered (see the collections in the Revue de la société archéologique de Constantine, in the Revue africaine, in the Comptes de l'Académie des Inscriptions etc.). The Lybian alphabet has hitherto been thought to be of Phoenician origin (cf. Halévy, op. cit., p. 13-16); an attempt to connect it with one of the South Semitic alphabets, more particularly the Tammudâni has not been successful (E. Lützmann, L'étude de l'alphabet libynne; Journ. As.; x, Series, iv. p. 432-440); but the proposal to connect it with the Aegyptian alphabet still requires to be examined (cf. also Th. Berger, Histoire de l'écriture dans l'Antiquité; d. l'Univers, 1939, p. 332). It ceased to be used in the north after the Arab conquest and it is represented at the present day only by the Tuareg alphabet. Besides the inscriptions the only materials we have for the study of ancient Berber language are a certain number of words preserved in a more or less corrupt form by the writers of antiquity, they are only of importance from the lexicographic point of view.
The same remark applies to those which have been handed down to us by Arab writers. One point may be confidently asserted however namely that the great invasion of the Banū Hilāl, which definitely established Arab power in the 9th century in the northwest of Africa, had a considerable influence on the Berber language: some dialects disappeared; others were invaded by numerous words which may be easily distinguished from those which had been borrowed in previous centuries (cf. R. Basset, "Les mots arabes passés en berbère": Oriental. Studien, Th. Nöldeke gewidmet I. 449—443): A knowledge of the Gnaahane dialect, which was not exposed to the Arab invasion, would have to a certain extent made up for our ignorance of ancient Berber; unfortunately, all that we now possess of this dialect, spoken in the Canary Islands down to the 18th century, exists only in the corrupt form in which it has been transmitted by Spanish writers: all that remains has been collected by S. Berthelot (Parker Webb and Sabah Berthelot, "Histoire maternelle des Berbères de l'Espagne": vol. I. Paris, 1842). 

The Berber language, which belongs to the Kâshîte or Hamite family of language which is related to the Semitic group, is still spoken from the oases of Siwa to the Atlantic Ocean and from the northern Niger to the Mediterranean but it is far from being the predominant language in this vast area. Only a provisional classification of its dialects has as yet been made: when each of them has been completely studied it will be possible to settle their inter-relations, and connect them with the Libyan inscriptions when these have been deciphered. The principal dialects, going from east to west are the Zenaga, spoken in the north of Senegal, the Tanarg of the Awezimindas, the Ahaggar (Taïsik) and the Argers, the Shilha of Sia and the Tamazight of the Atlas, the Rif language in the north of Morocco, the Berber in the south-east, the Zenātia of the east of Morocco and the west of Algeria, the dialect of the Kūt, that of the oases (Tidikelt, Twat and Gārār) the Zenātia of central Algeria (Wārsenl, Aθghu, and Harka) which is closely connected with the dialect of the M. Mënser and through the mountains of the Atlas links up with the Zenātia of Libya (some of the best preserved) and the dialects of Biggait and the Wadi Sihel (Wad Sahel); in the south the dialects of the Math, Warghû and the Wadī Ragh; the Shāwyta of the Awarta and that of the tribes from Safīf to Sūk-Ākrās. In Tunisia, Berber only survives in the extreme south at Sennar, among the Maqża, at Djerba and up to the frontier of Tripolitania where it passes into the dialect of the Djebel Nefīsa. The only other area in which it is found are the areas such as Qidams, Cheb, Awadjila and lastly in Siwa. The study of these dialects has been begun but has not been advanced in the same degree for each.

Religious literature must have been well developed among the Berbers, particularly among the Kbhājī, as we may gather from the scattered monuments in inscriptions and biographies. Although we have lost the Kbhājī's of Hs-Mus and Siil (except a few scarce fragments) there still remains, out of all the Abdīt literature Ibn Ghīṭīn's treatise entitled Mānwa (cf. de Motylinki, "Le manuscrit arabe-berbère de Zemaghah": Actes du XIV Congrès des Orientalistes, Algiers, 1909, ii. 64—78). As to Sunni literature, we have lost the translation of the Kūtān and the Berber text of three treatises in the Shi'ite dialect compared in the 17th century of our era by the Māhī Ibn Tilūmān, founder of the Almōjāt empire; but we have two works dating from the XVIII century and composed in the same dialect by Matḥum b. 'Ali b. BρHumī, the Hāwī (treatise on religious duties) after the Mākhāgār of Sīdī Khalīf (published and translated by M. Luciani, Algiers 1897) and the Bābār al-dumār to a supplement to the preceding (manuscripts in Algiers and Paris); the two first chapters were published with a translation by M. S. Slane, Appendices à l'Histoire des Berbères, vol. iv. pp. 553—562. With this class of literature are connected certain religious poems, all in Shilha, like that of Sahi which tells of the descent into hell of a young man in search of his parents (R. Basset, Le Poème de Casbi, Paris, 1895; Svo.), the poems of Sīdī Hammū (Stumm, "Die Anrufung und Gedichte der Schīthi": Leipzig, 1825), Adjīn b. 'Allī b. Sahīb Zayyūna, "Actes du XIV Congrès des Orientalistes, Algiers, 1909, p. 100—101, an account of the Ascension of the Prophet and a version of the Surah.

Works of profane literature are rare and have only been published by Europeans e. g. Sīdī Brahim's account (in Shilha) of Wes Africa (published by Newman in the Joum. of the Roy. As. Soc. 1848 p. 215—260, transl. by R. Basset, Paris, 1882) and the account of the Djebel Nefīsa in the Nefīsa dialect by Bṛhum b. Sinān al-Shamakī (edit. and transl. by de Motylinki, text Algiers, 1889); transcription and translation, Paris, 1898). We may also mention here a collection of tales entitled Kūtāl al-Shīth (Ms. in the Bibl. Nat. Paris), which is largely borrowed from the Babṭyyl-ānma and the Hendū Khērez; extracts have been edited and translated by de Slane, Basset and Kochermonts.

The popular literature (stories, poems and riddles) is more important than all these texts which are so strongly mixed with Arabic. These are to be found in almost all the above mentioned dialects and will be found detailed in the particular articles concerning them. General collections (translations only) have been published by R. Basset (Contes berbères, Paris, 1897; Nouveaux contes berbères, Paris, 1897; Contes populaire de l'Istig, Paris, 1903). Of collections in particular dialects one may mention; for the Shilha of Targa: Stumm, Elif, écrue dans le Sidho-Dialecte, extract from the Zeitschr. der Deutschen Morgen, G., 1849, 10e, Märchen der Shilha von Targa, Leipzig, 1905 (Texts and translation); de Kochermonts, Centaux des Sons et des Oeis de la Tojhlit: Journal, As. xi (1889), p. 198—235; for the dialect of the Khima R. Basset, Aux trets de textes et de documents pour la phléologie berbère, Algiers, 1887; for the dialect of the Bant Menaṣe: R. Basset, Textes berbères dans le Dialecte des B. Menaṣe, Rome, 1892; for the Zimā: Hanoteau, Poésies populaires de la Kabyle: du Targa, Paris, 1882 (translation only); Moullès, Légendes et contes mariales de la Grande Kabylia, Paris, 1894 (translation only), Ben Sehika, Contes des langue du Kabylia, Algiers, 1897 (text only); Moulès, Légendes et contes mariales de la Grande Kabylia, Paris, 1893—1897 (8 parts, text only, unfinished); Le Blan de Prémon, Essai de Contes Kabylia, Bâle, 1897.
BERGAMS — BERGAMA.

BEREIDA or BURAIIDA (the luminous of BURAI), a large village in the KAŞI province of NELLI, situated 26° 17' N., 43° 55' E. It lies on the left bank of the Wadi Ramma, about ten miles from Omaia on the opposite bank. The names of Boreida and Aneya are from erga in them (Doughly). Buraida probably occupies the site of the ancient Payala (Sprenger, Die antike Geographie Arabicae). The present town is said to have been founded three or four hundred years ago, by people of the Banu Tamim. After the fall of the Wahrāḥ state it became independent under chiefs of the family of Alalayn (Palgrave). When Faiṣal, the representative of the Sa'ad or Wahrāḥ dynasty, had recovered most of the lost ground, he closed Buraida by treachery, and placed it under a native of Al-Riyād named Moḥammar, who was governor at the time of Palgrave's visit (1852). His son Ḥasan was governor when Doughy stayed there (1878). The former estimated the population at 25,000, the latter at 5,000 or, counting the surrounding hamlets, 6,000. The people are merchants and caravaneers. The town is built of clay and surrounded by a well, only two feet thick. The gardens form a ring round the town outside the wall. The palms and tilted land stretch for three miles on the side next the Wādī. They are irrigated from wells, made by digging in the sand. The water is raised by means of a wheel set on a frame of light wood, which grows plentifully here. At the time of Palgrave's visit there was a castle built from western Kaṣim being a common article of sale. The streets were fairly broad and regular. The height of the minaret proves the mosque to have been built before the rise of the Wahrāḥites [q.v.]. It is probably about 200 years old. The castle Palgrave considered to be in part older, some of it being of stone. It had no architectural features, and there appear to be no ancient inscriptions in the town.


BERBERA, the name of a district (gūd) and its capital in the Sandak of Iṣmir in the Wihaya of Afīn (Shymra), The town, which is situated in 24° 35' east Long. and 39° 5' north Lat., is the ancient Pergamon, as has been ascertained from the excavations of Humann, Conze, etc. This is not the place to discuss the history of Pergamon and the excavations; the reader may be referred to the brief but excellent account in Haeckel's Constantino polo and Western Asia Minor, p. 246-254.

In the beginning of the xvi century the town fell into the hands of the Turkish dynasty of the Kastār and with Bābikērt was the most important
town of this Emirate. The Bagata visited it in 733 (1333) and found it as being in ruins, but with a strong fortress on the hill. He calls it the Sultan Vakhabî. Orkhân took the town soon afterwards (according to the Turkish historians in 735 (1334) or 737 (1336) but Mordtmann, über die türkische Fürstengeschichte der Karai in Myriam. Studienker. der Kgl. Preuss. Akad. der Wissensch. (Berlin, 1914); 'Ali Djewâd, Mecââli al-Qâlâmî, al-Mustawbât fi l-ba'thât, al-Ma'mirât fi l-ba'ithât, 164; Ibn Ba'tha (ed. Denoncourt, Paris, 1855). (F. Giese). BERGHAWA, is the name formerly applied to a group of Maqâmîa tribes of which the more important were the Butniya, the Zhâghâ, the Maqâmîa, the Mâhkîr, the Bahî Bûrâgh and the Bahî Waghmer. They were settled in the west of Morocco in the district of Taménît which now bears the name of Shûkiya from Salé (Sâli) and Azemmîr to Aflî and Aflà. They adopted the teachings of the Kharîrî and took part in their wars against the Arabs under the leadership of Mâsrâa, the water-carrier of Tangier. Their chief at that time was Ta'rif Abdul Sâlih. He left his power to his son Sâlih who had fought with him in the ranks of the Kharîrî. Sâlih had obtained a reputation for learning and virtue among his people and conceived the idea of founding a new religion which would be to Islam what the latter was to Judaism and Christianity.

This project has also been asciliated by some authorities to his father Ta'rif. In any case Sâlih claimed to be the Sâlih al-Mustawbî mentioned in the Korâne (levi 4) and it was said that he first appeared at the beginning of Islam. In reality he lived in the reign of the Ommâyad Caliph Hâshim b. 'Abd al-Malik though if the date 227 he adopted for his appearance, it must have taken place in the reign of Marwân II as Hâshim had died in 125. Some enemies of Sâlih assert that he was of Jewish origin, that the real name of his father was Shemâ'în (Simone) b. Yâhîyân b. Icâfik and that he was born in Barbary, in the vicinity of Xeres in Spain whence the name Barbary, corrupt to Berghawî, borne by his disciples. These views of the author of the Magâs al-Djâzar have rightly been combated by Ibn Khaldûn. Sâlih composed a regular code of religious laws, if we may believe al-Bakîr in his notice of the "leader of prayer" Zemurrî Abd Sâlih b. Abd al-Malik b. Rashân (or Hâshim) b. Wâjdân who was sent on a mission to the court of al-Hakam al-Mustansîr, Caliph of Cordova, in May 952 (October-November 952) by Abd Mannûr b. Abd Tâ'ânir, king of the Berghawî. This code, composed in the Berber language, was translated into Arabic by Abd Mullûf b. Dâwîd, a Maîmûdan of Shella. The month prescribed for fasting was that of Rajâh and not on Ramadân, a certain day each week was also to be observed as a fast; prayers were to be offered five times a day and five times at night; the "feast of sacrifice" was celebrated on the 11th of Shawâbî and not on the 17th. The Frîs and the Abûlunâ had to be made by beginning with the novel and the hips, then the privy parts, the mouth, neck, the forarms beginning at the elbows, the ears and lastly the knees. Some of their prayers consisted only of gestures; others resembled those of the Muslims. Their prostrations (ruqâyât) were made three times in succession; they raised the forehead and their hands half a palm's breadth from the ground. The ta'hîr was replaced by the following formula, A tam en Vakhabî (Berber: in the name of God) followed by Mohîbî Vakhabî (God is great). This same Vakhabî, which means God, in which some scholars have wrongly thought to recognize that of Bacchus—or rather the Bacchus of the inscriptions of Numidias—on account of a variant, Bakîrî, appears to be the translation of the Maîmûdan Vâkâhât "he who gives", an epithet of God. In the fact that it is also found among the Abklîs recalls the Kharîrî and Maîmûdan ancestors of Sâlih (cf. A. de Montyssici, Le nom berbère de Dieu chez les Abûlunâ, Algiers, 1905, and R. Basset, in the Bulletin de la Société archéologique de Sousse, 1906). In repeating the profession of faith they hold their hands open over the palms downward. At public prayer, which was celebrated on the Thursday and not on the Friday, they repeated half of their Korâne, standing and the remaining part, while making their prostrations. The ceremony was completed by repeating in Berber the following formulas: God is above us, nothing which is on the earth is hidden from him. Then they repeated twenty times the formula: Mohîbî Vakhabî = God is great; Phûm (form) Vakhabî = God is one; na'âm Vakhabî = those who, like God. It is evident therefore that with the exception of the use of Berber their religion did not differ essentially from Islam.

Following the example of Maîmûdan, Sâlih composed a Korâne in Berber. It contained eighty Suras each of which as a rule was called after some prophet. The first was that of Ayûb (Job), from which al-Bakî gave an extract (p. 140); the others were those of Fir'awn (Pharaoh), Kûrîn (Korâne), Hûrûn, Vâqâyû and Mâqûlû, al-Dâjdjûlû (the Antichrist), al-Tîlî (the Goldân Calif), Harût and Mûkût, Ta'dîl (Send), Nimûrûd and Yûsûs (Jouas) the last. There were also the Suras of the Cock, the Partridges, the Camel, the Right-footed Snake and the Wonders of the World, its imitation of the Môsun Korân is manifest. A tenth part of all ceremonial produce was levied as legal usuc, except from Maîmûdan; it was also forbidden to intermarry with the latter. Any one who marries as many wives as he could afford, but marriage was forbidden between collaterals to the third degree. Thieves were put to death, adulterers stoned, and liars banished, while murder could be stoned for by the payment of a hundred oxen. Certain profane sights appears to be a survival of native customs; for example, it was forbidden to eat the head of any animal, or eggs (this prohibition still exists among certain tribes of Algeria and the Sahara). Cocks were held in reverence...
BERGHAWÁTA — BERKE.

BERKE is Jíról (in most Egyptian authorities wrongly called Beke b. Bar). He was a Mongol prince, chief of the Golden Horde, grandson of Great Khan and third son of Jíról. From the accounts of the Egyptian ambassadors, who were received by him during the last years of his life, he cannot have been more than a few years younger than Bátú. Little is known of his career before he ascended the throne. He took no part in the wars in Russia and in the Western Empire in the years 1234-1242; he was more frequently in Mongolia than Bátú and took part in the great parliaments of 1246 (coronation of Guyuk) and 1251 (coronation of Múngke). The latter assembly was presided over by Berke as the eldest member of the ruling house present, as perhaps also was the assembly which decided the punishment of the descendants of Cághatári and Ügedei [cf. the article Cághatári]. As the Armenian Kirakoss tells us, A每隔, grandson of Cághatári, afterwards held Berke chiefly responsible for the misfortunes of his house.

Soon afterwards he returned to his ancestral territory and did not again visit eastern Asia. Rubruquis (1255) mentions the camp of Berke in his journal; he was a Muhammadan even at this time so that no swine's flesh was allowed to be eaten in his camp. The story, given by Abu l-Qásim (ed. Damascus, p. 172 et seq.), that Berke became a convert to Islam after he ascended the throne, is apparently a later invention.

Džamba (Tübüzéti Niyer, trad. Raverty, p. 1254) says that Berke was instructed in the Korán while still a youth in Khodjand by a theologian of this town. Džamba (p. 129) also gives a story of the hatred in which Zarás, son of Bátú, and a Christian, held his Muhammadan uncle; with this story may be compared the statement of the Armenian Kirakoss who accuses Berke of having poisoned his nephew. If these two princes were really so hostilely inclined to one another, their enmity can hardly be explained solely by detestation of one another's religions. That Zarás was baptised is denied by Rubruquis but on the other hand expressly affirmed not only by Syrian and Armenian but also by the Muhammadan sources (including the two contemporary but independent authorities Djuwains and Džsupports). In any case Zarás, who had six wives according to Rubruquis, and according to Kirakoss excommunicated the Muhammadan as well as the Christian clergy from all taxes, can no more have been a fanatical Christian than Berke, whose capital Zarás was in 1263 the seat of a Christian bishop, a fanatical Muhammadan.

According to Djuwains, Zarás received the news of the death of his father Bátú which went his way to Mongolia in the year 653 (February 1255). January 1256) to the Golden Khan Múngke but continued his journey. He was appointed successor of Bátú by Múngke and lord of the ancestral territory of Džrol and second in rank to the great Khan in the whole empire but died soon after, according to some authorities while on his return journey and to others soon after his return. The young prince Jíról (called the son of Berke by Djuwains and of Bátú by Rashid al-Dín) was installed as chief of the Golden Horde by the Great Khan's commissioners and the regency entrusted to Berke's widow Borchín-Khání. According to Russian annals the camp of Uluwar was visited by Russian princes as late as 1257. It was not till the death of the young Khan, probably in the same year 1257, that the succession passed to Berke.

Like Bátú, Berke during the earlier years of his reign ruled not only over the ancestral domain of his father but also over Māwarraź al-Nahr. According to Džamba he visited Borchín and showed great honour to the learned men of that town.
he is also said to have ordered the Christians of Samarkand to be severely punished and their church destroyed, as they had taken some liberties with their Muslim fellow-citizens. When the news of the death of the Great Khan arrived (1259) it is said that the Friday prayer (Khutbā) was read for Berke, not only in Mā Warāʾ an-Nahr but also in Khorasan and the other provinces of Per-sia (Tāsāhīt-e Nāqṣ), transl. Raverty, p. 1992).

During the next four years (1260–1264), two brothers of the dead Great Khan, Khwājah and Ar议论-Buga, engaged in a struggle for the throne in Eastern Asia. As the coin struck in Bulghār shows, the younger claimant Ar议论-Buga (who was ultimately overcome by his opponent), was recognised as the rightful heir to the throne by Berke. Prince Aqlī, a grandson of Cughlāsī, appeared in Central Asia about the same time, at first in the name of Ar议论-Buga and afterwards in open revolt against him; he succeeded in bringing under his sway not only the whole ancestral territory of his grandfather but also Khwārij, which had always belonged to the kingdom of Džūtī and his successors; the governors and the officials appointed by Berke were driven out of all their towns. The massacre mentioned by Wāṣafī (Ishqā, pp. 45, 54), of a division of Berke's army, 5,000 strong, in Buhār, must have been carried out, not as Wāṣafī himself says by Khwājah, but as 'Osān supposes (Histoire des Mongols, iii. 363 et sqq.) by Hūllugī, but by Aqlī. The war between Berke and Aqlī lasted till the death of the latter; even in the last years of his life, after the final victory over Ar议论-Buga, Aqlī's troops occupied and destroyed the commercial town of Qara-Berg. Berke, whose forces were required in the South and West, could do nothing against his enemies in the East but did not however yield his claims. Prince Kaidī, grandson of Cughlāsī, who was in Ar议论-Buga's army, continued the war against Aqlī on the overthrow of Ar议论-Buga and was supported by Berke. The campaigns in the West against the Poles and against King Daniel of Galicia, who, not content with declaring himself independent in 1257, was bold enough to attack the Tatārs, were of no great importance and were successfully carried by the troops, whose duty it was to guard the frontier districts, without being necessary for Berke to take the field in person. King Daniel had to destroy at the bidding of the Tatār General most of the fortresses which he had built in his kingdom. The war between Berke and his cousin Hūllugī, the conqueror of Persia, was more important and prosecuted with less success. The causes of the war are variously given; as was previously the case in the story of the enmity between Berke and Sartuq, Berke is here pictured by some authorities as the defender of Islam. He is said to have bitterly reproached Hūllugī for his devastation of so many Muslim countries and particularly for the execution of the Caliph Musta'īm. Those authorities who say that the princes of the house of Džūtī felt their rights endangered by the foundation of a new Mongol kingdom in Persia are probably more trustworthy; some of the territories such as Atrak and Ashkarbadān, which were incorporated in the new kingdom, had already been ruled by the "hoof of the Mongol horse" in the reign of Chū-ti Khan as well as possibly under the influence of the Mongols. Hūllugī accordingly went to war not only against Berke but also against Sartuq and the elect of the Seljūq family. The latter had been driven out of Asia Minor and placed in custody in the fortress of Xeruq (on the Aegean Sea) and was set free and brought to the Crimea.

In the year 1266 war was renewed by Berke against Persia, where Hūllugī's successor Abaqa now ruled, but he led to nothing. The two armies lay for a considerable time inactive on the banks of the Kura opposite one another; Berke, who was on this occasion at the head of his army (at least so the Persian authorities tell us), wished to ascend the Kura to Tiflis and thence across the river, but died on his way thither whereupon his army returned home. In the Egyptian sources the date of Berke's death is given as 665 (2nd October 1266–21st September 1267). In Šāhā.
BERKE — BETEGUEZE.

here, which were more than once burned down. The place is now surrounded by the picturesque castles of Delphi, Corinth, and the Acropolis (also burned down) and by the Yildiz palace. Among the buildings of historical interest dating from the Turkish period may be mentioned the tomb of Khalil al-Din Barbarossa, the great Turkish corsair (died 953 = 1540). The place now forms the viii th century of Constantinople. (F. Giese.)

BESHLIK, a Turkish coin, which was introduced with the currency reforms of Sultan Soliman I (1500—1596). It was known on the ghurāb, the gros (14 carats) of European countries; the foreign ghurāb had previously been current in Turkey but it was not till now that they were actually struck by the government. The smaller coins were called paras. Five paras were a beslik. How many paras originally made a ghurāb, we do not know; Lane Poole supposes twenty. With the gradual debasement of the coin the relationship was continually changing. As a rule a ghurāb was to be equal to 40 paras. The oldest beslik, that we have, are of the reign of Ahmad III (1115—1143 = 1405—1450). The beslik, also called brack from its brack = 1/2 was retained in the new currency instituted in Muhammad 1260 = February 1844 during the reign of 'Abd al-Mecid, a quarter of the Medjedieh or 5 paras, which are no longer called ghurāb. It is about the equivalent of the franc at the present day.


BESHPARMAK (= five fingers) denotes the cinquefoil. In combination with Dagh it frequently appears as the name of a mountain. The best known Beshparmak Dagh is the mountain range in the ancient Caria on the left bank of the Maeander, the ancient Latmos. Its highest prominence of five steep peaks is 5000 feet high, has given its name to the whole range. (F. Giese.)

BESIKBAY, called Besikta Koyu by the Turks is a bay on the western coast of Asia Minor opposite Tenedos. Although it is now open, it affords a good anchorage sheltered from the north and north east winds, which gives secure protection in summer when the winds and wave are not high. In 1853 the English and French fleets assembled here before proceeding to the Crimea. The ships of foreign powers have also cast anchor here when they wished to bring pressure to bear on the Porte. (F. Giese.)

BESSARABIA. [See BucA].

BEST, (1) hand, place of refuge; hence hestir, one who claims the right of asylum.

BETEGUEZU, This is the name given by the medieval astronomers of the first magnitude: Orion. The name was derived from the careless writing of an / and the letter O is therefore Binetegueze. This star has three names among Arab astronomers. The first is Manthib al-Libnain (=Shoulder of Orion), the second
BETEÆGUEZ - BHRUČ.

Vad al-Djamič (meaning Hand of Orion) and the third Dhib‘a al-Djamič (meaning Fowls of Orion). The general opinion is that Betelgeuz is a corruption of Vad al-Djamič, a word that might easily be read for a 1 in Arabic though less readily for a ı for a; this explanation is due to Th. Hyde. L. Ideler considers it more probable that Betelgeuz comes from Dib al-Djamič (shoulder of Orion). As a matter of fact in the vulgar dialect of Egypt for ı there is a form ı, which perhaps also occurred in the Maghrīb, and was there pronounced ıı: with regard to this altering hypothesis, it must be pointed out however that ıı in place of ıı has not yet been found in any Arab astronomical works. A third attempt to explain the derivation suggests that bet comes from hēd. The heaves were of course divided by the astrologers into twelve sections which were called Swat (Queens). These houses however were not the first twelve numerals but it is just possible that some astrologer called the house which in the star ζ Orion is Bait al-Djamič, and the name may have afterwards been applied to this star itself, the brightest in Orion and the Twins. Why Orion and the Twins were usually included by the Arabs under the common name of al-Djamič (properly meaning a black sheep, with a white patch on it) while the more important astronomers elsewhere give them the separate names of al-Djamič (the Giant) and al-Turiam (the Twins), is a question which is not to be discussed here but the reader may be referred to Ideler's work [see below].


BETEL, the leaves of the Piper Betel are wrapped round the fruit of the Areca Catechu, also called betel nut and chewed. In Persian and Arabic the Indian name rumb or tumah is used.


BEZOAR — Arab. fudjama, from the Persian Fudzjama, i.e. removing poison — a highly esteemed remedy against all kinds of poison for which high prices were paid throughout the middle ages down to the 17th century and to the present day in the East. The real (Oriental) bezoar is obtained from the Persian bison-goat (Capra aegagrus GM.) and according to Wolff's researches is a gallstone. A description of its properties and supposed effects is to be found as early as in the Kitâb al-Djamič, which is ascribed to Aristotle. The effect of poisons is to make the blood coagulate; the bezoar stops this process and drives the poisons out of the body in strong perspiration, the fullest and most adequate account of the origin of this stone is to be found in Tifaf. According to him the bezoar is a light, soft, yellow, rather speckled stone which is composed of concentric layers; it may be pounded into a white powder which is readily dissolved in water. The largest pieces, weighing as much as 150 pounds come from Persia and the hands on the borders of China. The animal, from which it is obtained is a goat indigenous to those regions which lives chiefly on poisonous snakes. The stone is said to form when the animal has eaten too much snake's flesh; to find a cooling remedy for the heat of its internal sores, the animal plunges itself up to the head in water, a fine vapour rises to its head and in consequence of the corners of its eyes, where it accumulates and remains hanging on the hairs; from a repetition of this process the concentric layers are formed. According to others the stone is formed in the heart; Tifaf himself considers the formation in the gall-bladder the correct one; for the genuine bezoar is a disagreeable bitter taste.


BEZIŻŠAN, usually written BEREŞEIN (from the Arabic bera, silk, linen and more particularly cotton) the central part of a baraz, a stone building which can be closed by iron doors, where the more valuable wares are sold. In Kōishā it is used to mean a large woven cloth "place of the clothiers" (Huart, Epigraphic, no. 38); in Constantinople the corrupt form kebezšan was used. The latter was built by Sultan Mahomed II. The corresponding Arabic word is biseriya (or kiseria).

Bibliography: Barbier de Meynard, Dictionnaire turco-français, i. 289; Galland, Journal, ed. Scheler, i. 24; Johann, Turquie, p. 454. [c. Hagert.)

BHARATPUR, a native state of India, in Râjâpūtra: area 1,663 sq. m.; pop. (1901) 626,665, of whom 139,278 are Muhammadans. The ruling chief is a Hindu of the Dūt caste, descended from a family that actively contributed to the downfall of the Mogul empire in the 18th century. Under their famous leader, Suraj Mal, the Jews sacked Dūth in 1753, and permanently occupied Agra from 1761 to 1774, when they murdered the Tāj and are said to have desecrated the tomb of Akbar.

Bibliography: Imperial Gazetteer of India.

BHAKČ, or BHĀRAČ, a town and district of India, in Gujarāt, Bombay Presidency. Area of district: 1,657 sq. m.; pop. (1901) 291,755, of whom 229,437 are Muhammadans, mostly Rohān. The town, on the right bank of the Narbod, about 30 m. from the sea, was from early days the chief port of Gujarat, being known to the Greeks as Barus; pop. (1901) 45,792. It contains a Djasī Meadows, almost entirely composed of cypress pillars from Hindu temples; and the ruined tomb of a saint called Bawān Rāhān, said to date from the 11th cent. In 1736, the governor was raised to the rank of Nawāb by Nīsān al-Mulk, the founder of the Haiderābād state, and his descen-
dants still receive a small pension from the British government.

Bibliography: Breach Gaskett (Bombay, 1837).

[NEW SPACES IN THE TEXT] BHATTI, or BAI'THI, a KADPUZ tribe settled on the borders of the Pandji and Râlpûtana, who have given their name to the towns of Bhattran and Bhatiânda, and a former British district of Bhipatâna. The majority of them have long since converted to Islam. The mother of the Dilli emperor Frits Shah is said to have been a Bhatti, while the Phâlâkî Sikh chiefs of the Pandji claim a similar ancestry.

Bibliography: W. Crooke, The Tribes and Castes of the North-Western Provinces and Oudh, II, 42 87 seq. (Calcutta, 1896).

[NEW SPACES IN THE TEXT] BHOPAL, a feudatory Native State in Central India, lying between 22° 49' and 23° 54' N. lat. and 76° 28' and 78° 51' E. long. — next to Hindustân the most important Muhammadan State in India. Population (1901) 665,961, of whom 35,968 are Musalmans.

History. This state was founded by Dâd Muhammad Khan, an Afghan soldier of fortune, who, at an early age had entered the service of the Emperor Aurangzeb. He took advantage of the anarchy that prevailed after the death of Aurangzeb in 1707, to set himself up as an independent ruler with the title of Nawâwar, over the territory he had acquired, partly as a reward for services rendered, and partly by stratagem. He died about 1740, at the age of sixty-six. His two sons and three grandsons who succeeded him, were either children or incompetent rulers, and the conduct of affairs was left in the hands of their Hindu ministers, men distinguished alike for honesty and ability. In 1728, in the reign of Hâyat Muhammad Khan (the third grandson of Dâd Muhammad), the state of Bhopal first entered into relations with the British, and the foundation of a friendship that has remained unbroken ever since. Towards the close of the 18th cent. the territories of Bhopal were overrun by hordes of Pindârîs (the marauding bands who spread devastation throughout Central India during this period) and was invaded by the Marâthas, who were called in to expel the Pindârîs. In this crisis, Bhopal was saved from destruction by a young cousin of the Nawâwar, Wâsr Muhammad Khan, who assumed the sole direction of affairs and succeeded in reconquering most of the territories that had been lost to his country. But his endeavours on behalf of the state were constantly thwarted by the jealousy of the heir apparent, Gâwâli Muhammad Khân, who called in, first the Pindârîs, and afterwards the Marâthas, in order to compel Wâsr Muhammad to retire from Bhopal. Despite the want of confidence shown in him, Wâsr Muhammad seems to have scrupulously avoided any act of open hostility to the recognised ruler of his country, but when Gâwâli Muhammad had reduced himself to the condition of a mere puppet in the hands of the Marâthas, he took advantage of a favourable opportunity to return to Bhopal and driver the Marâthas out of the city (1807). (Nawâwar Hâyat Muhammad, who had long withdrawn from all active participation in public life, died in the same year). From this time Wâsr Muhammad was the real ruler of the state, though Gâwâli Muhammad still enjoyed the titular dignity of Nawâwar. In 1812 a combination was made between the Marâthas chiefs of Gwalior and Nâgpur to crush him, and Bhopal was besieged by their united armies towards the close of the following year. Wâsr Muhammad made a gallant defence during a few months and the Marâthas were obliged to retire un成功. They made active efforts to renew the siege in the following year, and would probably have effected the destruction of Bhopal as an independent principality but for the intervention of the British Government. Wâsr Muhammad died in 1816, at the age of fifty-one, after having ruled Bhopal for nine years. He was succeeded by his son Nasâr Muhammad Khân, who had married Kindsâli Begum, the daughter of Gâwâli Muhammad, who though still called Nawâwar had sunk into obscurity and made no objection to the elevation of his son-in-law. The first efforts of Nasâr Muhammad were directed to forming a treaty of alliance with the British Government, whereby Bhopal was guaranteed to him and his descendants, on condition of his assisting the British with a contingent of troops and cooperating in suppressing the Pindârîs frequenters. He died after a reign of 3½ years, during which the state had entered upon a new era of prosperity and the revenues had increased tenfold. As he left one child, an infant daughter, Sikandar Beg, it was arranged that the regency should be in the hands of his widow, Kindsâli Begum. The regent, desiring to retain the power in her own hands, delayed the marriage of her daughter until 1853, but as she was then unwilling to resign, a civil war broke out in the course of which her son-in-law, Djalângir Muhammad, a nephew of Nasâr Muhammad, was defeated and besieged in a fort by the troops of his wife and mother-in-law. Through the mediation of the British Government, the administration of the state was in 1857 entrusted to Djalângir Muhammad, and Kindsâli Begum retired on a pension. On his death in 1844 he was succeeded by his widow, Sikandar Begum, who ruled Bhopal until her death. In 1858. This remarkable woman displayed in all departments of the state an energy, an astuteness, and an administrative ability such as would have done credit to a trained statesman. In six years she paid off the entire public debt, abolished the system of farming the revenue, and made her own arrangements directly with the heads of villages; she put a stop to monopolies of trade and handicrafts; she re-organized the police, and made many other improvements. Throwing aside the restrictions of the pardah, she appeared in public unveiled and in masculine attire. During the Sepoy Mutiny of 1857, she distinguished herself by her undying fidelity to the British Government; when her vohdes were urging her to proclaim a Burgi, the contingent raised in Bhopal and commanded by British officers had mutinied and was clamouring to be led to join the rebels in Dilli, she never fated; she caused the British officers to be conducted in safety into British territory, alloyed the excitement in her capital, put down the mutinous contingent with a strong stand, and finally restored order in every part of the Bhopal territory; further, she liberally assisted the British troops in every way that lay in her power. In return for these services, the Begum received various honours
from the British Government, besides a substantial enhancement of the territories of her state. In 1863-1864, she performed the pilgrimage to Mecca, leaving her daughter under the protection of the British Government; on her return she published an account of her travels. (For an account of Simnad Begum and her court, see L. Rousselet, L'Inde des Baouachs (Paris, 1877); E. C. Petrie, The Egyptians and the Pharaohs (London, 1881). She was succeeded by her daughter Shah Džahan, who like her mother was a woman of great administrative ability. After the death of her first husband in 1867 she threw aside the restrictions of the parrad and made herself accessible to all, but refused again on her second marriage in 1871 with a mawlawī named Saiyid Mahammad Sadyq Husein Khan [5 y.] who received the honorary title of Nawab; he died in 1890. Shah Džahan died in 1901 and was succeeded by her daughter and only child, Sultan Džahan Begum, the present ruler, who personally directs the administration of her State, assisted by her eldest son Nawab Mahammad Naz-ullah Khan, (born 1876).

**Bíbhí al-Muluk, a village in Egypt.** Bíbhí al-Muluk L. e. "Gates of the Kings" is the modern Arabic name for the graves of the kings of Ancient Egypt of the xvii-xix dynasties on the west bank of the Nile near Luxor.

**Bibliography:** Budeker: Egypt, 6th ed. (C. H. Breckon.),

**Bibi, a word of Eastern Turki origin meaning "lady" in Persian is found quite early in a verse by Etwari (11th century) quoted in the Farkhānī Nāqījī. The mausoleum of his daughter Vidyālī, the last Shāhī Man, the wife of Huāni, son of Ali, is known by the name of Bibi Shāhībānī and lies near Teherān on the ruined site of Ray. Bibi Maryam is the Virgin Mary. The queen in cards is also called Bibi.

**Bibliography:** Edw. G. Browne, A Year among the Persians, p. 88; id., A Literary History of Persia, p. 151; Gubernatis, Religioni et philosofie, p. 275; V. K. Pinkw. (ed. Houtamä), ii. p. 293 (= Harir with the epistles of Qushayrah); Bogodaw, Freige (in Russian), p. 82.

**BID'A is the exact opposite of sunna, and means some view, thing or mode of action the like of which has not formerly existed or been practised, an innovation or novelty.** The word became important theologically in the 2nd century against the precise following of the Sunna of the Prophet, and came thus to indicate all the latest and new ideas and usages which grew up naturally in the Muslim church, covering dogmatic innovations not in accordance with the traditional sources (qur'ān) of the Faith, and ways of life different from those of the Prophet. The word, therefore, came to suggest
individual dissent and independence, going to the point of heresy although not of actual unbelief (shaf). In modern Arabic it can mean "poradon" (be offering and beggar). 

In this development two broad parties showed themselves. One, conservative but gradually vanishing, in the past mostly Hamalite and now practically Wabbi in both the sects, taught that the duty of the believer was "following" (itr) — the Sunna understood — and "innovating" (bidd). The other accepted the facts of change of environment and condition, and taught, in varying degree of necessity, that there were good and even necessary innovations. According to this view, anything that is new and contradicts the Koran, Sunna, Agreement or Traditions (ahijar) is a bid'a which leads astray. But a good novelty which does not so contradict is a necessary and justifyable bid'a. A more elaborated classification divides innovations under the rules (shah) of canon law. Innovations of which are also duties incumbent on the Muslim community (fad kariya) are study of Arabic philology, in order to understand the text of the Koran etc., accepting and rejecting legal witnesses (shah), distinguishing sound from corrupt traditions; codifying canon law (shah); confuting heretics. Forbidden are all heretical systems (shah) opposed to orthodox Islam. Recommended (ma'dhab) is such as the founding of religious houses for devotees (jau), and schools. Disliked (ma'dhab) is such as expenditure in eating, drinking etc. Finally, the distinction between bid'a's, heresy, and shah, unbelief, is said to lie in the origin of bid'a being only a confusion (shah) as to a sound proof, while that of shah is obsolete opposition (muta'ana).


BIDAR, an ancient Hindu city, situated in 17° 55' N. and 77° 32' E., first occupied by the Muhammadans in 1522; it became the capital of the Bahman kings in 1449 and of the Barid Shaiti dynasty [v. c.], that followed them. It contains many monuments of the grandeur of these dynasties; among them are the massive tombs of the King of the Bahman dynasty; the tombs of the Barid Shaiti kings are of a more graceful type, the most beautiful being that of Ali Barid Shait, adorned with fine coloured tiles. The Barid Shaiti kings are said to have deliberately destroyed the palace of their predecessors, the Bahmanis, which is now entirely in ruins; but fine remains of their own palaces remain, among which may be mentioned the Rang Malal, with its beautiful mechanic work of mother-of-pearl of the great mosque, built in 1478-1479 by Buheit Gawan [v. c.], that only survives, richly decorated with mosaiced tiles.


BIDIL (v. "a moment, dishonoured") the name of several Persian poets.

1. MIR-AMIR AL-KHUDI BIDIL, a Persian poet of India, born 1054 (1644) at Akhtarabad, died 4th Shahrabad 1153 (5th Dec. 1270) at Dilli, wrote amongst other works a poetical handbook of mysteries called Sifat al-Aghab (knowledge), an allegorical Madhawi fi'riya, khatir (Talistan of Amusement) and in a private collection of letters (mostly to his patron Shams Allah and his two sons) entitled rhatb az insah. His collected works (Kutub-ur-Rahim) were lithographed at Lucknow in 1287.

2. HAJJI MIR-XAH MARSHED, a poet of Shirah, a descendant of a family of scholars, which had given the Safawids a number of physicians. His father Mirza Muhammad Talib had gone from Agra to settle in Shirah at the request of the Wazir Karim Khan Zand (died 1729), he himself was physician to Feroz Ali Shiah and died at Karan while returning from a pilgrimage to Mecca, in the beginning of the reign of Muhammad Shiah (about 1725).

3. MUHAMMAD AMIN BAGH BIDIL, a poet of Nishapur.


BIDJAN, AHIAM, the son of a certain Zabih al-Din al-Khath, wherefor he is sometimes like his brother Muhammad, called Yaqub Ogilh, the son of the elder, a Turkish author, who lived in the first half of the 16th century. He was a leading member of the famous Hatjiri Bhiraim, the founder of the Russian order of the Babiruniya [see above, p. 595] and led an ascetic life whereby he is said to have become so disaffected that he was everywhere despised, whether in the epistle Bidjan, This literary activity was therefore mainly devoted to: Sirh. He translated into Turkish the Maghrib al-Zamani, composed by his brother in Arabic, and gave the translation the title Amur al-Amkhi (Constantinople, 1251, 1291, 1861, 1350 etc.). Another Russian treatise, a kind of history of the products bears the title Korab (Oriental). He also published himself with cosmography, especially of the sense of a description of the wonders of creation, the pattern of the Arab author al-Karsini. His Aljihat al-Mamhdiel is an extract from the latter's work, (cf., Koen, Cat. Turk. Mus. of the Brit. Mus., 196 et seq.); a similar work entitled Dur al-Muzan is more recent. The first mentioned work was written in the year of the conquest of Constantinople 851 (1453) so that the author must have been still alive at that date, cf. the article Yaqubi Ogilh.

Bibliography: v. Hanmer, Geschichte der Oas. Dichthum, l. 127; Gilib, Ottoman Pera, 1669; do, a History of Ottoman Poetry, p. 396 et seq.; cf. also the Catalogues of River (London); Pentes (Berlin), Piasek (Visnava) etc.

BIDJANAGAR [see BIDJANAGAR.

BIDJAPUR, or VIDAPURA, (= city of victory), a town and district of India, in the Bombay presidency. Area of district: 5,689 sq. m.; pop. (1901): 725, 345, of whom only 16%, are Muhammadans. It consists for the most part of a barren upland tract, very liable to drought. The language of the great majority is Kannarese, and many belong to the Lingayat sect. The town has been the head quarters of the district (formerly called Kalladgi) since 1885; pop. (1901): 45, 811. It was the capital of the Adil
Shah dynasty (q. v.), which established its independence on the Bahr/mam in 1490, and was finally conquered by Awa-rangi in 1626. Magnificent palaces, mosques, tombs, and other buildings remain in a fair state of preservation, together with the city walls enclosing an immense area. Conspicuous among them are the Rawza of Tur-keim Asul Shah (ob. 1626); the Gil Guhar of Muhammad Asul Shah (ob. 1656), said to be the second largest dome in the world; and the Djanli Mausoleum of Asul Asul Shah (ob. 1675). All of these have recently been the subject of careful restoration for the benefit of British government.


(B. S. Cotton.)

BIDJAPUR. [See above.]

BIDJWAK or Bidjan, a town and district of India, in Rohilkhand, United Provinces. Area of district: 1,791 sq. m.; pop. (1901): 77,951, of whom as many as 35% are Muslims. The town—pop. (1901): 17,583—is of little importance, though it is prominent in Rohilkhand history. It contains the town of Nagdhobad, founded about 1750 by Nadir-ud-Dawla, who was to be Wazir of Delhi, and whose son was Zuleik Khan. In the Mughal of 1557, a grandson of Zaha Khan, with the title of Nisr d'al of Nagdhobad, was one of the most formidable opponents of the British. He finally died in prison, his property was confiscated, and his palace razed to the ground.

Bibliography: Bijan Guester (Allahabad, 1895).

BIDILIS or Biddis, a town in Turkish Armenia, capital of the district of Kurdistan, situated in 41° 4' East Long., (Greenwich) and 38° 23' North Lat., 14 miles from the western shore of the Sea of Van, and 35 miles north-east of Sifird (Sceor) according to Kemptz (Hilli, geo. arch., vi. 229), it has four post-stations (zobeh) from Ambyl (q. v., p. 353 of text). Bidilis (or Biddis) is the Turkish pronunciation of the name; Arabic Baddil and Armenian Bakes.

The appearance of the town is described as very striking and most picturesque. It is built at the bottom of a deep valley and in two narrow ravines which run into it. The Baddil-Baj leans from north to south through the town. This stream, which takes its name from Baddil rises about 10 miles to the north and flows into the Bakart-pud, the so-called: Eastern Tigris, near Benda, about 10 miles southwest of Sifird. In the centre of the town the Baddil-Baj receives a tributary from the west; another from the north east joins it at the south end of Biddis. The town is divided by this system of rivers or ravines into four separate quarters, the inhabitants of which often took separate sides during hostilities and blockaded one another. The houses, usually surrounded by beautiful gardens rise up the steep cliffs all around; many are adorned with steep and twisting little streets, which however are always paved, contrary to the usual custom of the eastern countries. There are another, numerous bridges span the river. The remarkably solid style of architecture of most of the dwelling-houses makes a very pleasant impression on the visitor. Excellent building material is here supplied by the red-brown volcanic rocks of the district.

The whole town is commanded by a strong citadel, now partly in ruins, perched on the top of a steep cliff. The date of its walls bear a series of Arabic inscriptions. It may be assumed that the fortification of this dominant height was contemporaneous to the foundation of the town. Oriental legend attributes the latter to Alexander the Great. The citadel of Biddis played an important role from the military point of view throughout the vicissitudes of Armenian history. Since about the end of the middle ages Karabagh Chiefs (Beys) had resisted new lords, who otherwise exercised unlimited power, quite independent of the Porte; only on one occasion had Biddis to submit to its nominal suzerain, viz. in 1808 when Sultan Murad IV. set out for the reconquest of Baghdad with a vast host. It was not till 1847 that after severe fighting the Turk succeeded in breaking the power of the Kurdish princes ruling in Biddis and Van and ruling the town and district directly. The ancient Kurdish castle is now used as the residence of the principal Turkish officials.

The climate of Biddis is on account of the high altitude (5180 f.e.; 16530 feet) raw and damp. As everywhere on the Armenian plateau, a long winter is followed by a short relatively hot summer; snow often lies on the roads from November to May, conditions are very favourable for the cultivation of fruits however; vegetables and excellent fruit flourish in abundance.

The industries of Biddis are on the whole not unimportant. The many channels of water drive numerous mills. The textile industry may be particularly mentioned. The tastefully decorated carpets woven in the Biddis district are famous throughout Turkey. Colouring with madder is a specialty here. The principal exports are: red dyed stuffs (cotton and linen), carpets, goats and buffalo hides, and large blocks of soap; of special importance is the exportation of gallipolls collected in the mountains of Kurdistan and of white and red gums (tragacanth) which find their way to Europe.

Biddis is a most important town commercially and indeed must be regarded as one of the chief stores in Armenia; for it is one of the chief places through which passes the road between Armenia and Georgia on the one side and the burials of the Euphrates and Tigris and Syria on the other. According to Layard, there are three routes from Biddis to the Djanan, two over the mountains to Sifird, which are usually traversed by caravans but are steep and difficult; a third (which was taken by Layard) makes a descent through the valleys of the eastern arm of the Tigris. Of the two roads nearer to Layard connecting Biddis and Sifird, the first Arab town in Mesopotamia proper, one, of which nothing further is known, must be a mere footpath. We know more about the road which is more frequented from Biddis via Djanan to Sifird (2 days' journey), the Biddis pass proper, which has several times been traversed and described by European travellers. This narrow pass is already mentioned in the Byzantine (George Cypri, q. v., p. 124) and Arab sources (Baldrih, p. cit.; de la Lude, p. 125) and more often in Armenian literature, e.g. Gezer, Greg. Cypri., (Lippels, 1890), p. 168; H. Huschmann, p. cit., p. 317, 318.

The main route from Biddis into the interior
of Armenia turns immediately in a northwesterly direction towards Muş and before crossing the Midik (Midyk), 7000 feet high, sends off a side road which winds north-north-west towards the Sea of Vaz (to Tadvaan). All these passes are often quite snowy up during the long severe winters and then are exceedingly difficult to traverse.

Before the last Russo-Turkish war the district of Bitlis was under the Governor-General of Erzerum; it was then raised to the rank of a separate district (wilayet) by the Porte, chiefly in order to put a check on the individualistic tendencies and anarchism of its citizens. The modern Wilayet of Bitlis comprises the old Bitlis, (Muş, Muş district, and Bğit) with 15 counties and 13,500 sq. miles in area. The population numbers 275,000 Musulmans, 140,000 Christians, 3,900 Jews, etc., in all 3897,000 souls. The Sandjak of Bitlis (with 4 counties) comprises 3800 sq. miles with 106,257 inhabitants including 70,000 Musulmans, 32,000 Armenians, 95,000 Tatars and 3740 Syrian Jacobites. As to the total of Bitlis itself the older estimate of Kimmich (1814) gives 12,000 inhabitants, while Southgate (1837) and Brunt (1838) give 3000 families, which would give about 13,000-15,000 inhabitants. Müller-Simonsen and Hyvernat estimated the population in (1838) at 30,000 inhabitants in 6000 houses, of which 5000 were Kurds and 1000 Armenians; Nolde (in 1892) 35,000 inhabitants. The last, more accurate estimate by Calinet, et al., whose statistics on the Wilayet of Bitlis have also been used by Supan in Petermann's Mittheilungen, Erg.-Heft 135 (1901), 5, 14-15, 21 gives the present population as 20,000 Musulmans (almost all Kurds) 16,086 Gregorian Armenians, 200 Protestant Armenians, 1800 Jacobites, a total of 38,586 souls in 5000 houses; there are 15 mosques and 4 Takiya (Dervish monasteries). The Gregorian Armenians, who live exclusively in the south quarter are governed by a bishop and have 4 churches; there is another church for the Jacobites.

Bitlis is still the typical Kurdish metropolis, and was their political centre during the last great revolts of the Kurds in the xixth century. It is no wonder therefore that it has repeatedly been the scene of awful massacres of Christians, during the Armenian troubles of the last two decades of the xixth century.


BIDILISI, MAMLEK, DOIHA HAMID, a Turkish general and historian, son of the mystic Husain al-Din, who belonged to the school of Shijikh 'Omar Yassir, was, first of all, an official in the chancellery of 'Aynish, son of 'Umar Hasset, Sultan of the Turcomans of the White Sheep (died 986 = 1480-1481). His reply to the Ottoman Sultan Bayazid II on the latter's message announcing his victory, included the Sultan to invite Bidelisi to his court where he remained in service of Selim I. He accompanied the latter on his campaign against Persia and took possession of Kurdistan for Selim. At the head of a Kurdish army he defeated the Persians, conquered Mardin, played an active part in the annexation of al-Rahat (Edessa) and Mawraj and consolidated the internal affairs of the land.

In the name of the Sultan he granted Hijaz to the Ajyibil Khudat. He also took part in the conquest of Egypt and celebrated Selim in a panegyric, in which he took the opportunity to give him some advice on the government of Egypt. He died in 1526 and left his life in Persia verse (80,000 half) of the first eight Ottoman Sultans, called the Hatt-ehbekt "the eight Paradise".


BIDLIŞI, ŠARAF KHAN, a Persian historian, eldest son of the Emir Shams al-Din, prince of Bitlis, born 26th Dhu 'l-Qa'da 949 (26th February 1543) at Kermanshah near Kamar, was brought up with the family of Shih Jihamap I (1538 = 1531). At the age of 12 he was appointed an Emir of the Kurds, an office which he held for three years. He carried out with zeal the task of subduing the province of Gilan, with which he was entrusted. He was afterwards summoned to the court of Shah Ismãl II (1576-1577) and was governor of Nakhegewin when Shih Jihamap III placed him on the throne of his ancestors in Bitlis. In 1505 (1506-1507) he abdicated in favour of his son Shams al-Din in order to complete his Persian history of the Kurds, entitled the Sharafgâmeh; it was translated into Turkish by Muhammad Bey b. Aynal Bey Mirzâ in 1678 (1667-1668) and by Shams shortly after 1695 (1694). There is an autograph Ms. in the Bodleian (Fillet 334); the text has been edited by Veilminot-Zornot (St. Petersburg, 1860-1862); and a French translation by Charmoy (1868-1897).


BIDPAI, BILPAI or BIPA is the form usual.
in the west, of the name of the author of the Kautilya wa-khaṭam; this form may be traced to the Arabic Bidda or Bidāh. The Syriac version of the Kautilya (composed from the Pañjali) has the name Bidda as Bidā. This form is said by Benfey to be derived from the Sanskrit vidyāpati which means "load of knowledge".

All that we know of this (legendary) personage is given in the preface by Bahādūr b. Sabān, alias 'Alī b. al-Shihh al-Fārisī, to the Arabic version of the Kautilya wa-khaṭam. This can only be briefly given here. It may be referred for other points to the article KAUTILYA WAA-DHANA.

After the prince who had been set over India by Alexander the Great had been driven out, king Dabghantar, a scion of the native ruling house was placed on the throne by the people. He soon began to conduct himself in an arbitrary fashion and to neglect the interests of his subjects. This grieved a wise Brahman, Bidāh by name, who after a fruitless consultation with his pupils reproached the king at an audience with his misgovernment. The latter threw him into prison, where he lay for a time forgotten by everyone. One evening the king was absorbed in the study of the starry heavens and was reminded of Bidāh, whom he ordered to be brought to him. He pardoned him his bold speech, appointed him visier, and showed him much respect. The king henceforth devoted himself entirely to the arts of peace and expressed a wish to have his name, like those of his ancestors, go down to posterity associated with some great book, which would give deep wisdom in a popular form. Bidāh then retired from the world with a supply of writing-materials and food, and attended by one pupil, to whom he dictated the Kautilya wa-Dhana.

When the work was completed, the king invited all the people of his kingdom to hear it read, which was done by Bidāh in the presence of the king.

Bibliography: Benfey, Einleitung zu Kautilya und Damuna in Bickell's edition, p. xiii. note 3; Kautilya wa-Dhana, ed. de Sacy, p. 3—31 of the arab. text; ed. Chelouh, p. 8—18 of the arab. Text. See also Bidāh. Text. (A. J. Wenkessel.)

**BIDRI WARE**, inlay metal work, so called from Bidar [q.v.], where it is said to have been first manufactured; it is made of a composite alloy of copper and zinc (the proportions of which vary in different localities), to which tin, lead or steel powder is sometimes added; the surface is inlaid in silver or gold, and finally polished and coloured to a dark green or black colour by means of a composition of sal ammoniac, saltpetre and other ingredients; the patterns are generally of a floral description, one of the oldest and most prevalent being the poppy pattern. The chief centres of manufacture are Bidar, Parpennah, Lucknow, Dacca and Murshidabad; in the last three towns the trade is almost entirely in the hands of Muhammadanas.

Bibliography: Benjamin Heyne, Account of the Bidery Ware in India (Athenaeum, iii. 220 sqq. London, 1817); George Smith, Description of the manufacture of Bidery ware (Modern Journal of Literature and Art, xvii. 81—84. 1857); Sir George Birdwood, Indian Art of India; T. N. Mukharji, Bidri-Ware (Journal of Indian Art (No. 6, 1885); Sir George Watt, Indian Art at Delhi, 1804, pp. 46—49. (London, 1904).

**BIGHA.** A measure of land, equal to 100 square yards. This is the standard bigha as fixed by the Emperor Akbar, but at different times and in different parts of India it has varied considerably.


**BIGHA (Greek, Bigna).** A town in Asia Minor in the province of the Granicus (Turkish Cansu or Cuncu, a tributary of the Koecha (a) about 14 miles distant from the Sea of Marmora, capital of a Kaş with about 5000 inhabitants (Ciusant, see below, iii. 763, gives 10,000). The whole north-western province of Asia Minor (Mysia-Visilia) is also called after Bigha although it is not the capital, which is Kaş in the 7th century. The Kaş of the Bighi is a town in the southwestern province of Asia Minor. It is near the coast.

Bibliography: 'Ali Djawad, Manudak Osmaniyyet-i birahi, dejargiya le-hati, 224 et seq.; Guinot, La Turquie d'Asie, iii. 689 et seq.

**BIHAFRID (Arabic, Baharwad).** A Parsi revellat, who appeared at Khwāf in the district of Nāghpur in the last years of the Ommayad Caliphate and was slain with many of his supporters by Abu Muslim at the time of the trip of the Abbasid Caliph. The magazine is said to have spent seven years in China early in his career and to have suddenly appeared to the people on his return pretending he had been dead and in heaven during this period. According to one writer he actually simulated death and spent a year in a tomb, which he had built for himself. His teaching, which he claimed to have learned in heaven, was contained in a Persian work. In it he abolished certain ceremonial and customs of the others (zamzama), the worship of fire, the marriage of near relatives, the drinking of wine and the eating of animals that had died etc., while he substituted in their place new rites, for example, the repetition of certain prescribed prayers seven times daily and turning towards the sun while repeating them.


**BIHAR,** or Bénārś, a town and historical tract of India, in the province of Bengal. The town — pop. (1901) 45,563 — derives its name from viharā = a Buddhist monastery, and is surrounded by Buddhist remains. It is believed to have been the provincial capital under the Muhammadanas from early in the 13th cent. until the time of Akbar, when the seat of government was removed to Purnia. The province was never an independent kingdom, being on the borderland between Bengal proper and Hindustan. Under the Mughals it formed a sūrah, divided into eight sāris, which was always subordinate to the sūrah of Bengal, and as such it passed to the British in 1765, with the grant of the sāri of Bengal, Bihar, and Orissa. Bihar, however, differs from Bengal proper in almost every respect — in climate and
agriculture, in population and language. Only 18% of the inhabitants are Muḥammadan, compared with 54% in Bengal. Their language, known as Bihārī, is directly derived from the ancient Māγātha Paṭeṣṭa, and may be described as intermediate between Eastern Hindi and Bengali. It comprises three dialects, Māthi, Māgu, and Bihārī. In 1901, it was found to be spoken by 34½ million, showing that the language has spread beyond the administrative province, which contained only 24,241,353 persons.

**Bibliography:** Imperial Gazetteer of India; G. A. Grierson, Bihar Peasant Life (Calcutta, 1895).

(J. S. Cotton.)

AL-BIHĀRĪ (Muḥammad Allāh b. ʿAbd al-Ṣāliḥ al-Kāf al-Bihārī), born in a village in Bihār, India, one of the most eminent Ulāma of his time. Amālghār appointed him Kādī of Lucknow, and afterwards of Hauteaftād, Dakhīna. For a time he fell under the displeasure of the Emperor, but was restored to favour and appointed tutor to Amālghār's grandson, Rašīd al-Kāfī, son of Mūḥammad Mawṣūma. On the death of the Emperor Amālghār, Mūḥammad Mawṣūma succeeded him under the title of ʿAlām al-Qubāʿī and bestowed upon him the title of Kāfī Khānīn and made him Kādī al-Kāfī (chief justice) of the entire Meghul Empire; but he did not live long to enjoy this post, as he died a few months after in A.H. 1119 (A.D. 1707). He is the author of the following works: 1. Al-Qayhār al-Fard, a treatise on the indivisible atom, (Loth., 3d. Ed. Of No. 581, int.); 2. Mawṣūm al-Tūḥī, on the principles of Māqālīd jurisprudence, according to the Hanflī school, (printed Allgair, 1909); Dībālī, 1311; 3. Sulḥan al-Ghulām, on logic; as this has long been a favourite textbook in India, it has frequently been printed, and numerous commentaries and supplementary commentaries have been written upon it.


(M. Ḥiḍāyat Ḥiṣain.)

BIHĪSHṬ. [See R. R. U. B.]

BI ṢUBKĀ, the medieval name of three districts (Pūr steppe = Arabic ʾARB) of Sa-wād or ʿIrāq (Babylonia). The division of this area in Sasanian times, adopted by the Arabs, was as follows: 1. Upper Biḥṣubkā with six divisions (ṬANGLI), including Bābīl, Ḥirbatnaya, Ummān, and Lower-ṣabūr and ʿAlīn al-Tamr; 2. Central-Biḥṣubkā with four divisions including Susa and Nahr al-Malik; 3. Lower Biḥṣubkā with five divisions, among them Furtī Biḥṣubkā and Nistār. All three districts are occasionally comprised under the plural form Biḥṣubkāh. In general the term is applied to the lands along the banks of the Euphrates in its course south-west of Bagdād as far as the district of Kūf. The name Biḥṣubkāh means: "Good (or better), modern Persian ḏāl = middle Persian ḏāl) ʿARB = Bihisht"; analogous appellations may be quoted elsewhere; cf. Marquet, op. cit., p. 41. The Kūfādī referred to is the first Sasanian king of that name (reigned 488 or 496–531); a number of other district and town-names may be traced to him; cf. e.g. the articles ARAKPIRĀN, p. 5 and ARAKPIN (p. 460).

In the geography of ʿAbd-Moses-Xverein the name of the Biḥṣubkāh province appears in the form Kūfādī; cf. Marquet, op. cit., p. 142.


BIHRŪZ, Mūḥammad al-Dīn, was prefect of Bagdād with short intervals for more than 30 years from 502 to 536 (1110–1141) and for a period of all Iraq for the Seljuqs. After being finally deposed in 536 he retired to his private property, the town of Ṭakhtī, and spent the remainder of his life there till his death in 540 (1145–1146). During his government he earned the gratitude of his contemporaries by the many useful public works which he had undertaken for the improvement of the general welfare.

**Bibliography:** Ibn al-Baydawī (ed. Tomberg), x. 330 et seq.

BIHZĀD, Kamāl al-Dīn, the most famous of Persian miniature painters, born in Herat, a pupil of Pir Sālih Ahmad of Tabriz and favourite of the Timūrid Husain-Bihzād and the Safawī Shah Jamāl. Bihzād (Memoriam, p. 412) praises his delicate talent but criticises him for making the lines of the chini too thick on barehand faces. He was still alive when Shah Jamāl completed his Khānestān al-Samā (1520–1524). Among the manuscripts illustrated by him may be mentioned a Timūr-Nāmas written by Sultan ʿAli Maghrabī, which belonged to the library of the Great Moghul Humayūn, when it was plundered and afterwards found a place in Akbar's library (perhaps the identical example, now in the Schrift collection, Orientaliskes Archiv, i. Plate vi. fig. 5). He also illustrated a Khvānstān or ʿArbaʿīān (1488) in which he was the first painter of the Kalāmābād in Persia; there are seven sketches by him in Vienna. His pupils were Shahīkkāh Khorasāni, Mir Masʿūd of Sultānābād, Agīs Mīreb of Tabrīz, who decorated the public buildings of Herat with inscriptions, and Muḥaffar ʿAli, who ornamented the Chih Suṭūn palace at Iṣfahān. His nephew Rustam ʿAli was an excellent calligrapher.

**Bibliography:** C. Huart, Calligraphie et miniatures, p. 223, 224, 245, 229.

(C. Huart.)

BIKA (a.). first born, virgin.

BIKLAD (a.), plural of bītal (q.v.). "district", "province", appears in the names of countries, as Bīkal al-ʿArab, Arabia; Bīkal al-Rūm, land of the Romans, Asia Minor; Bīkal al-Dawal, lands of the Turks passing; Bīkal al-Dalārī, see below.

BĪLĀD (Land of Palms), or, as it is popularly called al-Djarīd, a district in Central Tunisia. The name is now given to a group of four oases, viz., Tūzīr, Nefīṣa, al-ʿUṣba, and al-ʿUmmān (cf. the articles TĒZĪR and NEFĪṢ). The Djarīd is a rocky stretch of land bounded on the north by the Shōt Qharās and in the south by the Shōt al-Djarīd. The latter forms with its eastern continuation the Shōt Fejīra an almost
unbroken depression from the shores of the Gulf of Guinea to the Algerian frontier. Shut in by mountains and sand hills against which measures have had to be taken to prevent the invasion of the desert by the sands of the desert, the Djardj forms a kind of natural hot-house, where the average temperature throughout the year is 70\(^\circ\)F, with, however, a maximum of 120\(^\circ\) and a minimum of 25\(^\circ\)F. The rainfall is small, — 5 inches annually — but the springs provide a plentiful supply of water. They are skillfully utilised by the inhabitants, by a system of irrigation which has been developed since the 1st century B.C., and nourish in the case of a luxuriant crop of fruit-trees, mainly date-palms, which shade the cornfields at their feet. Date-palms constitute the principal wealth of Djardj, which contains about a million of them, producing annually from 38,000—40,000 tons of dates. The inhabitants also derive a portion of their income from the manufacture of silk and cotton stuffs and carpets, which are much esteemed in Tunisia. The Djardj was besides, in the middle ages as at the present day, the starting-place and the destination of caravans. Nechfa was once known as the "port of the Saham", but this traffic, now much diminished since the suppression of slavery under the government of Ahmad Bey, has lost almost all its former importance. The population, which was scattered through the various classes, numbers 50,000, of which 10,000 are in Nechfa, 9,000 in Tiznit, 14,000 in al-Hammam, and 5,000 in al-Uldra.

The modern Djardj does not quite correspond to the region mentioned by the Arab historians and geographers under the names of Bilad al-Djardj or land of Kasqilla. Ibn Hawqal (Description de l'Afrique; Jour. Asiat. 1842, p. 248) regards the name Kasqilla as being applicable only to the town of Tiznit. Al-Bakri (Description de l'Afrique, trad. de Slane, p. 116 cit. 289) extends it to the adjoining country. "The land of Kasqilla" he writes, "contains several towns such as Tiznit, al-Hammam and Nechfa". Ibn Khaldun (Berberia, trad. de Slane, i. p. 192) regards the two names as identical and in addition includes Gafsa on the north, and Nechfa on the south, in the land. The towns with the date-palms are situated to the south of Tunis; they include Nechfa, Tiznit, Gafsa and the towns of the Nechfa country. All this area is called the land of Kasqilla and supports a large population. Leo Africanus uses the name Djardj in a much wider sense; the limits he gives, are, on the one side, Pesqar (Disqa) and on the other the Mediterranean shores near Djardj (Description de l'Afrique, ed. Schaffer, iii. Chap. vii. p. 286).

Inhabited originally by Nechfa Berbers and colonised by the Romans, the Djardj had to bear the first brunt of the Muhammadan invasion. In 647 A.D. it was ravaged by the army of Ibn Zohair, in 669 by that of Okha, who deprived the Christians of the towns they occupied in this region and forced them to adopt Islam. Their conversion to Islam was neither general nor permanent, however, for there were Christian communities in Kasqilla down to the time of the Almoravids. Incorporated for administrative purposes with Ifriqiya, the Djardj tolerated the authority of the Emir of Kairouan with a very bad grace. The Berbers of the Djardj repeatedly rose against the Almoravids, notably in 1377, 209 and 224 A.H. At the beginning of the Fihjard rising, the DjarîdGovernment had no difficulty in conquering the country of Kasqilla. The inhabitants had readily adopted the heterodox doctrines of the Almoravids in the 16th century (Ibn Hawqal, cit. supra, p. 248): they preserved, as al-Bakri particularly mentions (op. cit., p. 119) as a peculiarity of the Djardj, the habit of eating dogs' flesh, which is, it is said, still practised by the heretics of the Souk and the Mezab. At this period, the Djardj was enjoying remarkable prosperity, for according to al-Bakri, the taxes produced an annual sum of 200,000 dinars (£ 80,000).

Protected by its isolation, the Djardj succeeded in preserving a practical autonomy, while normally recognising the suzerainty of the various dynasties that succeeded one another in Ifriqiya. The towns formed little republilis, governed by councils of the more prominent men, or ruled by powerful families, such as the Beni Forqan, and later the Beni Wali at Tiznit. The Hamiddids, to whom the tribes of the Djardj paid their homage after crossing the authority of the Zirids, treated these local councils with deference. The Almoravids suppressed them. As soon, therefore, as the Almohad empire began to break up, the Djardj, which had fallen to the Hafids, tried to regain its independence. The civil wars which broke out between the rulers of Tunes and of Bougie (Bdja), gave these tribes of the cases the leeked for opportunity. Taking advantage of the weakness of Tunis, the towns of the Djardj again organised themselves into republics. Under the leadership of powerful families, the Beni Yandoul at Tiznit, Beni Khalef at Nechfa, the Beni Abi Manaf at al-Hammam, with the aid of Hiliffi tribes and in alliance with the Beni Mansur of Biskra [see the article Biskra] they fought throughout the sixteenth century against the Hafids. Conquered by Sultan Abu Bakr, who entrusted the government to his son, the Djardj rose again on the latter's death in 1346. It recognised Marinid authority, then after the destruction of Abu T-Hammam's army at Kairouan, and regained its independence. The successes gained by the Hafids Abu I'Abbas do not appear to have had any enduring results. During the sixteenth and seventeenth centuries the Djardj was practically independent and affairs have not altered much under Turkish suzerainty. The Turks had to send an expedition every winter in order to collect the taxes.


BILAL e. Rabi', the first Muslim, slave of Abyssinian origin, who belonged to a man of the tribe of Dhulayl b. 'Amr, was early attracted by Muhammad's preaching and joined his little band of followers. For this he was persecuted by the Prophet's enemies, but remained steadfast in his belief in the one God, which induced Abu Bakr to purchase him and give him his freedom. He fled with Muhammad to Medina where he immediately found welcome from Sa'd b. Khalkhama. He afterwards dwelled in the house of Abu Bakr, where he is often seen among the other members of the household. In the elevation of Ibn 'Abd, Muhammad established a bond of brotherhood between him and the Khulafa' umma Abu Kwaïfa, so that he — one of
the five non-Arabs to whom grants were assigned by 'Umar—appears in the lists of names along with Abû Rasâ'il; according to others this bond was made with 'Utasida b. al-Harith b. al-Mu'talib. When the Prophet after some hesitation intimated the call to prayer (see the article JAMA' in the Arabic Sunna) he appointed Bilal his Mu'azzin. He was also entrusted with the office of carrying the prayer-apsaras before the Prophet at public prayer on the great festivals. He accompanied Muhammad on all his campaigns and is said to have had Umaysa b. Khilaf put to death at Batna to revenge himself for his ill treatment of him in the past. After the occupation of Mecca he had the glory of calling to prayer from the roof of the Ka'ba. In several narratives he is mentioned as the man whose duty it was to look after the food supply on journeys and Abu Hakair calls him the Prophet's steward (Khalīfa).

After the death of Muhammad he was filled with a longing to take part in the holy war, which was granted him, not however as one version has it, by Abu Bakr but only in the time of 'Umar. He accompanied Abu Ubâda on the campaign into Syria and when 'Umar visited the conquered land he is said to have been once asked to call to prayer in the temple of the gods of all present. He died in A.H. 32 = 652 A.H. (according to others in 31 or 28 A.H.) about the age of 60, in Damascus and was buried there or in the adjacent Dârâ, (according to others in Aleppo). He is described as tall and thin with a stooping gait; his complexion was dark, his face thin and his thick hair strongly tinged with gray.


BILAL, the Dutch East Indies, the most important town in the Madrasah.

BILÂN-� in Lower Egypt, northeast of Cairo on the edge of the desert. The name Bilàn appears in many forms e.g. Bilhî, Bilhîs, Bilhîs and is derived from the Coptic Phelbîs. As a resting-place on the road from Syria to Cairo, Bilhîs played a certain part during the period of the conquest. Tradition connects a daughter of Mâshāk with it; in the year 109 (737), the first regular settlements of Arab tribes took place in the neighborhood of Bilhîs. It is again mentioned in 386 (996) as the place where the Fatîmid Caliph 'Abd al-Malik died. At the end of the Fâtîmid period it was a point of considerable strategic importance for King Amuruz of Jerusalem and later during the Ayyûbid wars. Though for a long period a flourishing town with mosques, bazaars, baths and a hospital and the capital of the province of Sharîkî, it must have suffered a serious reverse at the beginning of the present period, as the neighbouring town, the chief of a district (mâli'), with 8975 (or with its 20 dependencies 11,267) inhabitants. The whole district of Bilhîs, which is still part of the province of Sharîkî, has 122,736 inhabitants.


BILÂD (v. 'Zabel-bâd'); labourers who are employed from the villages for archeological excavations and work with a long shafted, triangular shovel are so called. This shovel is a much used agricultural implement, and takes the place of the plough in irrigated or damp soil and is used in connection with the planting of vegetables and melons. The inhabitants of Iznik and the Environs of Ancyre are famous for their skill in the use of this implement.

Bibliography: PoLak, Persia, i. 141: Jâme' Dâhâmas, A Sarre, journal des feuhlles, p. 92. (CL. HIBÉRI.)

BILEJDIK, the Byzantine EKLOKOMA, a town in Asia Minor on the Anatolian railway (Hai̱darpasha-Eskisehir), capital of the Sanjak of Eretria in the Vilayet of Brusa (Khodâbendi) famous for its silk spinning and weaving. The present town has about 5000 inhabitants and several mosques which are said to have been built by the late-Ottoman Sultans Öçmân and Orhîçtâ, a Mâdrasa, Tekke and Bâb. Bilejdi was once the first town conquered by the Ottomans (1299) and the scene of the legendary story of the princess Nûfer and the wise Shâhîl Edlilâ, whose grave is shown here, is placed here.


BILGRÁM, a town in the United Provinces, India (27° 10' 30" N., lat., and 80° 30' E. long.), chiefly famous as a seat of Muslim learning from the time of Akbar to the 17th cent. The Akhî Abî (ed. Blochmann, i. 453) describes the inhabitants as being for the most part intelligent and fond of singing; there was a well in the town, the waters of which possessed such marvellous properties that any one who drank of 30 to 40 days gain in understanding and personal beauty. The Sâyids of Bilgrâm are the descendants of Sâyid Abî-l-Fâris of Wâsi', who is said to have migrated to India after Hâlîçh's conquest of Bâghdâd; this family has produced a number of poets, scholars and administrators, among whom may be mentioned Sâyid 'Abî al-Dîjâl (died 1733), Mir Ghalân 'Ali, 'Abî 'Adî' (v.); (died 1786), Ansâr Hûdar Hâsân (grandson of the above), author of Sawábi-h Kâlîr, (ed. Dâhlow-Dowson, viii, 1937), and Sayid of the order Alâîâli, Âdâli in Càntaka, and Nawwâb 'Abî al-Mulâk Sâyîdî Hazânul Bilgrami, the first Muhammadan placed on the Council of the Secretary of State for India (1907). Among the Shaikhs of Bilgrâm, (who settled there before the Sâyids), we also find several persons of distinction, such as Râsh al-Andî Kâhî, deputy-governor of Gâhût, Shâhî Addâî, (died at 'Akhâm, 1730), and his sons, Mûsâ Hûsân, Shâhî Addâîhí Êdâhí, author of Mâzâhir al-Aðlîn.

Bibliography: Ghalâm 'Ali Bilgrâmî, Maatâ'irul-'Arâî-dhîrîs, Bilgrâm (MSS. in Berlin, British Museums and India Office Libraries); Sâyîdî Muhammad b. Sâyîd 'Abî al-Dîjâl, Tâhirat al-Nâsîrîn; Ghalâm 'Husân
BILGRAM — BILITON.

BILGRAM. Shahr-i-iul Ummanat, Gunter of the Province of Oudh, I, 311 et seq. (Lucknow, 1877).

BILGIS is the name among Muhammadans for the Queen of Sheba. The story, given in I Kings, x, 9-33, 37, of how the Queen of Sheba (Saba) came to Solomon to prove him with hard questions, early gave rise to the formation of further legends.

Muhammad in the Koran xxvii, 90—49, relates how he beheld Queen of Sheba, who worshipped the sun, received a letter, borne by a hoopoe, from Solomon demanding that she should worship the true God. The Queen in terror sent presents to Solomon which were not well received. When she herself came to Solomon, the latter had her throne taken away by an 'Ifrid to see if she would recognize it again. He afterwards led her to a room paved with glass. As Solomon expected — according to the commentators he wished to see if she really had goats' feet — she took the glittering floor for water and raised her garments. Finally she became converted.

The very fragmentary story in the Koran presupposes a considerable development of the legend. In its main features the Tangim II to Esther agrees, but it has been much influenced by the Muslim tradition. The story, which certainly reached Muhammad through Jewish sources, appears even in that time to have been subjected to Iranian influence.

The name Bilgis is not found in the Koran. It has been variously explained: as the Greek Ιωάνα, which would point to the story of the marriage of Solomon and the Queen of Sheba, which was wide spread among the Jews at quite an early period, or as a corruption — quite comprehensible in the Arabic script — of Naqallis, as Josephus calls his Queen of Sheba, whom he regards as ruler of Egypt and Ethiopia. The later Muslim legend, the development of which is not yet quite clear, places Bilgis in the dynastic lists of Southern Arabia. It is possible that the Biblical queen is identified with some South Arabian princess whose name has not hitherto been found in inscriptions. Cf. A. von Kremmer, Uber die Sudanarabische Sage, p. 65 et seq., M. Hartmann, Die Arabische Frage, p. 478. The elaborate Muslim legend given by Hammer-Purgstall in Rosénol and G. Weig, Biblistische Lagen der Muslime, p. 427 et seq., would only have attained its final form under Indian and Persian influence. The story appears elsewhere in different forms. The Persian extract from Tabari (transl. by Zotenbek, I, 443 et seq.) for example, contains a 'pretty tale of the birth of Bilgis, according to which she was the daughter of a Chinese king Abil Sharh), and a Peri. Zotenbek wished to recognize the Himyarite deity Illmitah in the name of her mother Ballamah — according to the Abyssinian Ballam, Ballamata, Ballaman or Balkman (on the connection of these names see also D. Niels, Der Sehische Gott Illmitah). At-Biruni, Chronology, p. 49, only says that, like Zhu 'J-Karnain, she was the offspring of a demon, while according to Zanakhshari she belonged to the family of the Himyarite Tuhla, son of Sheba, and lived in the palace of Ma'rib. At any rate it appears that the Muslims were long aware of the fact that she did not properly belong to Islam; we therefore have occasional polemics against individual portions of the story such as her super-human origin.

In Christian Abyssinia the legend of the Queen of Sheba has become naturalised in a form which traces the descent of the ruling house from the marriage of Solomon and the Queen of Sheba who here is called Makedet.

BIBLIOGRAPHY: Grünbaum, Neue Beiträge zur islamischen Sagekunde, p. 211—221; Saisberger, Die Salomonage (Diss., 1907); for the Abyssinian Legend see Praunus, Abuna da nega Saba, ed. Littmann, The legend of the Queen of Sheba in the tradition of Axum (Bibliotheca Aethiopica, 15).

BILAWR, Ballan — whether from the Greek Βαλλαν, a disputed point of Deyro, Supplemens, p. 110 — the rock-crystal. According to the Petroleo of Aristotle the stone is a kind of glass but harder and more compact. It is the finest, purest and most translucent of natural glasses, and is mentioned as one of the "colours" of the Φαραon by the dust colored rock-crystal is meant the smoky topaz. It may also be artificially coloured; it concentrates the sun's rays so that a black bag or piece of cotton wrapped in it may be set on fire by its rays. In the same way kings are made of rock-crystal. A common kind which is harder and looks like silt — i.e. quartz — gives out sparks when struck by steel and is used for striking fire by kings' servants. No account of its crystalline formation, which Pliny gives, is given nor is the general distribution of quartz known.

Tisfiz says that at 13 days' journey from Kashgar are two mountains the interces of which consist entirely of beautiful rock-crystal, it is worked in the night time as the reflection of the sun's rays render work by day impossible. Afkini (publ. in al-Ma’urif, 1908) gives the fullest account of the places in which it is found; according to him it comes from Ethiopia (Zänd), Badaghshin, Armenia, Ceylon, the land of the Franks and Maghrib al-Aksa.


BILLAN or BILITON on the south-east coast of Sumatra, with the 150 adjoining islands has an area of 88 square miles and with regard to its situation, formation, greatest height (1760 feet) flora and fauna, population (338 sq. per square mile) products (tin), agriculture and trade, it is exactly similar to Banka. Tamjong Pandan is the capital of this independent assistant-residency. The original population (34,181 souls in 1905) consists of Muslim Malays (agriculturists) and heathen Sekahi (about 1600) who are fishermen, living on their boats and workers in the bush of whom one tribe (paca) has however become Muslim and is sedentary. In Tamjong Pandan (about 3300 inhabitants) live the foreign merchants (Chinese and Arab) and the European officials (46 of the 136 on the whole island).

Before 1850 Billiton was a worthless nest of pirates but since 1861 the exploitation of the valuable tin mines by the Billiton Maatshappij, which employs 1800 Chinese coolies, has altered the economic conditions.
Bilbey, J., *Bibliography: Th. Passowitz, Die Zentral-Asien im Indischen Ocean* (Budapest, 1885); C. de Groote, *Herinneringen aan Bilbey* (the Hague, 1897; complete Bibliographies)*. *Kolovrat: Verzameld Van de Biologie* (Berlin, 1901), p. 19; *The State of the Science in the World, Parts 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34.

(A. W. Niebuhr)
kal’s (East Fort) is only a little less. The northern part of the mountain is cut up by two large, circular depressions, separated by a steep bridge, which the central peak Kars-kal’a (= Black Fort) sends out to the north.

The Bingöl-dagh is unusually well watered; it has received its Turkish name “Thousand (tow)-lake (dag)-mountain” (dag-h) from its immemnurable little lakes (these are really mere pools in the impermeable soil). No fewer than six important watercourses rise in this centre of erosion, in which Armenian tradition for this reason places the site of the Biblical Paradise. The Tva plateau in the N.W. of the range is the area of the sources of the Arax (al-Rass, q. v.); in the west rises the Turak-Šu, a tributary of the so-called western (rather: northern) Euphrates and the Bingöl (Peri)-Šu, is the S.W. the Göndük (Ganak)-Šu; in the S. the Çabagh-Šu in the E. and N.E.; the Khunus (Khinib)-Šu. The latter four are tributaries of the so-called eastern (rather: southern) Euphrates. The great humidity of this mountain range produces a remarkably rich flora; Raddo found a paradise for the botanist in that region.


On the other hand it is nowhere mentioned in the Arab geographers of the middle ages, so far as I have been able to discover. J. R. Tavernier (about the middle of the 17th century) appears to be the first modern European traveller to use the name Bingöl-dagh.

At the present day the region of the Bingöl-dagh is inhabited by robber Khililbash, the descendants of manumitted slaves of the Turks, cf. thereon p. 426 above.

Bibliography: K. Ritter, Erdkunde, s. 79, St. 385—386; M. Wagner, Keit nach den Ararat (Stuttgart, 1844), p. 272. Minute descriptions of the range were first given by Strecke and Raddo; cf. Strecke, Zur Gegen von Hoch-armenien in the Zeitschr. der Ges. f. Erdk., Berlin, 1869, iv. (particularly Chap. 3 and 4); C. Raddo (travelled in 1824) in Pettersson’s Gingy. Mittelh., 1877, p. 422 (with original map, pl. 30); E. Nammann, Vom goldenen Horn an den Quellen des Eufrat (München, 1893), p. 321—322; J. Oswald, A creative on the Geology of Armenia, and cf. thereon the comprehensive review by F. Schaffer in Pettersson’s Gingy. Mittelh., 1907, p. 143 et seq. (particularly p. 140). See also the Bibliography to the article Armenia (see above, p. 446 et seq.).

M. SIECK.

BINT (l.) “Daughter”, “Maiden”.

BINTÜ. Plural Bintiyüt, form the Italian venti, in the popular Amhät of Egypt denotes the twenty five-one piece.

BINYAM (the printed edition of Zamschh-ah’s Rakhsh gives the form Binyam), one of the sons of Jacob. The Mahabammad stories of Benjamin agree with their main points with the Biblical narrative; there are however some additions which are connected with Rabbinical legends. The non-Biblical elements take the following form: when Joseph’s brothers visited him, he had a feast prepared for them and made them sit at it in pain. Binyam was thus left out and began to weep and said: “If only Joseph were alive, he would take me with him”. Joseph heard this, placed him beside him and asked after his children. Binyam said that he had ten of whose names had some reference to his last brother Joseph. Joseph then said: “Will thou agree to take me as thy brother in his stead?” and Binyam replied: “Who could find a brother like thee? and yet thou art not the son of Jacob and Rachel”. Joseph then wept and said: “I am thy brother Joseph”.

It is also related that when the brothers entered, Joseph tapped his cup and said: “It tells me that you are twelve brothers and that you have sold one of your number?”. Binyam then flung himself at his feet and said: “O King, ask the cup about our brother Joseph!”. Then follows the recognition and the vouchsafement of the cup, or of the cornmeasure in Binyam’s sack, concerted between Joseph and Binyam.

According to another version, the tapping on the cup of Binyam does not take place till after it had been concealed, that is on the return of the brothers to Joseph.


BIR (Th.), Plural Dâr and Bîr, “Well”, appears in compounds, and in the plural by itself as a place-name.

BIR MAIMUN, a well not far from Mecca on the road to Mina, about an hour’s journey from the town of Mecca, which had been already dug before Islam by a certain Maimun, whose origin is variously given. According to Hamdâni (ed. 1), H. Müller, 139) this well is referred to in the Korâ, Sûra lixxv, 30. The Caliph al-Mansûr died here in 1358 (755) while engaged in making the pilgrimage to Mecca. The well was repeatedly repaired e.g. in the year 604 (1207-1208) at the expense of the lord of Jâabil.

Bibliography: besides Hamdâni, Yâkit, Muhâjir, I. 436; Chroniken der Stadt Mekka, ed. id., li. 124, lii. 977.

BIR MA’UNA, a well in the mountains on the road from Medina to Mecca, not far from the mine (-medîn) and the Hârân of the Banû Sulaim, between the lands of this tribe and those of the Banû ‘Amîr b. Šâyâna. We do not exactly know to which of these tribes the well belonged. Near it was the dam Sall Ma’ûna, sometimes corrupted to Sall Mu’ayna. This district was the scene of the defeat of Bir Ma’una, a place only rarely mentioned by the geographers. The scanty topographical notes collected by them have apparently been obtained from oral tradition regarding that event.

‘Amîr b. Malik Abî ‘Abbâs, called Malikah al-asinma, a chief of the Banû ‘Amîr asked the Prophet to send him missionaries to preach Islam to his people and guaranteed their safety. Muhâammad then sent him a deputation of 70 Ange Garees who were treacherously slaughtered with one exception by the Banû ‘Amîr. The revolt in Korâ, iii. 165 is said to refer to this. This is the traditional account supported by the Sûra.
As a matter of fact, we have here an actual campaign, as may be seen from the book of the "Magazih, and may be considered certain by a comparative study of the sources. 70 "war" were not necessary to teach the Koran and indeed at that time Medina did not possess that number. On such occasions Muhammad used only to send one or two "war" (cf. Aghani, ii. 19, 9 etc.). The story was invented by the Traditions, to cover an unfortunate campaign and also to prove the large number and great antiquity of the "war" and to give sanctity to the body. Muhammad had been asked by the Banu Lamnah, R'Il, Dhu'wain etc., divisions of the Banu Sulaim, for help against their relatives, possibly also by Abu Bara' for support against a rival, Amir b. al-Tufail. The Prophet's policy required him to interfere in such secular quarrels. A division of 70 horsemen, all Amir sent by him, was surprised in the neighbourhood of Bil's Ma'unah by the Banu Sulaim and cut to pieces. Amir b. al-Tufail was leader of the enemy and his name has ever after been held accused by Tradition. This happened in Safar of the year 4 or in the 36th month of the Hijra, in the 14th month after the battle of Uhud. To alyay the great excitement in Medina another verse, besides Koran iii. 163, is said to have been omitted, but was afterwards forgotten or omitted from the Koran: "Announce from us to our people that we have met our Lord and He is content with us, even as He has made us content". Abu Bara' himself appears to have played a double part in this affair. The Prophet continually cursed the authors of this calumny, which was the greatest blow he had suffered next to the death of Uthman.

Bibliography: Ibn Hanbal, Macmun (Cairo), iii. 1093; Tabari, Annals, i. 1443-45, 1446-48; Ibn Sa'd, Tabaqat, ii, p. 36-39; al-Tabari, Mi'at al-anabi (Ma. Köprülü, Constantinople), ii. 239-40; Caunt, Annali dell' Egitto, i. 350, p. 31; Noldeke-Schwalbach, Geschichte der Koran, p. 472. (H. LAMMER.)

AL-BIRA, the name of several places, generally in districts where Aramnic was spoken, for al-Bira is a translation of the Aramnic birāh = "fortress", "cistadel". The best known is al-Bira on the east bank of the Euphrates in North-west Mesopotamia, the modern Birečik (q.v.); on other places, bearing the same name, e.g. Yukan, Mi'asim (ed. Wustenfeld), i. 785; Noldeke in the Nekhr, der Göttinger Gelehrter, iv. 1876, p. 11-12 and in de Goeje, Bibl. geogr. arab., iv. (Glas.), p. 441; Le Strange, Palæstina under the Maccabees (1890), p. 473. (M. STEELE.)

BIRADER, popularly bider, Turkish pronunciation of the Persian er'āder-brother; 2 is a form of address used only between Muslims who speak Turkish, and is never applied to one who is not a Muhammadan. (C. Huart.)

BIRDJIK, a town in Persia, situated in 59° to East Long. (Greenw.), and just below 30° North Lat. on a plateau 4440 feet high. The older Arab geographers do not mention B. Yukkan (c. 623 = 1225) is the first to note it and describes it as one of the finest towns in the district of Kuhistan, which in the time of the Caliphate was a dependency of the province of Khorasan. At the present day Birkish is regarded as the chief town of Kuhistan, while in the middle ages this honour fell by, but in which is about 70 miles

further north. Mi'asim (740 = 1340) describes Birjand, as an important town, the surroundings of which were not very favourable for the cultivation of corn but produced large quantities of grapes and other fruits; the saffron, as at the present day, was then extensively cultivated; with the above mentioned \\vline

4

Birjand produces the greatest quantity of this plant and dye, of any town in Persia. The district of Birjand has long been famed for its carpets which almost all come from the village of Derbkdhal (50 miles north-east of Birjand) and sometimes fetch very high prices. The 'Abār, which are manufactured in Birjand, of camel's hair are also highly esteemed and are used as felt-carpets, madīnas, as well as cloth. Birjand at the present day is one of the busiest commercial towns in Persia for there the caravan routes from Samun, Mesbah, Herat, Seistan, Kirman and Yezd meet.

Birjand is built on the slope of a hill and makes a pretty picture with its houses all of which are surmounted by domes and from the distance look like beehives. Four underground aqueducts (kāneb) provide the town with a plentiful supply of water. When the springs in the surrounding country dry up in summer, the country people therefore flock into the town and the number of inhabitants is for a period of 9 months. Goldsmith estimated the number in 1873 at 15,000, Stewart in 1886 at 14,000, Louini quite recently at 18,000, on the latter estimate cf. Sfian in Pottmann's Geogr. Mitt., Ein Heft, No. 133, p. 123.

Since the middle of the 15th century Birjand has been better known; Ritter (see Erdhald, viii. 265) had no very definite information about the town.


BIREJIK, a town in Mesopotamia, on the left bank of the Euphrates, situated in 35° East Long. (Greenw.) and 37° North Lat. The name Birejik, popularly Birçik, in the Halil dialect (according to Suchan Birçik), means "little Bir", i.e. "small Fort" (Arabic birā, with the Turkish diminutive suffix); the etymologies given by Ritter, cited 951, 955 and Muller, op. cit., p. 214, are strong.

Birjik (1170 feet above sea-level), is the centre of a plain which is surrounded by a semi-circle of mountains sloping down to the Euphrates. The place itself is overshadowed by an isolated cone of rock rising above the desert, which has been fortified from the remotest times. From here the passage. Birjik therefore naturally possesses one of the most important positions in lower Asia. The Euphrates here leaves the narrow confines of the steep mountain walls and enters the Syrian-Mesopotamian plain, through which it flows till it reaches the sea. It is here too that the
river first becomes navigable, after leaving behind it the dangerous cataracts formed where it breaks through the Taurus, and traffic may proceed upon this route with the greatest ease.

There can hardly be any doubt that on the site of the modern Birejik we must locate the ancient Tik (Zeylik), Bursip or Bursip, of the Assyrian inscriptions. In the 6th century B.C. the position of this town as the capital of the small Aramaic state of Bit-Adini in North Syria and Mesopotamia was by no means an unimportant one. Sulam or Selemun (§ 359—$ 324, B.C.) always crossed the Euphrates here on his campaigns into North Syria; he repeatedly mentions the fortress taken by him; there (apparently the modern castle), to which he gave the new name of Kôr-Sulamun-alurid = "Sulamun's citadel," which we find again in the stele inscription of his successor Shamshi-Adad V. When Sinjerlib required ships to cross the Persian Gulf, he had them built at Tibusrisip and taken down the Euphrates. On the references in cuneiform inscriptions cf. E. Schrader, Keilinschr., u. Geschichtsforsch. (Giessen, 1878), 143 et sqq., 219 et sqq. and F. Delitzsch, Was lag das Paradies? (Leipzig, 1881), 4, 141, 263. It is not improbable that the old name Bursip is preserved in Poleny (v. 18, 5) in the corrupt form Peteys ( Corps tierrina). In the Assyrian period, the passage over the stream was usually made on inflated skins (the modern belbels), as is expressly mentioned. After the beginning of the Seleucid period there were two bridges of boats over the Tigris, just at its exit from the Taurus, both called Zemgma and often mentioned; the northern one, apparently the less used, near Samosita (Arabic, Semissan) in Commagene and the southern at Birejik. Each of the towns which stood at these bridges had a suburb on the Mesopotamian side; that of the southern Zemgma, was founded by Seleucus I and called after his first wife, Apamea. The Zemgmans are often confused with their eastern suburbs (for example by Ritter, Forbiger, Mommsen and Chapot). Cf. thereon, particularly H. v. R. Kiepert, Fourniere, Ord. Arch., § 66; v. Ritter, Asien, ii. 1. (Leipzig, 1831), p. 389 et sqq.; Ritter, Erdkunde, s. 990—1003; Noldeke in der Nachr. der Götting, Ges. d. Wiss., 1876, p. 1 et sqq.; Strecker in Pauly-Wissowa, Realencykl. d. Klas. Altertumswiss., Suppl. i. 99 (Apumnes 4), 274 (Capharana, Caphrena); v. Chapot, La frontière de l'Euphrate (Paris, 1907), p. 272 et sqq. We have evidence of the existence of a bridge at the southern Zemgma down to the second half of the 3rd century (cf. Khalif al-Zähir). By the possession of the fortress on the dominating rock, the eastern town soon gained an advantage over the western; the latter quite disappeared in the middle ages, while the former gradually increased in importance. The official names were Semgma, which possibly never bore the name generally current, also disappeared and was succeeded by the indigenous name used by the Aramaic population of the district, Bitthik = "fortress." Bitthik often appears as a place-name in areas where Aramaic was spoken (cf. the article AL-Berè); the modern Der ez-Zor on the right bank of the Euphrates, 40° 8' East Long. (Greenw.), also denotes the site of another Bitthik, which is mentioned by Poleny, Isid. Charac., the Notit. Philipp. Hierod., Georg. Cypre. (Bithion) and the Syrian Chronicle of Joshua Stylites. This Mesopotamian Bitthik has often wrongly been identified with Birejik; this identification has been combated by C. Müller, Georg. Graeco Min., i. 245; Regling, op. cit., p. 3, and R. Kiepert, op. cit., p. 35.

The Arabs adopted the name Bitthik in the form AL-Berè, which appears in the later Syrian writers (cf. e.g. Barhebraeus, Chronicon). cf. Paris. 405) in the form Bireh. In historical literature Bira appears to be first found in the Crusading period. In 1099 Baldwin, Count of Edessa, took possession of it, and it remained well into the 12th century in the hands of the Franks. In 1330 (1444) they defended themselves valiantly in the citadel of Bira, under the command of the then Lord of Edessa, against the assault of the troops of Zangi, Emir of Mosul, but the town surrendered soon after of its own accord to the Urtuqid prince of Mardin out of fear of Zangi, cf. Weil, Geschichtliche Chroniken, iii. 288—289. Since then, it has always remained in Mamlukian hands except for a brief period when the Byzantines held it (cf. Ritter, 2. 931, 950, 965). During the Tartar invasions of the 18th century the impregnable citadel of Birejik remained a stronghold of mulus (cf. Abu l-Fida, loc. cit., p. 497). The older geographical works of the Arabs never mention Bira; nor does Yāḥū. It is not till the middle of the 19th century that it appears, for example in Dimašqī, Abu l-Fida, the Murāqī, and Khalif al-Zāhīr. After Syria and Mesopotamia had passed under the power of the Crescent and Turks had gradually attained a numerical preponderance in the population of Bira, the Arabic name was gradually supplanted by the Turkish Birejik. This is first given among European travellers by Niebuhr (1766) while all travellers before him write the name Bir or Beer (C. Fede- rigi, 1583; L. Ramwurf, 1574; Tavernier, 1638 and 1644; Maunndre, 1699; Otter and Pococce, both in 1737).

In the history of modern warfare, Birejik is famous for the decisive battle which took place quite near it (at Nishār, 10 miles west of the Euphrates) in the war between Turkey and Egypt in 1839. The Turkish army under the command of Seckarī Hâfiz Paša had taken up a position on the heights on the right bank of the Euphrates, two hours journey from Birejik. In the Turkish camp was v. Molteke, afterwards General Field- marshall, but his advice was, unfortunately for the Turks, not taken. The encounter between the two armies took place on the 24th June and ended in a brilliant victory, for the Egyptian troops, who had an experienced leader in the Crown Prince Ibrahim Paša. The retreat of the Turks soon degenerated into a headlong flight and ended in the total dispersion of their army. According to the accounts of all travellers Birejik forms a poor picture. The town is built in terraces along the river bank for over a mile up the slopes of four connected hills and form a sort of amphitheatre around the highest mass of rock which is crowned by a fortress. The numerous cypress trees and orchards, which rise above the houses, enhance the beauty of its situation. A ruined wall with four gateways, built by Sulṭan X I I -II ibn in 587 (1482) (cf. v. Bethem, op. cit., p. 1067), also: and flanked by four towers.
likewise in a dilapidated condition, encloses the town, in which streets of which are tortuous and dirty.

The most remarkable feature of Birejik is the very extensive fortress, now in ruins, on the oval summit of a sandy hill (about 172 feet high), the top of which has been partly destroyed and partly artificially; it rises sheer out of the river, just below where it flows out of the rocky valley and turns to the south into the open plain. As this steep cone (in part, artificial, it has been supposed) was covered by a coating of brown stones, traces of which still remain, the taking of the citadel built upon it was absolutely a thing of impossibility. Molike to whom we are indebted for most of our knowledge on this point calls it the most extraordinary building that he had ever seen. It consists, as he tells us, of three or four stories of arches of enormous size, and in spite of the many great earthquakes it has suffered, most of it still remains unharmed. This fortress certainly goes back to a very great antiquity. It is possible, as Regling suggests, that some portions of it may date from the Scismatic period. In the main, however, the modern alterations may be said to date from the 12th century. There are six Arabic inscriptions on it, of which the oldest is of the reign of the Mamlik Sultan Barakat-El-Naim (676—678 = 1277—1279), and the most recent are of the years 857—858 = 1452—1453 of Sultan Kaft-bill who, while on his Syrian journey in 852 (1447—1448), inspected all the fortresses as far as Rümgal (above Birejik) and repaired them. The inscriptions are thoroughly discussed, with six others on the gates and other buildings in Birejik, by M. van Berchem in Beiträge zur Assyriologie, Vol. vii. Heft 1, 1909, p. 101—108.

In one of the lofty vaults of the citadel are two remarkable figures of men, larger than life-size in bas-relief painted in three colours; cf. T. J. Arne in Grethe's Oriental Arcins, i. (1916), p. 82—83. The castle at the present day is called Kaft-bil, popularly kaft-bil-kaft, meaning white chalk, of which the hill is formed.

The district of Birejik is regarded by the late geographers as a part of the province of Halab; the present administrative division of the Turkish Empire has also placed it in the Wilayet of Halab and it forms a separate Kaft (therefore it is the seat of a Kaft-Elmashog) of the Sandjak of Urfa with an area of 2500 square miles and 26,500 inhabitants in 129 villages and towns (following Cauvin, op. cit. and Petermann, Géogr. Mittel., 1894, p. 135, 1901, p. 135). The town of Birejik has about 500 houses in Nihebru's time; Buckingham estimated the number at 400 (with 3000—4000 inhabitants, Petermann (1851) 2000 houses, Cauvin (1873) 2000—3000 inhabitants; Sachau's estimate (1879), 6000 houses with 30,000 inhabitants is certainly too high. The residential population of the town is estimated at the present day at 10,000; cf. Cauvin, Petermann's Mittel., op. cit., p. 219; Baedeker's Syr. and Palaest., i. (1910), p. 356. According to Cauvin, who gave the exact figure as 10,162, the population in 1852 consisted of 8707 Moslems (mostly Turks and Kurds), 978 Gregorians and 467 Catholic Armenians and 43 Jews. There are 7 mosques, 4 vineyards, and 3 Christian schools. The language spoken is Turkish; the area where the Arabic language is spoken does not begin till somewhat further down, near the mouth of the Suljat.

Birejik, as has already been mentioned, derives its chief importance from its position as a station for conveyances from North Syria to Mesopotamia and on to Kurdistan and Babylonia. Everything going from the Mediterranean to the Tigress and Assyria, Halab and Aintab passes through this town. The three main routes, which enter it, come from Aintab (50 miles distant), Urfa-Eddessa (50 miles distant) and Harran (90 miles distant). It is here that the river, which in its normal state is 130 yards (in floods 1100—2300 yards) wide, is now crossed on primitive rafts (feliha) specially built for the transit of cattle, for the early bridges have disappeared for centuries. The congestion is often very great; as many as 5000 camels have been counted here waiting to be loaded or unloaded. (Cauvin); there is a large Kafian on the western bank. The inhabitants depend for their livelihood mainly on this traffic; the bananas are in consequence well managed. The trade in wheat, oil, and opium is by no means inconsiderable.

According to Petermann, coarse woolen clothes and mantles for the Felijas are manufactured and sold here. If the projected high-road railway does not go via Birejik but as the plan now is, via Djebel, which is nearer to the south, it appears inevitable that considerable injury will be done to the economic prosperity of Birejik.

The Euphrates is navigable for large boats and even for steamers of small draught from Birejik down, as the investigations of Captain Chessney's expedition to the Euphrates in 1855—1857 have shown. Chessney's experiment has not been repeated and the proposal to make a connection by steamship with Birejik and the Persian Gulf has been allowed to drop. At the present day only a few rafts and barges use the river and go from Birejik to Der ez-Zor with corn.

BIRGE (Perga) properly Brazi (also pronounced Brazi), a town in Asia Minor, on the slopes of Tmolus in the valley of the Kask Mendares (Kasursos) belonging to the Wilayet of Samsun, and the Kašt of Odemis, 5 miles distant from the latter town, was a fairly important place in the days of old times and the summer residence of the princes of Anitn. The town was surrounded and moundified with the graves of these princes, which still survive, testify to the past glory of the town. Here also is the grave of the Turkish scholar Birgiv, who taught for many years [see the next article] in the madrasa of this town.


BIRGEV or Bisizli, Muhammad b. Muâli, a Turkish theologian, born in Balıkesir, 928 (1522) received his earlier education in his native town and afterwards studied in Constantinople, where he attached himself to the Bairam-iya order [q. v.]. After next spending some time in Edirne, he wished to retire from public life but was appointed系統 by the Maâruf in Bursa by 'Ali Allah Efendi. He worked here until his death [1573]. Numerous works and schoolbooks mostly composed in Arabic, testify to his literary activity. The majority of those deal with theology in its widest sense, the art of reading the Korân, dogmatics, homiletics, legal questions, e.g. on the conditions of Waâf-foundations, on which he had a controversy with his contemporary, the Chief Mevlevi Abd. 3-Sedîd (q. v., p. 168); others of his works deal with Arabic grammar. A list of these writings is given by Brockelmann, Geschichte der Arab. Litter., ii. 440 et seq. He is particularly known by his Turkish catechism, which is usually briefly known as Rûhûl Birgev, also called the Naqsh-i Nâmeh, and has been repeatedly printed and translated. Cf. Theron Zemler, Bibliotheca oriental., l. 9465 et seq.; ii. 1192 et seq.; Journal Asiat., 1843, li. 52, 55; 1850, l. 524; Distelr. Chrestomathie Ottomans 38 et seq.; of the translations, the French one by Gancar de Tassy in his Dictionnaire d’histoire et de cour anc. 3° ed. (1874) may be particularly mentioned here.


BIRMA. [See BIRMA.]

BIRSA, also called Birs Nimrud, in the older literature Burs, a ruined site 9 miles S.W. of the town of Iâlla on the Euphrates, about 12 miles S.S.W. of Babylon on the eastern shore of the Lake of Hiddin.

The place is the ancient Borsippa, the sister town of Babylon, its immense ruins, the largest that have survived from the Babylonian period, were thought by the Arabs (to be the palace of Nimrud Ibn Kânân [i.e. Nimrud, Yâkût, l. 136] or of Bâbînâxâr (Yâkût, i. 165). Even in modern times they were thought to be the ruins of the Tower of Babel and this erroneous view used to crop up after H. Raulson had proved from inscriptions that they were the ruins of the tower of the Temple of Nebo of Borsippa. Whether there was still a town on the ancient site in the early Islamic period is not quite clear. Bâbînâxâr only speaks of the nimrât Burs (Aev. azmân) the land around the marshy lakes of Burs, which were taken possession of by 'Ali. Upper and Lower Burs appear in Kûtâma and are called al-Sibân and al-Wâsîf by Ibn Khurāshâb in the lists of taxes, as districts (qâbiţâ) in the circle (marâm) of Central Bilâdishah.

Even in ancient times the district of Babylon and in particular Borsippa was famous for its textile industry (e.g. Strabo, xviii. 1, 7). This industry survived into the Arab period. The garments made in the district of Burs were, according to Mârûf (Mardûf, vi. 59) called Bursiyâ or also Khurâshâb, after the district between Burs, Babil and Hills (following G. Hoffmann's emendation). In Yâkût, iv. 773, Narsaya should therefore be emended to Bursiya.

three Bedouins Cudl. Mis. orient. cat., ii. 370; Muller, Op. cit., p. 35, N. 65). In the same year he also composed a short account of geometry, arithmetic, astronomy and astrology, entitled "Tafânûm" (1767) (ed. in Arabic)." To the year: 728 = 1328 entitled Târîkh Mîrzâ 18r Dunâšîl al-Tabûsî wa-Mîzâl al-Wafâyî (B.S. in Stras-}, bul, Koprûllu N. 1047); his pupil Muhammad b. Bahîr [q.v.] continued the work. He composed a short chronicle of the years 601-730 (1204-1335) which gives brief notices, brief names, and political events. He was also en- titled Maqâma al-Mîzâ al-Shâbî (s. A. A.,) 52, 151, Leipzig, 1810), he also composed a Materia Medica entitled Kitâb al-Saltâna (Tabâma) which was translated into Persian by Abu Bakr b. Al- b. Abû Hazm at-Tabâ, Histori der iranischen Philologie, ii. 155; Find, Cat. Brit. Mus., ii. 765 et seq.; Pertz, Cat. Berolin, 1034 et seq. BISHA (also written BISMA with hamma) is an important village in a populous valley in the Darmaz, twenty-four miles from Tabâla, and one of the districts subordinate to Mokka, from which it is distant five days journey. The valley begins in the mountains of the Hijaz and flows towards Nejd until it comes to an end in the country of the Beni 'Uqail. In Bisha were many families belonging to the tribes of Khath'am, Hift, Sa'dh, Salit, 'Uqail, al-Dhali and 'Arab, the last had a property in the Wadi Bisha called the Ma'amal. It is famous for its palm trees and palm shoots, and also for a fruit called Kewm. Cf. Hassir, Mecca 48, fn.;i, Abû al-Kamal (ed. Wright), 349, 16, 593, 145; Kitâb al-Salâm, iv. 75; Idrís (ed. Jaubert) gives the distance between Bisha and Tabâla as fifty miles. The present Kasat Bisha lies about 20° N., 43° 20' E. Ibn Hawqal mentions also a Bisha in the Bahrain. Cf. De Goeje, Bibl. Geogr. Arab. Indies, Smuck, Harrang, Mecca, l. 181, says that the policemen of the Sharif of Mokka are also called Bisha after the South-Arabian tribe of this name. BISHAR (r.), a name applied to those Siiffs, who say that the King of Iblis are arrogated for the mythical enlightened (Antimonists). BISHARIN, a tribe of nomads between the Nubia and the Red Sea. The Bisharin form with the 'Abdib, Hadendoa, Ben 'Amer and some smaller tribes a homogeneous body (from the physical point of view and originally from the linguistic also), which even at the present day is comprised under the name Buga or Buda [v., v.], which is the usual one with modern Arab writers. On the earlier history of the Buda, cf. J. Marquart, Flora, p. 66.
et seq. In addition to the bibliography given in that article. Very little is known of the history of the collateral tribe of the Bigharim. They themselves say they are of Arab descent and trace their genealogy to a certain Bighar. If they are certainly not wholly of Arab blood, it must not be forgotten that the Rabba's in the 11th (12th) century began to mix with the Bedja and that in the beginning of the 16th (17th) century a certain Bighar b. Marwan b. Isāk b. Rabba, the lord of the lands and mines, is said to have taken the field with 30,000 men, the Buge, in fact with the Haidarib, who still bear their name and are sometimes regarded as a branch of the Bigharim. The application of the name Bigharim appears to be very uncertain. Sometimes the Haidarib are included among the Bigharim and sometimes the Haidarib (south of the Nakaish) are classed with them as an independent Bedja tribe. It follows that their territory cannot be sharply defined. In general they dwell to the south of the 'Abhāde (q.v., p. 1). Bigharim are however mentioned in the neighbourhood of al-Kuwayr in the Red Sea add they are always to be found in Assam (see Baedeker, Egypt, p. 335), They stretch to the south beyond the Atbara. Hartmann in the Zeitschrift für Ethnologie xl. (1879), p. 197, estimated their number at 50,000-60,000; others give much higher figures.

In physique they are described as resembling the 'Abhāde, dolichocephalic, with lofty brow, pleasant expression, almost European profile, the figure muscular and well built, the skin dark-brown to brownish-red, (Schweinurth in Petersmann's Mitteilungen, 1865, p. 338). Their character is incomparably described, inhospital, treacherous and treacherous, insidious, covetous to the extent of begging and stealing. They are on an exceedingly primitive level of civilization. They are purely nomads and possess great herds of camels, sheep and goats. Intractable and suspicious they keep away from wells and roads while the more peaceful and amiable Abhāda guide caravans. The clothing of the Bigharim consists of a loin-cloth for the men and a girdle for the women. Extraordinary care is devoted to the arrangement of the hair which is worn in the form of a roll twisted together with tallow, on the top of the skull, while around it the hairs stand out like rays. Henglin (Petersmann's Mitteilungen, 1860, p. 338) says that their chief weapons are light javelins and clubs, but particularly two-edged daggers.

Ibnān, which a section of them (particularly the Haidarib) had adopted by about 300 A.D. has not had any civilizing effect on them. Indeed from the accounts of Arab authors it would appear that they were on a higher level a thousand years ago than modern travellers tell us they are to do.

Bibliography: Besides the works cited with the article Abhāda cf. in particular H. Almkvist, Die Bischari-Stämme, Upsala, 1887, 1889, Vol. i, p. 7 et seq.; C. Chantre, Les Bishari et les Abhādeh (Lyons, 1900); E. A. W. Budge, The Egyptian Sudan, ii. 435.

BISHAR, usually written Bishbalik, or Bishbalik, (Turk. *Five Towns*, Pentapolis); Chinese Pei T'ing (North Town), a town in the modern Chinese Turkestan, north of the Celestial Mountains (Tien-shan). The site of this town, often mentioned from the 7th in the Orkhon inscriptions to the 17th century, has only recently been satisfactorily located. Since the days of Klaproth and A. Renne, Sinologists and geographers have sought for Pei T'ing and Bishbalik at the modern Urumchi. Grimm-Geilmann (Opinions sur la géographie de la Perse, 1800, p. 42 et seq.) was the first (in 1809) to put forth the view that the town must have been situated farther to the east, somewhere near the modern Golen. In the second volume of the same work (1809, p. 42 et seq.) this view is placed on a more explicit foundation, with reference to the more explicit foundation, with reference to the more explicit foundation, with reference to the more explicit foundation, with reference to the more explicit foundation, with reference to the more explicit foundation, with reference to the more explicit foundation, with reference to the more explicit foundation, with reference to the more explicit foundation, with reference to the more explicit foundation, with reference to the more explicit foundation, with reference to the more explicit foundation, with reference to the more explicit foundation, with reference to the more explicit foundation, with reference to the more explicit foundation. Independently of Popow and Grimm-Geilmann, Ed. Chavannes had in 1903 (Documents sur la terre occidentale, p. 11) quoted the same references from another Chinese work (the Si-yü-pan-tao-ch'i); in the same year 1908 it was proved by Doliushew that in the area defined by the Chinese writers near the village of Hua-p'au-te, 6 miles north of the town of T'ai-su-sun there actually were the ruins (now called Po-kung-te) of a relatively important town 2½ miles in circumference (Fischier's Nachrichten der Gesellschaft der Wissenschaften zu Göttingen, viii. 1910, p. 212, 316), and they still adhere to the old identification of Bishbalik with Urumchi.

According to the Chinese authorities, in ancient times (after the Han dynasty 25-220 A.D.) the town was the residence of a native prince and was called Kang-hum Ssuma (cf. Chavannes, Documents etc., p. 19 and 305). The Chinese name Kin-man and Pei-t'ing do not appear till the 7th century. After 855, Pei-t'ing was the capital of a Chinese protectorate, the government of which was in the hands of Chinese governors and occasionally of Turkish princes. In 742 the Chinese governor was successful in repelling an invasion of Turkish tribes led by the son of Khan Mo-ko; nevertheless by the end of the century the Chinese supremacy had been overthrown by Turkic and Tibetans. Pei-t'ing passed into the possession of the Uighurs from whom it was taken by the Karslik in the 8th century.

The town is later mentioned as the seat of a Uighur prince, at whose court in Pei-t'ing, Wang-yen-te, the ambassador of the Sung dynasty of China, was received in 982. It is to the account of this embassy (transl. by St. Julien, Journ. Asiat., ivth Series, ix. 50 et seq.) that we owe the most detailed description of Bishbalik, that we possess. It is therefore quite conclusive evidence for the identification of Bishbalik with the ruins of Po-kung-te, that, as Doliushew tries to show, all that Wang-yen-te tells us about the situation of the town, its surroundings etc., agrees perfectly with what has been ascertained by exploration of the remains, which have been preserved in Po-kung-te. The lake on which Wang-yen-te made the voyage by boat, which he describes, was apparently to the east of the town; traces of a dam may still be found there, by which the stream which flows past could be used to form a lake. West of the ruins, a Buddhist monastery appears to have stood. According to Wang-yen-te, there
were Buddhist temples at Pa'i-Cing in his time, which had been built in 637. The inhabitants were not only engaged in gardening but also manufactured articles of gold, silver, copper and iron.

There appears to be only one notice of Bishbakh in Muhannad al-Biruni’s literature before the Mongol period, viz., in the anonymous Hadii al-Asrām (377 - 982-983), the town of Pandjikhāh (Five Towns), apparently a Persian translation of the name Bishbakh, is mentioned as the northern residence of the Princes of Taghughur; in the summer it was said not to be so warm there, as in the towns to the south of these mountains. Even in the description of the road from the land of Taghughur to the mountains of Kōngān (the Sajan mountains) in Gudrā (in Barthold, Oeufs et possessions de Soudan a Issouf, p. 56) Bishbakh (Pandjikhāh) is never mentioned, although the writers of the Mongol period show that Bishbakh, like the modern Guen, was of great importance as the starting place of a caravan route through the desert to Mongolia; for this reason the district of Bishbakh was one of the first of the settled areas of Central Asia to be reached by the tribes fleeing out of Mongolia before Cingis-Khān in the 11th century, and later by the hordes of the Conqueror himself.

At that time Bishbakh was with Kara-Khodja (near the modern Turfan) the chief town of a Uighur prince, who bore the title of Idikut and was a vassal of the Gurkha of the Kara-Khipli. In the year 1209 the Idikut took advantage of the successes of Cingis-Khān’s army to cast off his obedience to his suzerain and to place himself under Mongol protection. In the course of the following decade the ravages of the bands sent out by Muhammad Khvārānghitākh were said to have extended as far as Bishbakh, to follow a not very trustworthy account of the historian Dżawat (Tarīkh-i-Bisbakh in Barthold, Turfanian w epokach mongolskim, Warszawa, 1815).

It is Tod Dżawat who gives us most of our information regarding the relations of the subjects of the Idikut with the representatives of the Uighurs during the earlier years of Mongol rule. The land of the Uighurs had been turned into a political whole with the Uighuran countries of Central Asia by the victorious campaigns of Mongolia to the West, in which the Idikut had taken part at the head of 10,000 men and could not in the long run resist the advance of Islam, particularly as Uighurans by their wealth and education had attained influential positions in all the lands of the Mongol Empire, even in China, and had gradually supersed the Uighurs, the first teachers of the Mongols. A bitter feud thus arose between the Uighurs and the Uighurans. Under Mongke-Khān (1251-1259) the governorship of all the lands of Khuārān up to the Chinese frontier was entrusted to Ma’sud Beg, son of Ma’inul Yakub, a native of Khuārān. Ma’sud-Beg is also mentioned by the Chinese as governor of Bishbakh. About the same time (1250-1255) the Idikut was accused by Saif-al-Dīn, who was living in Bishbakh (probably as representative of Ma’sud-Beg) of having given secret orders for the massacre of all the Mongolians in his land; the court, appointed by the Mongols to try him, found the prince guilty and he was executed in Bishbakh. Dżawat himself made a jour-
BISHR, a mountain in Syria, famous as the site of a "memorable battle" of the ancient Arabs, probably the modern Djebl Bishr, a long chain running in a northeasterly direction from Palmyra to the Euphrates. R. Kiepert's map shows a place-name Rej Levi in the centre of the Djebl Bishr. The battle of Bishr was also known by this name and this corroborates the identification of Bishr with the ancient Biri. For Naqadeh, which brings the water from this range to Oriza. Akhkt describes Bishr as a place on the outermost western border of the area inhabited by the Taghlibites. Khafid b. al-Walid is said to have surprised them there on his march from the 'Irak into Syria. If, as can hardly be doubted, Akhkt was a native of Syria, we may locate his home in the district of Bishr. It was here that he was suddenly overwhelmed by the last outbreak of the long and bitter feud between the Kais and Taghib, the "day" of Bishr.

While with "Abd al-Malik, Akhkt had been unbound in his praises of his fellow tribemen at the expense of the Kaisites, he had specially directed his shafts against Djaffb b. Hukban, a Sabian refugee, celebrated for his heretical prophecies. An ill-advised provocation. Although Djaffb had been early dropped into the feud between Kais and Taghib, he appears to have remained neutral at first. He now swore to be revenged however. With 1000 Kaisites he fell under cover of night upon the Taghibi camp at Bishr; the men were put to the sword; even pregnant women were ripped open.

A son of Akhkt, named Abd Ghighb, lost his life there. The poet himself owed his safety to his presence of mind alone; he pretended to be a slave and was allowed to go. Akhkt hurried from Bishr to Damascus to claim vengeance. Djaffb had to take refuge on Greek territory, but returned some years later on promising to pay the price of blood.


BISHR b. ANA KHAIZIM (of Haizim), a poet of the ignorance (Djaffebya) belonging to the tribe of Anat b. Khuzaim (Kamitl, ed. Wright, 459; 133.7; Ibn Katala, Tahbit, ed. de Goër, 145 et sqv.) He it was who was carried to Harb b. Umaya and the other Kussakshe chief assembled at the faith of 'Ukh warning that al-Barzii, the ally of Harb, had killed 'Urwa al-Rabiah of Haizim. This enabled them to receive back their arms from 'Abd Allah b. Djebl, and leave 'Ukh before they were attacked by Haizim in the war of the second Fidjar, which lasted during the years 585–589 A. D. Bishr was on friendly terms with volume 5798. On occasion al-Nu'man al-Dhubyan, 'Ubaid b. al-'Abbas al-Asadi and Bishr, journeying to visit al-Nu'man of al-Hs, fell in with an Arab tending some camels and asked for hospitality. The Arab, who was 'Ukh, killed for each a sheep, because he explained, he saw them to belong to different tribes, and he wished his generosity to be known to each. According to this explanation Bishr could not have been of Asad, but was of Kussak. When Awa b. Harta was adjudged by al-Nu'man to be more excellent than his fellow tribesman Haim, Bishr satirized the former. Afterwards he was captured by some of the 'Af, but was rescued from their hands by Awa, in consequence of which Bishr wrote six sutu'a a panegyric. Bishr's poetry was not free from defects. He and al-Nu'man are bracketed as being the two poets of the first rank who admitted the fault called 'alaf (or a mispronunciation of the verse of the line) into their verses. When the fault was pointed out to them they did not return to it. Bishr is also said to have been not always accurate in his descriptive pieces, as when he gives a horse two sarties (Ibn Katata, p. 146). His verses are frequently cited in the illustration of uncommon uses of words (Hunian, p. 247). Some of his poems are in praise of al-Harith b. Mardir (Kisra agha, ed. v. 87). He took part in the war between Abad and 'Afar and was present with his son Nawfal at the conclusion of the peace; and he mentions in his verses the day of al-Nur, on which Abad and Dhubyan defeated Djeblam b. Mamayna. His verses are included among the Maftaful as adab, and they show his poetry contains many original ideas and curious figures, for example in his ode ending in vinos. Bishr was killed as he was riding the Bird Wall, one of whom shot him with an arrow in the breast, which caused him to fall from his horse. As he lay on the ground he composed some verses, announcing to his daughter his death.

Bibliography: In addition to the books referred to above, see Freytag, Arabum Prorechias and Caenil de Persevia's Etna.

(T. H. Wele.)

BISHR b. AL-BARAA', one of Muhammad's Companions. In the year 622, Bishr took part in the second 'Aqaba where his father, bar-Bakr) b. Mahira took part.

He was famous for his skill as a bowman and took part in the battles of Buzra and 'Uqba, the "Battle of the Ditch", the campaign against Khulaf and the conquest of Khazara. After the capitulation of the Jewish population of Khazara in the year 7 (648), Bishr was poisoned by a Jewess named Zainab bint al-Harith, because she had lost all her male relatives in the war and wished to avenge their deaths. For this purpose she brought to the Prophet a slaughtered sheep which she had neither poisoned, Muhammad accepted it and invited some guests, including Bishr to share it with him. At the meal the Prophet at once saw what had happened from the impious taste and spat out the poison, but Bishr would not commit such a breach of good breeding and swallowed his portion. According to some authorities he died on the spot, while others say, not till a year later.


(K. V. Zettersten.)

BISHR b. GHAUYITH b. ANA KAYMA b. ABU 'UARAD b. AL-RAMMAN AL-MARDI, one of the chief Murtad teachers of his time. He was the son of a Bagh-
BISHR.

373

self from their tutelage. After the deposition of Khalid b. Asid, Bishr, who was by this time in both caliph, received the government of Basyra in addition to that of Riffa, which he already held. Meanwhile the Arakhanis had again taken the field. Bishr hated the illustrious general Mahfuzi, who was ordered to suppress the revolt, and at length so far as to order Mahfuzi's chief lieutenant to oppose his plans to miscarry. Thus hampered in his movements, the commander-in-chief lay in camp for several weeks opposite the enemy till Bishr died unexpectedly, in the prime of life (74.75 = 694). The news of his decease was the signal for the soldiers to desert en masse. To improve the grave situation ‘Abd al-Malik had to entrust the supreme command in the whole of ‘Iraq to the energetic Rajid.

Akhbar, i. 131, 134; vii. 52, 185 et seq.; iii. 42-45, 218, 331; xx. 122; Akhbar, Divinâ, 80 et seq. 63 et seq. 173; Masudi, tapiris, v. 254; Ibn Khatlun, Faysâl al-‘Alqad, 207.
Tabari, ii. 256; Ibn ‘Asâkir (Mu. Damascenus), ii. 176-186.
J. Lammens, Comptes des Consuls, t. 165, 166, 185.
Farsanî, Divinâ (ed. de Beaufort), i. 118.
(II. Lammens).

BISHR b. Mu‘azim, b. Mu’azim, teacher and Shârî‘ of the Baghdad school, flourished in the sulphate of al-Rajhi (Masudi, Les Pratiques d'or, vi. 373). Shahrastani (text, p. 44) enumerates six points on which this theologian differed from other Mu‘azzulis. It was he who first raised the question of twâli, also called twâli (Tarif)
there is twâli when an action results from an agent acting through an intermediary, as in the case of a key which is held in the hand; the movement of the key results from the will of the agent through the intermediary of the hand. Some  physicists, as Shahrastani points out, had previously studied intermediate causes, but Bishr brought this point of view into the study of morals and showed how the intermediary agent could modify an action and diminish the responsibility of the agent. Numerous discussions took place on this point and are given in the Mawardi (pp. 116-125).

Bishr also discussed the will of God, which he considered as a quality of his being, and a quality of his action. He also studied important questions of theodicy; the justice of God as regards children; his providence regarding people who have had no knowledge of the revelation; the problem of optimism. Bishr did not agree that God could damn infants, for that would assume that they are capable of deserving rewards or punishment, which is absurd. He believed that people, who had never heard of the revelation, could guide their lives by the light of natural law. He also taught that this world of ours is not the best possible; that God was not bound to create the best but only to reveal himself to man at such time as he should think fit.

BISHR b. al-Walid b. ‘Abd al-Malik, 996 of the Caliph Walid I, and an ‘Alam Wa‘sh. His knowledge earned him the title of ‘Alam bani Marwan “the scholar of the Marwanid dynasty”, a title which a false reading sometimes gives to his brother Rawi b. al-Walid. He was leader of the pilgrimage to Mecca, 95 A.H. and took part in several invasions of Asin Minor. As admiral of the Egyptian fleet, he landed in Thrace and ad-
vased as far as Adrianople. The date of his death is not known. He married Sadi, a divorced wife of Walid II, took part in the rising against this Caliph and was still alive after his assassination.


BISHR (H. l’A. H.) (the “barefooted”) a famous Sūfī, born in 150 (267) in Matera, a village in the district of Mars. He bore the name ‘Abd al-‘Azīz and the name of his father was ‘Abd al-Hārith. His own home was in Baghāsh, where he gathered round him a number of pious ascetics to whom he taught his doctrines. He died there in 226–227 (841) and his tomb at the Bāb Harān was for long a popular place of pilgrimage.


BISKRA, A TOWN AND OASIS IN SOUTHERN ALGERIA IN THE DEPARTMENT OF Constantine; 5° 42’ East Long. (Greenwich) and 39° 27’ North Lat. The oasis of Biskra, lying at the foot of the Aïsra, at a height of 428 feet above sea-level is the principal oasis of the Zībān (cf. the article Zāb). It extends for 3 miles along the Wad Biskra, has an area of 3200 acres and encloses 150,000 palm trees. The native population is distributed over the villages of M’jid and Dār al-Hār in the east, Rās al-Guerria, Sidi Barkat, Medjoujil and Gadda al-west, which together make up *Old Biskra.* The smaller palm-groves of Beni Mora in the west, Kora in the south, al-Alaya and Filīyā in the south-east are merely outlying portions of the main oasis. The modern town of Biskra lies above the oasis around the fort, which has been built by the French for their occupation. Biskra has attained a certain importance as a winter resort since it has been connected by railway with Constantine (180 miles distant). It is the capital of an autonomous commune with 7357 inhabitants, including 664 Europeans, (census of 1906) attached to which is the military territory of Tuggart with 63,436 inhabitants, of whom 60 are Europeans, and an area of 340 square miles. Biskra appears to occupy the site of the Roman town of Vescena, one of the military stations for the defence of the Zāb. The name Biskra itself, first appears in Arab authors, where it is mentioned in connection with the suppression of a revolt of the population of the Zībah against the Aghlabid Emīr Abū ‘Abdallāh Muḥammad, called Abū l-Qarnānī, in 865 A.D. Biskra surrendered without resistance to the general Abū Khaṭība, sent to put down the insurrection. In the time of the Ḥaḍāddis, Biskra was ruled by a council of prominent men, among whom the Beni Romānūn, a family belonging to the town and deriving its influence from the number of its members and the possession of almost all the neighbouring lands (Ibn Khallīkān, ‘Ajlīn, transl. by de Slane i., 125), were the most powerful. One of them, Djafar tried to make himself independent. At his

installation, Biskra rose against Balūqīn bin Muḥammad. This revolt was barely suppressed, Biskra was taken by assault, Djafar taken prisoner and put to death in the Kūfīa of the Beni Ḥunmād, whither he had been taken with his companions. The government of the town then passed into the hands of the Beni Siḍīd, who succeeded in keeping the Hillāl Arabs in check and the same time remaining faithful to the Ḥunmāds till the overthrow of this dynasty by the Almohads. Biskra was then at the height of its prosperity; al-Bukhrī (Description de l’Afrique, transl. by de Slane, pp. 219 et seq.) describes it as “a large and beautiful town”. It possessed a chief (‘Djāmīn’) mosque, and several smaller mosques and baths, and was surrounded by a wall and a ditch beyond which were extensive suburbs. The inhabitants, who were for the most part Mālikīs, were of a mixed race (Mamlukūn) resulting from the fusion of Berbers with descendants of the Romans, while around the town lived people of Berber stock of the tribes of Sedrāt, Maghrāwra etc. The pursuit of knowledge was held in great esteem there. Al-Bukhrī concludes by praising the fertility of the soil, the beauty of the palm-groves and the quality of the dates of which certain kinds in the Fāṭimid period were reserved for the exclusive use of the sovereign.

On the fall of the Ḥunmād dynasty, Biskra passed under the sway of the Almohads. Yābūs b. Qāhūnā, however, succeeded in taking it in 1201 (1598). We again find him in possession of it 23 years later (1224) but he evacuated it on the approach of an Almohad army, which occupied and plundered the town. On the break-up of the Almohad Empire, Biskra fell to the Ḥafṣids of Tunisia. The real masters of the town in the xiiith and xivth centuries were the Mornīs, the chiefs of an Arab family of the tribe of Lāṭif, who had come to the Zāb at the Hilīfī invasion. Settling at first around Biskra, the Mornī soon entered the town, forced their way on to the council and entered into competition with the Beni Romānūn. The quarrels which broke out among the princes of the Ḥafṣid house gave the Mornī an opportunity to overawe the French with their importance. As a winter resort since it has been connected by railway with Constantine (180 miles distant). It is the capital of an autonomous commune with 7357 inhabitants, including 664 Europeans, (census of 1906) attached to which is the military territory of Tuggart with 63,436 inhabitants, of whom only 60 are Europeans, and an area of 340 square miles. Biskra appears to occupy the site of the Roman town of Vescena, one of the military stations for the defence of the Zāb. The name Biskra itself, first appears in Arab authors, where it is mentioned in connection with the suppression of a revolt of the population of the Zībah against the Aghlabid Emīr Abū ‘Abdallāh Muḥammad, called Abū l-Qarnānī, in 865 A.D. Biskra surrendered without resistance to the general Abū Khaṭība, sent to put down the insurrection. In the time of the Ḥaḍāddis, Biskra was ruled by a council of prominent men, among whom the Beni Romānūn, a family belonging to the town and deriving its influence from the number of its members and the possession of almost all the neighbouring lands (Ibn Khallīkān, ‘Ajlīn, transl. by de Slane i., 125), were the most powerful. One of them, Djafar tried to make himself independent. At his
to terms with him again; he soon quarrelled with the Hafsid rulers and fought with them till his death in 725 (1325). His son and successor 'Abd al-Wahhāb, was assassinated by his brother Ḫusayn. The latter stirred up a new rising of the Marabats and succeeded in turning towards the Wed Ruh, a Hafsid army sent to enforce the authority of the Sultan of Tunis in the Zāb.

Hostile to the Hafsid government, he showed a lively sympathy with the Marinids and cordially welcomed Abu l-Ḥasan when the latter undertook his campaign against the Hafsid in 1347 (1348). He supplied assistance to Abu l-Ḥasan at the siege of Constantine but on the final defeat of the Marinids he again went over to the Hafsid. His successor 'Abd al-Mu'min was likewise very powerful, although he had to reckon with the enmity of the Arab chieftains settled in the Zāb.

From this period to the xviith century we have no information regarding the history of Biskra, but it is probable that the bounds which bounded the Zāb to the kingdom of Tunis were gradually loosened. At the beginning of the xvith century Biskra appears to have been completely free from Hafsid authority and to have remained independent for thirty years. In 1541 the Turks made their appearance in the south. Ḫussain-ḡān looked Biskra, placed a garrison and built a fortress there. The real representative of Turkish authority however was the Şaykh al- SUBSTITUTE, one of the more important families of the district. The influence of this family ultimately aroused the suspicions of the Turks and in the xviith century Sultan, the Bey of Constantine, set up a rival family, the Ben Garah. Exposed to the rapacity of the Turks and the raids of the Arab tribes, Biskra rapidly declined. Early in the xvith century, Leo Africanus (ed. Scheler Vol. III., xi. 351) notes the poverty of its inhabitants. Biskra, according to the accounts of the Arab travellers al-Ṡiyāṣī (1662) and Mūlay Ahmad (1740), continued to retain some of its importance owing to the richness of the oasis and its position as a commercial emporium. In the second half of the xvith century the town was abandoned; the inhabitants dispersed over the fields and built the villages which we now find. Down to the time of the French occupation there still survived a minaret of the ancient town but at the present day there are only some shapeless ruins left.

From 1830—1840 the possession of Biskra was disputed between Farhat b. Ṭa'ād representing the Tin- SUBSTITUTE, and the Ben Garah, supported by 'Abd al-Mu'min, the Bey of Constantine. After having tried from 1831—1837 to get the French to interfere on his behalf, Farhat decided to call in 'Abd al-Ḳādir, The Emir took advantage of the occasion to set up a Caliph, al-Ḥusayn b. Ḫasan, at Biskra. But in 1138, the Ben Garah, seeing that 'Abd al-Ḳādir's cause was definitely lost, submitted to the French. On the 2nd March 1840 they put the caliph appointed by 'Abd al-Ḳādir to flight at Salon and in the following year rid themselves of Farhat, Anarchy however only ensued with the French rule. On the 21st March 1844, the Dār ʿAnnamale occupied the town on the 12th May of the same year, in consequence of the massacre of the little body of soldiers which he had left there, he installed a permanent garrison and built a fort. Biskra then became the chief place in a circle under the command of a superior officer, entrusted with the task of administering the country with the aid of native chiefs and that became the base of military operations in the south of Constantine.

(See Biskra, p. 692).

BISKAMS. (Biskams, Biskam.) A town in the Persian province of Khorasan (on the slopes of the Alburnus), at the northern extremity of the great desert. Long. 55° E. Greenw., and Lat. 36°30' north. During the caliphate, Biskams was the most important place in the district of Kūnis, next to Damascus (the capital). Biskams was apparently founded by Ṭūs, a maternal uncle of the Fatimid king, Mahdaw II., who was appointed governor of Khorasan, Kūnis, Dūrdan and Tabaristan, after the overthrow of the rebel Bahram Cohn, assumed the regal title and ruled for about six years (599—605) till he was overthrown. The newly founded town received its name from Ṭūs (Middle Persian Ṭūsakūn), modern Persian Biskams. The present name of Biskams c. in particular Noldeke, Gesch. der Araber und Perser am Oste der Sassaniden (Leiden, 1879), p. 93—99, 478—479; A. v. Gutschmidt in Zeitg. d. Deutsch. Morgenl. Ges., xxiv, 174; Jobert, D'établissement d. Götting. Ges. d. Wiss., N. F., ii., II. p. 3 (1901), p. 34. Biskams lies in a valley surrounded by hills through which flows a river from the Alburnus mountains and brings a plentiful supply of water to irrigate the surrounding land with its numerous gardens. In the middle ages, the fine apples which grew here were particularly famous and these, known as the Biskams variety, as Ṭūs tells us, was exported in large quantities to the Īrān. Ṭūs further describes Biskams as a large town with numerous market-places; he specially mentions the very extensive palace crowning a hill, said to have been built by the Persian king Shāhīr (Saput) II. as well as the famous tomb of the great Stīf Ṭūs Yūsuf al-Biskams (See Biskams, p. 1011). The present mosque with the shrines of the saint dates from the beginning of the xvith century; on this sanctuary cf. Houtum-Schindler in the Towns of the East, J. Soc. of Arts, 1899, p. 161—162; Sartre gives an illustration in the Zeitsch. der Ges. für Erdk., 1902, p. 110.

Biskams also possesses some other garages of cakes as well as several mosques; a wall fortified with many round towers surrounds the town. The number of inhabitants at the present day is estimated at 7000. In the middle ages, Biskams held an important position as junction for the North Persian caravan traffic. It has for several centuries yielded pride of place in this respect to Ẓahrā, situated two hours' journey to the southeast (which is never mentioned by the mediæval Arab geographers), where the important routes to Tehruta, Meshhīd and Astarkūf, now cross one another. The decline of Biskams through the change in trade routes has been accompanied by a corresponding revival of Ẓahrā (which now has about 8000 inhabitants).

The sculptures, which is however not very clear and is confused with a description of the neighbouring Sasanian sculptures of Téb-Bustán (Khusrow II Parwá, with his horse Shšíbá, the work of Káddás b. Sinímar). In the Hawláli we find a curious explanation of the Darías relief and the nine kings of falsehood as a teacher and his pupil, the bow of Darías being taken for a whip in the hand of the teacher. The great trilingual inscription of Bistáni, Babylonian, Elamite and Old Persian, gave the key to the decipherment of the Babylonian cuneiform to Sir Henry Rawlinson and laid the foundations for the study of Assyriology.


**BITIKHÁI, an Eastern Turk word for “writer” from the verb bítik “to write”. The root is derived by Shiratori (Südöstliche Beiträge zur Geschichte der Türkis). Since 1902 (p. 16) and more recently by Radloff (*Attilische Studien in der Bibliothek de Ixann*, 1914) from the Chinese pít “a paint-brush”. Like the Japanese and Coreana many peoples of Central Asia also first learned the art of writing under Chinese influence; among the linguistic evidence in confirmation of this fact, Shiratori addsuce the Hungarian béti. The Chinese notices quoted by this scholar show that in Eastern Asia even in the time of the dynasties of Túpa Wei (366-58 A. D.) the word *pít* (apparently for *bítik*), the name of an office (probably for *bitikí*), was known. The words *bitik* “to write” and *bítik* (the) “writing” are already found in the *Orkhon inscriptions*, while the title *bitik* (according to Radloff, *Wörterbuch*, in *Das Chinesische*, first appears in the *Khârib-khít*). The Mongols, in later times (xiiith century) took over this title from their teachers the Uighurs; in the historical sources and docu-
ments of the Mongol period the form Al-Mukt can appear alongside of Bitlisi. (W. BARTHOLOMEW)
BITILIS. [See BITILA, p. 774].

BIZERTA, in the Arabic authors: BESSEB, a town on the northern coast of Tunisia, about 40 miles to the N. E. of Tunis; 9° 53' East Long. (Greenwich) and 37° 17' N. Lat., Population 35,000. Bitnera lies between the sea and a lake which runs 11 miles inland and covers an area of 35 square miles. The location of Bitnera, commanding the strait between Sicily and the African coast, renders its position of the highest strategic importance.

Bitneta occupies the site of the Phoenician town of Hippo-Dighrytyus (II; Hippo Zaritho, Ar. Bessert). It became a Carthagian possession, was next taken by the Romans, and made a colony under Augustus. It was laid waste by the Vandals and again in the year 41 A. D. (511-512 A. D.) by the Maroons. After being temporarily regained by the Byzantines, it was finally taken from them at the same time as Carthage by Hasa al-No'ma, in the third century A. D. It is mentioned by the Hawkal as the capital of the maritime province of Setif (Setsf, ستيف), although it was by that time almost entirely abandoned and in ruins. (Jbn Hawkal, Description de l'Afrique, tradit. de Stael, in the Journ. Asiat., 1847, p. 179). It recovered however from its decadence, for in the time of al-Bakri it was surrounded by a stone wall, had a Qubba (mosque) and several bazaars and was the centre of a considerable trade in fish. Above the town rose a castle which served as a refuge to the inhabitants against the incursions of the Byzantines (Beres) and also as a monastery (koub) for those who wished to lead a devotional life. The roadstead then bore the name of "Roadstead of the Dome." (Marc B.-Elbahri (al-Bakri, Description de l'Afrique, ed. de Stael, p. 47 et seq.; tradit. do, p. 129). Idref also tells us that Bitnera was a busy commercial town. The town however suffered much from civil wars and the invasions which devastated Tunisia. As a result of the Hisban invasion it fell into the hands of an Arab adventurer named al-Wadi al-Lakhmen, who made himself independent in it. It submitted to ʿAbd al-Muʿ tumor in 1160, and later in 1202-1203 was occupied by the Almoravid Yahiya ibn Qhunina. Bitneta remained in a stagnant condition till the 18th century in spite of the arrival of the Moors from Andalusia who there built the "suburb of the Andalusians." Leo Africanus describes it as "a small town the inhabitants of which are poor and wretched." (Leo Africanus, Description de l'Afrique, III, Bk. V, ed. Schefer, p. 129).

As to all the other harbours of the Barbary states, the corsairs increased in numbers in the 17th century and later to such an extent that the Christian Powers had to take steps to put a stop to their raids. A Franco-Genoese expedition led by the Archbishop of Salerno appeared before the town in 1516 without being able to take it. In revenge as soon as Chérif al-Din had made himself master of Tunis in 1534, (cf. the article KHAR AL-DIN) the Bitnerites hastened to throw off the Hafsid suzerainty and to submit to him. But in the following year Charles V, after the capture of Tunis, took Bitnera also and placed a garrison there. He at once disbanded the fortifications which were soon afterwards rebuilt by the Spaniards, who added another, the "Fort of Spain," which still exists, Spanish rule only ended here in 1572, when Bitnera was finally occupied by the Turks. Throughout the 18th century, Bitnera was one of the most notorious strongholds of the Barbary pirates. The corsairs, who sailed from this harbour, in spite of the ships of the Knights of Malta, were not afraid to navigate the coasts of Sicily and Italy and to attack vessels of the chief powers in Christendom. The capture of Bitnera held as many as 20,000 Christian captives. It was not until the end of the 18th century that France, after fruitless negotiations, decided to resort to force and Bitnera was bombarded by Duquesne in 1681 and 1682. The same cause in the 19th century brought about renewed engagements by a French squadron under the command of Admiral De Boves (4th and 5th July, 1770) and by the Venetian Admiral Eno who almost completely destroyed the town in 1775. The suppression of piracy and the sitting up of the harbour brought about the decline of Bitnera in the 19th century. It was only a wretched little town struggling along narrow channels almost filled up with sand, when the French troops occupied it on the 21st May 1881, at the beginning of the Tunisian campaign.

Since the establishment of the French protectorate, Bitnera has been quite transformed by numerous improvements. The old canal was partly filled up and a new canal, navigable by ships of greater tonnage, dug between the sea and the lake, a commodious harbour built, large buildings laid on the shores of the lake and an arsenal built at Sidd. ʿAbd Allah, 10 miles to the sea. Strong forts were erected on the surrounding heights to defend the town. Finally a new town was laid out between the old town and the canal, which thereupon grew very rapidly although the increase in population and traffic has not yet quite fulfilled the expectations of its founders.


BLIDA (BULADA), a town in Algeria (department of Algiers) with 25,000 inhabitants of whom 6,000 are Europeans. It is built on the southern edge of the plain of Mittala at a height of 770 feet. The Wad el-Kahri (Wad el-Kahri) runs through the town, bearing the waters of the Ijebel ʿAbd el-Kahri, the highest peak of the Atlas in this part of Algeria. It is surrounded by gardens and orange-groves. Blida is a town of modern origin, the foundation of which is not earlier than the 18th century of the Hijri. According to the legend it was founded by a celebrated Marabout of that period, Sidd Aḥmad al-Kahri. After numberless wanderings, this sacred personage is said to have settled in the valley of a Wad, called Wad el-Rummata (Wad Sidd Aḥmad.
al-Kal'ah or briefly the ‘Wādi al-Kal'ah, as it is now called). A group of disciples settled around him; next came Andalusian refugees who had been driven out of their original settlements in Típaza by the attacks of the Kalbys of Shamma and forced to seek refuge at the foot of the Atlas. At the request of the Marabut, the tribe of Uldūn Sūfīn granted the new-comers the land required to build their dwellings on. The Beghīlūl of Algiers, Khāzī al-Dīn, who had come to see Sītī Aḥmad al-Kal'ah while these things were going on, decided to build a mosque, a bath, and a public bake-house, around which the Andalusians grouped their dwellings. This agglomeration of buildings received the name of Bīda or “little town” (1942 A.H.). The town flourished rapidly and the surrounding land was soon covered with gardens, mainly owing to the efforts of the Andalusians who introduced the cultivation of the oranges into this country and taught the natives the methods of irrigation practised in Spain.

Under Turkish rule, Bīda became part of the Dūr al-Sūfīn, that is to say, of the territory administered directly by the Dev of Algiers, who was represented on the spot by a governor or mālīk of the Bīda. A detachment of Janissaries formed a garrison there. The population, composed of Andalusians, Moors, Jews and Malīkīs was famous for its easy-going and pleasure-loving disposition. Sītī Aḥmad bin Yūsuf, in one of the epigrams which are attributed to him, said that Bīda ought not to be called Bīda (“little town”) but Wārida (“little pearl”). Sītī Aḥmad branded it with the name Kafla (“prostitute”) on account of the licence which prevailed there. The caravans-bearers of the south for whom Bīda was the centre for the exchange of merchandise between the Tell and the Saharan found great facilities for enjoyment there; the Rūbā’īs, enriched by the proceeds of their piratical expeditions and the great Algerian officials had country-houses here and brought large retinues to the town. Officials who had fallen into disfavour were interned here and led quite an endurable exile. The prosperity of Bīda was affected only by visitations of nature; the plague swept through it on several occasions in the xviiith and xviiiith centuries and earthquakes wrought great havoc in it. The most disastrous was that of 1827, which almost entirely destroyed the town. The inhabitants at first thought they would rebuild it some distance away but they gave up the project and rebuilt it on the original site.

After the occupation of Algiers by the French (1830) Bīda remained for some years independent, administrated by its hākim. Bourmont appeared before the town in July 1830 but went no further. Caënel entered it, after a fiercely contested battle on the 29th November of the same year but evacuated it a few days later; the Lax de Rovegas anchored it in 1832 but did not stay any time there. As a result of the treaty of the Tafna, which recognised France’s occupation of the Mēlja, Marčhal Valēc, put a stop to the intrigues of ‘Aḥd al-Kal’ah, placed his troops around the town and then, in 1839, decided on its effective occupation. Since then Bīda has remained peaceably under French rule. It was not affected by another earthquake in 1865, and only a few fragments of its Maḥmađīan buildings have survived. There has however been but little change in the life of the natives and many traditions and ways of living have been preserved, which are now being studied and collected.


(G. Voyer.)

BOABDIL = Abād Shibahl Muḥammad XI, the last king of Granada (587–989 = 1482–1492), son of ‘Abī Aḥr Bāḥī (the Mulāh Hāsēn = Mulāhān; 866–915 = 1461–1492), was called El Real Chico (“The Little King”) by the Spaniards and by the people of Granada al-Zogobī ("the Poor Devil" cf. Dossy, Supplément, p. 172) while his uncle the Pretender Muḥammad XII, Sa’ād (890–912 = 1485–1487) was called al-Zagyl = al-Zogobī ("the Valliant"; cf. Dossy, ibid.). Boabdil shrouded his father in 887 (1482) but the latter regained it from 888–890 (1483–1485). M. J. Müller (Das letzte Zeitvolk von Granada) was the first to write the true history of the last days of Granada, which has been so much interwoven with legend, from contemporary Arabic and Spanish documents (even August Müller, Der Islam, ii, 678, follows too closely the legend “el último suspiro del moro”). More recently M. Gaspar Remiro has carefully sifted fact from fiction, cf. his Documentos arábe de la corona Nasarí de Granada (Revisión de Archivos, Bibliotecas y Museos, 1910), últimos poetas y correspondencia oficinas entre los Reyes Católicos y Boabdil sobre la entrega de Granada (Granada, 1910); Entrega de los Reyes Católicos en Granada al tiempo de su rendición in his recent Revista del Centro de estudios históricos de Granada y de su reino (Granada, 1911, 7–24). Bargès erroneously believed he had found Boabdil’s grave in Tienien, while he really died in exile in Morocco.

BOBASTRO, a ruined mountain fortress in Andalusia. After Castril and Conde Boabasto had been confused with the Babastro in Aragon and also with Huelva in the extreme north east of the province of Granada Dory thought (Recherches I, 323–347 and Histories des Musulmans II, 193), that it ought to be identified with the ruins of the ancient Municipium Silingiense Balastremte (Singilis Barbas), the results of which are near Taza. The ruins of Antiqua, in the upper Guadalhoar valley, Simonet more correctly seeks to connect it with Estebanes Calderon between Antoquera, Ateles and Cauranbola in Las Maes of Villavieja, 1½ leagues north east of the modern Carratraca, at an almost inaccessible height, sheer above the Middle Guadalhoar. After 267 (880–881) this rocky retreat was the impregnable refuge of the rebels Omar Ibn Hafṣan (cf. v. v.).

Bibliography: Cf. in particular Simonet, Historia de los Monasterios de España, p. 173 et seq. (where however we should read N.E. [= N.O.] instead of N.O. [= N.W.]).

(C. F. SEXTON.)

BOGHA al-Kabīr, Bogha, the elder, a Turkish general under al-Mu'tasim, and his successors, won a name for himself in various campaigns, in which he held the supreme command, against the Byzantines (485–845), against the Armenians in 237 (851–852), against the Byzantines in 844 (858) etc. At the time of the assassination of the Caliph al-Muta-
BOGHIA — BOGDAN.

wakkil in 247 (861) he was away from court, but returned immediately to the palace and after his death, which took place very soon after, the Caliph al-Muntasir raised al-Mustā'ın to the throne in 248 (862). He died in the same year.


BOGHA AL-Sharī, also called Bogha al-Maṭā (Bogha the younger), likewise a skilful general, defeated the rebels in Aljarrah in the reign of al-Mu’tamid. It was he who led the conspiracy against this Caliph and brought about his assassination. During the brief reign of al-Munṣīr and al-Muṣṭa’in, all authority really was in the hands of Bogha and his confederate Wafid. When Munṣūr was forced to abdicate in 252 (866), Bogha was to receive the government of al-Haḍrāt, but the new Caliph al-Mu’tas was determined to deprive him of it and finally succeeded. In 254 (868) Bogha was taken prisoner and beheaded.

Bibliography: Tahari (ed. de Goeje), iii. 1348 et seq.; Ibn al-Aṭhar (ed. Tunis), vi. 26 et seq.; Al Well, Geschichte der Chalifen, ii. 306 et seq.

BOGHAR (Boghar = Bogha Sharī), a small town in Algeria (department of Algiers) about 50 miles from Meden (Lem-dra) on the left bank of the Shaf, at a height of 2800 feet above sea-level; the population is 2360 of whom 2041 are natives. The situation of Bogha, the "Balcony of the South" on the borders of the plateaus, on the natural road, formed by the Shaf when it enters the Tell, which is followed by the nomads on their migrations, has always been that of the highest strategic importance. The Romans had a military station here. Abū al-Kādīr built a fortress which was destroyed by General Baragay d’Hilliers on the 23rd May 1841. The French have built a fort and other extensive buildings for military purposes.

Boghar is a place of modern origin. Five miles to the east on the right bank of the Shaf at a height of 200 feet is the ancient village of Boghart (incorrectly called Boghar), a walled fortress for the natives of the plateau, the native quarters of which begins to resemble the Sahara at (cf. the descriptions of Froment, Un tour de Sahara (1872) p. 25-35; and Maunpassant, Au rout (1884) p. 31-35). According to the legend, Boghar was founded by a saint of the name. About 1830 a Marabout of the Madaniya order, named Si Mula, came to this district with the influence in the neighbourhood of Abū al-Kādīr. He was defeated by the Emir however and after the death of his subordinates Si Kudir by the French, the power of the Madaniya was an end. The Shaf-darūya-Derkiwa took its place, owing mainly to the influence of Sidi 'Adda b. Shāhīn Allah and the activity of Shāhāt al-Mdzim (1835-1837). The latter founded an important mosque in Boghart which is now however in a state of decay (cf. A. Joly, Enée sur les Chadians: Arme Africaine, 1906 and 1907).

Boghart is the chief place of an autonomous commune with 4299 inhabitants (of whom 3387 are natives) and of a mixed "commune" of 1079 square miles with 33,587 inhabitants of whom 32,495 are natives.

(G. Vree.)

BOGHĀZ (ว.) "Ravens", "gally" (literally "struggling" from the root roj) hence in geographical names "parasal", "sail". It is particularly applied to the Tiranian Bomor (Rumān-ī ʿIrān) a strait 18 miles long and from 600 to 3,500 yards broad with 7 lagoons and 7 prison- tories. The various parts into which it is broken up, together from the Boghāz-lī, the interior of the Bomor. This runs from the heights of the Seacape and Scutari up to the Black Sea. It separates the European coast from the Asiatic and is traversed by two lines of steamers which start from the bridge of boats at Kid-Kou, between Stambul and Galata. A third service crosses and increases the Bomor in zigzag and links up the two shores (dtwmājī parābī steamboat for picking up), sometimes translated wrongly as "Beggar's boat". Passengers land from the steamers by wooded piers at the various stations of which the following is a list (from south to north). On the European coast, Cato, Thrasos-Tash, Duruschah, Orta- Kīvī, Kara-Ceâline, Armut-Kīvī, Bıbek, Boudjak- Hījar, Emirğan (Min-Dunik), Stenia, Velci-Kīvī, Therapia, Boyuk-Dere, Mazer-istan, Yeli-Mahalle; on the Asiatic coast: Scutari (special service) "Kaghušjīgık, Beylerbey, Çengel-Kīvī, Wanti-Kīvī, Kurdistan, Anafolli-Hıjar, Kahlilvere, Pasche-tekhede, Rüfumpagha majdallı, bekić, Anafolli-Kawab (second from the European coast). The villages above these limits are not served by steamboats (Rümillı- Kawaq, and the two Fanaraki). The ruins of the fortresses on the European and Asiatic sides (Rümillı-Anafolli-Hıjar) recall the siege of Constantinople; the former, built by Sultan Muhammad II (1452), who wished the plan of the building to represent his name, the same as that of the Prophet, in Arabic letters; it was built in less than three months by six thousand workmen and received the name of Boghar-Kasım, "cut-throat"; the second was built earlier by Bayazid I Yildirim on the ruins of a temple of Jupiter Urva (Zilmie-Hıjar). It is at this point that the current which carries the waters of the Black Sea into the Sea of Marmora is at its strongest, whence its name of Maun Kābūs "The Devil's Stream". The Bomor is a favourite resort during the heat of summer for the people of Constantinople; its shores therefore present a never-sleeping continuous succession of pleasure pavilions and palaces built on the very edge of the sea (Tam, Səbb-Kıvār) as far as Mano-Burna and Belkos; there are numerous beautiful walks here, Gök-Sile (Sweet waters of Asia) Khünük-Kışlakesi, Kastan- Şınya (Valley of Roses Şiri-yarı).

Bibliography: Hidżāb-Khāfī, Dhikhr- wand, p. 564 (map, p. 572); Sād al-Dīn, Taḥī al-Tawārīkh (1445); Amiri, Kom- stançepol, pp. 130-137. (Cl. Huret.)

BOGHĀZ-KOĪ, a village in Asia Minor near Soghurta, formerly the capital of a Kızıl (in the Wilayet of Angora, Sandjak of Çorum). The ruins of Pieria "the City of the Medes" were found here by Teisser on the 28th July 1834. It has Hittite monuments. Since the summer of 1906, important excavations have been carried on there by H. Winckler.

Bibliography: J. Garstang, The Lands of the Hittites (1910), Chap. IV; V. Cünnet, La Turquie d'Asie, i. 3021; Mitteilungen der deutschen Orientgesellschaft, 35.

(Another.)

BOGDAN, the Turkish name for Mol-
dovia, borrowed from that of its founder Boghdăn I. (Daghestan 1521). Stephen the Great had gained a victory over the Turks at Racov (1473) but in the following year he was in turn defeated in the White Valley (Valea Alba). In alliance with the Turks he laid waste a part of Poland in 1498; but a year later he threw off the suzerainty of the Ottomans. In alliance with the Poles and Hungarians, he rebelled another invasion in 1499. One of his partisans, Boghdăn (or Boghdan) (1504) who had ventured his son Boghdăn to submit to Turkey (Treaty of 1511). During the siege of Vienna in 1529, Peter Ræsandr offered the suzerainty of Moldavia to Sultan Selim and went to Sofia to take the oath of allegiance; as he was accused of intriguing with Ferdinand, king of Hungary, and of having taken part in the assassination of Alonzo Gritti, Selim demanded to make war on him. He left his capital on the 11th Safar 945 (Tuesday 9th July 1538), was joined at Jassy by Şehîb-Girî, Khan of the Crimea, burnt the town and set out in pursuit of Ræsandr who had taken refuge in Transylvania. After the surrender of Suczawa the Sultan summoned an assembly of boyards who elected Stephen, brother of Ræsandr to take his place. Stephen embraced Islam and surrendered Jassy to the Turks. He took the title of Dicetoer or&quot; of the Turks. Peter Ræsandr, who had been living in Peria, obtained a firman for himself, which reestablished him in power. His son Elias II, accused of having brought about the defeat of the Ottoman by Martinuzzi in 1548, was deposed and his place was taken by his brother Stephen, who was soon afterwards assassinated (1552). He was the last of the Boghdăni. The Turkish garrison of Jassy was massacred in a popular rising on the 13th November 1554. Muhammad III made the province a Pashalik and gave it to Djafar, but by the treaty of Carlowitz (1595), it became a dependency of Hungary; it was conquered in 1660 by Michael the Wallachian. Moldavia which had hitherto been governed by native princes, now fell a prey to the capricious of intriguers who pretended to govern it. The highest bidder: the Saxon Jankul (1580), the Croatian Gratiani (1619), the Pole Barowski (1626), the Greek Alexander Elias (1630). This state of affairs lasted till 1715 (1703) when Sultan Ahmed III allowed the boyards to choose one of their number as Hospodar; they unanimously elected Michael Rakovitsa, son-in-law of Constantin Cantemir (governor from 1655 to 1693 and father of the historian) who was invested by the Porte on the 22nd Dummadh 1 = 3rd October. From 1716 on, it was the Greek families of Phanar who supplied princes to Moldavia as well as to Wallachia: Ghika, Manurgopoulos, Callimachi, Mora, Ypsilanti. Alexander Ypsilanti obtained a firman from the Porte in 1774, which abolished a portion of the charges of the nahi and regulated the taxes. In 1782 Russia installed a Consul General at Jassy as &quot;Censor of the conduct of the Princes&quot; and fixed the tribute to be paid at 150,000 piasters. The fruitless insurrection led by another Alexander Ypsilanti, son of Constantine, in 1824, led the Ottomans to occupy Moldavia with a military force and to establish there a native Hospodar, Stanca (19th October 1824). The treaty of Chambly (14th September 1829) between Russia and Turkey established the independence of Moldavia and Wallachia under Husein podar elected for life, who had only to pay tribute (Michael Sturdza 1834—1843; Gregory Ghika 1849—1856). The two provinces (constituents) were reunited to form the principality, (Cara 1861; Charles of Hohenschellern elected by plebiscite 8th April 1866), then the kingdom of Roumania and were definitely recognised as independent by the Treaty of Berlin (Article 43). (C.F. Huart.)

BOGRA, a district of India, in Eastern Bengal: area 1,359 sq. m.; pop. (1901), 824,533, of whom no less than 82% are Muhammadans, being the highest proportion in the province.

Bibliography: Imperial Gazetteer of India. (J. S. Cotton.)

BOHORAS (Bohars, Bohare), a Muhammadan sect in Western India, (mainly of Hindu descent), for the most part Sih's of the Ismaili sect, and belonging to that branch of it which upholds the claims of al-Mustawl (487—495 = 1094—1101) to succeed his father al-Mustawsl, in the Fatimid Caliphate of Egypt, in opposition to his brother Nizar, whose adherents (the ancient Assassins) are represented in India by the modern Khudafs [q. v.]. The same Bohorans denominates &quot;traders&quot; (from the Gujarati wohara, &quot;trader&quot;) and regards the occupation of the earliest convert to Islam; the appellation, however, is not confined to Muslims, and in the census of 1901, 6652 Hindus and 25 Djas returned themselves as Bohorans. The number of Musal- man Bohorans was 146,255, of whom 118,307 resided in the Bombay Presidency. They fall into two main groups the larger of which, belonging to the meritocratic class, is Siah's (with the exception of the Oldistan Bohorans, who are Sunni's); the other, composed of peasants and cultivators of the soil, is Sunni.

Some of the Siah's Bohorans claim to descend from refugees from Arabia and Egypt, but the majority are of Hindu origin, their ancestors having been converted by Ismaili missionaries. The first of these is commonly stated to have been in 760 (1367), and since that time there has been a constant stream of converts from Yaman by the Indus of the Musawil Ismaili sect, to have landed in Cambay in 360 (1067), and there to have initiated an active propaganda. But other accounts give Muhammad Ali, whose tomb is still revered in Cambay, as the name of the first missionary in India, (oh. 332 = 1137). The Calkuya Dynasty of Aghaical- vaja was then ruling over Gujrat and the Ismaili missionaries seem to have been allowed by the Hindu government to carry on their propaganda without interruption and with considerable success. In 1297 the Hindu kingdom came to an end and for a century Gujrat remained more or less in subject to Delhi. Under the independent kings of Gujrat (1396—1572) who favoured the spread of Sunni doctrines, the Bohorans were on several occasions exposed to severe persecution.

Up to 1946 (1353) the head of the sect resided in Yaman and the Bohorans made pilgrimages to him there, paid tithe, and referred their disputes for settlement; but in 1946 Yamin b. Sulaiman migrated from Yaman to India and settled in Sindpur (a town now in the Baroda State). About fifty years later, a schism occurred after the death, in 1588, of Da'ud b. 'Alagh Siah, the then head of the sect. The Bohorans of Gujrat
BOHRAS. - BOHTAN.

379

choose as his successor, Daud b. Kufti Shah, and send news of the succession to their co-religionists in Yaman; but the latter supported the candidature of a certain Salimain, who claimed to be the rightful successor in virtue of a formal mandate from Daud b. Adlul Shah. (This document the Salimainis assert: to be still in their possession). Salimain came over to Gujrat, but found his claim rejected by all but a small number of Bohrots; he died in Ahmadsah, where his tomb and that of his rival, Daud b. Koth Shah, are still reverenced by their descendants. The Bohots who recognise his claim are called Salimainis and their Dees reside in Yaman, but he has a representative in India in the city of Buruda. The number of the Salimainis is now very small; the majority of the Bohots (about 60,000 in number) are Dauds, and their head Mulli or Dees has been residing in Surat since the latter part of the 19th. cent. His decisions on both religious and civil questions are held to be final; discipline is enforced by fines and grievous offenses are punished by excommunication. The Dauds are said to subscribe a fifth part of their income to the head Mulli, as well as pay other dues on the occasions of births, marriages etc. The head Mulli has a deputy Mulli attached to every Daud settlement of any importance.

Two insignificant exceptions from the Dauds may be mentioned, (i.) the Aliya Bohots, who in 1624 supported the claims of Ali, the grandson of Shahk Adam, the head Mulli, in opposition to Shah Khalil, whom Shahk Adam had nominated as his successor; and (ii.) the Nigoshis, who broke away from the Aliya sect about the year 1789; their name is derived from their doctrine that the eating of fish is sinful.

The Bohots keep their religious books secret, and only a few unimportant books of prayer have been published e.g. "Ja'far as-Tabi" (partly in Arabic, partly in Gujri). Among still unprinted books of this sect may be mentioned "Dawm as-Salat" and "Dawm as-Salah", which contain an exposition of the doxologies and rites of Islam according to Shia's theology, and account of the Bohot Dees and their sayings.

The Djifari Bohots are mainly descended from the Daud Bohots who became Sunni in the reign of Muzaffar Shih (1407-1411) and succeeding kings of Gujrat, but they have received decisions from their number to which they have submitted.

Rivers has the form of a triangle with unequal sides the base of which is the Bohot and the sides the Tigris and the Khabur, bounded by a line to Sipal. In the north, the river flows by Sipal, in the south, by Shorwan, in the west by Tur Abdin, and in the east by Hakkari.

The Bohot or Kari (the so-called Eastern Tigris) which takes its name from this district, in which it rises, falls into the western or main Tigris (al-Sha'it) a few miles below Til (31° 50' East-

Long. 43° 30' 10" North). The Bohot is a main branch from the north, about 10 miles southwest of Sipal, on the confluence of the rivers Lehmann-Haupt, op. cit., p. 99; the source of the Bohot (in the Karrar Nourri) was first definitely located by the explorations of Reuss in 1851. The Arab geographers call the river the Wabi T-Zarr; op. cit., p. 65 et seq.

Bohot or Kari is a geographical, not political division. Like Shorwan and Tur Abdin it finds a parallel in the Turkish administrative division of the country. There has never been a Wilaya or Ksar of Bohot; even when one is, as sometimes happens, mentioned in Oriental works, it is merely due to a carelessness of expression. All the places which go to make up Bohot belong to one of three modern administrative districts, Arwa, Iqura and Shorwan. The inhabitants however know only the name Bohot for the area as above defined.

The modern pronunciation of the name is usually Bohot; European travellers and American missionaries in particular also write Bootan and Bootan. Modern Syriac: Boota and Bota. The original form of the word however was Bohkhtan; for the best authorities (Rahmani, p. 176), Yahya, passim, a. g. a. s. v. Abd, Zas and Zara jahd; Sharaf al-Din's Chresta of the Karda, always writes the name of the people as Bohkhtani. This is also true of the Syriac authors (Bohkkhtai); for the latter see Tuch in the Zeitschr. d. Deutsch. Morgen. Ges. i. p. 59. The name is derived from the Bohot-Kurdi, who have been settled here for centuries and were at an early period the ruling race. Nollendorf, op. cit., and H. Kiepert (Lokakte der alt. Gerg. 1879, p. 81) agree with him, suggested (but this widely branched tribe might be identified with the Harranni whom Herodotus III, 93 mentions along with the Armenian. M. Hartmann, op. cit., p. 105) regards this identification as doubtful on account of the difference in the labials.

The name of the district Bohot or Bohktan never appears in the medieval Arab geographers (only as above mentioned the name of the inhabitants); in its place we find Zawarz which has a somewhat wider distribution. Yahya says of it: "It is a fertile province (hor) among the mountains of Armenia, Bohkt (Abkhit, a. g. v. Ayl）、Aylar, Dwayah and Masur (Mosul); the inhabitants are Armenians but there are also some Kurdish tribes." Among the latter he mentions the Baghnavi and the Bohkht-Kurdi, to whom belonged all the strongholds in this extensive area; Dibjdajit was the most important town of the Bohkht-Kurdi and the residence of their khan.

The area of the whole of Bohot is about 3500 square miles. Hyvernet and Muller-Simioni, who travelled through it in 1857, before the last Armenian troubles (in which many settlements were
BOHTÁN — BÖLÇEK.


BOKTOR (BOCHTÖN), Elias, an Arabi philologist, born of Christian parents on the 12th April 1784 in Silī, served as a dragoon in the French army during the Napoleon expedition and accompanied it to France on its retreat, was appointed Professor of Modern Arabic at the Bibliothèque Nationale in 1810 and died on the 26th September 1824. He composed a Dictionnaire Français-Arabe, published by Causse de Perceval, 4 vols., Paris 1827—1829, 2nd edition, 1848. Bibliography: Biographie Universelle, viii. Suppl.: p. 408; Nouvelle Biographie Universelle, vii., 314; Brockelmann, Giech, d. ar. Litt., ii. 479. (C. Brockelmann.)

BOLÁN, a mountain-pass in Bâltistān, see above p. 625.

BOLI, a town in Asia Minor on the Boli-kā, a tributary of the Filysāšā (Bilhasa), capital of a Sandjak in the Vilâyet Kastamuni with 10,796 inhabitants. The name appears to be an abbreviation of Claudianopolis, the ancient Bithynium. The site of the latter town is to be sought for in Eski Hıjar about one hour's journey to the east of Boli. Bibliography: All Djevād, Biographie de l'Asie, 215; Caubet, La Périgueux, route maps of Asia, iv. 507 et seq.; Paulry-Wissman, Routens der Karte, Allertonwitz, s. v. Bithynium.

BOLOR DAGH, see the article PAMIR.

BÜLÜK, A Turkish word, properly meaning division (böl to separate), group or troop. Since the reforms, it has been the name applied to a company of infantry (about a hundred men) commanded by a captain (süük-bāgh), and to a squadron of cavalry. The süük-bāgh is the lieutenant-sergeant. It was also the name of one of the three divisions of the corps of Janissaries, composed of sixty-one erta (regiments), of which thirty were distributed throughout the provinces, while the others were quartered, as a garrison, in Constantinople. Those who composed it were called bülük-i in or bülük-khalife. The register for the year 1533 (1624) gives 12,700 men as the effective strength of this division. Bülük-i erbağ-i four squadrons was the name given to four companies attached to the corps of sipahs and šikullās which were themselves subdivided into bülük, the leaders of which were called bülük-khalife. These bülük-khalife were the oldest body of cavalry in the Empire; they were originally raised by Orkhan and at first numbered 2,400 men but the number gradually rose to 16,000. This corps having become notorious for its unruly conduct, was reduced to
its original number by Muhammad IV and incorporated in the ışlāh and taṣābīh. From its institution this body had always been entrusted with the duty of guarding the Standard of the Prophet (ṣūraṣuṣiṣṣ ṣabīḥ).


BOLÜK-BASHI, an officer in the Ottoman army under the old regime, “captain of a squadron” commanding a būdah or squadron of the ışlāh and taṣābīh cavalry. The fourth general officer, commander-in-chief of the ışlāh was called Bük hüklü-Bashi.

Bibliography: M. d’Olasson, Tableau de l’Empire Ottoman, Vol. VII, p. 364. (Cl. Huart.)

BOMBAY PRESIDENCY, a province in western India, with its capital at Bombay city. It stretches from Sind, through Gujrat, to the Konkan, with a landward extension across the Ghātās into the Dakhan and the Carnatic, Comprising within its limits are the Portuguese possessions of Goa, Damān, and Dūn, and also the state of Baroda. The settlement of ‘Aden at the mouth of the Red Sea is politically a part of Bombay. It differs from other provinces in that more than one third consists of native states. Including these, the total area is 185,745 sq. m.; total pop. (1901), 25,424,253. For its history under Muhammadan rule, see the separate articles GUJARAT, DAKHAN, and SIND. The more important Muhammadan states at the present time are Khairpur (q.v.) in Sind, Dūjgerār (q.v.) in Kethāwār, Cambay (q.v.), Pāmāpur (q.v.) and Khāndāpur (q.v.) in Gujrat, and Dūjgarār (q.v.) in the Konkan. Though the whole of the province was at one time under Muhammadan rule, it was from the Marāshāḥs that the British acquired power, with the exception of Sind (q.v.). Of the total population in 1901, Muhammadans numbered 4,567,432, or 18.7%, but if Sind be excluded, the number falls to 2.2 million, and the proportion to 7%.

While in Sind the proportion of Muhammadans is as high as 76%, elsewhere it exceeds 10% only in Bombay city, in two districts of Gujrat and two districts of the Carnatic. This uneven distribution shows that Islam never made much headway among the Marāshāhs of the Dakhan, though they were for nearly four centuries under Muhammadan rule. As throughout India, the vast majority are Sunni, estimated at 97%. The Shī‘a sect is represented by the Khodja (q.v.) (50,837) and the Bohra (q.v.) (118,307). The latter belong to two distinct classes: a wealthy commercial community, in Bombay city and other trading centres, and set of agriculturists in Gujrat, who number 6,000, and not Shī‘a. The sect of Ahmādīya (q.v.) founded in the Panjāb by the late Ghulām Ahmad of Kādūn, is said to have made 10,000 converts in Bombay. Of other communities or races, the most important are the Parsees or Memons numbered 97,000, Bādīs 543,000 (mostly in Sind), Arās 252,000, Pākhtūn or Afghans 170,000, and Maghāths only 28,000. Apart from the prosperity of Sind, there is no reason for thinking that the Muhammadans increase faster than the rest of the population.

Bibliography: Census Reports for 1872, 1881, 1891, and 1901; Sir J. M. Campbell, Bombay District Gazetteer (Bombay, 1877-1901); Imperial Gazetteer of India, Provincial Series, Bombay Presidency, (Calcutta, 1909). (J. S. Cotton.)

BOMBAY CITY, an island on the W. coast of India, now connected by cannoneys with the mainland, capital of the presidency of the same name, chief sea port of India, and centre of cotton trade and manufacture. Area, 22 sq. m.; pop. (1901), 776,066. The census was taken in time of plague, and a special enumeration in 1906 gave a total of 977,822. The name is undoubtedly derived from Māmikdēli, a Hindu goddess whose shrine is still worshipped. The island, though commanding the only safe harbour for large ships in all India, hardly figures in history until 1661, when it was ceded to Charles I by the Portuguese as part of the dowry of Catharine of Braganza. In 1668 it was granted by the king to the East India Company, and in 1687 the headquarters of the company were transferred to Bombay from Surat.

Of the total population in 1901, Muhammadans numbered 155,741, or 20%. They include representatives of all the races that have emigrated to Bombay, viz., Arabs, Persians, Turks, Afghans, Malays, and Africans. Three classes of traders are specially numerous and influential — Memons, Bohras, and Khodjas. Their dealings are chiefly with the Persian Gulf and Zanzibar, but they do not shrink from visiting Europe and the British colonies for trade purposes. They are scarcely less prominent in finance, in industrial enterprise, in charitable works, and in the municipal administration. Other special classes are Nawaibs from the Konkan, descendants of Hindoo merchants, originally in the trade, but now a wealthy community; Arab horse-dealers, conspicuous by their national dress; Sindis or Afghans, some of whom have been long settled on the west coast; and Dūjgarārs, who come to the cotton mills from as far as southern India. The Dūjgarārs Masjid dates from the days of the old, Muhammadan monument is the tomb of Shahāb 'All Parī, built about 1431 and repaired in 1674, which is the scene of an important annual fair. The celebration of the Muhammadan festival in Bombay is divided among the Dūjgarārs and Harīs.

Bibliography: Census Reports for 1872, 1881, and 1901; Sir J. M. Campbell, Materials towards a Statistical Account of the Town and Island of Bombay (Bombay, 1804); S. M. Edwards, The Rise of Bombay (Bombay, 1902); J. M. Maclean, Guide to Bombay. (J. S. Cotton.)

BÔNA (French Bône), a town on the Algerian coast in the department of Constantine, situated at the mouth of the Seba on the western shore of the gulf of the same name, which lies between Cape Garde in the west and Cape Rosas on the east. The town is built between the sea and the wooded heights, which form the outer buttresses of the mountains of the Edough (A33). It is called Bôna by the Arab geographers and 'Annakka by the natives.

The population (census of 1906) is 42,914 of whom 16,457 are French, 11,880 foreigners, 1662 Jews and 12,935 natives.
The modern town of Bôna is about 1½ miles from the site of Hippo (Hippopagium). Founded by the Phenicians in the 7th century B.C., it was conquered by the Cartaginians, and then held by the kings of Numidia. Hippo was annexed to the Roman province of Africa on the defeat of Jugurtha. Under the Empire it attained a high degree of prosperity and after the spread of Christianity became one of the religious centres of the country. Councils assembled here in 393, 395 and 426 A.D.; Saint Augustine was Bishop of it. Taken by the Vandals in 450, it was occupied by the Byzantines following the Byzantine power it remained till the Arab conquest. It passed into the hands of the Muhammadans probably at the same time as Carthage, that is to say, in the last years of the viii or early in the viii century A. D., during the governorship of Hassan b. al-Nu'man.

During the centuries following, the district of Bôna, inhabited by a Berber population of the tribes of Awaisha and Massinadda (al-Bakr, Description de l'Afrique, trans. de Sane, p. 154) was successively ruled by Arab governors of Kairouan, Aghlibids, Fatimids, Zirids and lastly by the Hammudids. During this period, a new town was built close to the sea, at some distance from the ancient Hippo, perhaps to protect the coast from Barbary pirates. According to the Christians, "the governor of the town," we read in Ibn Hawkal (Description de l'Afrique, trans. de Sane, Fossor, Avril, 1842, p. 182) "is independent and keeps a body of Berbers always ready for service, as are the troops quartered in the ribâta." Al-Bakr (op. cit., p. 133) clearly distinguishes between an ancient and a modern town. The former, the birthplace of "Ojajjûtîn" (St. Augustine) built on a hill and difficult of access, was called Madinat Zawìt, probably, as de Sane suggests, because it had been granted by al-Mu'izz b. Bâdi, fourth ruler of the Zirid dynasty, to his relative Zâbi b. Ziri. The second, built three miles away, was called New Bôna, and had been surrounded by walls some time after 540 A. H. (1158 A. D.). The date of the disappearance of Madinat Zawìt is not known. At the present day there is nothing on the site of Hippo but a few traces of Roman buildings. Both geographers agree in extolling the prosperity of the town, and the richness of the neighbourhood in fruits, cereals, and cattle. There was a great trade here in hides and wool, and merchants visited the town in large numbers, particularly from Andalusia. In the time of Ibn Hawkal, besides the sums levied for public purposes, Bôna supplied 2000 dinars annually to the privy purse of the Hammudid Sultan. At this period and in the century following, it still numbered among its inhabitants some native Christians and was the see of a Bishop, as a letter from Pope Gregory VII to the Sultan al-Nâhir in 1070 shows (Mes Lattie, Traité entre Christiens et Arabe au Moyen Age; Introd., Hist., p. 22).

The piratical expeditions, in which the people of Bôna devoted themselves, brought down upon them the wrath of the Christians. In 1634, the naval expedition of Piana and Genoese sacked the town. A century later, Roger II of Sicily, taking advantage of the destruction of the kingdom of Bougie by the Almoravids sent his Admiral, Pippe de Mahdyas, to occupy Bôna and set up a principality of the Hammudid house as his representative there in 1153. Bôna remained but a brief time in Christian hands, and by 1160 it was regained by the Almoravids. In the 12th century, they lost it temporarily and for two years (1165-1167) it was occupied by the kings of Nubidia. Bôna was annexed to the Roman province of Africa on the defeat of Jugurtha. Under the Empire it attained a high degree of prosperity and, after the spread of Christianity, became one of the religious centres of the country. Councils assembled here in 393, 395 and 426 A.D.; Saint Augustine was Bishop of it. Taken by the Vandals in 450, it was occupied by the Byzantines following the Byzantine power it remained till the Arab conquest. It passed into the hands of the Muhammadans probably at the same time as Carthage, that is to say, in the last years of the viii or early in the viii century A. D., during the governorship of Hassan b. al-Nu'man.

The settlement of the Turks in Algeria induced the people of Bôna to throw off the Hammudid authority. In 1533, they rose against Sultan Mûtiya Haman and appealed to Khân al-Din. The latter went to Bôna and there completed his preparations for the expedition by which he became master of Tunis in 1535. But as a result of the occupation of this town by the Spaniards, Charles V obtained the cession of Bôna from Mûtiya Haman, now re-established on his throne. The Marqués de Montejar came to take possession of it and placed a garrison of 600 men in the Kasbah, which they evacuated after five years (1535-1540) during which they were closely blockaded by the Turks and the natives. After the departure of the Spaniards, the Turks again became definitely the owners of the town, where they established a garrison and held it till 1830. During these three centuries, in spite of the annoyance caused to commerce by the corsairs, Bôna was regularly visited by French merchants. The Compagnie du Corail, founded in the middle of the xvii century, by some merchants of Marseilles, obtained permission to have a counting-house here. This building was destroyed in 1609, but was rebuilt in 1626 as the outcome of negotiations by Sanvon Napoleon, and remained till 1799. The various companies, which under the name of "Compagnie d'Afrique" were engaged in commerce with Barbary, made it the centre of their operations, particularly for the purchase of hides, wool and cereals. The importance of Bôna was such that Louis XIV thought of taking it and making it a fortified station. Restored to France in 1741, the counting-house at Bôna was again taken from them and granted to the English who held it from 1807 to 1815. It was then given back to France but evacuated in 1827 as a result of the rupture between France and the Dey Hussein.

After the capture of Algiers, an expeditionary force was sent against Bôna. General Dumont, who commanded it, entered the town on the 3rd August 1830 and took possession of the Kasbah, being recalled by De Bissemont, the general in chief command, he re-entered Bôna by the 15th August. The inhabitants, who had thrown off the authority of Aluad, the Bey of Constantine, retained their independence in spite of the attacks on them by Aluad's lieutenants. Another attempt
BONDI - BONDÚ

by the French to establish themselves in the town in 1831 failed and ended in the murder of the two officers who led it, Commandant Hugon and Captain Bischoff. Ibrahim, a former Bey of Constantine, who sought to become lord of Bondú on his own account, had been the instigator of this assassination. However, a year later, the inhabitants of Bondú finding themselves unable to resist any longer the attacks of Ben Assas (Bou Dák), the Khalifa of the Bey of Constantine, had to appeal to the French as a last resource. Captains d’Armandy and Yusuf managed by a bold stroke to get a number of men and materials into the Kazhia and in spite of the resistance of the Turks, unfurled the French flag there on the 27th March 1832. Hazrim fled and Ben Assas disappeared after setting fire to the town. Soon afterwards a French garrison was placed in Bondú, which became the base of operations in the eastern province and from it the expulsions against Constantine were sent in 1836 and 1837.

Since that time the prosperity of Bondú has been continually on the increase. The utilisation of the plains of the Sлюб, now devoted to agriculture, the exportation of the products of the forests of the Edough, and of the beds of iron ore at Maqiu al-Hadid and more recently of the phosphates from the Téba Ness district, now connected by rail with Bondú, have assured its rapid development. The harbour of Bondú is now the third port in Algeria and seems destined to a still more brilliant future.

A modern town, the population of which is daily increasing, has been built beside the native one of which there remain only a few insignificant traces and the Kasbah, built in the xivth century by the Hafidh but since completely transformed.

Bibliography: R. Bouayd, Histoire de Bondú (Paris, 1893); Fersaud, Documents pour servir à l'Histoire de Bondú: Revue Africaine, 1875.

AL-BONDÁRÍ, AL-FAṬH M. (ALLÁH MUḤAMMAD AL-ŠÁHÁNÍ, with the benumârâ (Laḥab) KAWÁM AL-DÍN, an Arab historian, compiled an epistle of ‘Imād al-Din’s history of the Saljuqs entitled Zuhdat al-Naqra wa al-Qālal al-Udra (published by M. Th. Houtouma, in the second volume of his Recueil de Textes relatifs à l’Histoire des Saljuks, 1888) and the public edict of the Amir al-Mumkín by ‘Imad al-Dín (al-Bunùr al-Šiyáh) in a similar fashion. He also translated the Šahîmâna of Firuzâd into Arabic and dedicated his translation to the Amir ‘Ali al-Malik al-Mu’āzam, who died in 624 (1227). Nothing more definite is known regarding the date of his events of his life.

Bibliography: Houtouma in the preface to the second volume of the work quoted above, p. 37 ff.; Broekelaarn, Geschichte der Arab. Litteratur, I, 301.

BONDI, a country in Senegal, bounded on the north by the circle of Bokel, on the west by the Sandagui, a tributary of the Gambie, which separates it from Ferso, on the south by the Fuladugha, on the east by the Falioua, a tributary of the Senegal which separates it from Bamouka. The Bondi measures about 120 miles from north to west and 115 from north to south; it lies between 13° 12’ and 14° 40’ north Lat. and 10° 40’ and 18° 10’ west Long. (Greenw.) and covers an area of about 15,000 square miles.

Bondi presents the appearance of a level plain over which are scattered isolated mounds from 250 to 500 feet high. It rises towards the south where ranges of hills, which rarely exceed 300 feet in height, separate the large plain from that of the Gambie. The waters of this area are thus carried off in two directions, either to the north by the Falioua, which forms the boundary of Bondi for 100 miles of its course; or towards the south by the tributaries of the Gambie, of which the largest, the Nigara, is nearly 200 miles long. Besides these rivers, a number of small lakes, most of which never dry up, and a scrub forest, which spreads 6 to 10 feet below the surface, assure a plentiful supply of water to nourish the soil. Rain falls in abundance from June to November; but it is usually rare in the dry season from November to June.

The soil, usually composed of ferruginous latérite, is not of the same fertility everywhere. The western district, near Ferso, is covered with steppe which are almost bare in the dry season but are clothed with a grassy mantle of vegetation after the first rains. In the centre, steppe and cultivated lands are found adjacent to one another. In the south appear tropical growths, tamarisks, cotton-trees, bamboos, figs, etc., but too far apart to constitute regular forests. The cultivated plants are earth-nuts, millet in the districts with clay soils, rice near the perennial marches, but agriculture has been much retarded by the want of which Bondi has been the theatre and by the ignorance of the inhabitants in matters of agriculture. In spite of the large numbers of domestic animals, horses, cattle and asses, little attention is devoted to breeding them. The mineral resources of the country are small. The gold, obtained by washing the sands of the Falioua is not abundant enough to justify the introduction of a more remunerative method of obtaining it; the deposits of iron are inconsiderable. Industry is confined to the manufacture of the most necessary articles of domestic life, with the exception of weaving; strips of cloth are made which are used as money in commercial transactions.

The population consists of very different elements. To the peoples of the Mande race, Malinkés, Soninkés, and Bamounyas who constitute the main stock, have been added Wolofs, and lately Fulas, who came from Futa Djalonou, few in number, but forming a kind of aristocracy.

Bondi is governed by an alun àni residing at Bokelhanda, in the south of Bokel. He is not only the military but also the religious head of the state and exercises absolute authority, although according to Raffoul, he is bound to consult the principal chiefs before he can declare war. His power is hereditary but is transmitted not to the son of the late alun àni but to the son of his eldest brother. The villages are ruled by hereditary chiefs; alongside of them the Maharib hold an important position. These are divided into three classes: imams, whose duty it is to divide inheritance and arrange successions, barbars, judges intermediary in rank between the village chiefs and the alun àni, and Talibes who attend on the education and instruction of the public.

According to tradition, Bondi was founded by the Singhâs of Futa. Driven out of their country by political troubles, these fugitives came to seek refuge with the chief of Tanku of Galam. The latter received them kindly and allowed their chief
to choose a residence for himself. The frontier of the two states was then fixed at the point where the two chiefs setting out at the same time from their respective capitals should meet. In the time of Raffael, certain symbolic ceremonies still recalled the indestructibility of Boudi and Gaul. At first very limited, the territory of Boudi increased as a result of victories won by the chief and neighboring tribes and the population was increased by refugees from Pitus, Pitto Djallon, and by numerous colonies of Sarrakades.

The inhabitants, in spite of the Muhammadan propaganda carried on by Soninké merchants, remained pagans for a long time. They were converted to Islam in the second half of the eighteenth century by the Puls of Pitto Djallon, who, under the leadership of the almamy 'Abd al-Kadir, invaded Boudi and imposed on them the religion which they had only recently adopted themselves.

As a result, incessant wars broke out between the Puls and the people of Boudi, in the course of which the almamy 'Abd al-Kadir was slain by Soninké almamy of Boudi, whose brother he had caused to be assassinated. In the sixteenth century the rulers of Boudi broke off their alliance with the French. The almamy Bit Bakar Salifé remained faithful to the French cause till his death. He especially refused to join the Marabout al-Hadji 'Omar [4-v], whose hordes were ravaging Boudi. After his death, a party hostile to his successor 'Omar Penda, embraced the cause of the agitator Mahadjin Lamou. From 1885 to 1887, Boudi was again laid waste. Mahadjin drove out the almamy and remained master of the country up till the time when he was driven out by Colonel Frey's troops. In our own times a notable change has taken place in the attitude of the people of Boudi, who for long resisted the doctrines of the Tijaniya and were rather lukewarm Muhammadans; they now appear disposed to adopt the doctrines of this brotherhood, which is hostile to European influence.


G. VYER.

[See also in BONHEURO.

BONNEAL, CLAUDE ALEXANDRE COMTE DE, a French adventurer, who served first in the French army, afterwards in the Austrian, and finally entered the Turkish service after becoming a convert to Islam and adopting the name of Ahmad Pasha. Bonneal was born in 1675, took part in Prince Eugene's campaigns against the Turks in 1716 and became a Muhammadan in 1730. He was appointed governor of Karaman and endeavored to bring about an alliance between France and Turkey, at the same time trying to reform the Turkish army, particularly its artillery. In 1738 he lost the favour of the Grand Vizier Yegi Muhammad Pasha and was banished to Karaman, but recalled when the vizier was deposed in 1739. He died on the 23rd May 1747 and his adopted son Sulaiman, likewise a renegade, succeeded him as commander of the bombardiers.

Bibliography: von Hammer, Geschichte der Osmanischen Reichs, see Index; Leben und Gebegebenheiten der Grafen von Bonneval (Hamburg, 1737); de Ligne, Memoire sur le Comte de Bonneval; Vandale, Le Pashe Bonneval.

BORAS, BAWARK, BORAK, BOOR. The description in Kazwini shows that the most distinct races were the descendants of the hordes who under the general name of Boraq: he mentions natron as a kind of borak; i.e. the Armenian borak, the borax of the metal-founders, tinkle, which is brought from India, bakers' borax, the borax of Zerwan and of Kermans. Even in the Physiologia of Aristotle the peculiar property of borax is said to be that it melts all bodies, hastens the melting and facilitates casting. Natron is particularly mentioned in this connection as a kind of borax; tinkle is said to be specially useful in connection with the melting of gold. It has also numerous applications in medicine.


BORNEO, the largest island in the Malay Archipelago and next to New Guinea in the whole world (352,000 square miles), lies under the equator and is covered with luxuriant tropical forests up to its highest mountain tops. The mountain ranges running from west to east give the island its massive form, which is most pronounced in the mountains of the Upper Kapuas which run right through Borneo from west (Cape Duto) to east (Cape Mangkalihat). It consists of crystalline schists and varies greatly in height (from 500—6000 feet). To the south separated by parallel depressions are plateaus of terraced sandstone, via the Mahdi plateau to the north and the Schwaner Mountains to the south of the River Meliwi. These ranges continue westwards to the China Sea and eastwards through a region the geography of which has as yet been little studied. South of the area in which the Kapuas rises they are crossed by a tuff formation, the Muller Range, more than 3000 feet thick and much excavated by water. To the north of the Upper Kapuas range the west-northeast direction of the mountains is very marked. These sedimentary formations have been broken through by masses of granite and andesite, which now rise as isolated mountains above the surrounding country as a result of great erosion. In the north Kimbalu (12,900 feet) in the centre of the Gunung Bala (6,900 feet) is the highest eminence among the mountains which have been thus formed.

The great rainfall (on the west coast about 160 inches and in Baudjyam 90 inches annually) supply numerous large rivers which rise in the centre of the island. The Sanbas and the Kapuas, which is the largest up to as much as 1500 yards broad, flow to the west coast; the Kahajran, the Kapuas, the Sungai and the Barito (about 600 miles long) to the south; the Malacanem of the same length and the Kajan to the east. The River Barram, the Batian Rejang and the Batang Lapat to the north. These and numerous smaller rivers have all filled their valleys which are of older formation with masses of debris, sand and mud. The alluvial plains which have thus arisen are still mainly on the north, west and south coasts, gradually advancing and regaining ground from the surrounding shallow seas. The coasts are thus
low and marshy and covered with rhizophs. Only along the east coast is there a low range of hills which has apparently arisen and separated the interior of the modern Kalai from the basin of the sea. This was gradually filled up by the deposits from the rivers running into it and is now a very flat country in which few lakes have been left. Borneo has from ancient times been famous as producing precious metals and diamonds. These however have not been found in sufficient quantities to repay working by Europeans either in the alluvial deposits which are of general distribution, or in rock veins. The natives however, as was in former times the Chinese on the west coast, are still able to obtain a sufficient recompense for their labour. It has been mainly through its deposits of antimony and quicksilver that Sarawak has been able to develop into a principality. The Tertiary deposits of coal, which are found in many places, only exceptionally pay Europeans for working them (on Palu Laut on the south coast) and the natives at surface workings in various places (the middle course of the Kapuas and Barito). The petroleum industry has become of great importance in late years (the main centres are at the mouth of the Mahakam and at Balik Papan). To its tropical forests, the island of Borneo owes its exports of gutta-percha (Guttā paṟṟai), aunuth, root, camphor etc. Agriculture and cattle rearing have been but little developed by the natives so that copra, pepper and sugar are exported in relatively small quantities. In the north-east and south tobacco of good quality is grown by Europeans for export to Europe and America.

The basins of the rivers on the west, south and east coasts (250,000 square miles) belong to the Netherlands, the watershed of the northern rivers (88,000 square miles) belongs indirectly to England by the contract of the 20th July 1891; the latter consists of the kingdom of Sarawak in the west and the territory of the British North Borneo Company in the east with the smaller English possessions, the Island of Labuan, the town of Brunei and a small stretch in the centre.

The Dutch territory is divided into two residencies, that of the Western Division of Borneo with the capital Pontianak, from the centre to the west coast and the Southern and Eastern division of Borneo with its capital Banjarmasin.

In the first residency are the Malay kingdoms of Sambas, Mamapua, Pontianak, Kubu, Semang and Matan; the Kapuas, Landak, Taja-Melifau, Sanggau, Sekadau, Sintang, Silat, Sahid, Salinbua, Fiasa, Jongkong and Benut. Their chief's bear titles like Sultan, Panembahan, Panggeran etc. and are quite subject to the Dutch government. Although frequently possessing only a small territory and little power, they are all states; each has a vice-regent and a council consisting of members of the ruling family and the most important feudal chiefs. The great mass of the population which consists of Malayan Malays and almost always of subjected heathen Dyaks also, appears only to exist to assure a lazy life for the chiefs and nobles by paying taxes, which are regularly and arbitrarily levied.

Borneo became known later than the other islands of the Archipelago. Although Ptolemy (Chap. iii. 2, 3) describes the land of the Orang Utan and the Kinabalu (?) and the many Vignette Hindu antiquities in Kutei argue intimate relations with further India, and on the Kapuas and Barito with Hindu Java, the earliest definite accounts are found in the Chinese annals. These refer to the west coast, from which according to the History of the Sung Dynasty (Book 488) campmhor was brought as tribute in the year 977 A.D. In the History of the Ming Dynasty there is a similar entry for the years 1370 and 1405. In this period the Chinese had commercial relations with the important state of Brunei on the north coast, with Banjarmasin and the Karimata Islands. In these notices we find descriptions of the natives which agree in many points with present conditions. Important kingdoms on the coasts are also mentioned. These were founded either by Malays from Johor (e.g. Brunei and Sambar) on the west coast) or by Javanese (Sukadana on the west coast, Konwarinangin and Banjarmasin on the south coast and Kutei on the east coast). The rulers of many smaller kingdoms on the Kapuas are descended from the Hindu chiefs of Sukadana, who settled there in the 6th century.

In the middle of the 16th century Islam was preached in Sukadana and Main from Palembang in the year 5500 H. Kaszama ascended the throne then as the first Muhammadan prince. During his reign Europeans first began to visit the west coast (van Waerwijk in 1602), while the Portuguese and Spaniards had been visiting Brunei on the north since 1518 (de Gomes) or 1528 (de Menezes) or 1521 (Pignatta in Magellans's ship). The kingdoms on the coast of Borneo were able to retain their independence longer than those on many other islands of the archipelago. For nearly 300 years, the Portuguese, Spaniards, Dutch, English, and other Europeans successively visited their capitals to trade and build counting-houses there but made no permanent settlements. Banjarmasin [q. v.] was the first to surrender a part of its independence to the Netherlands in the middle of the 19th century. Sukadana on the west coast was for a short time captured by Banyan [q. v.] on West Java in 1609, but regained its independence about 1725 with the help of Buginese from Calebes. From that time many Buginese began to settle on the west coast and became themselves rulers of separate kingdoms (Mampua). The kingdom of Sukadana was first overthrown by the Dutch and the Sultan of Pontianak in 1756; it's kings henceforth ruled only over Matan. The Sultanae of Pontianak owed its elevation to an Arab adventurer, Shariif Abd al-Rahman, son of Shariif Husain Ibn Aqbab al-Kadiri, whose tomb in Mamapua is still visited by pilgrims, and a Dyak woman. In his youth he endeavoured to satisfy his thirst for adventure and lust for gold by trading voyages and piracy but was therefore caught by his pious father and, leaving Mamapua, settled with his followers of robbers in 1772 at the confines of the river Landak and the Kapuas. By his ability and energy he succeeded in making himself master of this favourably situated position and founding an important trading centre, the modern Pontianak. By the year 1779 he was able to get himself recognised as Sultan of Pontianak by the Dutch East India Company and to make a treaty with them. His descendants still reign in Pontianak although they are very much under the control of the Dutch government.
The Sultanate of Sambas (capital Sambas) was founded by Malays from Djohor, the autonomy of which was recognised at first; as early as 1609, the Sultanate of Sambas made a trading agreement with the Dutch East India Company. In the first half of the 18th century the ruling house was driven out by Radin Sulainan, a son of Radja Tengah, prince of Brunei and a princes of Sukadana, who lived in Sambas; the latter rejoined under the name of Muhammad Sufl al-Din. He was the first Sultan of the present dynasty. In the 18th century Sambas was notorious as a nest of pirates; in the year 1811, an English expedition had to be sent to destroy it. The practice of piracy, by introducing foreign elements, exercised a great influence on the kingdom on the north and west coast of Borneo, as did the gold-washing industry in the hands of the Chinese, which has been developing since the middle of the 18th century. The first relations of the Chinese with Borneo certainly date from as early as the middle of the 17th century as we know from their arrivals; in later centuries they traded chiefly with Brunei and settled in the commercial centres. It was not till later, when the Malay chiefs began to plunder them more and more, that these trading voyages ceased. Numerous descendants of their marriages with native women are however still to be found in the coast towns of Borneo and some Dyak tribes of the north coast are thought to show an admixture of Chinese blood.

The Malay chiefs of Mampawa and Sambas brought the first Chinese goldwashers from Brunei to their territories about the year 1760. They obtained such good results that soon hundreds of their countrymen began to pour in; according to their custom they formed numerous, secretly organised, mining companies (Tonggus) which however changed very much in the course of time. They were soon able to make themselves independent of their Malay and Dyak neighbours. In the year 1774, fierce feuds broke out among these companies, which have been constantly renewed. The consequence was that the Chinese spread themselves farther and more over the land and occupied not only the districts of Luarah and Lumar but also Moutrado and Mandoer. It was not till the second half of the 18th century that the Dutch succeeded in quite subduing them. The gold-washing industry, has now almost ceased and the Chinese still settled there live by agriculture. The origin and development of the kingdom of Sambas (capital Kuching) affords us a unique and highly interesting opportunity of seeing the beneficial effect which a firm but not harsh application of European ideas may have on the political and economic conditions of a native population. When its founder James Brooke, an English naval officer, landed in 1838 in the west of the kingdom of Brunei with a ship which he had equipped himself, he found the country in a dreadful condition, brought about by the plundering of the people, piracy, slavery, bloodshed and the licentiousness of the Malay chiefs. With his help the well-meaning but weak prince Radja Muda Hassim was able to restore order to some extent and in 1842 Brooke was recognised as Raja of the country of Sambow by the Sultan of Brunei. Relying mainly on the oppressed heathen Dyaks and the proceeds of the antimony mines he was able to restore order and suppress the rebellion of the Chinese and Malays who formed the hostile elements in the population. It was only for the suppression of the Arab chiefs, who with the Malays and Dyaks in the east, lived by piracy, that he required English help (1845). With the help of only a few Europeans besides the princes of the native populace who all enjoyed equal rights, Sir James Brooke ruled his domain with great success so that it prospered economically and extended its boundaries. In 1863 he left to his nephew Charles Brooke an orderly kingdom which now stretches to the lands on the Limbang river. Sambow has placed itself under the sovereignty of England. The Sultanate of Kutai on the east coast with its capital Tenggaros and the fort of Samarinda occupies the lower course of the Mahakam river. Extensive Hindu remains, which are found along this river, point to a lengthy period of colonisation in the Hindu period of the Archipelago (till about 1500). Kutai was one of the lands dependent on the kingdom of Majapahit in Java; afterwards it belonged to the kingdom of Bandjamata. During the 17th century the Sultanate made several treaties with the Dutch government whereby this kingdom also yielded its independence.

In the year 1905 the census of the Dutch territory gave the following figures: 1,382 Europeans, 55,524 Chinese, 3,141 Arabs, 746 foreigners from the Archipelago, and 1,737,664 natives. The last figure is partly based on a rough estimate. The population of the island of Borneo consists of pagan Dyaks in the interior and a Musulman population on the coast which is Malay. It is small in number, estimated at from 1—3 every two square miles, i.e. about 2,000,000 in all. The Dyaks are agriculturists and grow rice, tobacco plants, marrt etc.; they also hunt and fish. In the forests around the sources of the large rivers wander various separate tribes of hunters, known by the names of Or, Pusan, Brikatan etc. The agricultural Dyaks are divided into numerous small tribes which are organised on a patriarchal basis, speak many different dialects, are hostile to one another and are thus able to offer little resistance to the more closely united Malays. The Dyak tribes belong to the older stratum of the Malay population of the Archipelago but differ markedly from another, probably more closely admixed with other stocks. The independent Dyaks who live in the centre, are well advanced, some of their achievements in the field of art and industry, for example, being really wonderful. As they are little developed they are helpless against the injurious influences of their environment and make but poor use of the materials at hand for food, clothing and dwelling. Neither do their numbers increase nor does their culture make much advance. They have had an evil reputation for their head-hunting from the earliest times. They are driven to this practice rather by their animistic ideas than by their character, for they are described as mild in temperament. Where the Dyaks are more or less subject to the Malay chiefs, a greater or less degree of culture may be observed amongst them. This is a result of the harsh war the Musulman chiefs have exploited the heathen chiefs; the latter were able to retaliate the more cruelly they were treated.

The Malay tribes on the coast differ very much in physique, intellect and customs according to
their composition. They have remained near on the west coast, being strongly mixed with Buginese only in the delta of the Kapas. In the commercial towns like Pontianak and Sambas the richest merchants, next to the Chinese, are the Bangalarese and Buginese. The Malays have extended farthest inland along the Kapas; here however they often marry Dyak women; besides, when a Dyak becomes a convert to Islam, he is reckoned a Malay. Nevertheless we find many among them with little or no Malay blood in their veins.

As a rule these Malays are little developed; they devote much less attention to industries than the indigenous Dyak, do not care for agriculture and only take it up when driven by necessity. They prefer to live by trading, fishing (formerly by piracy), hunting and like a free, roving life. As they are more closely united by their political system, have a greater unity of religion and language, and import better weapons and war from abroad, they have been able to rise to be the dominating race. As they always settled at the mouths of rivers, the only trade routes in these pathless lands, they were soon able to control the imports and exports in the wide basin of the river. Here the knowledge of the interior, such as gunpowder, copper, iron, salt, has been brought by the Malays to seek them farther and farther inland. They therefore now found at the present day, either individually or in groups, among the most remote Dyak tribes, and thus involuntarily help to spread Malay civilization and Mahommedanism. The expansion of European dominion, which has increased the security of the lands under its sway, allows traders to proceed farther up the rivers and to visit the Dyaks in greater numbers with the same results. On the south coast, the Bangalarese with a strong admixture of Javanese form a centre of progress and commercial enterprise in the ancient kingdom of Banganasmie. [q. v.]. On the east coast, the presence of numerous Buginees, who are distinguished for their commercial ability and enterprise, is of great political and economic importance. The great mass of the Malay inhabitants of the former and present kingdoms of Piri, Kuto, Gunung Tabur, Sambalung and Balungan, are no longer on the scale of civilization than those of the west coast.

Bibliography: To detail all the works referring to the island of Borneo, its peoples and their kingdoms would require too much space. They may be found up to the year 1854 in R. J. Voth, Borneo's New Administration (Zabonner, 1854); to the year 1883 in Th. Posswitz, Borneo, Entdeckungen und Unternehmungen (Augsburg, 1889), English translation by Hatch, London, 1872) and in H. Lang Roth, The Natives of Sarawak and British North Borneo (London, 1896); a very full bibliography is given with the article DAYAK in the Encyclopaedia van Nederlandse-taal. The most important books that have since appeared are: S. R. Saint John, Rajah Brocks (London, 1899); A. W. Nieuwewines, In Central-Borneo (Leiden, 1900); A. C. Haddon, Headhunters (London, 1901); T. Furman, The Headhunts of Borneo (Philadelphia, 1904); A. Combine, Au pays des Cannibales de Tite (Paris, 1902); O. Beccari, Nelle Foreste di Borneo (Firenze, 1902), English translation by E. N. Gigiolu, Wundervisse in the Great Forest of Borneo (London, 1904); G. A. F. Molengraff, Geological Explorations in Central Borneo (Leiden, 1902); A. W. Nieuwewines, Quer durch Borneo (Leiden, 1904 and 1905); D. Cator, Among the Headhunters (London, 1905); E. H. Gomar, The Sea-Dyaks of Borneo (London, 1907); H. H. d'Jynvoort, Catalogus der Ethnographische Sammlungs (Batavia, 1909 and 1910); J. P. P. Barth, Bouwman, Nederlandse Werdmelkhoek (Batavia, 1910); M. W. H. Beech, The Tidong Sibotes of Borneo (Oxford, 1903); S. B. Gould and C. A. Bangsby, History of Sarawak under its two White Rajahs (London, 1906); J. E. Tehupepori, Onder de Dayaks in Generaal Borneo (Batavia, 1906). (A. W. Nieuwein weines.)

**BORNÜ, a state in Central Sudan. Borneo is bounded on the north by the Siamese, on the west by the Huma country, on the south by the Adamaas, in the south-east by the Bagirmi, on the east by Lake Chad. These boundaries are as Nochtigal points out, rather indefinite in the neighborhood of the desert, and on the other sides they have continually varied with political circumstances. During the first quarter of the 13th century Borneo might have been regarded as lying between 11° 19' and 14° 30' North Lat. and 96° 50' and 106° 29' East Long. (Greenw.) Its area may be estimated at about 80,000 square miles. The origin of the word Borneo is still uncertain. The etymology which derives the name from Barr Nibk, "the land of Noah," ought certainly to be rejected. Barth says the word is of Berber origin, relying on the analogy of the words Berruni (Bordun), Berda or Berdaa (a Libyan family from which, according to tradition, the first kings were descended) and Berber. He quotes also the name Ba-besberche (the "Berber" nation) used by the Hausas to designate their neighbors of Borna (Barth, Reisen, Vol. II. Ch. vii. p. 293). As to the name Borna, it is found for the first time under the form بُنيار in Ibn Faqīr al-M upright al-Omar, Ta'rif bi l-Mugāfaq al-ṣari' (Cairo, 1312), p. 27. The country itself was for long only known from a few notes in Arab historians and geographers, Ibn Sa'd, Ibn Khaldun, Maqrizi, and a chapter in Leo Africanus (Description de l'Afrique, Part iii. Bk. vii. Ch. 14. ed. Schefer) who made a brief stay there at the beginning of the 17th century. The Borna was practically only made known to Europeans by the narrative of Denham, Oudney and Clapperton, who visited Kūta in 1823, from 1823 to 1835, Barth, the sole survivor of the expedition organised by Richardson, explored several provinces, made three prolonged stays at Kūta and collected documents and traditions among the natives, which enabled him to give a brief account of the country of Borna. His researches have been supplemented by those of Vogel (1854–1856), Bédirian (1860), Rohls (1860), Nachtigal, who was entrusted with the task of bearing to Siūkh 'Omār, the presents of King William of Prussia (1870–1872), Mathenac and Maastricht (1880–1881), Montell (1892) and quite recently by the works of officers and administrators in Nigeria, the Cameroons, West Africa and French Congo.
Bornú, strictly speaking, is an almost level plain. The ground only rises on its outskirts, in the Musio and Zinder country on the N.W., where some eminences reach a height of 3000 feet and towards the S.E. in the Marghi and Mandara country. The nature of the soil varies in different districts. Around Lake Chad, it is very permeable, with comparatively shallow and long open expanses of impermeable clay which becomes baked and cracked during the dry season and after the rainy season, forms basins in which marshy pools form and stagnate. The streams are carried to the Chad by the Yoa and the Yuo, wrongly called Komadugu Wau and by Barth, the word Komadugu meaning an expanse of water and being applied to the marshes and the lake itself as well as to actual rivers. The Yeo flows from S.W. to N.E. It receives numerous tributaries of which the most considerable are the Chaba on the left, and the Koshe on the right, and flows into the Chad 12 miles north of Kika after a course of about 450 miles. The lake itself forms the frontier of Bornú, from the village of Ngigmni at its N.W. corner to the delta of the Chabi. Its banks are very uneven and steep in some places. Some of them are almost perpendicular and the lake dries up; this is particularly the case with the N.E. part which at the present day is nothing but a pestilential marsh; sometimes on the other hand it suddenly inundates the surrounding country. It would even appear, from the most recent explorations that the N.W. shore is being carried away by the waters while on the south considerable deposits of soil are constantly being laid down. Thus Kaua, the harbour of Kika in the time of Barth is now 14 miles from the lake.

Intermediate between the tropical zone and the equatorial, Bornú presents all the characteristics of a transitional region in flora, fauna and climate. The seasons, instead of being reduced to one as on the Congo, or to two as in the western Sudan, are three in number. The cold and dry season, from November to March, during which the temperature never rises above 77° Fahr. and falls as low as 59°, the hot and dry season, from March to June, during which the thermometer remains at about 104°; the rainy season from June to October, characterised by abundant downpours and storms of great violence; it is also the season of great material fevers, fever etc., which attack the natives as well as Europeans. The Bornu becomes gradually richer as one goes from north to south. Near the Sahara is a region of prairies covered by scanty green vegetation over which are scattered a few shrubs; this zone, desolate and arid during the dry season, is transformed after the rains into verdant plains "pleasant to the eye".

Then in Bornú, in the stricter limitation of the word, the number and variety of the trees increase, acacias give place to the <i>djem</i>-palm, the tamarisk, the baobab, the butter-tree, the cotton-tree, growing in clumps but not dense enough to constitute forests. It is only in the southern part of Bornú, particularly in the regions bordering on the tropics, that we find forests. Besides the natural flora, plants that have been cultivated by man grow also much grown here. The Bornuans are excellent agriculturists and grow millet, sesame, and corn, which is reserved exclusively for the Suluan, tobacco and lastly rice in those areas which are periodically flooded or in the stretches of water which stand for a while after the rains.

Little attention is paid to trees, though around the towns may be found gardens in which are planted citrus and pomegranate trees. Dates, which form part of the sustenance of the people, are imported from Kânem and the oases of the Sahara. The fauna is very rich, particularly in the steppes adjoining the deserts where antelopes, gazelles, gerenuks, gazelles, great varieties of birds (hens, storks, pigeons etc.) literally swarm. The banks of the rivers and marshes are frequented by herds of elephants and hippopotamuses. Crocodiles and reptiles abound, as well as insects, of which some kinds such as termites and ants, are perhaps more noxious to man than the larger animals. The domestic animals are the horse, ass, cow, sheep and pig. The camel alone is not fitted for the soil or climate of Bornú.

**Population.** The population of Bornú, to which the general name of Boriuani is applied, is composed of very diverse elements: Kanuri, Negroes, Arabs, Berbers and Fulbe.

1. The Kanuri are the preponderating element both in point of view of number (1,500,000 out of a total of 5,000,000, according to Barth and Nachtrigal, as well as the Arabo-Negro). Their name has not yet been explained. According to Nachtrigal, the natives derive it from the Arabic word <i>askar</i> and the prefix <i>al</i>; it would thus mean "the bearers of light", in allusion to Jâku, which the Kanuri have long professed and have propagated among the Idratums tribes. According to another hypothesis, the word Kanuri of which the primitive form would have been Kânemri, is to be connected with Kânem, the home of the invaders who came in the sixth century, A.D., and settled in Bornú proper. In any case, the word Kanuri is not applied to any particular race nor to even a definite tribe; it is applied to a mixture of peoples of diverse origins in opposition to the original elements themselves, which combined to form this group and some portions of which still preserve an independent existence. The ancestors of the present Kanuri came from Kânem in the sixteenth century. These invaders numbered in their ranks representatives of tribes who had long been settled in Kânem and claimed Arab origin, as well as of the Kânembe, Tubu and other elements, traces of whom may still be found in the population of Bornú. To the first category for example belong the Mâguni who are scattered in small groups in the provinces of Musio and Zinder and the Ngâla-Dukko. The Tubu are represented by the Kali-Dita, who form the greater part of the population of Koyin, the Ngâla scattered throughout the whole length of Bornú, the Turâ etc. On the other hand the invaders themselves were assimilated with black peoples and groups of half-breeds have thus arisen such as the Ngoma, who inhabit the country between Dikos and Ngornu.

In physique, the Kanuri present a type intermediate between the Tubu and the negro; they have not the slight build of the former and their limbs are better proportioned than those of the latter. The profile approaches the European rather than the negro type but like the latter they have curly hair, prominent maxillary and thick lips. The colour of the skin varies from reddish-brown to dark grey. In their social relations and manner of living the Kanuri are likewise readily
distinguishable from their neighbours. They are not inclined to drunkenness and their industry contrasts with the indifference and idleness with which the negro is usually reproached. Men and women work together at agriculture and weaving. The men prepare the strips of cloth for the manufacture of *token*, a garment peculiar to the country; the women practise the art of embroidery. The Kanuri engage in numerous trades, e.g., the making of pottery, basketwork, and working in iron. They are incessantly the most industrious of black peoples. Their nobles alone look down upon manual labour and physical fatigue and even think themselves disgraced if by chance they are compelled to walk.

The position of women among the Kanuri is relatively better than among the majority of African peoples. In girlhood she enjoys great liberty and is allowed to associate with young men; when married she is not forced to work. Polygyny is only practised by princes, and great nobles who keep large harems in imitation of them. Family life, according to travellers, is well developed. The influence of the wife is considerable in all classes of society; the Sultan's mother or Magera enjoys very great privileges, notably the right to dispose of her own interests, and various districts as she pleases; the first wife of the Sultan possesses similar privileges. The genealogy of the princes and high officials is given by their bearing the names of their mothers and not of their fathers.

It is possible that in these peculiarities we may trace the Berber origin of some of the elements which have gone to form the Kanuri. As among the Berbers also, hospitality is largely cultivated among the Kanuri although Barth and Nachtigal have perhaps exaggerated their disposition to welcome strangers. It may easily be that the cordiality of the Bornilam is really inspired by the desire and the desire to receive presents and gratuities from the guest.

2. Native tribes, distinct from the Kanuri in language and customs. Amongst these there are two which may be mentioned. The Makkari or Kotoko, who live in the south of Bornu in the province of Kotoko and the vassal kingdom of Logon. They appear to have come from Central Sahara and to have subdued the SS, the original inhabitants before being themselves overcome by the Kanuri. Of a darker skin and stouter build than the former, they devote themselves to agriculture and fishing.

The Keribì live in the same region. They appear to be the last representatives of the SS. The Muhamar live on the left bank of the Ye-u, three days' journey from Kuka. The Mangai are found over an area of 150 miles from the mouth of the Ye-u. Barth regards them as a cross between the Kanuri and Nachtigal, as the survivors of an aboriginal conquest of the race.

The Bédre and the Kerikerriti, to the south of the Manna. The Fika and the Bábir, neighbours of the Adamawa.

The Marghi, to the S.E. of the Bábir.

The Gamergu.

The Mandara or Wanda, to the S. and E. of the Gamergu.

The Masga, between the country of the Mandara and the Logone.

According to Nachtigal the total number of these various tribes amounts to about 1,500,000 people.

3. Arabs. — The Arabs settled in Bornu are known by the name of *Shua* or *Shiw*, in opposition to the Arab merchants, who make brief stays, called *Wassili*. They have preserved a more or less fair complexion, according to their degree of admixture with the natives. Some of their tribes, such as the Aafia, the Liyami, the Sellamot, came, according to Barth, from the east about the beginning of the xviith century. Others like the Khosam and the Ulad Hamit only left Kasisem to settle in Bornu, early in the xith century. They are found scattered throughout the provinces of Koto, Mandara and Logon. They have settlements there in which they live during the rainy season, while they lead a nomadic life with their flocks during the dry season. Some of their subdivisions, whose flocks have been decimated by epidemics have given up their nomadic life and become quite sedentary. Their numbers estimated by Barth at 290,000, have much diminished since that time, according to Nachtigal the figure does not exceed 150,000.

4. Various tribes. To the tribes mentioned above should be added the Tugrugs, known by the name of Kindii, who have been settled for several years on the northern frontier in the district of Dabahi and around Zinder; Fellaït (Fatha, Fali) who have formed colonies in various places since the xviith century. Lastly Hamas, who, mixed with Kanuri, Fellita and Tugrugs, inhabit the provinces of Zinder and Gammel.

The population of Bornu is, on the whole, sedentary. The inhabitants live in villages and towns of which some are of considerable size. The most important at the end of the xixth century was the capital Kuka. Founded in 1814 by Muhammad al-Kasim in a plain 10 miles from Lake Chad, it grew rapidly. Barth estimated the number of inhabitants at 120,000, Nachtigal at 60,000, Montell, the last European to visit it before Rahab's conquest of Bornu, at 50,000. It was divided into two parts, separated from one another by a surrounding wall and by a wide open space, used as a market. The western town was inhabited by the less civilized and the merchants, particularly by the Turaws who came originally from Tripolitania and were often related to the chief families of the land. A large street called Dandal ran through it from side to side and opened out on the market-place. The eastern town enclosed the palaces of the sovereign and the dwellings of the great dignitaries. Barth, Robtis and Nachtigal dilate at some length on the picturesque appearance of this agglomeration of huts or cottages of clay, built in the centre of the green country, and on the commercial activity of this great city, the real metropolis for commerce between Central and Northern Africa. The products of Europe, brought from Tripolitania or caravans, are here exchanged for hides, ostrich plumes, timbuktu salt and slaves. As many as 15,000 or 20,000 people sometimes assembled here. Only the memory of this period of prosperity now remains. Kuka was utterly destroyed by Rahab and has not recovered from this disaster.

Among the other places in Bornu, may be mentioned: Ngornu (20,000 inhabitants according to Robtis) 30 miles S. E. of Kuka; Barawa (1500
to the Shoa who along with their language, have preserved their religious fanaticism. For example, they left Bornu in great numbers, to follow to Mecca the Fulle pilgrim, Shayat D-din, who caused a regular emigration of Suddanese Mahummadans about 1850. Nevertheless Islam has been a civilizing influence in Bornu as in all the negro countries and has raised it well above the level of the adjoining countries. Bornu is however far from showing that the negro peoples have given it. Intellectual life has always been at a slow stage of development there. At the beginning of the sixteenth century Muhammad al-Kazaam was regarded as a learned man because he was able to write Arabic correctly. At the present day, schools, which are for boys only, are few in number and are only found in the large towns. There was, it is true, in Kuka a kind of university attended by 2,000 or 3,000 students who lived on alms or on the liberality of the nobles whose children they taught, but instruction there was limited to the teaching of the Arabic script and to the learning of a few Sutras of the Koran by heart. "The professor" says Rohls (op. cit. 1, 342), "are hardly more learned than the students; intellectual development is non-existent".

The empire of Bornu then comprised two distinct groups of countries: Bornu proper or tindé (tindé) Koka, administered directly by the sovereign; and the towns and villages governed by native chiefs. To this second category belong Inglesa (capital Binsa), Minizo, Zinder, the land of the Bejde, that of the Korda, and the Mandara, Kukor, Mandara, Kotoko, Logone, Udjde. The chiefs of these various countries had to pay a tribute in kind and in slaves, whom they procured by raiding neighbouring tribes. Some of them like the Sulun of Kotoko and Logon were practically almost independent.

The Sultan of Bornu, until the middle of the sixteenth century bore the title of Mai or Sulun. After the death, in 1846, of the last representative of the Suliuf dynasty, the sovereigns were content with the title of Shikak, borne by Muhammad al-Kazaam, the founder of the new dynasty. The ruler exercises despotic authority and combines in his person both spiritual and temporal power; he disposes at will of the lives or goods of his subjects. He is however surrounded by a council or wushka, whose members are called kadumwara and which Nachigal regards as "the ancient aristocratic constitution of Bornu, but it has no real power. This council includes the heir presumptive (jirima), the sons and brothers of the Sultan, his relatives or matwa, the great nobles and captains commanding the troops. The sovereign lives surrounded by a splendid court. He has in his service several officers, of whom in the sixteenth century there were twelve, according to Barth, but the number has varied since that time.
The chief are the Sonoins or Lord High Cappbearr, the Maino or Lord High Sieward and the Marmakele-Dha, who has charge of the slaves. Namuch, as at all Mahommedan courts are numerous and sometimes play a very important part in politics. One of them, S podróż ʿAbd al-Karim, has been the real master of Bornu for half-a-century, during the reign of Shalikh ʿOmar and his successors.

Next to the dignitaries attached to the personal service of the Sultan are the officials entrusted with administration (Kuqinsane, Kukisunum), some of whom are free-born and others of servile origin. They receive no salary but are given lands or governorships out of which they make as much as possible, though they have to give presents to the Sultan every year. Such, for example, are the Dzigo or Dzugum, a kind of minister for Foreign Affairs; the Fuguma, executioner and at the same time governor of the town of Ngorou; the Kaoluwa, governor of the district of Ye, the Galadiana, an important soudoury, entrusted with the administration of the western districts of Bornu. As a rule the aboriginal tribes have retained their own chiefs under the supervision of Bornu officials. This is the case with the Makkari, whose townships and villages are often governed by Bornu officials called Ali-ja, and with the Shoa, who are allowed to retain their Shaikh and Bashshaikh, on condition that they renounce to a representative of the Sultan a quarter of their regular incomes.

The Sultan has at his disposal an army comprising about 1000 footsoldiers, 1000 horsemen armed with lances and bows, and 3000 men armed with lances and bows. He also possesses an artillery battery of a score of cannons, a body guard of a thousand archers and lancers wearing coats-of-mail and helmets, mounted on horses, protected by thick padded covers. The officers, recruited from among the slaves are the Kachettla Bialli or Kaiguma, chief of the archers and lancers, the Kachetti Dzuma, commanding the mounted troops, and finally the Kachetti each of whom commands a company of one hundred men. In addition to these regular troops there are the contingents furnished by the Shoa whose tribes have to do military service in time of war, and the bands raised by the Kachetti or Kaiguma. The regular soldiers are not paid but receive lands on the cultivation of which they subsist. Bornu can put in the field a total of from 25 to 30 thousand men. Its cavalry and fire-arms give it an advantage over the negro tribes who are not so well equipped.

History. The history of Bornu has been sketched by Barth who, in addition to the traditions collected by him in the country, has made use of several written documents: 1. an anonymous chronicle, giving a list of the Sultans from the earliest period, it runs from 1114 to 1220; 2. a list of the sovereigns; 3. the chronicle of the first twelve years of the reign of ʿAbdul ʿAziz, compiled by the Imam Ahmad. Besides these chronicles, the Bornuans told Barth of another, called the Chronicle of Masfarma which neither he nor Nachtigal was able to procure. Nachtigal, however, modified in a few points the statements of Barth; for example he attributes the number of sovereigns, who had reigned in Bornu during the period stated above, from 67 to 164; he has also altered the dates of several reigns: in the whole, however, he has added nothing to the work of his predecessor. The information derived from these chronicles may be supplemented by that given by Léo Africanus, and by the accounts collected by Koelle, of which the most interesting refer to the coming of the Kâremdi family.

Bornu was ruled till the middle of the sixteenth century by the Sultans (Saliya) dynasty, which, after reigning several centuries in Karem, transferred its seat to the western shores of Lake Chad. The name of the dynasty is derived from Sali, son of Ibu-Yanu, this legendary hero of Ibu, son of the last king of Yamin, according to tradition, founded a kingdom in Karem, by subjecting to his authority various tribes (Tabû, Barbers and Kâremdu) living in that country. As a matter of fact, it appears that the Mahommedan kingdom of Karem was founded by invaders who came, about 1150, from the country of the Barso, a tribe who had a nomadic life in the eastern Sahara. According to the Imam Ahmad, the capital of this kingdom was Njâm. The accounts handed down to us of the early Sultans are quite legendary; two of them, Ibu and Kariu, are, for example, credited with reigns of 250 years. The direct line of the Saliya ceased at the end of the sixteenth century A.D., in the person of Seluwa. According to legend, the power then passed to another branch of the same family that of the Bani Hani (or Hanu). The founder of this dynasty, Hamu, (479–500 A. H. = 1068–1097 A.D.) perhaps the Mahommed b. Djalal (read ʿAbd al-Djall) b. ʿAbd Allîth of Makari, is probably the first historical personage in the history of Karem, (see Becker, Der Islam, Vol. I. p. 171). He adopted Islam and died in Egypt while on pilgrimage to Mecca. The adoption of the new religion was followed by a rapid growth in the power of the rulers. Dûmmu (494–545 A. H. = 1092–1143 A.D.) extended his kingdom by successful wars. He organized an army in which the cavalry was the principal force. He thrice made the pilgrimage to Mecca but was drowned in the Gulf of Suez by the Egyptians, who were astonished by his ambition and the success of his arms. His son Biri acquired a great reputation as a jurist and scholar.

All these princes were of white race; they had, the chronicle tells us, a complexion as fair as that of the Arabs. After the sixteenth century A.D., they were supplanted by negro sovereigns. Salimma, the first of these (560–617 A. H. = 1144–1220 A.D.) was held in great esteem and was victorious over the neighbouring tribes. He entered into friendly relations with the Hafsid of Tunis, who continued under his successors. He was succeeded by Dûmmu (618–657 A. H. = 1221–1267 A.D.) who triumphed over the Tabû after a seven years' war, forced the people of Fesâtan to recognize his authority and extended his kingdom from the southern shores of Lake Chad to the little Nile and the Niger. After his death the kingdom passed through a critical period. The Saliyas had to wage long wars against the So, a people living between the Ye and Lake Chad, who, after being conquered by the princes of Karem, had taken up arms against them. Within four years, the So fought and killed four Saliyas. It was till the middle of the sixteenth century A.D. that King Idris
expedition against the neighbouring pagan tribes of Lagjimi.

The xvii century was the most brilliant period in the history of Bornū. In the xvii century, however, the decline began, perhaps in consequence of the weakness of the souverains who no longer took an interest in public affairs. "All, son of Ḥajjī ʿUmar and fourth in succession from Idrīs (1055—1096 A. H. = 1645—1685 A. D.) also took part in politics. He had to wage a momentous war against the Sulṭān of Agades. Besieged in his own capital by the Tuğreg and the Kôna, he succeeded in setting his adversaries against one another and ultimately drove the Tuğreg into the desert. But his successors lived in luxury and indolence, allowing their neighbours to attack the country while its unfortunate inhabitants, exposed to the constant depredations of robber bands, gave up cultivating the soil and were decimated by disease and famine. At the beginning of the xvir century, Bornū was quite unfit to resist the redoubtable enemies who began to attack it: the Ful or Fulbe. The invasion of the Fulbe took place in the reign of ʿAlī Nūrūsimmān (877—909 A. H. = 1472—1505 A. D.). This prince, called ʿAlī Ghajīduyīn by the Bornūns, put an end to the civil wars, forced the great officials, who were in rebellion to obey his authority, particularly the Kutgama who had tried to make himself independent. He built a strong fortress on the site of the Voe, the"days" journey to the east of the modern town of Kāka. He waged several successful campaigns and thus earned the title al-Ghāṭī. Thus restored, the power of Bornū still further increased in the reign of Idrīs Kastakūmbī (910—932 A. H. = 1504—1526 A. D.) who brought about the ruin of the Bulūt and recaptured the town of Nūjum, out of which his ancestor in 1322 years before, and during the rule of his son Muhammad and ʿAlī Dūnuma (Ǧumārōnī, son of Muḥammad, suppressed a revolt of the Bulūt, fortified Kaṣr-Eggoomo and concluded a treaty of alliance with Dragut (Durğūtu, Pasja of Tripoli). Idrīs Ansānī, also pronounced Anuam, from the place of his burial, Anu (Añ), appears to have been still more powerful (970—1014 A. H. = 1571—1603 A. D.).

He ascended the throne after the brief regency of his mother and undertook to subdue the heterogeneous elements in his kingdom. He was successful owing to the superiority of his army which included a body of macebearers and well mounted cavalry. The Sē, although a tributary state, harassed Bornū very much by frequent risings. Idrīs conquered them, deprived them of the strongholds they still possessed, and dispersed them or reduced them to slavery. The Kanawas lost all their possessions; with the exception of the rock of Dala, at the foot of which the town of Kāna was afterwards built. The Tūreg in the N. W. and the Berbers of the Air, who were ravaging the northern lands of the kingdom were defeated, as well as the pagan tribes of the east and south (Marghe, Mambilas, etc.).

Five expeditions were sent against Kānānī, where a serf had dethroned the legitimate Sulțān Muḥammad, whose father had declared himself a vassal of Bornū. At the same time, important buildings were erected in the various towns, such as the mosque at Kaṣr-Eggoomo. All these details refer to the first twelve years of the reign of Idrīs. We know nothing, however, of the events which took place in the second part of his reign; he perhaps died in the course of an
Muhammad brought him by force back to Berberis, then deposed him and put one of his uncles on the throne. This new Sultan also declined to comply with the wishes of the Shishak, and when he began to build a new residence at Birni al-Djoudj, two miles to the N.E. of Ngour, Muhammad deprived him of his power and restored it to Djamana, who retained the title of Sultan till his death in 1818.

At the same time, no doubt in order to emphasize his independence of the older dynasty, Muhammad, who had been his builder to build himself another palace, in 1814 he began the building of Kika, which was started under a shaikh (in Kanuri: ḥāk) which grew in the plain at the place chosen by the Shishak as the site of his palace. At the same time he tried to restore the fallen fortunes of Bornu; he regained from the Fulbe a part of the provinces conquered by them and sent expeditions against the tribes of the East. In alliance with 'Abd al-Karim Sab'ah, Sultan of the Wadai, he declared war on 'Othman Burchumani, Sultan of Baghirimi (or Baghirmi and Wadai). But Sab'ah, after ravaging Baghirimi, concluded a treaty which placed that country under his sway. To make up for this loss, Muhammad made an alliance with the Shishak of Fassan, ravaged the northern part of Baghirimi, and advanced to Massoura, but could not gain a decisive victory over the enemy who were strongly entrenched behind the Shari. The war continued till 1824 and was ended by a decisive victory of the Bornuans at Ngbila. At once in this direction, Muhammad turned his attention to the west, and recovered the province of Bantchi but had to make peace with the Fulbe in 1826, after a defeat at the hands of Sultan Belli. He also made several attempts to conquer Kano; he died in 1839, leaving the succession to his second son 'Omar, the eldest of his sons having been killed in 1817, during the war with Baghirimi.

Shalik 'Omar (1835–1881) was at first content to govern in the name of the Sultan Ibrahim (1813–1865 A. H. = 1818–1846 A. D.), brother of Dinnama. He was of a peace-loving disposition and remained on good terms with the Fulbe and the Baghirmi, although he had much difficulty in keeping down the governors of the various provinces, who were constantly trying to make themselves independent. Taking advantage of these disorders, the partisans of the Sallahis attempted to restore the ancient dynasty to its former power and overthrow the Kinsimel influence. Muhammad Safi, Sultan of Wadai, acting in accordance with the malcontents, took advantage of the absence of the Shishak's troops on an expedition into the Zinder country to invade Bornu. On hearing of this, 'Omar sent Ibrahim into prison; and, collecting all the soldiers at his disposal, marched against the Wadaians army. He was totally defeated at Kusseri in an encounter in which his vizier Tirk was slain. His brother 'Ali taken prisoner and had to take refuge in the western provinces after executing Sultan Ibrahim. The Wadaians devastated Bornu and burned Kika, but retired on the approach of a Bornuans army from Zinder. Before departing, Muhammad Safi had installed 'Ali, the son of Ibrahim as Sultan in Birni al-Djoudj. Left to his own resources, this prince was unable to resist Shalik 'Omar successfully and was defeated at Minfere, perishing in the battle.

With him disappeared the last representative of the ancient Salihid dynasty. The rebels were crushed at all points, the partisans of the Salihis crucified and burned to death. Another revolt broke out in 1853, stirred up by 'Abd al-Rahman, brother of 'Omar, jealous of the influence of the vizier Harram. The rebels were victorious, Baghiri was put to death and 'Omar forced to abdicate; but, on being threatened with exile in Dikoa, the Shishak gathered some supporters, defeated 'Abd al-Rahman, and had him executed in 1854.

Henceforth 'Omar was allowed to rule undisturbed till his death in 1881. He could have claimed the title of Sultan but like his father, was content with that of Shalik. He was a just and peace-loving ruler. Well disposed to Europeans, he gave a hearty welcome to Barth and Nachtigal. He unfortunately lacked energy and allowed himself to be dominated by those around him. After the death of his vizier Baghiri, he fell under the influence of the emir of Sokoto. In 1881, under the name of the Shishak was the real master of Bornu. He carried out the wishes of 'Omar, who wished the throne to pass to his sons and decided the order in which they were to succeed him.

The eldest, Bo-Rakhi, renounced for his generosity and military skill, reigned only three years (1881–1884). He died while preparing an expedition against Wadai. He was succeeded by his brother Shalik Ibrahim (1884–1885), who was followed by Shalik Haham (1885–1894) another of 'Omar's sons. Montell who visited this prince describes him as a gentleman and a scholar and educated Muhammadan. He took little interest in the affairs of state and lived in his palace surrounded by his 450 wives and 350 children. Ruled by his favourite, Maladam, he was not at all popular. The decline of Bornu, already apparent during the last years of Shalik 'Omar began more manifest every day. The population had devoted themselves to agriculture and gradually lost all military qualities and in consequence of the tendency of the sovereigns to entrust the most important offices to individuals of servile origin, no one any longer took an interest in public affairs. Shalik Ibrahim and his viziers began to multiply rapidly. The tributary princes and the great officials acted as they pleased. It was the Sultan of Zinder, who refused to pay tribute, the Gudawal declared himself independent; the tribes of Wadai made continual incursions and plundered and murdered with impunity up to the very market-place of Kika. The Sultanate of Bornu was a tottering edifice, which the slightest blow might overthrow. It collapsed under the attacks of Rabah (q.v.).

In 1895, Rabah, after laying waste Baguirimi, hearing of Bornu, he seized Karak Logou where he was rejoined by his ally Hayatu, the claimant to the throne of Sokoto. The Bornuans army, sent to meet them, was defeated at Giffs near Karak and at Hambey between Diko and Ngibari. Shalik Haham, having himself taken command of his troops, was likewise defeated at Habum and driven into the shores of Lake Chad. This victory opened the gates of Kika to Rabah and he was able to enter it without striking a blow. Haham then tried to come to terms with him; he was assassinated in 1894 by his nephew Ahi Kiari who attempted to continue the struggle but was defeated and slain near Kika. Rabah then destroyed Kika and chose 48
BORNU — BOSNIA AND HERZEGOVINA.

Dikoa as his capital. Some of the sons of Hāghīm stayed with the conquerors but others retired to Zinder where they were afterwards rejoined by the heir presumptive ‘Umar Sanda, who had first of all sought refuge with the Sultan of Mandara.

The rule of Rabah in Bornū was brief. On the 23rd February 1900, the conquering African was slain near Kosuri by the French troops under Commandant Lamly. ‘Umar Sanda, whom Foureau, the Explorer, had discovered in Zinder, was summoned as Sultan of Bornū but soon afterwards disposed in favour of his brother Djerhal, who appeared more capable of facing the difficulties of the situation. Faṣl Allāh, son of Rabah, prepared to regain the throne by force. Djerhal attempted to check him but was defeated and driven into Kānim. French troops had again to intervene to aid Bornū of Faṣl Allāh, who took refuge in Nigeria on being routed on the 2nd February 1901. From there he attempted another invasion of Bornū but came in contact with the French troops on the 13th August 1901 at Gūdība and perished in the battle.

The death of Faṣl Allāh has assured the re-establishment of the Kānimid family in Bornū. The Sultanate itself however has now lost much of its importance. The lands which compose it are practically divided among the three European Powers whose spheres of influence extend up to Lake Chad: England, France and Germany. Kānim and Damergu are now part of the French possessions; Bornū proper with Kūka which is being rebuilt has fallen to England. The southern district, with Dikoa, the most populous town at the present day are among the possessions of Germany.

Bibliography: H. Barth, Travels and Discoveries in North- and Central Africa, Vol. ii. chap. iv—xi; O. Blau, Chronik der Sultane von Bornū (Zeitschrift der deutschen morgenländischen Gesellschaft, vi. 1858, pp. 305 et seq.); Denham and Clapperton, Travels and Discoveries; Escayrac de Lauter, Le désert et le Souss (Paris, 1853); E. Gentil, La chute de l'empire de Kpush (Paris, 1902); Koelle, Grammar of the Kanuri language (London, 1854); African native literature and vocabulary (London, 1854); Nach-legal, Sahara und Sudan, (Berlin, 1879, 3 vols.); E. Tag, French travels, Paris, 1881 (T. & T.); Decorse et Guedroy, Demobemcy, Kānim et les Arabes du Chari (Paris, n. d.); A. Barth, Sammlung und Bearbeitung central-africankischer Vokabulare (Gotha, 1863); Norris, Grammar of the Bornus or Kanuri language (London, 1853); Dialogues in English and Bornu Language (London, 1893); Montel, De Paris à Tripoli par le Tchad (Paris, 1893); G. Rohls, Quer durch Afrika, i. ch. sieb. und sechz., ii. ch. i.—viii.; M. v. Oppenheim, Recherches sur les Tchadites de l’Est (Berlin, 1902); C. H. Becker, Zur Geschichte der südlichen Sudan (Isole, 1. 153.—177); J. Marquart, Dominia (Leiden, 1912), passim.

BOROLLOS. [See BURULLUS.]

BOSNA-SARAJE (Slav Sarajevo), the capital of Bosnia, built at a height of 1,500 feet at the confluence of the Mlava (Miljačka) and Bosna. In the eighteenth century there was a town called Vrbosana on the site of the modern Sarajevo. The town did not become important till it became the residence of the Turkish governors. It is the greatest Will of Bosnia, Ghazi Khanaw-Beg that Bosnia-Sarajevo, must of its buildings be destroyed. On the 9th August 1875 it was taken by General Baurin Philippovich, occupied by Austria in terms of the treaty of Berlin, Sarajevo was finally annexed in 1908. The town, in which twelve towers of the ancient fortress still stand as witnesses of its history, has over 40,000 inhabitants and 160 mosques. See Bosnia.

(B. C. HUART.)

BOSNIA AND HERZEGOVINA.

I. STATISTICS.

The area of Bosnia and Herzegovina is 19,702 square miles; Bosnia alone being 16,173 sq. m. and Herzegovina 3,529 sq. m. According to the census taken by the Turkish authorities in 1875, when these lands were still under their rule, the population was approximately 1,951,000 souls.

According to the census of 1910 the total population of B. H. was 1,898,444 of whom 612,000 were Muslims, 825,338 Serbians Orthodox, 434,190 Roman Catholics, 8,136 Greeks Orthodox, 5,849 Augsburgian Confession, 488 Swiss Confession, 8,579 Sephardic (Spanish) Jews, 3,685 other Jews, 96 various other creeds.

The greater part of the population is engaged in agriculture. There are (reckoning by heads of families): 1,474,250 landowners; 1,358,854 free peasants; 79,701 kmetes; free peasants who are also kmetes 31,415; other individuals connected with agriculture 20,450; 1,668,585 persons in all with their families. The remainder of the population is chiefly engaged in trade and manufactures.

II. HISTORY.

The north-western corner of the Balkan Peninsula may be compared to the entrance to a bridge over which various peoples have passed from the earliest times on their migration from the South-East to the West and from North to South. Before Roman times, Bosnia and Herzegovina were occupied by various Illyrian tribes. The only sources for our knowledge of pre-Roman conditions are the prehistoric remains. The oldest and richest deposit in Bosnia is the site of Butmir at Sarajevo; it dates from the Stone Age. The Illyrians were divided into numerous smaller tribes. Those who lived on the sea coast were described as pirates by the writers of antiquity and those who lived in the mountains were branded as robbers. The bravest Illyrian tribes lived in the modern Bosnia and Herzegovina. It was only after much fighting that the Romans succeeded in subduing them (6 B. C.— 9 A. D.). For four centuries Bosnia and Herzegovina were Roman provinces. At first they formed a part of the province of Illyrium but were later united with the territory along the Adriatic coast to form the province of Dalmatia. In the first and second centuries A.D. the mines of Bosnia were worked with great energy. To transport more easily the products of the mines and to be able to defend more readily the area between the Save and the Danube and the lands to the north of the Danube (Pannonia), roads were made: which ran from Salona (the modern Splito) to the modern Sistek and Mitre-
vian and were thence further extended. In Ilidza near Sarajevo, there was a beautiful feast, and very fine mosaic pavements have been found at Stolac (Herzegovina). The second and third centuries A.D. furnish numerous examples of Pannonian and Illyrian soldiers who rose to be Emperors. The greatest Illyrian Emperor was Diocletian who did a great deal for his favourite province and native land of Dalmatia. In his division of the Empire, Bosnia and Herzegovina remained with Italy and the west. It was from there that the Christian religion was spread among the towns of the coast and thence into the highlands of Bosnia. After the division of the Empire in 395, the influence of the new imperial city of Constantinople began to make itself felt in this area.

The Slavonic migration of Avar and Slavs in the 8th century destroyed the remains of Roman civilization and brought about the modern ethnographic conditions in the region along the Duna and the coast of Herzegovina, which was then called Hum (Chin). The Slav tribes, among whom the bond of union was a loose one, were led by chieftains, called Voivodes and until the defeat of the Avars at the attack of Constantinople (626) were under their rule. Between 626 and 940 some of the larger tribes, known collectively as Croats and Serbs threw off the Avar yoke and penetrated into the north-eastern part of the Balkan Peninsula where they conquered Dalmatia, Bosnia and Herzegovina, Montenegro, North Albania and the territory of Novi-Bazar. The Slav tribes, who occupied the modern Dalmatia as far as Cetinska and part of modern Bosnia approximately up to the river Ibar, were known as Croats. At the head of these tribes was the Great Zupan whose vassals were called Zupans. The original stock of the Serbs settled in Montenegro and the surrounding country, in Zeta and the land of Ruika called after the river of the same name. The Croats later adopted Roman Catholicism, while the Serbs from the beginning were adherents of the Orthodox Greek Church. In the midst of these Croats and Serb tribes, thus divided into two nations, arose Bosnia, inhabited by tribes speaking the same language, which separated into Banates. The rank of Ban is probably of Avar origin and the name certainly is.

From the 9th to the 12th century the people of Bosnia and Herzegovina shared the lot of the Croats and Serbs. They recognised the Byzantine Emperor as suzerain, although not directly, till Hungarian power Incorporated in its Empire or at least its sphere of influence, first Croatia, then advancing southward in the beginning of the 12th century, the territory around the confluence of the Rama and the Narenta. Under the Hungarian king Koloman (1096–1116), whose rule extended not only over the interior of the ancient Croat kingdom but also down to the Dalmatian coast, the part of occupation of Bosnia took place. In the year 1137, Bosnia submitted to King Bela III, who appointed his 5-year-old son Josip, "Duke of Bosnia." The Hungarian supremacy did not, however, destroy the power of the native chieftains. The ancient laws and customs remained intact and the country continued to develop on its own lines. In Bosnia, neither the Roman Catholic nor the Orthodox faith was able to become supreme. The New Slav inhabitants of the Dinaric Alps retained for long their pagan beliefs and were thus inclined to be neutral in religious matters. The position of this people between two different religious prepared the way for a new faith, Bogomilism, which in spite of the persecutions of the Popes, the Hungarian and Servian Kings, gradually became more powerful and left its mark on the history of Bosnia. Thousands of more or less rudely executed monuments attest to the present day the once general dissemination of this faith. The splendid tombs at Stolac and Kašani-Doboj may be especially mentioned. The middle of Bosnia and Herzegovina, the Voivodes and Knezes early became converts to this faith and even the Lord of the land, the Banus, for a period professed the new religion.

The history of Bosnia from 1137 to 1878 may be divided into six periods. I. Bosnia under Banus who ruled the whole land (1137–1251). II. Bosnia under Banus who ruled various parts contemporaneously (1251–1314). III. the period of the two Kotromanas (1314–1377). IV. the Bosnian kingdom and the Duchy of St. Sava (1377–1495). V. the divisions of the land between Hungary and the Ottoman Empire (1463–1526) and VI. Bosnia as a province of the Turkish Empire (1526–1878).

The first period of the rule of the Ban in Bosnia covers the reign of four Banus of whom the most important was the Ban Kulin. At the end of the twelfth century the Bogomils began to spread and the Papal court took energetic steps to suppress them. In the year 1160 Ban Kulin appears as ruler of the land. It is related of him that he did much for the material prosperity of the country. The Kulensvýcheg (a prominent Muslim family in Bosnia) believe they are descended from him though there is no documentary evidence on this point. The period after the death of Kulin-Ban is gloomy one in the history of Bosnia. The Catholic party, regarded Prijezda of the Banal family of Kulin as ruler, while the Bogomil national party, who were in the majority, foiled round Mate Ninoslav. During his long reign, Ninoslav sometimes made peace with the king of Hungary and sometimes called in the help of the Pope against him, and was always able to extricate himself from the most difficult complications and embarrassments. Fortunately for Ninoslav, the Dalmatian towns, struggling with one another fully occupied the forces of the Hungarian king.

After the death of Ninoslav, however, in the fifth decade of the fourteenth century the power of Bosnia began to totter. The Hungarian King Bela IV had given the western part of the modern Servia with the fortress of Mačva to the Russian Duke Rostislav, who had married his daughter Anna. At this period the leading Croat-Dalmatian vassal-families, who had come to the king's help against the Tatars, particularly the Šubić the ancestors of the Šubić, began to come to the front. For these families Bela created Banates in some districts such as the Banate of Soll (Fuzla) and of Uvora (Ozora). Younger than the land divided up into numerous little divisions, while in Herzegovina the feudal tenure was in the hands of a few of the chief families. The confusion, which arose on the extinction of the Arpad dynasty of Hungary, further favoured this partitioning of the country.

In 1314 arose a dynasty in Bosnia: the family of Kotromana which was descended from Prijezda.
Stefan Kotromanovic (died 1553) reigned 30 years. He also was a Bogunail although surrounded by Catholic clergy; his wife was certainly a Catholic. Certainly he had the support of the Turks attached to the diplomatic alliance with Hungary and claimed its protection but in secret when it suited his interests he intrigued against this power. His daughter Elizabeta came to the Hungarian court at Ofen where the young and widowed khan Louis the Great fell in love with and married her.

After the death of Kotromanovic his nephew Tamaz, a boy, was named king but the last son of his reign during his minority he was under the guardianship of his mother. He had to defend himself against many risings of his vassals, and not only acknowledge the suzerainty of his uncle (as the rock-inscription at Delezhic shows) but also feel it. But all this adversity only served to steel the character of this prince whose keen eye quickly saw the weaknesses of his enemies and who is easily the most prominent figure in the history of his country. In the year 1577 he took the title of king, had himself crowned by the Church and founded the kingdom of Bosnia which was destined however to but a brief existence. King Louis of Hungary made no objection to his elevation to the regal title. The exact details of the process are unknown. The most important part of the reign of Twarco falls into the epoch (1382—1391) of the confusion which arose on the death of Louis the Great. He took advantage of the rebellions in South Hungary and Croatia against the queen Elisabeth and extended his territory at the expense of the Hungarian power which had been broken in these areas. One after the other the Dalmatian towns with the exception of Zara submitted to him. He fought on the side of the Serbians in the sanguinary battle of Kosovo (13th June 1389) and entered into possession of the Servian lands on the coast. Whether by his adoption of the Servian regal title he is to be regarded as the champion of the downtrodden Servian national spirit, is uncertain. It is certain that he made the Dalmatian towns independent on all sides and he is to be regarded as the founder of the kingdom.

Twarco I was succeeded by his younger brother Stephen Daibis (died 1405) who was followed by Twarco's natural son Stephen Ostojich (died 1418); on the latter's death the rule was shared by his legitimate son Stephen Ostojic (1417—1421) and Stephen Twarco II (1404—1443) son of Stephen Twarco I. From 1444—1461 reigned Stephen Tomnis, natural son of Ostojich, whose son Stephen Tomnasivich was the last male heir of the House of Tvarco.

The great results of Twarco's reign disappeared under Stephen Daibis. He became the vassal, in the medieval sense of the word, of King Sigismund of Hungary, on which account the Dalmatian towns lost their confidence and interest in the king of Bosnia. The reign of Sigismund of Hungary was unpopular; the disastrous battle of Kosovo was followed by the victory of the Turks at Nikopolis in 1396. The opponents of the King of Hungary made alliances with the Turks; so did the Christian princes of the Balkan Peninsula. The kings of Bosnia in this period were mere tools in hands of their "Magnates" Affairs were managed by two real statesmen: in Bosnia, Herroja of Hvar and in the south Sandalj Hranic (died 1435) son of the Voivod Hranje Vukovitch from whose family sprung the later independent princes of Hercegovina. In the year 1408 the fortress of Dobor was taken by Tomnas fighting under Sigismund's generals, Nicola Garay and John Marothy and King Twarco II taken prisoner.

The Ottomans profited by this struggle. Herroja became the governor for the Hungarian king but in the year 1415 with the help of the Turks he annihilated a Hungarian army. He made his headquarters in the fortress of Jaje which he had built, but the Turks remained, although in a small part of the land (on the modern district of Seravejo), nevertheless permanently within Bosnian territory. Bosnia henceforth was in the sphere of influence of the Turks, Hungarians and Venetians. A further blow to the unity of Bosnia was that Sandalj's nephew, Stephen Vuketic, "The chief Voivod of Bosnia by the grace of God" in 1448 adopted the title of Duke of Saint-Sava and forced Bosnia to recognise it. From this time on, his land was called "Hercegovina". Till the year 1463 the devoted country offers a melancholy picture. Even the victories of John Hunyadi could not inspire the kings of Bosnia to throw off the Turkish influence under which they had so completely fallen. After the fall of Constantinople in 1453, it was only a question of time when the advancing tide of Ottoman power would attain the shores of the north and west. Turkey ultimately took possession of Bosnia. The last king Stephen Tomnasivich fell a victim to his double dealing. His contemporaries accused him of the murder of his own father; he was suspected of having sold the fortress of Semendria to the Turks and the powers that might have protected him finally paid no heed to his promises and left him to his fate. He took refuge in the strong fortress of Jaje and made it his residence as he no longer felt secure in the southern part of his country. The Turkish hordes occupied Bobovac, Jaje and Kljeuc in rapid succession and the king himself was taken prisoner. The end of this unfortunate monarch is variously stated; it is certain that the Sultan had him beheaded to make sure of keeping the place. (A head joined to a skeleton is still shown as that of Stephen Tomnasivich).

Bosnia did not yet pass totally under Turkish rule however. King Mathias of Hungary captured the north from the Ottomans and in 1463 went to war for the possession of Jaje which he also took and retained in spite of the valiant defence of the Janissaries. Nominally he preserved the independence of the conquered district intact and gave it a titular king in the person of Nicolas Ujnalik, a rich magnate, in 1471. This district comprised the ancient Banate of Bosnia (the lands on the Save as far as Strebeneca, the modern district of Turc) with the addition of Teocak (near Zvornik). The Banate of Jaje remained under military occupation and was in close relations with the Lower Slavonic counties. Nicolas Ujnalik's rule was however short; his son John became Regent of Bosnia in 1491 as a Hungarians withstood the Turks even after the disastrous battle at Mohacs in Bosnia. Till 1528 only part of Hercegovina and the southern part of Bosnia were in the hands of the Turks.

It was only after the break-up of the Hungarian kingdom in 1526 that the lands which still retained their independence, succumbed, and the continuous exertions of the great conqueror Su-
As the policy of the Hapsburgs was mainly concerned with the west, Bosnia remained unoccupied under Turkish rule in the xvii century, and the Eastern policy of the statesmen of Vienna now being to preserve the integrity of the Turkish kingdom, in agreement with Western Powers. This principle was adhered to in spite of the beginning of the decline of Turkey and the loss of Servia (1804-1815), Egypt and Greece. In Bosnia, nevertheless, affairs began to be more and more unsatisfactory early in the sixteenth century. The "European" reforms of government in Constantinople met with little favour in Bosnia and the Slav Mohammedans took up arms to resist them under the leadership of Husain, captain of Gradac (1830). The Visier Mehmed Wendhj Pasha wished to introduce in 1840 the modern administration which had been announced in 1839 through the Khatiji Sherif of Gulkhin and began to replace the native captains of each district by Mohammedans, who had been appointed in Constantinople. The Bosnian aristocracy felt this to be a heavy blow to them and therefore the Mohammedans of Sarajevo rose against the Visier. They were put to flight by the Sultan's troops at Vitez (in the district of Travnik). In the years 1843 and 1846, revolts broke out in Krajina (Turkish Croatia) because the Turkish government demanded the payment of the legal tithe (agha) which the Mohammedans thought they were not bound to pay. The insurgents were scattered on both occasions. A fertile source of unrest was the undefined relationship of the Mohammedan landlord (tupihai, leg agha) and the peasant (kmez).

The kmys complained that they were at the mercy of the will of the landlords. The Visier Tahir Pasha decreed in 1848 that the feudal labour of the kmys on the private estates (leg hghi) of the landowners should cease, while the kmys were to give the landlord one third (the so-called Tretina) of the corn, fruit and vegetables produced on their own holdings and the half of the hay. Neither the kmys nor the landowners were satisfied with this enactment. Therefore, when Tahir demanded that every Mohammedan and Christian householder should pay 44 piasters both to the Bosnian Mosques and the Khorbeg, in addition and that the legal tithe was to be paid on all holdings, the Mohammedans in Krajina rose in revolt and besieged the fortress of Bihac. The rising was secretly favoured by "Ali Pasha Rivanbegovic, the then Visier of Herzegovina, and soon spread over almost the whole of Bosnia till the Serbs' "Omar Pasha defeated the rebels in the winter of 1850-1851. In the spring of 1851 he had "Ali Pasha Rivanbegovic arrested in Buna (near Mostar) and led away, a prisoner. It was given out that "Ali Pasha had been accidentally shot while being taken away. Some of the remaining prisoners were executed, some banished and the ancient political institutions reorganised. The residence of the Visier was moved from Travnik to Sarajevo again, and the power of the Bosnian aristocracy broken. Parallel with the unrest among the Mohammedans of Bosnia, discontent developed among the Christians who complained that the reforms promised in 1839 and 1850 by the Khatiji Humayun had not been carried out. In some districts the Christian peasants rose against the Mohammedan landlords and the Turks took harsh measures in reprisal, numerous Bosnian Christians fled to Austria and besought the government at
Vieina to intervene (1888). They also presented to the Turkish Ambassadour, a petition to the Sultan, in which they asked to be protected against their landlords. The Pope sent a commission to Bosnia to settle the point in dispute. In 1859, the ordinance of the 14th Sfar 1276 A. H. (17th September 1839) regarding the Bosnia-Herzegovina Cattelina came into force, which regulated the payments of the knjizi to their landlords and other rights and obligations on both sides. The enforcement of the decree of Sfar was defective however and gave cause for new disputes. In spring 1875 a rising of Christians took place in Herzegovina, which proved fatal to Turkey and spread into Bosnia also among the Servian Orthodox Christians and really only came to an end on the occupation of the two provinces by Austria-Hungary as a result of the Berlin Congress of 1878. The last Wiff of Bosnia was Ahmad-Mah Pasha (1878).

On the 5th October 1868, the annexation of Bosnia and Herzegovina was proposed and the European powers and finally Turkey also agreed. On this day, the Emperor Franz Josef I published through his Foreign Minister, Count von Ahrenthal, an autograph letter in which he extended the rights of his suzerainty to Bosnia and Herzegovina and declared that the order of succession in the ruling house was to apply to these lands also.

III. LEGISLATION.

In the proclamations issued on the advance of the Austra-Hungarian troops into Bosnia and Herzegovina it was announced that the old laws were to remain in force as far as they were not abrogated by new ones. The first thing necessary therefore on the occupation was to collect the Turkish laws then in operation and translate them. These were published in the Collection of Laws and Ordinances of Bosnia and Herzegovina in 1878-1880 and dealt with various branches of law—particularly the land laws, the various kinds of landed property and its conveyance, commercial law and the commercial and Sharia courts etc.

Till the proclamation of the new constitution in 1910, legislative power in Bosnia and Herzegovina was vested in the Crown and the right of bringing in bills proposing legislation to the Provincial Government of it. By the new constitution a Parliament (Zabor) has been summoned to co-operate in the legislation of the country. The Parliament consists of 60 elected members and 26 elected deputies. The ex-officio members are: the Ra’s al-ulamal, the director of the [Wakf-Muattof], the Muftis of Sarajevo and Mostar and in addition, the Mufti who has held his office longest, the four Orthodox Servian Metropolitan and the Vic-President of the Grand Administrative and Educational Council of the Orthodox Servian Church, the Roman Catholic Arch Bishop and two Roman Catholic Diocesan Bishops and the two Provincial of the Franciscan Order. The Sephardic Chief Rabbi, the President of the Chamber of Advocates, the Mayor of the capital, Sarajevo, and the President of the Chamber of Commerce and Industry in Sarajevo. The number of elected members and deputies is 72. The period of office of the members of Parliament is fixed at five years. A resolution is only valid if more than half the members are present and those present must be absolutely unanimous.

For a resolution which concerns legislation in religious matters, the presence of at least four fifths of all members and a majority of at least two thirds of those present is required. All bills within the province of the Parliament require the approval of the government of Austria and Hungary before being brought into the House. Bills approved by the Parliament have to be approved by both states of the monarchy and require the sanction of the Crown. The sphere of legislation of the Parliament of Bosnia and Hungary is confined exclusively to denominational matters. A provincial council of nine of its members is chosen by the Parliament to represent its interests and give utterance to its wishes in such public matters as Bosnia and Herzegovina is interested in. Each denomination in Parliament elects representatives to the provincial council in proportion to its numbers in the country.

The most important matters, that fall to be dealt with by the Parliament are: the settlement of the annual Budgets, the borrowing of new loans and the conversion of those already existing; the sale or mortgage of the property of the state; criminal law; civil law with the proviso that the application of Sharia' law in dealings of Musulmans with one another or regarding marriages, inheritances, or family affairs, shall be guaranteed; sanitation; industrial conditions; matters affecting the general prosperity of the people; educational matters relative to all educational institutions; religious questions, concerning the relations of the denominations to one another or to the government in so far as the enjoyment of equal rights, the internal organization and the public exercise of worship, of the several denominations recognized by law is not interfered with; agrarian laws; the introduction of new taxes and the increasing of those existing or the making of special additions to a tax already being levied; the building of railways, for which proposals are made by the government, the making of roads, ways and other means of communication; the organization of the communities; the examination and approval of accounts etc. The estimates of the provincial income and expenditure have to be placed before Parliament annually and to be approved early by the provincial government, and Parliament must proceed, without delay to discuss them so that they may be passed before the beginning of the next year. If the estimates are not dealt with punctually by Parliament the Budget of the coming year remains in force until the new one is passed in the statutory fashion to replace it.

The members of Parliament are elected by the people on a denominational basis. All male citizens of Bosnia and Herzegovina, over 24 years of age, who have had a fixed abode in the country for at least a year, are entitled to vote, as also are similarly qualified citizens of Austria-Hungary who are engaged in the Civil Service of Bosnia and Herzegovina as civil servants or teachers. All males over 30 years of age, who are similarly qualified to vote, and are in full enjoyment of civil rights, are eligible for election to Parliament, with the exception of officials in the Civil Service of Bosnia and Herzegovina, officials and employees on active service on the national railways and also teachers and other officials in the public schools. The electorate is divided into Curtas. Of the 72 deputies to be elected, 18 are allotted to the first Curta, 20 to
The second and 34 to the third. Within the first Curia, and in the second and third Curias taken together, the senators are divided into the numbers of the three chief denominations of the population, so that in the first Curia the Catholics have four seats, the Muslims 6, the Servian Orthodox Church 8, and in the second and third Curias, the Catholics have 12, the Muslims 18, the Servian Orthodox Church 23. In addition the Jews in the second Curia have one seat. In the first Curia the following are eligible to the first class of voters: all Muhammadan landowners who pay a land tax of at least 340 Kr. (£5—16—8). Landowners of other denominations, who pay a tax of not less than 140 Kr. are allowed to vote either in this class or in the division of the second class into which they would fall by their religion; 9 in the second class of voters: all persons who pay not less than 500 Kr. (£21—6—8) in direct taxes excluding licenses; persons who have completed their studies in all High Schools and other similar educational institutes within the Austro-Hungarian monarchy; the clergy of all denominations recognized by the law; all officials and teachers whether active or pensioned in the Civil Service of Bosnia and Hercegovina as well as officials on the railway or other state-owned enterprises and military officers on the retired list. The Second Curia consists of all inhabitants of towns who are not already in the First Curia. Eligible voters living in the country and not in the first Curia form the Third Curia. In the election of representatives of the first class of voters in the First Curia, the whole country forms one Muhammadan electoral district, while for the election of representatives of the second class of voters in the First Curia, the whole country forms an electoral district for each of the two religions. Each voter in the First Curia has to vote for as many candidates as there are seats allotted to the electoral district he is voting in. The election of representatives of the Second and Third Curias, the whole land is divided into denominational electoral districts each of which elects a deputy. Each voter is entitled to vote for candidates in another Curia than that to which he himself belongs. The members of those denominations which are too small to have a separate seat allotted to them, e.g. the Protestants, are entitled to vote at the elections in one of the denominational electoral bodies of the Curia according to the particular Curia to which they belong.

The first centennial opening of the Parliament took place on the 15th June 1910 in Sarajevo. The new provincial constitution has in the first session of Parliament answered: the expectations placed on it in a most satisfactory manner and proved a most useful instrument for the harmonious co-operation of the people and the government in the administration of the country. The new Parliament has already instituted, within the brief period for which it has existed, numerous reforms in all branches of public life.

IV. ADMINISTRATION.

Bosnia and Herzegovina form a single province, which, in accordance with the Austrian statute of the 22d February 1850 and article VI of the Hungarian statute of 1860, is under the responsible government and supervision of the common ministry of the Empire and Kingdom. The Common Minister of Finance attends to the above-mentioned classes of business on behalf of the common ministry. The administration of the county and the carrying out and enforcing of the laws is the duty of the provincial government of 9, in Sarajevo, which is under the common ministry and is responsible in it for its administration. The head of the provincial government is in as a rule, a military officer of high rank (the Commandant of an Army Corps or an Army Inspector) who is assisted in the civil administration of the county by the civil Prefect. The provincial government consists of four divisions, viz. the administrative departments and the departments of Justice, Finance and Commerce. At the head of each department is a Chief Secretary. The division of the country is as it was under Turkish rule has been taken over by the new government with a few unimportant alterations. The country is divided into six districts, viz. Banjaluca, Bihac, Mostar, Sarajevo, Travnik and Tuzla. The number of counties is 54. The counties in the district of Banjaluca are: Banjaluca (the town and the county round it forming two separate counties), Dervent, Bosnia Dubica, Bosnian Gra- diška, Bosnian Novi Gradac, Prijedor, Prnjavor and Tuzla; in the district of Bihac: Bihac, Carić, Krupa, Bosnian Petrovac, Sanski Most; in the district of Mostar: Bilećka, Gacko, Konjic, Ljubinje, Ljubuški, Mostar (the town and the country round it forming two separate counties), Nevesinje, Stolac and Trebinje; in the district of Sarajevo: Čajnića, Volča, Vojinica, Rogatica, Sarajevo (the capital Sarajevo has its own organisation) Vilegrad and Visoko; in the district of Travnik: Bugojno, Glamoc, Jajce, Livno, Prozor, Travnik, Vares, Vukovo, Zenica, Vitez and Zupanija; in the district of Tuzla: Bjelasnica, Rečka, Gradac, Gradac, Kladan, Maglaj, Stolac, Tuzla (the town with the industrial area forming one county and the county district another), Vlasenica and Zvornik. The number of civil servants and other officials in the service of Bosnia and Herzegovina was in 1900, 10,044. Of these 3,846 were Austrian, 3,057 Hungarian citizens, 4,024 citizens of foreign states. The estimates approved by the government for 1910 were:

<table>
<thead>
<tr>
<th>Expenditure</th>
<th>5,182,886 Kr. (£214,854)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Income</td>
<td>5,359,370 Kr. (£214,854)</td>
</tr>
</tbody>
</table>

In regard to Public Health it may be noted that in 1909 there were a provincial public hospital in Sarajevo, 9 county and 14 local hospitals, 1 private hospital and 35 dispensaries. Steps have been taken in 34 counties to eradicate the syphilis which is very prevalent among the people. To counteract the dangers to which pilgrims are liable on their journey to Mecca, suitable steps have been taken. In the year 1909-1910 56 individuals made the pilgrimage.

V. RELIGION.

Before the Austrian occupation Ijuš in as a denomination did not have a particular organisation in Bosnia and Herzegovina any more than in the other districts of Turkey. The Orthodox Servi, who were officially considered to be part of the Greek Church, and Jews (Sephardites) were regarded as Milites. The Greek Catholic and the Evangelical Church only appeared after the
The organisation of the Evangelical Church in the country is at present being carried out. The Serv. Orth. Church was reorganised in 1905 and was granted permission to regulate and govern its ecclesiastical and educational affairs independently and free from state supervision, provided the laws of the country were not infringed. There is a special statute of the same year defining the work and sphere of influence of the autonomous Serv. Orth. Church in ecclesiastical and educational matters.

The Muslims had, as early as 1881, expressed the wish to have a head of their own (Ra's al-'ulama'), who, supported by a committee of men learned in the law, could govern their religious affairs. In 1882 this wish was granted and the committee mentioned, consisting of the Ra's as President and four other members, was constituted. In 1883 a provisional Wafk Commission was appointed, whose duty it was to ascertain details of all Wafks in the land, to control their expenditure and to carry out new regulations regarding the administration of the Wafks. In 1884, provisional Wafk commissions were instituted in all the districts; these were preceded over by the Kaif of the district and had to enquire what Wafk property existed, to look after mosques and Wafk buildings and particularly to supervise the trusteeship, management and officials, to lay their accounts before the Provincial Wafk Commission, and to carry out the directions of the latter. In 1894 the Wafk administration was reorganised. In place of the provisional Wafk Commission, a Provincial Wafk Commission, a deliberative and administrative body, and a Provincial Wafk Board as an executive body were introduced. The Provincial Wafk Commission is composed of the President, Inspector (Mu'amir), Secretary (Kadi), four members of the Mudjifti Council, and two prominent Muhammadians from each of the six districts of the country, who hold office for 3 years and are nominated by the ministry. The Provincial Wafk Board consists of the President of the Provincial Wafk Commission, the Inspector, Secretary and the necessary clerical staff and accounts department.

This was the state of affairs till 1909, when the Muhammadians received the right which had already been granted to the Servian Orthodox Church in 1905, of managing their religious affairs themselves. The main provisions of the Statute are as follows: The duties of the Wafk-Ma'arif committee of management are: the foundation and maintenance of mosques and other Muhammadian buildings, religious, educational or charitable; the education and payment of the required number of clergy and teachers; the education of the Muhammadian youth in the belief and spirit of Islam; and as far as possible the propagation and consolidation of a knowledge of their religion among the Muhammadians. The administrative machinery of the Wafk-Ma'arif consists of the Djamat (djamats); the Djamat Councils; the district council; the Provincial Assembly and the Committee of the Provincial Assembly. There are also certain specially elected bodies, the district assemblies and the county committees. All the above mentioned bodies are elected by the Muhammadians in accordance with the provisions of the Statute. The autonomous Wafk-Ma'arif and religious authorities discharge all business falling within their province according to the provisions of the statute absolutely, so that there is no appeal to the civil courts against the decisions of these boards so long as they are not contrary to the common law of the land. In case the law should be broken by a legal decision of one of these autonomous boards, the government has only the right to annul the decision and to refer the matter to the autonomous board concerned for reconsideration with a view to coming to a new decision.

The provincial government may demand that the 'Ulamâ-Mudjifl, the provincial assembly and its committee shall give particulars of its own proceedings and of the managing body of the Wafk-Ma'arif and these committees are bound to supply the desired information.

All the Muhammadians in a community with at least 100 Muhammadian members form a Wafk-Ma'arif District. The Djamaat-Mudjifl is elected for 3 years. The representatives of all the djamats in a district form the district assembly. The work of the district commission consists mainly in acquiring information on all the movable and immovable property of the Wafk-Ma'arif, the supervision of the religious and educational Wafk-Ma'arif buildings; supervising the work of the Mawsaxis and schools, as well as of all individuals in the district, who are paid out of the funds of the Wafk-Ma'arif; seeing that the curriculum of the Medreses, Mektebs and other Wafk-Ma'arif institutions is properly carried out; and making a report to the Mufti, the 'Ulamâ-Mudjifl or to the political officials in cases where it comes to the knowledge of the commission that the curriculum for instruction in the Muhammadian religion is not being adhered to in public schools or institutions.

The Wafk-Ma'arif Provincial Assembly is the chief autonomous governing and supervising body for all the Wafk-Ma'arif property in Bosnia and Herzegovina. Its meeting place is in the capital Sarajevo. Its members are the Ra's al-'Ulamâ, the Muftis of Banjaluka, Bihâr, Most, Travnik, Tuzla and Sarajevo, the Wafk-Ma'arif Director and finally 24 members elected by the district commissions. The statutory President of the national assembly is the Ra's al-'Ulamâ, while the Vice-President is elected by the members themselves from their number. The special duties of the Provincial Assembly are the supervision of all that is done by the various branches of the Wafk-Ma'arif and of all the officials of the Wafk-Ma'arif and their subordinates; deciding on the erection of mosques, medreses, mektebs and the foundations connected with them; deciding on the erection of educational and charitable institutions of all sorts and on the purchase, exchange or bequeathing of all the movable or immovable property of the Wafk-Ma'arif, as far as it is in accordance with Shari'at law; the settlement of the annual estimates for the individual Wafks and the funds of the Central Wafk Ma'arif; the alteration of existing and the passing of new regulations regarding the management and supervision of the property of the Wafk-Ma'arif.

The committee of the Provincial Assembly is its governing and executive body. It consists of the Wafk-Ma'arif Director who is president, the Mufti of Sarajevo and six other members elected from its midst by the Assembly. The committee of the National Assembly is particularly concerned
with the routine business of the Wa'f K-Ma'arif property, the supervision and direction of the activities of the district commissions; the supervision of individual Wa'fs as regards the management of their property and the fulfillment of the object for which they were founded; the collecting of the revenues of the Wa'fs-Ma'arif and the application of them in accordance with the decisions of the Provincial Assembly; the approval of the foundation of Wa'fs for pious or useful purposes and the acceptance of presents and legacies; the appointment of Mutawallis and other administrative officials of the Wa'f-Ma'arif; the appointment of secular teachers at the Wa'f-Ma'arif schools, of officials and servants at the district commissions, the exercise of disciplinary authority over these individuals; the making of proposals to the 'Ulama-Madzlis, regarding the appointment of educational or ecclesiastical officials paid out of Wa'f-Ma'arif funds.

Each independent Wa'f is managed by a Muttawall, appointed by the committee, according to their rules and usage. The Muttawall represents the Wa'f managed by him before a court or other authority.

The resources of the Central Wa'f-Ma'arif consist of the moveable and immovable property which has been collected in the past in the National Wa'f Fund or may be accumulated in the future. The objects of the Central Wa'f Fund is the defrayal of all the expenses of administration of the machinery of the Wa'f-Ma'arif the settlement of the expenses of maintenance and of the public contributions to the Wa'f Funds; the granting of subsidies for the repair and building of mosques, the maintenance of the staff of mosques, religious institutions and schools for which there are no or only insufficient Wa'fs etc.

The 'Ulama-Madzlis, which has its seat in Sarajevo, is entrusted with the supreme direction of the Mahomedan ecclesiastical affairs in Bosnia and Herzegovina. The 'Ulama-Madzlis consists of: the Ra's al-'Ulama as president and four members. The Ra's al-'Ulama and the members of the 'Ulama-Madzlis are appointed by a separate Curia at a secret sitting. This Curia is composed of 30 persons of the rank of Khodja, the Muftis of Sarajevo, Banjaluka, Mostar, Trebinje, Trebinje, Zenica, and 24 elected members. The King-Emperor appoints as Ra's al-'Ulama one of three candidates who are selected by the Curia. When there is a vacancy in the membership of the 'Ulama-Madzlis the Imperial and Royal Common Ministry appoints one of two candidates selected by the Curia. The Curia applies to the Shahih al-Islam in Constantinople to grant powers to take up the religious duties of his office to the individual appointed Ra's al-'Ulama by the King-Emperor. This request is transmitted to the Shahih al-Islam through the Royal and Imperial Embassy in Constantinople. The 'Ulama-Madzlis is empowered to govern, super- vise and direct all the affairs of Islam; to note any necessity for building mosques or other religious buildings such as Mektebs, Medresses and other denominational charitable institutions and to lay proposals with regard to them before the administrative of the Wa'f-Ma'arif; to see that the laws of Islam are not broken in the Muslim denominational schools, nor in the public schools and institutions as well as generally; to co-operate with the 'Ulama-Madzlis, Provincial Commission to prepare a curriculum for all the education in the Medresses and Mektebs as well as for the religious instruction in the other institutions of the Wa'f-Ma'arif; to define the course of Mahomedan religious instruction in the state and denominational schools and institutions in co-operation with the provincial government; to appoint the Medresses and other religious and educational officials of the Wa'f-Ma'arif on the proposal of the committee of the Assembly; to choose instructors in the Muslim religion in the state schools and other public institutions and to lay their appointments before the Provincial Government for confirmation; to examine candidates for the office of Shahih al-Islam and in the Wa'f educational institutions and issue certificates to them; to propose candidates for vacancies in the office of Mufti to the Provincial Government. The Ra's al-'Ulama has the following special privileges: the appointment of Muftis to the Shahih al-Islam; the appointment of Imams and Khatibs; the supervision of the Shahih Law College in Sarajevo. The 'Ulama-Madzlis is bound to supply to the Shahih al-Islam in Constantinople for a decision of doubtful or contested points of dogmatism or Shariah Law. The documents containing the question to be settled have to be conveyed through diplomatic channels on behalf of the Provincial Government and the reply comes by the same route.

In the chief town of each district of it there is a Mufti. The Muftis are appointed by the Provincial Government on the nomination of the 'Ulama-Madzlis. For this purpose the 'Ulama-Madzlis proposes the names of two candidates for the vacancy, who possess the requisite qualifications. The Government appoints one of them Mufti. The main duties of the Mufti are as follows; to issue fatwahs when necessary, to visit the mosques and other places of worship to see that the curriculum, proposed by the 'Ulama-Madzlis for Muslim religious instruction in the state and denominational schools and institutions, is adhered to; to preside at the examination of the pupils in the Medresses etc.

The Provincial Government is empowered to erect and maintain institutions in Bosnia and Herzegovina for the advancement of education in the religion of Islam in co-operation with the 'Ulama-Madzlis. The most important Wa'f-Ma'arif schools are the Mektebs and the Medresses. The Provincial Assembly may also found other institutions for the education of the Mahomedan youth but the approval of the Provincial Government is necessary. Secular education in all Wa'f-Ma'arif schools can only be imparted by teachers qualified for the purpose. The Mektebs are elementary schools for instruction in the Muslim religion. Education is free. The curriculum comprises the interpretation of religious subjects and the time-table for the Mektebs are all planned by the 'Ulama-Madzlis. Every Muslim is bound to send his children to a Mekteb, the boys before they are eight and the girls before they are seven years old. The Medresses are more advanced schools for religious instruction and their aim is to educate a sufficient number of Khodjas for the religious requirements of the country. These institutes are under the supreme direction and supervision of the 'Ulama-Madzlis. The subjects of instruction in the Medresses are taught by Madrerrissi, who are appointed by the 'Ulama-
Majlis on the proposal of the committee of the Provincial Assembly. The Provincial Assembly has the permanent right to collect a tax for religious purposes to defray all the expenses of public worship and the maintenance of the Waqf-Ma'asif and is allowed to cover the requirements of education and religion generally. This tax is levied and collected as a percentage in addition on all direct taxes. For the first ten years during which the statute was in force, the amount of this tax was fixed at 10% of all direct taxes. The total Waqf budget of 1909 showed on expenditure of 761,114 Rs. (£ 27,713) and an income 768,877 Rs. (£ 32,011), giving a credit balance of 7,103 Rs. (£ 2,95). The movable and immovable Waqf property was estimated in the same year at 9,931,661 Rs. (£ 413,792). The number of individual Waqf was 1,530.

VI. EDUCATION.
The Turkish act of the year 1285 A. H. (1869) which however was never put into force did not suit the altered conditions in Bosnia and Herzegovina after the occupation and sweeping reforms were introduced in the educational system by the new government.

In the year 1909 there were 434 elementary schools in Bosnia and Herzegovina of which 389 were undenominational, 134 denominational and 11 private with a total attendance of 38,950 pupils. To make allowance for the peculiar social and religious requirements of the Mussalmans, special elementary schools (Küçük-i Yerlik) were instituted in the capitals of the six districts of the country and also in Brčka, which is the chief town of a county. These schools have the same educational objects and curriculum as the ordinary elementary schools except that Arabic and Turkish are additional subjects taught in them. Attention was also devoted as far as possible to the education of Muslim girls.

The largest institution of this kind is the Muḥāmada girls' School in Sarajevo, which is supported by the state, which has four elementary classes and a three years' course of secondary instruction, the object of which is to prepare Muslim girls for the preparatory classes in elementary schools. In 1909 there were also in Bosnia and Herzegovina, 9 commercial-schools, 1 military-boarders-school for boys, the object of which is to prepare native boys for entrance to the military academies; 3 undenominational and 7 denominational girls schools; 2 industrial schools, 12 industrial continuation courses, 1 technical school, 1 school of forestry, 1 training college for male teachers and denominational training college for women teachers, 3 public gymnasias, 2 denominational gymnasias, 1 Franciscan seminary and 2 State realcolleges.

In all these institutions provision has been made for religious instruction by appointing teachers of all denominations. Muslim pupils at the gymnasiums study Arabic instead of Greek. The educational institutions supported by the Muslim community are the Mektabs, the Madresas and the Dār al-Mu'allsims in Sarajevo. Before Muslim children go to the undenominational elementary schools, they have as a rule to attend the Mektabs where they receive their first religious instruction. Other subjects are rarely taught in the Mektabs. As the methods of the Küçük-i Yerlik in these Mektabs produced but poor results, a movement was set on foot in the winter of the Waqf Commission with the support of the government to reform the Mektabs. In 1909 there were nearly 1000 of the old-fashioned Mektabs (Küçük-i Yerlik) of which 83 were for boys and 9 for girls.

The Madresas in Bosnia and Herzegovina are organised on the same lines as those in Turkey and need to be reformed. In 1909 there were 44 with 1613 pupils (29%). The best known are the Küçük-i Yerlik and Küçük-i Yerlik in Sarajevo which are supported by the Ghazi Eshwarbeg Waji. The Dār al-Mu'allsims, founded in 1883 in Sarajevo, provides a kind of supplementary course to the Madresa and gives the scholars in addition to the subjects of the Madresa, which are mainly Turkish and Arabic, instruction in the mother tongue as well as in such useful subjects as history, geography, arithmetic and pedagogy, and qualifies them for posts as teachers (mu'allim) in the Mektabs or as teachers in the Madresa.

The course lasts three years. In the session 1900-1901, 66 students attended the Dār al-Mu'allsims.

In the Şar'ıat Law College in Sarajevo founded in 1887 which is supported by the state and the main object of which is to educate suitable candidates for posts in the şar'ıat courts, the Muḥāmada have an institute which supplies one of the requirements of Islam. Admission to this college is obtained by nomination from the Ka'a al-Ulamā' through the government. In the session 1908-1909 the college was attended by 28 students of whom 25 lived in the college and received full board and clothing. The course of instruction lasts for five years. The curriculum includes the following subjects: Arabic, Logic (manṭiq), Muṣannaf maḥṣuriyya, akhīdha, Şar'ıat Law (şari'ah), muḥārīb, ṭarīqah, muḥāsib, al-muğābala, European jurisprudence, the vernacular, mathematics, geography, history, and Arabic calligraphy. In the year 1908-1909 there were 9 teachers on the staff of the College.

The National Museum in Sarajevo which was founded in 1885 and taken over by the government in 1888, may also be classed with the educational institutions of the country. Its literary section is the: Giornale romano della Bosnia e Erzegovina, which has appeared quarterly since 1889. A selection of the articles published in it are issued annually in a German version under the title: "Wissenschaftliche Mitteilungen aus B. und H."

35 newspapers appeared in 1909, which may be classed according to their political or religious tendencies as 5 Croat, 6 Servian, 13 non-party, 4 Muḥāmada, 4 Roman Catholic and 2 Servian Orthodox.

The Muḥāmada of Bosnia and Herzegovina, who before the occupation shared the intellectual life of Turkey and wrote in Arabic and Turkish are now using their Servian vernacular more and more for literary as well as scientific purposes. They usually write in the Latin alphabet. Of late years, particularly among the Küçük-i Yerlik, a movement has arisen to write at least literary works of a religious nature with a Servian text in Arabic characters. The Arabic alphabet has therefore been adapted to the requirements of the Servian language. The organ of the National Society of Mu'allsims and Imāms in Sarajevo, the Mu'allsim, appears in this form.
The right of having their subjects tried by their respective consuls, which had been obtained from the Turkish government by various countries, was abolished in 1878-1881, with the approval of the government concerned, not only as regards Austria Hungary but also for the other countries. After the occupation, the administration of the courts was adjusted to the organization of the government authorities. In Sarajevo there is a High Court which is the chief court of the country; there are district courts at the headquarters of each district and county courts in the chief towns of each county. In addition there are county courts in some of the more important towns.

The Şarraf courts, which have been incorporated in the above mentioned courts are organized on special lines. The county Şarraf court consists of the Şarraf judge (kâdi), a Muhammedan who has been educated for this profession and who has graduated from the Şarraf Law College in Sarajevo (see above); he also has the assistants and clerical staff assigned to him. The Şarraf High Court consists of the President of the High Court, two judges of the High Court and two Şarraf chief magistrates. The sphere of jurisdiction of the Şarraf Courts was defined by the Government of Bosnia and Herzegovina in 1883. They are to deal specially with: a) questions arising out of the Muhammedan law of marriage, when both husband and wife are Muhammedans, whether the question is one of the property or of any other point; b) disputes, concerning the Muhammedan law of parent and child; they have also to deal with the Muhammedan law of inheritance and the division of estates in so far as they consist of the class of property known as "Milkam".

The Şarraf court deals with the first class of cases by itself but, with the second in a joint court. Before coming to a decision, the High Court may ask the opinion of the Ulama-Magjitis on any point, which requires further elucidation. As regards the decisions of the Şarraf courts, a clause is attached to them by the Şarraf court stating that the sentence is to be carried out, but the actual enforcement is done through the medium of the ordinary courts.

In 1906, 26273 lawsuits were dealt with by the Şarraf courts and 17,457 transactions regarding inheritances, 7312 marriages were registered and 519 divorces granted. The payment of the judges of the Şarraf court is on the same scale as that of other officials of the same rank.

Regarding the criminal statistics it may be noted that the number of individual sentences for crimes or misdemeanors was 3572, of whom 2532 were Muhammedans, 1504 Orthodox Greeks, 517 Catholics, 10 Jews and 9 belonging to other faiths.

VIII. Finance

According to the Austrian and Hungarian acts of 1850 the administration of Bosnia and Herzegovina is to be so arranged that the expenses of government be met out of the revenues of the country itself. The Budget of Bosnia and Herzegovina shows a great increase since the occupation, proportionate to the development of the means of communication and the improvement in economic conditions generally. The first Budget of the civil government in 1878 showed an income of 9,531,000 K. (£ 588,560) and an expenditure of 8,942,324 K. (£ 674,399) giving a surplus of 588,676 K. (£ 43,161). In the year 1890 the expenditure was 19,375,358 K. (£ 1,360,952) which included £ 43,161. According to the estimates for the year 1910, the total expenditure was estimated at 74,551,900 K. (£ 5,095,132) and the income at £ 74,371,600 K. (£ 5,090,017) yielding a surplus of £ 121,999 K. (£ 5,185).

IX. Economic Statistics

As soon after the occupation as orderly conditions were restored in the country the government took various measures to improve the condition of the country particularly with regard to agriculture.

The yields of various products for the year 1907-1909:

<table>
<thead>
<tr>
<th></th>
<th>1907</th>
<th>1908</th>
<th>1909</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat</td>
<td>566,318</td>
<td>754,515</td>
<td>723,373</td>
</tr>
<tr>
<td>Barley</td>
<td>515,212</td>
<td>520,150</td>
<td>765,580</td>
</tr>
<tr>
<td>Maize</td>
<td>1,075,389</td>
<td>2,240,290</td>
<td>4,787,066</td>
</tr>
<tr>
<td>Potatoes</td>
<td>356,187</td>
<td>518,300</td>
<td>786,850</td>
</tr>
<tr>
<td>Peas</td>
<td>1,353,047</td>
<td>1,514,747</td>
<td>1,530,703</td>
</tr>
<tr>
<td>Hay</td>
<td>1,900,334</td>
<td>2,447,850</td>
<td>7,014,390</td>
</tr>
<tr>
<td>Plum</td>
<td>1,320,825</td>
<td>1,302,433</td>
<td>2,322,338</td>
</tr>
<tr>
<td>Tobacco</td>
<td>52,267,372</td>
<td>52,267,372</td>
<td>52,267,372</td>
</tr>
</tbody>
</table>

The ground available for agriculture is either the freehold property of the landowner or certain rights of the peasant (knez) are attached to it. The knez's holding (knezica), so long as he is able to cultivate it properly, must remain in his tenure. In other matters the landlord can deal with the holding as he pleases. The knez has to pay the landlord a certain portion of the produce annually in kind. There are government provisions for the eviction of the knez when he neglects to cultivate his holding. The relation between the landlord and tenant was defined by the Ottoman decree of the 14th Safar 1276 (18 September 1859) which has been retained in force by the Austro-Hungarian government. The knez may buy his Çiftlik by agreement with the ground.
landlord and thus become owner of it. From 1879 to the end of 1909, 26,321 knets’ holdings had been purchased by their occupiers at a cost of 20,259,574 K. (£ 843,318).

The richness of Bosnia in minerals was famous even in ancient times. At the present day the mining of salt, coal and iron has attained great importance. The value of these products in 1909 was 50,392,500 K. (£ 2,145,902).

The total area under forests in Bosnia and Herzegovina is 4,374,287 acres of which 48,945 acres are Wälder forests. The latter belong for the most part to the Črni Koraljević Wäld in Sarajevo.

The total length of railway line in Bosnia and Herzegovina is 1,686 miles, of which 743 are broad gauge and 345 narrow gauge. The length of the high roads was in 1909, 1,132 miles and of the district roads 1,556 miles.

The imports of fat stock and draught animals were 31,053 head in 1909 and the exports 26,940.

The remaining trade amounts to 17,970,000 metric hundredweights of which 7,75% were imports and 77,39% exports.

Bosnia. (1879) Mauro Orban, Il regno degli Slavi oggi correttamente detto Schiavonia (1601); P. Rüster-Vrtačić, Bosna caputia (Nagy-Bocbát, 1712); Fr. Lantéri ab Ochiva, Epitome venetorum Bosniorum proviniae (Ancona, 1770); Narentius Prudentius, De regno Bosnieo rimosse interius (Venice, 1781); M. Schmick, Politische Geschichte des Königreichs Bosnien und Herzegowina von 1878 bis 1892 (Vienna, 1784); Genere Lohmann, Geschichte des Königreichs Bosnien, by an officer of the royal Army (Vienna, 1790); L. Gebhardt, Geschichte der Kriegs- und Kriegs-Denkmäler, Croation, Slavonian, Bosnian, Serbien etc. (Vienna, 1805); Omer Efenli, The War in Bosnia (Oriental Travels, London, 1836); J. Jukić (under the pseudonym Bojanić), Zemljske i povijesne knjige (Agram, 1835); J. Ch. Engel, Ungarn und seine Nebenländer, Geschichte von Serbien und Bosnien (Halle, 1836); G. Thommen, Geschichtliche, politische und topographische statistische Besichtung des Vlajeski Bosnia (Vienna, 1867); Johann Rodkiewicz, Studien über Bosnien und die Herzegovina (Leipzig and Vienna, 1868); G. Thommen, Der Bosnien und Herzegowina (Paris, 1870); G. Kinkel, Die christlichen Untertanen der Türkei in Bosnien und der Herzegovina (Basil, 1876); Grančin, L’insurrection de l’Hercegovine (Paris, 1879); Elbing, Studien über Bosnien und die Herzegovina (1876); A. J. Evans, Bosnie und Herzegowina während des Insurrektion 1875 (London, 1879); Evans, Through Bosnia and Herzegovina on foot during the Insurrection (London, 1877); Bux, Reisen in Bosnien und der Herzegovina (Berlin, 1877); H. Dubois beker von Sterneck, Geographische Verhältnisse, Klima- und Witterungsverhältnisse, der Reise in Bosnien und der Herzegovina und Nord-Montenegro (Vienna, 1877); Am. Frh. v. Schweiger-Lerchenfeld, Geschichte der Serbe und Ungarn in Bosnien und seine Bewohner (Vienna, 1878); Bosnien und Herzegowina, Neue Reichsstruktur und vollständiges Ortsbuch (Prague, 1878); Ed. Rüffer, Land und Leute von Bosnien und der Herzegovina, II. Aufl. (Prague, 1878); Okupation Bosniens und der Herzegovina durch die b. k. Truppen im Jahre 1878. Nach amtlichen Quellen dargestellt in der Abteilung für Königsgeschichte des b. k. Kriegsarchivs (Vienna, 1879); Consul von Jireček, Handelsstrassen und Bergwerke von Servien und Bosnien während des Mittelalters (Prague, 1879); Fh. von Hellihi, Bosnien (Vienna, 1879); E. Marboeuf, Des Bosnie du dix-septième au dix-huitième siècle (Paris, 1880); Hoernes, Altertümer der Herzegovina (Vienna, 1882); Strassburg, Bosnien, Land und Leute (Berlin, 1882—1884); Knezević, Kratka pročit. o bos. knjige (Ragusa, 1884); Josef Kochschet, Les monuments de la vie du Serbell. Simeon Omer Pašića (Michael Lattis, Sarajevo, 1885); V. Kläs, Geschichte Bosniens von den ältesten Zeiten bis zum Verfall des Königreichs, German translation by Bojanić (Leipzig, 1885); Bruno Walser, Reise zur Krainis der Erzgebirgslande Bosniens (Sarajevo, 1887); Asbjörn Jønns, Bosnien i Herzegovina, I—II (Budapest, 1887), also in German: Bosnien und die Herzegowina (Vienna, 1888); M. Hoernes, Dinarische Wanderungen. Kultur- und Landschaftsbilder aus Bosnien und der Herzegovina (Vienna, 1888); Lopacić, Bilbok s ručaka do Bosne (Agram, 1888); Fh. Hellihi, Libro de las cosas de las partíes de Subida (Leipzig, 1891); H. Schuessel, Die staatsrechtliche Stellung von Bosnien und der Herzegovina (Leipzig, 1892); W. Radimsky, Die pfalzösterreichischen Länder, Ihre Eröffnung und Behandlung mit besonderer Berücksichtigung Bosniens und die Herzegovina (Vienna and Sarajevo, 1893); Fr. Bajl, Römische Verhältnisse im Bosnien und der Herzegovina (Vienna, 1893); O. Reiner, Die bosnische Musik (reprint from Wienerisches. Mitt. zwischen 1898 and 1899); R. Fisch, M. Hoernes, Die neolithischen Stationen von Bajmil bei Sarajevo in Bosnien, Bd. I (Vienna, 1895); A. Rücker, Einige über das Geldverkehr in Bosnien (Vienna, 1896); Lopacić, Obi Kufje i Kovec (Agram, 1896); Capus, A travers la Bosnie (Paris, 1896); Fr. Fisch, M. Hoernes, Die neolithischen Stationen von Bajmil bei Sarajevo in Bosnien, Bd. II (Vienna, 1898); Petrinensi, Bosnien und der kroatische Staat (Agram, 1898); M. Feindlberger, Bosnisches Flächenbuch (Dresden, 1900); Suftvet, Bogičić, Kratka uprava o prevodom Bosne i Hresegovine od godine 1485—1890 (Sarajevo, 1900); W. Reiner, Charles Vérain, Bosnie et Herzegovina (Edinburgh, 1900); La Bosnie et l’Hercegovina. Ouvrage publié sous la direction de Louis Olivier, par L. Bertrand, P. Boyer (Paris, 1901); Josef Kochschet, Aus Bohniens letzter Türkenszeit, published by G. Graul (Vienna and Leipzig, 1903); E. von Zahn, Die Vorgänge der Osmanen in Bosnien in der Numismatistischen Zeitung, 1906, pp. 123—152 (Vienna); C. R. v. Szé, Geschichte des österr. Türk. in Wien, 1903); K. Kötschet, Osman Pašić, der letzte große Wali Bosniens und seine Nachfolger, published by Grassl (Sarajevo, 1909); L. v. Thulowecz, Untersuchungen über den Ursprung der bosnischen Banater, reprinted from Wienerische Mittheilungen aus Bosnien und der Herz. (Vienna, 1905); C. R. v. Szé, Das Wahrheits über die sorbische
Bosnia and Herzegovina — Bostanići

BOSPORUS. [See Map, p. 737.]

BOSRA (Bostra), at the present day also called Elk-Sjehm (Old Damascus), the centre of a Nāḥiya, is a wretched village in Hawrān, with imposing ruins recalling its past splendour. The archaeological value of the town can first be fully realised if we put it in the context of the Umayyad period (1 A.M. v. 29) and in the period following it, as much more frequently mentioned and in Roman times under the name Novi Trajana Bostra it was expanded and fortified; after Diocletian it was the capital of the province of Arabia. It does not seem to have belonged to the Ghassânids but to have been ruled directly by the Byzantines. In the year 613 or 614 it was destroyed, like Alḥiriq [q.v., p. 135] by the Persians and never afterwards regained its former greatness. According to the legend, Muḥammad visited Bosra as a boy with his uncle Abū Talib; and was recognised as a future prophet by Bālūqī [q.v., p. 576 et seq.] a monk, who lived there. At a later period in his career, he sent a messenger, who kindled the way to the Sāhib al-Khalīfa, probably the Governor, Bosra was the first town in Syria to be captured by the Arabs, for it surrendered to Khalid in 634 and promised to pay Jizyah. Under Arab rule it retained its importance as the chief town in the district of Hawrān. In the year 906 it suffered much at the hands of the Karmātians and Kalbites led by Abū Ghānim, as did the whole of the northern part of the country east of Jordan. During the period of the Crusades, the treacherous commander handed over the town to Balduin III., but Nikorai, the ChristianCommander of Bosra from taking possession of it. Salāḥ al-Dīn and his successors fortified it strongly, so that the Christians were unable to take it at a later period. After the Mongols had laid it waste, like other Syrian fortresses, it was rebuilt by Bābār after his victory in 1260. It remained the capital of an administrative district under Damasci during the Mālikī period. Most of the ruins date from Roman times (see above), the latter ones belong to the Ayyubid period. The once splendid Dīrijn al-Arus is rapidly falling into ruins.

Abū 'l-Fidāʿ describes Bosra as a very old town inhabited by the Banū Fākhr and Mura, the houses in which (as at other places in Hawrān) were built of black stone which was also used for the roofs; he also mentions the mosque, the fortress, which reminded him of Damascus, and the market, held there. Muṣṭafāzī mentions the viniculture of Bosra, which is also referred to by Nābigha (27, 9) and speaks with admiration of the monastic there, traditionally connected with Bābār, for which special taxes were annually collected by order of the Sultan.


BOSTAN (Ar. baṣrān, "place of perfumes") properly a "garden of sweet-smelling flowers," also means "orchard." As a loanword it appears in Turkish with the meaning of "vegetable-garden," in which melons, water-melons and vegetables are grown; in Arabic (plur. bāṣārūn) its meaning varies in different districts; in Bairût, for example, bāṣārūn means a piece of ground (Cainch) planted with mulberry trees and surrounded by a hedge, in Algeria it means also "cypress" (Boumsdji). — Bostan is also the title of a Persian didactic poem by Saʿādī, English translation by Forbes Falconer (Selections, London, 1838); German, (metrical) by Graf (Saβādāt u.Buṣān, Jena, 1860) and by Schlechter-Waschbrenn (Vienna, 1854) and French by Barbier de Meynard (Paris, 1850).

(CL. HuAkt.)
the palaces of Adriano and Constantiopla; their dress consisted of a long red hood dress (kōrā) peculiar to the corps, red jacket and blue trousers. The third, the grenadier regiment, wore a red jacket and blue trousers for the second, green dolman and blue trousers for the third. In their capacity as guards of the garden they were divided into nine sections, distinguished by the colour of their girdles. Like the Janissaries, they were recruited from the 'adžami ağbani [q.v., p. 140]. They were also privileged to row the barges of the Sultan and all the palace ships when they walked abroad. Mağtaği III built a place of worship for them in the Sarai and founded near it a library for the use of the officers of the corps.

Bibliography: M. d’Ossuan, Tabloun de l’empire ottoman, vol. 27; J. B. Tavernier, Voyages, vi, 32. 236. (CL. HAURT.)

BOSTANLI-BĀSHI, chief of the gardeners, a high official in the Sultan’s palace in Constantinople under the old régime, who commanded the bastiments. Under him were the kāşikı-aga, his representative and chief of the kāşikı (subordinate officers chosen from the bastündği and serving as a bodyguard), the uğha-bēkülâşı, the lieutenant-colonel, the taş-fıqı-bashi, inspector of the forests under the care of the bastündği-bâşı, the kāşikı-bashi, who collected the duties earmarked for this office and the revenues of the Imperial estates, the bastündği-aga-bâšı, his agent with the government, who lived in the palace of the Grand Vizier, the uğha-bâşı, the intermediary between the Sultan and his Vizier, and the uğha-bēkülâşı, who watched for fires from the tower of the palace of the Aga of the Janissaries and had to report immediately to the Sultan any dangerous outbreaks of fire. The bastündği-bâšı had to inspect the shores of the Bosporus and the Sea of Marmora from the Black Sea to the Dardanelles. His permission was necessary to build or repair a house or building of any kind, and for this he charged arbitrary and exorbitant dues. When the Sultan went for a trip by water, it was he who held the rudder of the imperial barges and also supervised the executions of high rank when these took place in the palace; he also had charge of the Ferâís prison (so called because it was near the bakery), where torture was inflicted on officials to make them confess their crimes or give up property which had been confiscated. As Inspector-General of the waters and forests around the town, he had charge of the hunting and fishing, and through his agents controlled the trade in wine and lime. The Governor of Adriano, who commanded a body of 1500 bastündği-bâšı bore the same title.

Bibliography: M. d’Ossuan, Tabloun de l’empire ottoman, vii, p. 15. 28; J. B. Tavernier, Voyages, vi, p. 35. (CL. HAURT.)

BOUZI, a town on the coast of Africa (Department Constantine), Long 6° 5’ o’ (Greenwich), Lat. 30° 49’ N., Population in 1906: 5,528.

The town is built in an amphitheatre formed by the outermost spurs of the Djebel Gîrîya (2000 feet) around a bay, well sheltered from the winds from the open sea by high cliffs. The temperature is extremely hot in summer and very cold in winter and as the rainfall is very abundant, the vegetation is luxuriant (olives, holm-oaks, cork-trees etc.).

Of the history of Bougie for the first three centuries after the Mahommedan invasion we know very little. We do not even know what period the Roman town of Sallae disappeared, which once occupied the site of the present town. It appears probable that the anchorage never ceased to be frequented by ships and that there was always a town of some importance at the foot of the Djebel Gîrîya. Al-Bakri (Description de l’Afrique, transl. de Sianc, p. 192) actually describes Bougie as a very ancient town inhabited by the Andaluni tribe, which was probably in- habitable for wintering in. According to Ibn Khallîf (Hist. des Beréres, transl. de Sianc, ii, p. 51) the site of the town was formerly inhabited by a Berber tribe called Benjîya or according to the native pronunciation, Benjîya, in Kabyleen Bouzîth. Bougie did not however begin to play any important part in the history of Barbary till the time of the Hammadid dynasty [see Quatremou] when the Sultan of Kaifa, threatened by the invasions of the Hilîlî Arabs, decided to move towards the coast. In 453 a. H. (1062-1063 a. D) al-Nâṣîr b. A’lâmûn, the fourth in succession from Hammud took possession of the hill of Bougie and built a town to which he gave the name of al-Nâṣîriya, but which the natives continued to call Benjîya. He soon attracted a large population thither, by exempting all the new inhabitants from taxes and also, the story goes, by forcing all his subjects to build a house there and making every one who entered it bring a stone or pay a piece of gold. In 461 (1068-1069) he himself settled there, built a palace, the Kaṣr al-Lurîa ("Castle of Pearls"), a mole, an arsenal, aqueducts and a wall flanked with bastions around the town. He soon succeeded, al-Mamûn, transferred the capital of his kingdom from Kaifa to Bougie in 483 (1090-1091). He built the Kaṣr Amînûth, erected a mosque adorned with a minaret sixty cubits high, and a façade with 17 porticoes and finally constructed an aqueduct to bring to the town the waters of the Djebel Tûghia. Bougie thus became one of the most prosperous towns of the Maghrîb. It was divided into 21 quarters and contained 72 mosques. Travellers praised its wealth, magnificence and commercial activity. "Bougie" wrote Idriši, "is the capital of the Banû Hammûd. Ships unload there; caravans come to it by land and it is a depot for merchandise. Its inhabitants are rich and have more skill in various arts and trades than those of other towns so that commerce is in a flourishing condition. The merchants of this town trade with those of western Africa as well as with those of the Saharan and the east; merchandise of all sorts may be found warehoused here. Around the town are cultivated plains on which grow wheat, oats and fruit in abundance. The surrounding mountains and valleys are well wooded and produce resin and tar of excellent quality so that large ships for war are built here". (Idriši, transl. de Googe and Doughty, p. 106.) The inhabitants work the iron mines which yield very good ore. To sum up, the town is a busy centre of industry. Learning was held in honour as well as the pursuit of industry and commerce. The historian al-Ghâbirî, himself a native of Bougie, gives the biographies of 140 personages illustrious for their knowledge or piety who lived in this town in the 11th century A. D. Among them may be
mentioned the Fāshīda 'Omār b. Yahya l-Ḥusaynī, 'Abd al-Ḥaṣîb b. Rāḥs and 'Abd al-Ḥaṣîb b. 'Omār al-Kāfī; the historians 'Abd Allāh b. Mūhammad b. Isḥāq, Mūhammad b. Aḥmad b. 'Abd al-Mu[qīn, Mūhammad b. 'Abd al-Ḥaṣîb b. Rāḥs, Mūhammad b. 'Abd Allāh b. 'Abd al-Ḥaṣîb, the physicians Aḥmad b. Khaḍīj, Mūhammad b. Aḥmad al-Ummawī, Abū l-'Abbās Aḥmad, a Persian by birth who settled in Bougie after travelling in China, India and Armenia, Taḥtāl al-Dīn of Muṣāl, 'Abd al-Ḥaṣîb b. 'Abd Allāh b. 'Abd al-Ḥaṣîb, the poet Ibn Fāshīda, who has preserved in the annals of a journey to Morocco and his rival, the poetess 'Aṭīa, the daughter of the Fāshīda l-Ḥusaynī. Ibn Tūsīn appeared in Bougie as a preacher in the reign of 'Abd al-Ḥaṣîb and ʿUmar Abū Mālik taught there for many years [see Ibn Tūsīn, and ʿAbd al-Mu[qīn, p. 985].

The prosperity of Bougie survived the fall of the Hamīmids and continued under the Almoravids. ʿAbd al-Mu[qīn [q. v.] took possession of the town in 546 (1152), dethroned the Sultan Yahyā and replaced him by one of his sons. Bougie then became the capital of a province, the administration of which was in the hands of a prince of the ruling house. Occupied in 1153 by Ibn Ghaṭniya [see Almoravids], Bougie was soon reoccupied by the Almoravids. ʿAbd al-Ḥaṣîb ʿAzāzī had made himself independent in the era in 629 (1228) it passed into the power of the Fāshīdas [q. v.] following the example of the Almoravids, Abū Zakartya gave the government of the town to his eldest son. During the latter half of the 12th century and the two following centuries the history of Bougie was an exciting one. On several occasions the Almohads (1160, 1209; 1210; 1218; 1264-1265) the Fāshīda government threw off the suzerainty of the Sultan of Tunis and made Bougie the capital of an independent state, which covered the greater part of the present province of Constantine. They also had to repel the attacks of the ʿAbdallāhidids of Tiemcen and the Marinids of Fez [see Tahk al-ʿAlaʾi, Rijālīyya and Marinids]. The former besieged Bougie in 1218, 1226, 1240, 1316 and 1388-1390. To gain their end and to blockade the town moreover, they established themselves permanently at Temzemed, in the valley of the Summam.— The Marinids were more fortunate and succeeded in taking the town. Abū l-Ḥasan entered it without striking a blow in 1347 and the Marinid ruler lasted till 1301. In this year the Fāshīda again succeeded in forcing the town to recognise their authority. Bougie again became the capital of a principality administered by a son of the Sultan of Tunis, and like Constantine formed a sort of appanage for the prince of the royal house. Harmony did not long reign between the governments of Constantine and Bougie; their constant wars bayed Algeria in blood throughout the 14th and during the early years of the 15th century.

In spite of this Bougie and Constantine together to the present day continue to play an important part in the economic life of Northern Africa. The Hamīmids had always been on friendly terms with the Christian states, particularly with Rome and the Italian republics. Al-Nāṣir had even signed a treaty with the Pisans authorising them to come to trade in his dominions. The Almoravids followed the same policy, renewed al-Nāṣir's treaty with Pisa and granted similar concessions to Genoa and Muraslilla. Under the Fāshīdas the harbour of Bougie (mentioned in western texts in the forms Bogia, Bogia, Bougac and Butunque) was regularly visited by Catalans, Provençals and Venetians. Christian merchants had ʿajamiya there and came to buy wool, oil, hides and wax. This state of affairs was however changed at the end of the 13th and beginning of the 14th century, in consequence of the revival of piracy, which had never really disappeared. The inhabitants of Bougie soon took their place among the corsairs most dreaded by Christian sailors.

When the Spaniards had decided to occupy the principal places of the Barbary coast, they meant to take Bougie also from the Hamīmids. Pedro Navarro seized the place in January 1509. The fortifications were strengthened but the town was sacked and the Hammudid palaces, which were still standing, destroyed. Attacked in 1515 by the corsair ʿAbd Allāh [q. v.], the Spaniards were able to hold out and retained the town till 1555. Their rule nevertheless was always precarious. Continually blacked through by the Kābiyya, the garrison never could receive sufficient reinforcements of men, munitions or provisions from Spain. The walls were falling into ruins when the Beylerbeysi Sulṭān Rāḥs laid siege to the town. In six days he was able to take possession of the defenses of the town and forced the governor, Don Alonso de Peralta to capitulate (16th September 1555). On his return to Spain, Peralta was tried by court-martial, condemned to death and beheaded.

After thus gaining Bougie, the Turks held it for 188 years. They placed a garrison there but were never able to appease the hostility of the Kābiyya of the neighbourhood or to restore the town to its past prosperity. In the 16th-century Bougie never had more than 500 or 600 inhabitants, exclusive of its garrison of 168 Janissaries.

On hearing of the capture of Algiers by the French in 1830, the Kābiyya drove the Turkish garrison out of Bougie and seized the town. The French government, after first trying to set up a chief chosen by it here, decided to take possession of the town, and when this was refused, the town was occupied by another Power. An expedition, finally, sent out from Toulon, disembarked a body of troops commanded by General Trézel in September 1833. After much fighting and bloodshed (30th September—12th October), he remained master of the town. The situation of the French, constantly harassed by the Kābiyya was for a long time very critical, and on several occasions it was thought they would have to evacuate the town, the occupation of which did not appear to be worth the trouble. It was not till the conquest of Kābiyya (1847—1857) that the safety of the town was assured. Since that date, the exploitation of the town, the sale of abounding mineral deposits in this region, as well as the construction of roads and railways connecting Bougie with Great Kābiyya, have considerably increased the prosperity of Bougie.

Bibliography: Férand, Histoire de Bougie (Constantine, 1866); Cherbonneau, Notices et extraits de l'Émanouil ed. Dirilis: J. Méchichi; Ibn Ṭālib (عثمان الداربي في مسيرة حلبية) (as Gallery of the Literary men of Bougie).

BOZANT, the Badmandun (or Barbadun, Baddandun) of the Arab geographers and the Greek Todanos, the name of a river and a town of great strategic importance situated on it, at the dark all-from, the Pylai Clisiana, south of Lathia (Lamia). The place had an early tradition, because the 'Abdun Caliph, al-Mal'mun (318 = 853?) died suddenly there on a campaign against the Greeks after incunabulously drinking cold water. He was buried in 'Arabi at the Gate of Badmandun. The modern Bosant is a wretched village with 500 inhabitants.


BRAHUL [See BULGIOB, p. 327]

BROACH. [See BHARAH, p. 710]

BRUSA, Turkish Bursa, the ancient Pharsa, is situated in 26° 40' East Long. and 40° 31' N. Lat. at the foot of Olympus (Kastoria). The number of inhabitants in 1907 was 60,151, a railway connects the town with the harbour of Mudania. The principal occupation of the population is the rearing of silk-worms, and butины, olive-oil, opium and fruit are also exported. Near the town and the village of Cekirge, some distance off, are the well known and much frequented warm sulphur and chalybeate baths. Among the sights of the town are the mosques built by the early Ottoman Suljans, i.e. the 'Abdun Mosque built by Muhammad I, the Ulom, the mosque of 'Aldar with its painted walls, the Suljans and the Yildirm Mosque. Brusa first attained importance for the history of Islam, after its conquest by Orkhan, son of 'Othman in 726 (1326). — He made it his residence and after his time it remained the capital and imperial residence till the conquest of Constantinople. Brusa is now the capital of the Wilayet of Kavdramdik.


BEGGARRA or, according to the modern pronunciation, BAGGARE, one of the most ancient villages in northern Lebanon. In the Arab geographies the district of Baghara usually means the name 'Abdul Baghria or Baghara, which has preserved to the present day; under the Mannls, the district belonged to the Nijehna of Tripoli and appears always to have been governed by Christian Manuals. Near Bajara grow the famous cedar of Lebanon, which are nowhere mentioned by Muhammadan writers. The great market town of Bajara (3000 inhabitants) belongs to the Kaimakmual of Barra. The whole district is Mareet.


BETDUDDIN (abbreviated from BET IT-EL DIN), a small town in Lebanon with about 400 inhabitants not far from Darr al-Kamar, from which it is separated by a deep ravine. About 1812 the Emir Bashir Shihabi [q. v.] began to build a residence here with courts and gardens planned on a splendid scale. It is now used as the summer residence of the governor of Lebanon. Besides the Sarai there are several other palaces in Betduddin, in one of which the Kaimakmul of Baghara resides for a time. The place consists mainly of government buildings and the houses of officials with a few shops and hotels. For administrative purposes, it belongs to the district of Darr al-Kamar, which, although situated in the centre of Baghara, does not form part of it, but is administered directly by the governor.


BÜ, [See ANU, p. 733]

BUTh, a place near Medinah famous for the battle fought there between the related tribes of the Ans and Khalid, some years before the Migration of Muhammad and his adherents to that town. It belonged to the Jewish tribe of Karsija, and according to Samhili, was two miles east (to be more accurate, quarter of a mile) above a cornfield called Kastuq. A few incidental mentions of the place in the traditions help to locate it more accurately, Muhammad's men, who slew Ka'b b. Azrah, went past the Bani Karsija, thence past Buth, and thus reached Harrar al-'Ura'il and from there went to Buth al-Gharbel to the east of the town. At the attack on the Karsija, Khowall b. Dibalid slipped past the 'Abd al-Ashilah, and Zunrah and the three past Buth and thus came up to the Karsija. The battle, which was the climax of a series of petty fights, at first went against the Ansites but ended in the total defeat of the Karsijites. It gave rise to a number of songs which became very popular.

BUCAK is the Turkish name of the steppe, which forms the southern part of the Russian province of Bessarabia, roughly equivalent to the cicle of Akerman and is sometimes used as a name for the whole of Bessarabia. This district passed under Turkish rule during the reign of Mustapha II, in 1685 (1484) and was not finally ceded to Russia till the treaty of Bucharest in 1812, although it had been several times previously occupied by the Russians during the wars with Turkey. On the Tauris-Tatar elements in the population see the article AGASSI.

BUCHAREST, Turkish BUCUREŞTI, the capital of Roumania [see p. 182] The Peace between Russia and Turkey was signed here on the 28th May 1812, by which the Pruth to its confluence with the Danube and Thracian and the left bank of the latter to its entrance to the Black Sea became the frontier.

BUDAIL, n. WANGI, chief of the Bani Khuzay's, a tribe living near Mecca, who served Muhammad in his march to Khaibar and the enterprises of the Koranah and after the agreement at Hudaydah (6-626) were his allies. Budail appears for the first time in the camp at Hudaydah to tell Muhammad that the Meccans were armed to resist him. On his return he carried the Prophet's offer to Mecca, where he had a star. The Bani Khuzay's fled thither during their war with the Banu Bakr, when the Koranah took the side of the latter, their clients, against the former. This was a breach of the treaty of Hudaydah, by which the Bani Khuzay's had been recognised as allies of Muhammad and thus gave him an opportunity to attack his native town. Budail hurried to Medina to make an arrangement with Muhammad and on the way met Abi Sufyan (q. v., p. 107) who was on the way to Medina on a similar errand. Apparently they both came to an arrangement with Muhammad in Medina regarding the terms of a peaceful surrender of Mecca for which they offered their services. Muhammad advanced against Mecca at the head of 10,000 men under the pretence of avenging the Bani Khuzay's. On the day before his arrival in Marr al-Sebêtre (the middle of Kamaqan S.3rd beginning of June 630) Budail went out with Abi Sufyan to reconnoiters. If the two had not been friendly to Budail himself he might have persuaded both to leave the camp, to go with him at such a critical moment. After they entered the Prophet's tent, they are both said to have paid him homage and adopted Islam. The conversion of Budail cannot have taken place earlier, because he is mentioned among the enlistees of the conquest (rābi'a) of Mecca. It was granted him that his house in Mecca, should be recognised as a place of asylum for the belligerents. After the capitulation of Mecca, Budail accompanied Muhammad with his adherents to Huma. He was not present at the siege of Taif because he had to guard the booty taken at Husnain in the camp of Dāiratun. He is not again mentioned and must have died before the Prophet, i.e. between the years 629 and 630.

Bibliography: Talatab, Annals, l. 1535, 1621-1628, 1634; Ibn Sa'd, Ta'rikh, ii. 1. Part, p. 70 et seq., 92; Aghâni, vi. 97; Balkhy, Frûkh (ed. de Goeje), 50 et seq.; Ibn Hisham, Sra (ed. Waastenfeld), 807; Ibn al-Allum, Layl al-Ghâib, l. 1707; Caetani, Annali, ii. 1. Part, year 8; N. 24, 39, 40, 43, 46, 51, 57. (H. LAMMEN.)

BUDALA (L.), Plur. of Budul, s. above under ABOUL.

BUDAN, Bâbâ, the eponymous saint of the Bâbâ Budan monastery, the loftiest range on the Mysore table-land, bounded in by the rivers Cauvery between 13° 25' and 13° 35' N. lat. and 75° 31' and 75° 52' E. long. Bâbâ Budan is said to have introduced the cultivation of coffee into India, in the 17th century, on his return from a pilgrimage to Mecca. His tomb is located by the Muhammadan in a cave, which the Hindus, on the other hand, venerate as the place into which the sage Vatsayana vanished and out of which he is expected to re-appear as a prophetic sign of the last Avatara of Vishnu; the spot is thus a place of pilgrimage for the adherents of both creeds.

Bibliography: Gazetteer of Mysore and Coorg, by L. Rice, (Bangalore, 1876), ii. 429.

BUDEPEST, the capital and chief town of Hungary, which arose in 1272 through the union of the towns of Buda (Budin, Budan) and Pest, is only of importance in the history of Islam, as in an earlier period, when the town of Buda (Budin, Budan) was under Turkish rule (1541-1686). Sulaiman entered Buda on the 10th Sept. 1526, after his victory at the battle of Mohara and three years later the fortress was occupied by him. The Emperor Ferdinand's attempts to regain the town (1530 and 1540) failed and provoked a third campaign into Hungary, Sulaiman then appointed a Pasha governor of Buda and by various other means endeavoured to make the town quite Muhammadan. In the years 1598 and 1602, the town was unsuccessfully besieged by the Archduke Matthias and again in 1654 by the Duke of Lorraine who was finally able to take the town in 1686. The only relic of the Muhammadan occupation is the tomb of the saint Gâhâbâ (q.), which is still occasionally visited by Turkish pilgrims.

Bibliography: Ewliya Cezeli, Şâhid-i, Nikah-i, l. 6; von Hammer, Geschichte der Osman. Reiche, s. Index.

BUDD. The word Budd or Budda is used with various meanings. It is applied either to a pugda, or to a sage, a wise man, not necessarily a figure of Buddha. The word means for example in a passage in the Al'Falâ al-Hind (Les Marveilles de l'Orient, ed. and translated by Marcel Deville, p. 3), where it is said that a town in the island of Ceylon possesses six hundred large Budd. This meaning is the rarest.

Budd or Budda sometimes means Buddha in authors like Masudi, al-Biruni and Shahristani. For example, Masudi, speaking of the temple in Multan known as the "House of Gold," says that in it the Indians preserve their archives from the date of the coming of the first Buddha amongst them, i.e. 12,000 times 36,000 years ago (Kitâb al-Tanbih, Livre de l'Antiquité, tr. by C. De Vaux, p. 201; cf. al-Biruni, India, transl. Sachau, i. 368; ii. 181); Al-Biruni, though possessing such a good knowledge of the history of Buddhism, does not say anything of the origin of Buddhism. The reverse holds true of Shahristani whose article on Buddhism is of some interest. This writer defines a buddha as a person in this world, who is not born, does not marry, neither eats nor drinks and never grows old or dies; this definition evidently refers to innumera
or living Buddhas. Shahrastāni (ed. Curzon, p. 416) refers indirectly to the doctrine of successive Buddhas for he says that "the first Buddha" appeared five thousand years before the Hijra; he was called the "Arab-i-buzrug" and was the son of Sakyanami. This historian knows well of the Bodhisattvas; the next rank to that of the Buddha, he tells us, is that of the Būdha, i.e. of the men who seek the path of truth. He explains that this is attained by patience, renunciation of the world, abstention from desire, sympathy with others, practising ten virtues, which are all virtues of gentleness and among ten virtues of which the chief are: the slaughter of any thing that has life, fornication, lying, slander, and calumny. The Buddhists appear in various forms; the Buddhists assume the eternity of the world and believe in the retribution of acts in another life. This is almost all that Muhammadan scholars know of Buddhism; Shahrastāni thinks that this religion flourished in India because of the climate of the country and the large number of ascetics it had.

The Arabs give the name of Budisp to the mythical founder of the religion of the Sabaeans. In the reign of Taimurid and Taimurids, Bidasip is said to have proclaimed this religion to the Persians who were previously known as the Sunnite, i.e. pagans. The name of Bidasip, a corruption of Bīdīs, is found in Roman (Buddhāstān, xviil); its origin is not known. From Bidsip it is said to be derived from Buddha but rather from Bodhiyana (cf. Avadā, trans. J. Darmesteter, ii. 259 and iii. p. xvii: Masū'di, Kitāb al-Tanbīh, transl. de Vaux, p. 130).

The name Buddha is often also used in the sense of idol; thus the author of the Composition of Wonders says that "the most prominent feature of the religion of the people of India is the worship of Buddha." The Sīrāj al-Tanbīh (p. 134-135) gives the name Budisa or Budisa to an idol worshipped in a country in India to which courtiers are dedicated; the word budisa has been explained by janma, idol. The idol of Somnath, the capital of Lārātān was well known to Muhammadan India. It is of that Būdha tells in his Bābānī (transl. by Hašīb de Muyard, p. 354), that heessenger to the king, in the act of pulling the string, with which he worked the arms of the statue. The story is, however, evidently fictitious. Duquislet (Cosmographie, ed. Mehren, p. 170-171) describes in detail the idol of Somnath; it evidently belonged to a Shi'a sect; he gives the name of budisas to the principal object of worship which consisted of two stones representing the male and female organs of generation; this object was adorned with precious stones and placed on a pedestal, large enough for ten men to stand on. The pedestal itself was placed on the top of a pyramid with nine steps, covered with idols in human forms, very hot dishes were offered to these divinities and the vapours rising from them were thought to nourish the spirits of the fetish and those of the idols that surrounded it as well as as the souls of the dead (cf. also what Reinaud says of the idol of Mārtān in the Journal Asiatique, 1844 and 1845. (B. Carka de Vaux.)

BUDINJORD, a town in Köhrāstān, formerly called Bunaindaj, to the north of Elliwit in the valley of the Atrek at the foot of Nakhshir-kūl on the north and of the All-i-Dagh and Schlik on the south; it has about 4000 houses. A citadel, in which the governor resides rises above the town. A boulevard planted with trees (Khārijāt) leads in a straight line from the gate of the citadel to the farthest end of the town, which before the Russian occupation, was exposed to the inroads of the Tukh Tartarians.

Bibliography: Naṣir al-Dīn Shāh, Seyyedhān-nāma-i Khwāsān, p. 348. (M. Husayn.)

BUDH is an artificial talismanic word formed from the elements of the simple three-fold magic square:

<table>
<thead>
<tr>
<th>4</th>
<th>9</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>8</td>
<td>1</td>
<td>6</td>
</tr>
</tbody>
</table>

expressed in Abjad by

Other groups of letters from that square are similarly, but not so generally, used, e.g. ب، ث، ج، د، ح، خ، ز، ق، ض، و، ع، ی, and together ب، ج، د، ح، خ، ز، ق، ض، و، ع، ی. From some, also, larger squares are built up, as a four-fold on ب، ج، د، ح، خ، ز، ق، ض، و، ع، ی, and a six-fold on ب، ج، د، ح، خ، ز، ق، ض، و، ع، ی. In the older Arabic books on magic (e.g. el-Shāb, d. A. H. 622, Shams al-madīr) this formula plays a comparatively minor part, but after it was taken up by al-Ghazālī and cited in his Mushālīf (pp. 46 and 59 of ed. of Cairo, 1503) as an inexpressible, but certain, assistance in cases of difficulty, it came to be universally known as the three-fold talisman, or seal, or table of al-Ghazālī (al-mufrad, al-abarām, al-jawā'id, al-muṣṭafā'ī) and finally becomes the foundation and starting point for the whole "Science of Letters" (ilm al-ḥurūf). Al-Ghazālī is said to have developed the formula, under divine inspiration (i'lāhī), from the combinations of letters (khabbād), and حمصف and which begin Sūras xix. and xlii. of the Korān, and which by themselves are also used as talismani (Relnaud, Monumens musulânes, ii. 236). For the process see the 5th and 7th sigs. of Maṣ'ūdī al-khâ'it (Cairo, 1537) by Abūl Ḥasan al-Zarkaf, a contemporary Egyptian magician, and on the subject in general, the sixth and seventh Khāsānī in that volume. Others trace the formula back to Adam, from whom it passed down to al-Ghazālī (Al-'ilmīya al-rābhābīya p. 44, and Al-muttâlīr al-rābībāyīr p. 16, both by Yūnāf Muḥammad al-Hindi, a contemporary Egyptian writer on magic, who also has a special treatise on this wujûf which I have not seen). In all this al-Ghazālī's established reputation as a custodian of mystical knowledge and especially the book Al-Dījr, evidently played a part (Journ. Am. Or. Soc., 1933 p. 113; Goldsmid, Ibn Tumart, pp. 15 et seq. Again). Another suggested origin is the Arameo-Persian name of the planet and goddess Venus, Belebn, bāb (G. Hoffmann, Auszüge aus syrischen Abhak persischem Mysteriern, p. 123 et seq.).

Budjak (baddak) G. Hoffmann, Auszüge aus syrischen Abhak persischem Mysteriern, p. 123 et seq. But though this name appears in the Fireh (i. 311, 7) with magical and diabolic associations and is quoted without connection with the Zabara (e.g. Maktur in his Khatib, 1. p. 8 of ed. of 1324; Thulthi in his Khatib, p. 29 of ed. of 1314 — both with misprints) it appears to be totally unknown in magical or Uijan literature. Yet the name evidently passed early into South Arabic, became used there as a feminine proper name and as a feminine epithet, fat, 1
and was confused with the root َبُجُرُ (Budh, m. p. 484) sub َبُجُرُ. Other standing in Arabic it does not have. Further, when Budh is associated with a particular planet, it is with Saturn (Zubal) and its metal is lead (Masfar, above, p. 170), not copper as Vanni would require. Hardly worthy of mention is Von Hammer's fancy that Budh is one of the names of Allah (Journ. As., 1830, p. 72) though it may have a Turkish basin (and see, too, de Sacy below), and the derivation he suggests or the story told by Michel Schabhb to de Sacy (Mem. Acad. 1788, p. 58) that it was the name of a pious merchant whose packages and letters never went astray, though that may well be a popular Syrian explanation. In magical books there are few cases even of personifying the word (e.g. Ya Budh in Al-fath alf-munadin by Abi Dahn. Saf'ud, p. 31) but for the popular mind Budh has become a Djinni whose services can be secured by writing his name either in letters or numbers (Journ. As., Ser. 4, xli. 321 et seq.; Spiri, Vocabulary of Celia, Egyptian, p. 36); Dotte, Magie et Religion, p. 296, with Kafyoun as though a name of Allah; Kleininger, Upper Egypt, p. 387). The uses of this word are most various, to invoke both good and bad fortune. Thus, in Dotte (op. cit.), against meningiagia (p. 234), against pains in the stomach (p. 229), to render one's self invisible (p. 275), against temporary impotence (p. 295). Lane's Cairo magician also used it with his ink mirror (Modern Egyptians, ch. xii), and so in several magical treatises. It is also engraved upon jewels and metal plates or rings which are carried as permanent talismans, and it is inscribed at the beginning of books (like Zad al-Qudr as a preservative, e.g. in Fath al-Din, Tunis, 1290). But by far the most common use is the arrival of letters and packages. Besides the references above, see also Reinhard, Monumens musulman, ii. pp. 243 et seq., 251 et seq. and 256.

(D. B. MACDONALD.)

BUGHRA, in Eastern Turket means a dromedary (cf. Bughra), generally a male one; it was also the name of several rulers in Central Asia (cf. Bughar the Tartar Khan). It is named as a kind of pasty called in Ottoman Turkish "adım pakshi" (Persian ragout) and turac "kurti" (pasty).

Bibliography: Sulaiman-Efendi, Lughat-i Bughhati, p. 82; Vambérys, Cogitations Spruchstudien, p. 245; Favey de Courville, Dictionnaires tur-oriental, p. 172; [Mirza Habib], Grammaire à l'Usage des Forces d'Abi Is'ak Habibi, p. 175. (Cl. HOUGHTON)

BUGHRA-KHAN, the name of several rulers of the Turkoman dynasty of Ilk Khan or Karajhinds (in Central Asia). The most famous are:

1. Satrik-Bughra-Khan 'Abd al-Karim (s. 896) is said to have been the first member of this dynasty to adopt Islam and propagate it in his kingdom. He is said to have been the son of Shahak (so Shahak is to be emended) Kara-Khakhan by Ibn al-Kudr (cf. Treiberg, 34). We have no reliable information either regarding his reign in general or his conversion unless the account given by Ibn al-Alfar (viii. 396) of the adoption of Islam by a numerous Turk people in 349 (960) refers to the subjects of this prince. According to Djamali al-Kursah (in Barthold, Türkistan w eptits moegelbige

magarevye, l. 130) he was dead by 344 = 955-956; his tomb at Artuk (the modern Artik) near Khalghar is still a place of pilgrimage. The account of his life known as the Tahrir-i Bughra-Khan, which has been edited by F. Green (Journ. Asiat., 16th Series, xv. et seq.) is certainly legendary. Some portions of the saga are to be found in the oldest document that has survived to us, in Djamali al-Kursah, and others have been added at later periods; it cannot be proved that there is any real historic basis for these traditions.

2. Bughra-Khan Hüyün b. Mür (in the Al-Aftr, ix. 68; Hürān b. Salimān), grandson of the preceding, the first of this dynasty to conquer Mā wara-nahr. The power of the Sāmānids had been shaken by internal disturbances during the reign of Nuh ib. Mānṣūr (385-387 = 977-989); when the conqueror set out from his capital of Balāsghān it was not until 394 that he arrived in the frontier town of the Sāmānids kingdom on the northwest, he met with no great opposition anywhere. The nobles, who were hostilely disposed to the Sāmānids, are said to have called in the Turki themselves; Bughra-Khan was able to enter Turkestan, the capital of the Sāmānids in Rabi' 1, 382 = 7th May-8th June 992, but soon afterwards he became very ill through overindulgence in fruit and had to vacate the conquered land again. By the middle of Dhimād 11. of the same year, on a Wednesday (the 17th August) Nuh returned to his capital; Bughra-Khan died on the way to Kā współghar in Kassar-bagh, perhaps not far from the source of the Ču, which is still called Kōsār, Ibn al-Alfar (ix. 68 et seq.) who could not find any exact details in his chief authority, the Ta'rikh-i Yomādi of Uht, makes Bughra-Khan the first conqueror. Kūbārā in 383 (993-994) but this statement is definitely disproved by the accounts of Gardzī (in Barthold, Türkistan etc. i. 12) and Bāhāk (ed. Morley, p. 234) which are quite in agreement.

3. Bughra-Khan Muḥammad b. Yūsuf, grandson of the preceding. In the lifetime of his father Kadr-Khan Yūsuf, who ruled in Kāsūkht, he bore the title of Dār al-Kāim (or Bank). After the death of his elder brother Arsalān-Khan Salisīmān, he received the title of Bughra-Khan and was granted Turkā, (the modern Ālāwī-Aṭa) and Jafūkā. Both as prince and ruler, he entertained relations with the Ghāznavids and hoped with their help to drive his opponent 'All Tegīn (q. v., p. 297) out of Mā wara-nahr; this plan was never carried out; nor was his marriage with Zainah, daughter of Sulṭān Mahmuð and sister of Sulṭān Mas'ūd, ever celebrated, although the prince himself came to Balkh in 416 (1025) in the reign of Mahmuď to fetch his bride (cf. Bahāk, ed. Morley, p. 655 et seq.). When the consummation of this alliance was again postponed in the reign of Mas'ūd, Bughra-Khan made an alliance with the Ghāznavids, and not only of the Ghāznavids but also of his own brother Arsalān-Khan; Abu Śālik Tabāhī, the Irtam sent by Mas'ūd, who left Ghāzan in the 7th Dzin 1-Kudr 428 = 25th August 1037 and spent 18 months in the land of the Turks, succeeded in appeasing Bughra-Khan, however, and in reconciling him to his brother. During these years coins were struck in the name of Bughra-
Khan even in Mā ṭariq al-Nahr from which it may be concluded that his rule was recognized there also. According to Ibn al-Āthir (ix. 358), he put down a Mā ṭariq al-Nahr, with great severity, Shī'ite emissaries had at that time been successfully winning adherents for the Fātimid Mustaḥqīr (457–487 = 1065–1094); Baghār Khān himself made a pretence of being in sympathy with the heretics but it was only to deceive them; when they believed they were safe from all danger through the protection of the Khan, the order was suddenly issued to destroy all heretics in the provinces as well as in the capital. Ibn al-Āthir (ix. 211) makes Baghār Khān reign only till 439 = 1047–1048, Bahaqā (p. 250) who as a contemporary, is naturally the more reliable, till 449 = 1057–1058. According to both sources (the text of the MSS. of the Taʾrīkh-ī Bahāqā is here, as the Persian lithographed edition of 1307 = 1889–1890, p. 193 rightly remarks, hopelessly corrupt) he had driven his brother out of his kingdom and occupied it shortly before his death. According to Ibn al-Āthir, Baghār Khān was poisoned by his wife, who also had his imprisoned elder brother strangled.

4. Baghār Khān, prince of Kāshgar, to whom Vainal Khatrā Khudābād of Bahrāṣṭān dedicated his Bahrāṣṭān-Bīlih in 462 = 1065–1069. He was probably Baghār Khān Hūsa, according to Ibn al-Āthir (ix. 312 et seq.), a brother of the preceding. This Baghār Khān is said to have reigned for 16 years as joint-ruler with his brother Tughrul Karn-Khan, and afterwards for 29 years alone over Kāshgar, Khotan and Bahrāṣṭān; the date 462 = 1065–1069 is given as the year of his death. The notices in Ibn al-Āthir (v. 312 et seq.) of the "Khān of Kāshgar" who submitted to Suffolk Malik-Shah in 482 (1019) must refer to him; the same author tells us of the wars between this Khān his brothers Yāḥīb-Tegin (prince of Atbaḵā) and a third prince Tughrul but gives no information, regarding the ultimate result of these wars.

BUHAI (See Boleh.)

BUHAIRO (al-Buhairī) is the name of the north-western province of Egypt. It comprises the whole territory west of the Rosetta Arm of the Nile. It is bounded on the north by the sea and on the south by the hills at the south-east end of the Wadī Natrun which separate it from the province of Dīra 30° 25' n. B. In 1894, the population was 691,295 persons and the province is divided into the following seven districts (Marāḵēn): Abū Hamam, Mā ṭariq Khān, Damānhār, Kufr al-Dawâr, al-Najafī, al-Ragī, and Eyyā (pronounced Teb) al-Bāriḍ. These districts comprise 365 towns and villages and 2582 smaller settlements. Alexandria has its own government and is not included in the province.

The province of Buhaira has existed since the division of Egypt into provinces by the Fātimid Caliph al-Mustaṣḥir. It corresponds roughly to the ancient Šawwāli (Ghurāb) which was divided into eleven circles (kāra) down to the rearrangement of the provinces by Mustaṣḥir. One of these circles, mentioned by Ragī ʿl, was called al-Buhaira. Kalkashendi supposed that this moniker refers to the "Sea of Buhaira". This suggestion is incorrect in so far as the name Buhaira might have been applied to the whole province from one of the large lakes in the north which periodically dry up. Buḥairā, however, may also be regarded as a diminutive of baḥara, according to Lane, "a wide tract of land, low or depressed land". For a while in the middle ages, Buḥairā was of much greater extent, for the district of Fawwa which now belongs to Gharbiya then belonged to it. Since the division into provinces, Damānhār has been the capital of Buḥairā. Ibn Lūṭfīn gives the amount of taxes at which it was rated at 740,245½ diners and the number of the districts (raʾīs) 222.


AL-BUHAIRO AL-MUNTINAH, "the Shinking Sea", is the Dead Sea, s. RAJAH LIV, p. 582.

BUHULĪ, AL-MADJĀN, ABBU MUḤAMMAD, b. AMEŠ."Al-Mutikī al-Muṣaffā, al-Kūfī was one of the 'abād al-madjaḥīna, "intelligent madmen", a contemporary of Hūrin al-Ragī (d. 193) and the source of many edifying and pious anecdotes and parietic verses. His name, Buḥulī, had in his time no association with al-Qūr (the see of the books (Ṣabh, Ṣamānī, Līdān, xii. 77, Lane p. 2670) give it the meanings "great laugher", "one who is generous or noble", "a chief combining all good qualities", "a generous tribe" and in Ibn Taghrībirdī's Annals (l. 513, 697; l. 185), for example, we find it borne by eminently sane and responsible men who in 185, 253 and 298. That one of those who died in 195, the year which Ibn Taghrībirdī gives for Buḥulī al-Madjaḥīna's death, was Buḥulī al-Ragī, may explain the present tradition (Ibn Tarih, l. 518, Vellers in Zeitschr. der Deutschen Morgenl. Ges., xxxii. 115, for present day Cairene popular legend) connecting our Buḥulī with al-Sahīf, the semi-legendary son of Hūrin al-Ragī (Chaunin, Bibl., ar. vi. 193 and references there). An early reference to Buḥulī is in the Kitāb 'abād al-madjaḥīna (Berlin Codex, vi. p. 316, No. 8328) by al-Husayn b. Muḥammad al-Naisabūrī (d. 406) although he may be mentioned also in the similar work (Derenbourg, Revue, No. 482, Brockelmann, i. 154), by Muḥammad al-Nisayyīn. Ibn Burān states that in 587 in his Maʾālik Shamsāt al-Miṣrī (Cairo Cat., v. 7) he "eins altbekanntes Personlichkeits". Ibn al-Ṭawās (d. 597) tells that in 188 Hūrin al-Ragī was met at Kūfah by Buḥulī, who, inspired by him from the Prophet, and refused a reward (Ameen in Journal of the R. A. Soc., 1907, p. 35), there are also anecdotes of Buḥulī in his Māhī, pp. 180 et seq. of ed. of 1277. Ibn Taghrībirdī (d. 870 or 874) gives a longer account, based on Buḥulī's (d. 748). Buḥulī's insanity was intermittent; essentially resembling that of ʿAbdūn al-Madjaḥīn, Shāfī′s Tabaqāt, p. 54 of ed. of 1316), his language was good, and quick-witted stories came down from him. Dāhahād said that he narrated traditions from Amr b. Ummūr, ʿĀṣim b. Buhairsa and Aiman b. Naʿīl; but: as a traditionalist he was neither accepted nor rejected, and students did not write down anything which he gave. He lived through
the whole realm of al-Rashid, whom he used to
exhort and whose gifts he rejected. She'swāt (d. 972)
gives, in his Ṣafākhūt (p. 54), an account of such an
interview and exhortation. In Yādī's (d. 768)
Rasaf al-Mā'ṣūmīn there are two anecdotes (pp. 33
and 45 of ed. of 1315) of a Bulhūl, but one of
them describes a conversation with Shibli who
died in 354. Shibli meets him riding on a cane
with a Cait (a horse) and asks him if he remembers
himself before Allāh. The conversation is similar
to those above. The second is an interview at
Baṣra reported by Bulhūl himself, with a pious boy,
descendant of ʿAbd al-Majīd, who is described as
being different in that the exhorting is done by the
boy.

His grave was shown to Nizāhur at Baṣra
where he is described in an inscription dated 501,
as the sahib of the madghābihs (saints attached
to Allāh) and the dawūl sahib (pious ascetics).
To Nizāhur he was called Bahhahāl-dinān,
"wise fool," and was described as a relative of
al-Rashid and as his court fool. Stories of his
wit and acumen were told in the coffee-houses,
and he had evidently been transformed entirely
from the pious idiot of the earlier legend (Bīārī,
ii. 253; see also 1315). The extreme of this last development of the legend
is reached when Bahhahāl became the hero of erotic
stories, as in the Rasaf al-Maṣūmīn of Nafzūfī
(ii. at Tanū 3v cent.: p. 14 of Cairo ed. and
p. 9 of ed. of 1315), which makes Bahhahāl a
contemporary of Maṣūmīn. See, too, the stories
in Miṣṣīṣī's Mawārub, Dīrābīdān, pp. vii,
and 73—
85. From the above it is plain that Ibn Khallīn's
(A. 808) distinction of bahhahāl (bahhāl),
idiots whose reason (fāzi) alone failed, but whose
logos sahibī (saint) was still intact and who
were, therefore, capable of sahibī, and the
insane (madghābi) in whom the logos was
ruined, was quite late, after bahhāl had be-
come a common noun (Fasōlī, ed. Quatremère,
ii. 201 et seq.; de Slane's trans. i. 239 et seq.,
and Macdonald, Relig. Attīs. in Islam, p. 103).
So Ibn Ḫāṣīרח (d. 779) had one of his very minor
kharīmatī with a bahhāl (ii. 89). The later and
modern development of this, especially in the
Maghrīb, can be read at length in E. Deuté's
Les Maraboutes, pp. 75 et seq., where it should
be noticed that the bahhāl are characterized by great
bursts of laughter. There are also bahhahāl. This
curious persistence of the original meaning of
bahhāl suggests that the word itself, equally with
the existence of the historical Bahhahāl may have
led to this application. To judge by Redhouse's
Turkish and English Lexicon (p. 416) bahhāl
still means "great laugher" in Turkish. Dory
(Soppū, s. v.) quotes a similar Arabic usage
from Bochot. For references to stories about
Bahhahāl, mostly of the court-foul type, see Cham-
ihān, ii. 139 et seq. The traditions, poems by
him and stories about him are catalogued in
Berlin, Kat. vol. iii. p. 241, No. 54373; vol. vii,
p. 179, No. 8021; p. 253, No. 8193; p. 670,
No. 8784; vol. viii. p. 51, No. 9056; in Cal. of Biblio.
Nat., p. 623, No. 3613. (D. B. Macdonald.)

AL-BUṬṬURĪ, Abū ʿUbdāl al-Walī b. Ṭālib,
Arabic poet and anthropologist of the third
century (204/819, approximately). His name
signifies member of the Bahdhur clan of the tribe
Ṭay, whose glory he frequently celebrates. His
birthplace was Manbūjī (or, according to one
account a village near Manbūjī called Zadrāfah,
and of Manbūjī he often speaks as his home;
here he ultimately acquired property, which seems
to have been inherited by his son Ṭabḥūlī, who
was living there in Ṣafākhūt's time. The woman
who forms the subject of his erotic prologues in
the greater number of cases was one 'Alwa
Biyāṣī of Ḫulb, daughter of Zarāja; in a
poem addressed to al-Fāṭīḥ b. Ṭabḥūlī (i. 44)
he speaks of her "as a friend and friend's friend
and the joy of his heart" whom he had
left behind in Syria; and in another (ii. 109) she
is obviously satirized; there is no doubt that
she is historical, which is probably not the case
with the other women mentioned in the prologues.
What appear to be authentic traditions bring him
into connexion with the other great Ṣafā poet Abū
Ṭabṣūnī, though the accounts of their meeting
are inconsistent; Abū Ṭabṣūnī is said to have
recommended him as ensign of his tribe to the
people of Maʿarrat al-Nuʿmān, who engaged him at a salary of
4,000 dirhems. If this be true, the poems of his
belonging to that period appear not to be included
in the diwan, where "the village of Nuʿmān" is
mentioned in connexion with Ibn Thawīlī (i. 127),
who must have lived in the time of the caliph
later. The earliest poems included in the diwan
appear to be addressed to eminent families belong-
ing to the poet's tribe, the Banū Ḥumayd, three brothers Abū Nahāwī (mentioned in Aghānī,
ix. 102), Abū Mūsā, and Abū Dīrābīr (this last
can scarcely be identical with the victim of Bābāk,
ob. 214), and the family of Abū Saʿd al-Muẓaffar b.
Yūnīf (ob. 236), at whose house he is said to
have met Abū Ṭabṣūnī; a poem in which this
passage is conveyed for the death of Muʿāṣir
(i. 169, probably of the year 227) is perhaps the
earliest in the collection. An early patron of
the poet was the vizier Muḥammad b. ʿAbd al-Malik
b. al-Zayyātī, whom he eulogized in the reign of
Wāthīq (ii. 104). Another family to which he
addressed encomia was that of ʿAbdallāh b. Ṭuhm,
whose son Muḥammad was made vice-rey of
Baṣra in the year 237; a poem which is
perhaps not much later congratulates him on his
appointment (ii. 125); two other sons, Sulaimān
and ʿUthbān Allāh, also form subjects of encomia,
as well as more distant connexion. He appears
to have become court-poet first in the reign of
Muṭawakkil, when he enjoyed the patronage of
al-Fāṭīḥ b. Ṭabḥūlī, to whom his Qanīzu is dedi-
cated; to both he addressed a large number of
encomia, though his relations with al-Fāṭīḥ appear
at times to have been strained. From the year
235, when Muṭawakkil proclaimed his three sons
heirs to the throne, these encomia follow the
events of the reign, such as the Armenian revolt
(237), the Caliph's temporary residence in Damas-
cus (243), his recovery of the Nīṣābūr, and his
building of Muṭawakkiliana (245-246). Māʿṣīh has
preserved a narrative in which Bahdhur records as
an eye-witness the murder of his two patrons;
and indeed he confesses in his dirge on Muṭaw-
akkil (i. 28), that he was present, and excuses
himself for failing to defend his patrons effec-
tively on the ground that he was unarmed; he did
however what he could with his hands. These
two he continues to upbraid to the end of his
life (ii. 163, L. 114). After the catastrophe he retired
to Manbūjī, but speedily came forward with a
eulogy on Muḥtsár, and he continued to officiate as
court-poet under the succeeding Caliphs, Mustaʿsā
Mu'azz, Muhtadi and Mu'tamid. He appears to have been in especial favour with Mu'azz, to whom he addressed numerous odes, and whom he even employed as mediator between himself and 'Abd Allah b. Mu'azz. It would seem that his powers failed before the end of Mu'tamid's reign.

His success as court-poet naturally brought him into connection with all the leading men of the empire, and of the large number of persons mentioned in his odes the greater number are otherwise known. These include statesmen, such as the viziers 'Uthayb b. 'Abd Allah b. 'Abd Allah b. Khokhar, Hasan b. Mughalad, Sulaiman b. Wahh, and Iman b. Bullah; generals and governors, e.g. such as Ibbar and Ahmad sons of al-Mudahhir; Ahmad b. 'Uthman, Malik b. 'Asw, and his brother Muhammad; secretaries of state such as Ibn diqwa, 'Abd Nabi, 'Abd al-Hakim, etc.; the courtiers 'Ali b. al-Munajjadjim and Ibn Hamid; the grammarians al-Mu'arrad; the geographer Ibn Khurshidah; the litterateur Abu 'Abd al-Haitham. His diction thus forms a welcome supplement to the chronicles of the period and is invaluable in shedding light on the manners and customs of the times. Sometimes by giving us the full tastes of these personages, at others by recording events which the historians appear to have overlooked.

The poems addressed to the Caliphs contain numerous references to the controversy between the 'Abbasids and the 'Aliids on the one hand, and the Umayyads on the other; only on one occasion, when a Muslim official had been delivered over to a Christian to torture, does the poet wish with Umayyads days back. Ordinarily he insists, on the claim of the ulema to the succession, on the merits of 'Abbas himself and his privilege of nujub, which the poet seems to interpret quite correctly as the right of obtaining rain (I. 21, 23), the services to Islam of the Persians, whom he calls Musawit, and their equality with the Arabs, and the services of the 'Abbasids to the 'Aliids, which he exalts somewhat in the same style as did Mansur (I. 63). He delights in describing palaces, e.g. the ship-palaces called Zumbar, those built by Mutawakkil, the Dausai of al-Mu'azz, those of Mu'tamid called Maqshuq and Maqshuq, and the ruined 'Ain of the old Persian kings, which he visited in the company of his son Abu Jafar and on which he has an interesting ode (I. 168); somewhat similarly in his description of a warship (I. 257), and the aqueduct constructed for the benefit of the pilgrims by the mother of Mu'azz (I. 146). As might be expected, the battles of Mawafak and his captains with the rebel Zanjids are frequent subjects of allusions.

Like most of his class Buhtur was constantly begging, either for assistance towards his harshad (I. 269, 167, 168), or for help in the matter of his estates (I. 159, ii. 162), or against officials who were attempting to defraud him (I. 153), and complaining that his remuneration was insufficient (I. 257) or that promises made him had not been fulfilled (I. 223). In the Aghzain a singularly ingenious device is explained whereby he racketed money, which was to induce friends to purchase his slave-boy Nazim, and then complain so bitterly of the parting that the purchaser gave him back; a series of poems addressed to 'Abd ithim b. al-Mudahhir illustrate this process (I. 179-181).

Buhtur is said to have given dying injunctions to the effect that his antires should be destroyed, and the author of the Aghzain thinks that the best way may have prevailed; nevertheless a considerable number remain, and it is clear that he employed the common plan of exacting remuneration for his elegies by threatening to mutilate those who refused it; in consequence there are numerous cases in which the diwan contains elegies and satires on the same personage; at other times (e.g. in the case of Ibn Tulun) his mind cooled with political and not only personal considerations. Of his fellow-poets 'Ali b. al-Dhahim (li. 88, 90, 107) and al-Hasan b. al-Radj (ii. 107) form the subject of satires; on the other hand he seems to have been on friendly terms with Dhib (I. 177). He attacks the grammarians in one of his odes (I. 132), and Christians more than once (I. 96, 112).

Native criticism classifies him with Abu Tamman and Munafah as one of the three chief poets of the 'Abbasid period, and comparison between him and Abu Tamman is a favourite subject of essays. In his own opinion his best was below Abu Tamman's best, and his worst above Abu Tamman's worst; Mansur devotes some pages to the consideration of this subject, and it is treated at length in the Kita' al-Mawzu'atu biwa Abu Tamman (Jafar b. al-Muhajir). Buhtur's own estimate of his worth is shared by Mas'ud, who however is charged with gross favouritism towards Buhtur. Probably most European critics would find Buhtur less brilliant than Munafah, yet far more poetical than Abu Tamman.

The Aghzain attributes to Buhtur besides the diwan a work on "Poetic chase" and a "Hansas", which is preserved in a Leyden MS, and was both fossilised and edited in 1909 (see TAMANA). The diwan was published in Constantinople, 1500, extensibly from a MS. of the year 424; the odes are roughly grouped by the persons and families to whom they are addressed, but this arrangement is not consistently observed. A similar copy is that in the Vienna Library (Catal. I. 436). The poems were arranged in alphabetical order by Silah, and part of such a copy exists in the Munich Library (no. 508). 'Ali b. Hanza al-Ghabbas (Yahyai, Dictionary of Learned Men, v. 200) is said to have arranged them excellently in order of subjects (Aghzain, 165). The diwan sometimes bears the title safirl al-dhahab. Of Abu 'Ali's commentary upon it called Aghzain al-Waddi some extracts have been printed in the Muhadd. This author (Abu 'Ali) in his Rastul (ed. Oxon., p. 90) records the curious detail that Buhtur had "peasocks' feet".


(D. S. MARGOLIS)

BUKAA (also written BUKA), a Turkish chief of the tribe of Ghuzz (Turkmen).
others moved to the west and passed through various provinces of Khorasan in the next few years to Diyar-Bahr, owing allegiance to no one, till they suffered an annihilating defeat from the Arabs, of Diyar-Bahr under Kirwâr b. Muqallad (a prince of the Banû 'Uqail) on the 20th Ramaḍān 415 = 21st April 1044. During these years they wrought terrible havoc on many towns—from Damghan to Mawāli; the harm done by these nomads however was not permanent; the Ghuzz came and went like a summer cloud," says Ibn al-Athir (Is. 277). Būkā is several times mentioned in the accounts of those marauding corsairs, once as chief of a division which returned to Rayy from Adharbaidjân and plundered it for a second time, and afterwards took part in the siege and plunder of Hamadhan. His name is also found in the list of the chiefs who rejected in the abruptest fashion the offer of Sulaym Tughril Beg, who belonged to the same stock as they did, when he wished to take them into his service. Būkā was also present at the last battle against Kirwâr whether he was slain in this battle or was one of few who survived, is not related.

(W. BARTHOLO.)

BUKĀ or BUKĀ (both forms are found), a place first mentioned in connection with the invades of the Dāiḏ Giovanni-Mardaites into Syria. The name is again found in the history of the Daghâ, the Umayyad Caliph, Hârîm. After its first destruction, it was rebuilt and Būkā is mentioned in the 9th century, after the Kuras of Antioch and Tarsus; it must have been still in existence in the time of the geographer Yâkût; we know that it lay not far from Antioch and from the Daghâ of Dukkân (southern Annuma); its site therefore is to be sought in 'Amâr or in that part of the plain of Antioch, in which the name of Dukkân is applied. Its neighbourhood must have been swampy, for in the reign of Walid I. the Zeit with their bullfrogs were sent from Syria by Hâdji dâd and settled here. This description suits the district in which we noticed the little village of Dourjân, the name of which reminds us of Dourjân. It also fits with the very probable Syrian etymology ḏâlī mosqîna, which is farther testimony to the marshy nature of the district. The population of Būkā was possibly Mardaites.


(H. LAMMENS.)

BUKĀ also Ḍaḡâ' (A.), according to the lexicographers means a strip of land which is in some way distinguished from its surroundings and is particularly applied to a place where water lies and stagnates. The word, with its diminutive al-Bûkā' often appears in the names of plains. The plural al-Bûkâ' is the name of the long plateau, with an average height of 3000 feet, which forms the central part of the great Syrian depression between the mountain masses of Lebanon on the one side and Hermon and Anti-Lebanon on the other which, according to a theory now rejected, put forth by Th. Nöldeke in Hermet, x. 167, had given its name to the Khâz ârîn "Hollow Syria." The word al-Bûkâ' has often been connected with the Holrew Bû's, *Chassan, valley,* and even with the name Bâlîbek [q. v.], the largest town in the district. For the explanation of the name—in accordance with the meaning of the Arabic—one ought rather to point to the marshy district situated between Karak Nîn and 'Ain al-Dîjr (the modern 'Anjâr), which was drained and settled by Tênhî, governor of Damascus about 1330. Al-Bûkâ' belonged to the Grond of Damascus from early times. In the Mamlûk period the district was divided into two administrative districts, al-Bûkâ' al-Dînâl al-Majâr in the north and the al-Bûkâ' al-Sâlih in the south, which belonged to the northern frontier province (jâmi'a) of the miyâsâr of Damascus. Arab authors derive the name al-Bûkâ' al-Sâlih from al-Fârîz (q. v. p. 540) son of Sa'id al-Dîn (who in the time of the God Agge (see Pahlî-Wisanû, s. v.)). The numerous sanctuaries, such as the Grond of Noah, Kašî 'âyâs, and Nâli Shîh, may perhaps justify the conclusion that the place once had a particularly sacred character. According to the modern Turkish administrative division, Kâhalbe and Bâlîbek al-Sâlih (with its seat of administrations in Djbûl Djêfûn) are two Kadîs of the Sandjak of Damascus.

BUKAIK or MAHKAM ÂR' HASSIM, one of the most seditious propagandists of the Abûhâsids. Bukair was originally employed as secretary or interpreter with Djaun'id 'Ab'd al-Râhîn, governor of India when the latter was dismissed. Bukair went to Kâfla in 1057 (723-724) where he was won over to the 'Abûhâsid faction and placed his great wealth at their disposal. After the death of the Abûhâsid emissary Mansûr, he was entrusted by 'Abd Allâh b. ʿAll, the leader of the 'Abûhâsids, with the charge of the propaganda in 'Irak. He displayed particular ability and energy in his efforts to win over the people of Khorasan to the 'Abûhâsid party. In 107 (725-726) he sent several agents to this province; they were seized and executed however, by the governor 'Abd Allâh, only one, Ammâr b. al-Abdâlik, being able to escape by flight and return to Bukair. In the following year he is said to have made another attempt which ended in the execution of Ammâr and the flight of those accompanying him; but this appears to be merely another version of the preceding story. In 118 (736) Bukair appointed Ammâr b. Yarâd to take charge of the 'Abûhâsid propaganda in Khorasan; the latter, in the absence of Mansûr, took the name of 'Abûhâsid and eagerly threw himself into the task of winning adherents for Muhammad b. ʿAll. At first he met with great success, but when he adopted the doctrines of the Khurasjân and preached the coarsest immorality and irreligion, he was seized by 'Abd Allâh and executed with the cruellest tortures. Another consequence of his agitation was that Muhammad b. ʿAll was accused of the followers of Khwsâb and 'Abd Allâh and the Khurasjân, who adopted the doctrines of the 'Abûhâsids and the Khurasjân, who adopted the doctrines of the 'Abûhâsids, fled to Bukair to join him in 120 (738) when he returned, Muhammad gave
him a letter to take with him which only contained the words *Nami Yaddhā’ Irāq-danā ngārā*. He also sent Bukair to Khorasan openly to deny the doctrines of Khālid. Bukair however was received with suspicion and had to return with his object unaccomplished. Muhammad then sent him again to Khorasan, and gave him a stick of sticks, some of which were shot with iron and others with copper. When Bukair divided the sticks among the slaves of the families of the founders, they saw their mistake and were converted. In 124 (741-742) Bukair was seized and imprisoned, meetings were being held in a house in Kūfa as the chief agent of the ‘Abdhālī propaganda, Bukair was held mainly responsible. Even while in prison he worked for the ‘Abdhāls and succeeded in winning *Ṭāb b. Ma‘āk̑īl* to their cause. The latter had a slave named ‘Abd Muslim, the future general and governor of Khorasan. According to some accounts Bukair bought him from *Ṭāb* and gave him to Ibrahim, son of Muhammed b. *Ṭāb*; but the exact details of the manumission of ‘Abd Muslim are not absolutely known. In 126 (743-744) Bukair was commissioned by Ibrahim to go to Khorasan to announce the death of Muhammad. Bukair declared it to the assassins of the ‘Abdhāls and proclaimed Ibrahim as his successor. After receiving the homage of the people of Khorasan on behalf of Ibrahim, Bukair returned, bringing with him the money that had been collected in Khorasan for the ‘Abdhāl cause. Bukair died in 127 (744-745). On his deathbed he recommended ‘Alī Salama b. Ṣulaimān as his successor. This choice was confirmed by Ibrahim and ‘Alī Salama was recognized as his posthumous successor.

**Bibliography:** Tabari, ii. 1467 et seq.; Ibn al-‘Atrih (ed. Tornberg), v. 93, 101 et seq.; Ya‘qūb (ed. Hortianus), ii. 383; Weil, Gesch d. Chalifen, i. 628; Wellhausen, Das arabische Reich und sein Sturm, p. 316 et seq.

(K. V. Zettersten.)

**Bukair** v. *Wassall*, Governor of Khorasan. In the war between *Abd Allah b. Khāzin* governor of Khorasan and the Tutmutes, Bukair is often mentioned. Ibn Khāzin was a supporter of the rival Caliph *Abd Allah b. al-Ṣalih* and opposed against the Umayyads. As soon as he had made his position secure, he began to oppress the Tutmutes, who were scattered throughout Khorasan. When the latter appealed to his son Muhammad in Harrāt, whose mother was a Tumitite, Ibn Khāzin wrote to Ṣamman b. Dhwār and Bukair b. Wāshāy, his lieutenants in Harrāt and ordered them to drive back the Tutmutes. Harrāt, however, went over to their side, while Bukair sought to carry out the order but, in the end could not prevent the Tutmutes from entering the town and sacking Muhammad b. *Abd Allah b. Khāzin*. In 72 (691-692) when Ibn Khāzin refused to take the oath of fealty to *Abd al-Malik*, Bukair was appointed governor of Khorasan by the Caliph. Ibn Khāzin then advanced against Merv, but was challenged by *Ṭāb* b. Wāshāy and a battle ensued in which the former was slain. Bukair now succeeded to take the credit for the death of Ibn Khāzin and threw *Ṭāb* into prison. As the population of Khorasan was afraid of renewed unrest, they wished to have a Kornshīte governor and Bukair was therefore deposed in 74 (693-694) and Umayya b. *Abd Allah b. Khāzin*, appointed his successor. *Ṭāb* was then set free and became reconciled with Bukair. In 77 (696-697) Umayya equipped an expedition against Bukair and placed him in command of it. As he had, however, been warned against Bukair by *Ṭāb*, he took the field himself, taking Bukair with him and leaving his son behind in Merv. As soon as Umayya had crossed the Oxus, Bukair set the boats on fire to make his return impossible and hurrying back to Merv, he declared himself independent and threw Umayya’s son into prison. Umayya was thus forced to make peace with the people of Bukair and advance against Bukair. According to another account, the latter never went with Umayya, but remained in Merv during the campaign. In any case, his rebellion ended in Umayya’s having to grant him honourable terms of surrender. Among other points he promised no longer to pay attention to the defamatory statements of *Ṭāb*. Nevertheless Bukair was accused of treason at the instigation of *Ṭāb* and executed in the same year.


(Bukhāra, a city in Turkestan.)

The lower course of the Zāraḏūh. We have only the scantiest notices of the history of the city in pre-Umayyad times. There can be little doubt, however, that the Iranians had settlements and even towns on the Zāraḏūh at a very early period; even in the time of Alexander the Great of Macedon there was another town in Sogdiana besides Mānukandā (Samarkand) on the lower course of the river; but whether this town corresponded to the modern Bukhārā may be questioned. Local tradition in the early centuries of the Hūdiyr described some other settlements in the same neighbourhood as “older than Bukhārā”; one of these, the village of Rāmūn, Rīyāstān, or Arūāstān (the modern Carahmārī-Ramītan) is regarded by Muḥammad (ed. Mommsen, p. 282) as the ancient Bukhārā (*Bukhārā 7-kānd*).

In the southern part of the province of Bukhārā, a large city was founded on the site of the ancient Bukhārā several centuries before Islam. From the 9th century downwards, this town is known to Chinese writers as Nu-ni, which corresponds to the ancient name Miinjudkāh which survived into Muhammadan times. The name Bukhārā (Chinese Po-ho) seems to be first given by the Chinese pilgrim Hsia-Chung (about 650).

That the name, as such, has been suggested, is identical with *Bethar*, the Turk-Mongol form of the Sanskrit *Vārāha*, “monastery” is not improbable, the same explanation is given in the 18th (xilih) century by Djeiwaint (cf. the text in Schefer, Chrestomathie Pers. ii. 122). In any case there was a Buddhist monastery at Bukhārā as at Balkh and Samarkand; indeed the network on the topo-ography of the town in the 18th (xilih) century which are quoted below enable us to fix its site approximately.

Of the native (or possibly Turkic) dynasty of the Bukhārā-Khādūr (or Bukhārā-Khādūd, princes of Bukhārā) which ruled here before the Arabs, we only know from Chinese sources that one of those princes boasted about 627 A.D. that his ancestors
had been ruling the land for 22 generations. The remainder of our information about the Bukhār-Khudāt is obtained from historians of the Mughal period. Besides the information contained in works on universal history or in the literature of the conquests, we also possess, although only in a later revision, a separate history of the town, composed in the year 1739 by Maqāmil Nārshahkī; this work contains much valuable information and is especially valuable for the historical topography of the town; nevertheless what Nārshahkī tells us about the pre-Mughal history of Bukhār obviously rests on no very reliable tradition. It is, for example, more than doubtful whether Nārshahkī had any evidence for his statement that the Bukhār-Khudāt who first struck coins in Bukhār was a contemporary of the Caliph Abū Bakr. (11-12 = 5021-534 A.H.).

The accounts of the first Arab conquests across the Oxus are also purely legendary and still require critical examination. The first Arab army is said to have appeared before Bukhār in 54/547 under Uḥād b. Ālāʾ b. Ziyād. The ruler of Bukhār at that time was Ibn Abī Hammam, a member of the royal family. The Sālim b. Bishārī was thedx (a woman); in Tabaristān, ii. 169 in place of her, Kabūl-i Khudāt is mentioned, not as a widowed princess of Bukhār but as the wife of the reigning king of the Turks). According to Nārshahkī (ed. Schefer, p. 7) he ruled 15 years as regent for his infant son Tughshāhā (in Tabaristān, ii. 1693 (Tūhshi)); but this Bukhār-Khudāt appears again in Tabaristān as still a youth in 91 = 970, when Kustābā b. Muslim after overthrowing his enemies, installed him as prince of Bukhār. The rule of Islam in Bukhār was first placed on a firm footing by Kustābā. Even Tughshāhā, adopted Islam or, at least, pretended to and ruled for 30 years afterwards in Bukhār. In Rasāmid 181 (11th Aug.-9th Sept. 739) he was murdered by two nobles in the camp of the governor Nāṣr b. Sayyār at Samarkand. During his long reign several rebellions against the Arab suzerainty took place and the Turks invaded the country several times; in 100 = 725-729 the town of Bukhār itself was lost to the Arabs and they had to besiege it but regained it next year (Tabaristān, ii. 1574 and 1529). What attitude Tughshāhā took up during these years is unknown.

His son and successor, called “Kustābā” in honour of the conquerors, behaved at first like a good Muslim and earned the gratitude of the House of the Prophet; when in the year 133 = 750-751 the Arab Shahīr b. Shāhīr raised a revolt in Bukhār against the new dynasty of Caliphs, the rebellion was put down by Ziyād b. Sallī. Shahīr had been sent thither by Abū Muslim, with the help of the Bukhār-Khudāt. Nevertheless the Bukhār-Khudāt was at a later period accused of apostasy from Islam and put to death by order of Abū Muslim. His brother and successor Biyā’ī (the reading is not certain) met the same fate during the reign of the Caliph al-Mahdi (159-160 = 775-776) for the Caliph had him put to death as a follower of the heretic al-Mukhammad. After this period the Bukhār-Khudāt appear to have been of little influence in the government of the country but they held an influential position on account of the great estates in their possession. In the early years of the reign of the Samānids, while his brother Nāṣr was still alive, mention is made of the Bukhār-Khudāt. Abū Ṭāhir b. Ṭabīb described the latter of his lands but he was to be allowed the same income (20,000 dirhems) from the state treasury, as he had previously derived from his estates. How long the government fulfilled this obligation to the Bukhār-Khudāt or his successors is not related.

Beyond the narrow confines of the Bukhār-Khudāt, there was of course, in Bukhār from the first years of the conquest (at least from the time of Kustābā b. Muslim) an Arab Emir or “Khān” who was subordinate to the Emir of Khurasan, whose headquarters were in Merv. On account of its geographical situation, Bukhār was much more closely connected with Merv than with Samarkand and the other towns of Māwarrah al-Nahr; the Bukhār-Khudāt had even a palace of its own in Merv (Tabaristān, ii. 1888, i.e. 1987 a.d. 1392 a.d.). In the 12th century (ixth) also when the Emirs of Khurasan transferred their seat to Nishāpūr, the administration of Bukhār remained separate from that of the other parts of Māwarrah al-Nahr; till 1310 = 767, Bukhār did not belong to the Sāmānids territory but was under a separate governor, immediately responsible to the Tabaristān Emir. The governors at a later period also had their palaces in Merv (Tabaristān, ed. de Goeje, p. 260). After the fall of the Tabaristān (1259 = 853) the emir of the Yaghūb b. Lāthī was recognised only for a brief period in Bukhār as Emir of Khurasan; the clergy and the populace applied to the Sāmānids Najīr b. Aḥmad, who was ruling in Samarkand and he appointed his younger brother Ismā’īl governor of Bukhār. Bukhār henceforth was ruled by Ismā’īl and his successors till the fall of the Sāmānids. Ismā’īl continued to live in Bukhār, after the death of his brother, Nāṣr in 279 (982) when the whole of Māwarrah al-Nahr passed under his sway and also after his victory over ‘Abū b. Lāthī in 287 (990) when he was confirmed by the Caliph in the rank of Emir of Khurasan. The city thus became the seat of a mighty ruling house and the capital of a great kingdom (the officials also had their residences in Bukhār) although it never equalled Samarkand, the ancient capital of Māwarrah al-Nahr in size or wealth during this period.

The Bukhār of the Samānids period is described in detail by the Arab geographers of the 9th (ixth) century; we also owe much information to Nārshahkī and later editors of his works. A comparison of these accounts with the description of the modern town (particularly thorough in Khani-kow, 2Oz 36 Bukhārstāb Khurasan, St. Petersburg, 1843, p. 29 to 209), shows clearly that in Bukhār, likewise Merv, Samarkand etc., only an expansion of the area of the town and not a shifting of the town from one place to another, may be traced. Although Bukhār has been as little spared by fire and sword as the other cities of Central Asia, it has always been rebuilt on the same site and on the same plan as in the 9th (ixth) century. It is thus much easier to understand the original authorities on the subject. We can rarely trace the development and the topography of a medieaval town so distinctly as here.

As in most Iranian towns, the Arab geographers distinguish three main divisions of Bukhār; the citadel. (Pers. Bukhār, “city or fortress”), usually written “bukhār” in Arabic and afterwards contracted to “bukhār” or “bukhāristān”; the original town proper (Arab. madda; Pers. “ghāristān”)
and the suburb (in Persian works also only the Arabic name khabr is applied to it) lying between the original town and the new wall which has been built in Muhammadan times. The citadel from the earliest times has been on the same site as at the present day, east of the square still known, as in the Samnund period, as "Rigistān"; the gate then led into the fortress (at the present day there is only one, from the Rigistān side), the "Rigistān Gate" on the west and the "Chuhrīyān Gate" or "Gate of the Friday Mosque" on the east; a street led from the one gate to the other. As the area of the citadel was naturally limited by the site on which it was built, probably no alterations have been made in it from the earliest times; it is now about 1 mile in circumference and has an area of 23 acres. Within the fortress, probably on the site that is now occupied by the palace of the Emir of Bukhārā, the palace of the Bahār-Khātūt. This building is said to have been erected in the viii century A.D. before the conquest; it was supported by seven stone columns, which represented the constellation of the Great Bear (banyū nivārtā). Above the gate of the palace was a low wall on which was the builder's inscription. According to an old popular belief no prince has ever fled out of this palace before an enemy nor has one died within its walls; death overtook them all while without it. The translatol of the Turkmén Bukhārā, Abūnāzd al-Kubāwi (wrote in Ljumitā 152 = May 1128) says that the palace was first destroyed in his lifetime and the place with the founder's inscription perished also. As Iṣṭakhrī shows (p. 306 above) it was however still being used by the Samnundīs; the latter Samnundīs did not inhabit it; according to Muḥammad (p. 380) they had only their treasures and their prisons there. Besides the palace there was in the citadel the oldest Friday Mosque, erected by Kahtāb; a temple of idols (āb-šāhār) is said to have occupied the site previously. When the ancient mosque was replaced by a larger one, the old building was used as a revenue office (dawān al-āzārāj). The citadel was several times destroyed in the vii (xii-th) and viii (xiv-th) centuries and rebuilt; the last remains of the ancient buildings were destroyed in 360 = 1164-1165 and used as building material to repair the town-walls.

Unlike most other towns, the citadel of Bukhārā was not within the Shahrūstān but outside (it; between them, to the east of the citadel), was an open space where the Friday Mosque stood from the second half of the second (viii-th) century to the vii (xii-th) century. What part of the modern town corresponds to the Shahristān may be exactly determined, for, according to Iṣṭakhrī (p. 307), there was no running water on the surface either in the citadel or in the Shahristān; on account of their high situation. According to the plan given by Khanīk in his book, this high-lying portion of the town is about twice as large as the citadel; it is of course long since it was surrounded by the separate wall which encompassed it in ancient times. This wall had seven gates, the names of which are given by Narshākhi and the Arab geographers. At the time of Sofā Kāīn, the market place in pre-Muhammadan times was without the city walls, before the gate which in later times was called the "Hazar Gate", but which Narshākhi still calls "The Gate of the Spica-

Merchants" (dawān al-āzārāj); while the Arabs called it the "Iron Gate" (fāqul al-āsāfha); it is probably to be sought for on the east side of the town.

We have the express testimony of Narshākhi (p. 29) that at the time of the conquest the whole town (zhār) consisted of the Shahristān alone; there were no houses in the suburbs outside but these had not yet been linked up, as they were later. Narshākhi gives us a fairly exact account of the topographical details of the Shahristān and it would probably be possible to determine which of the streets of the modern town correspond to the streets mentioned by him; no one has as yet, however, investigated this point. Unlike most other towns, the Shahristān of Bukhārā partly retained its earlier importance at a later period after the extension of the boundaries of the town.

A new Friday Mosque was built by Arslān Khān Muhammad b. Subkumān in the year 515 (1121-1122) in the Shahristān, probably in the southern part of it where the chief mosque with the Maḥṣūs Miḥ-ʿArāb built in the vii (xvi-th) century and the great Mīnrūn still stands. It was not till the Muhammadan period that the Shahristān was linked up with the suburbs to form one town and surrounded by a wall, according to Narshākhi in 535 (849-850). By the iiii (xix-th) century another wall had been built close to the old one, enclosing a greater area. Each of these walls had, like the wall of the present town, ten gates; the distance between the gates of the inner and outer walls is, unfortunately, not given, otherwise we might be able to determine how far the development of the town had been furthered by its extension in area. The question how far the names given by the Arabs to the city-gates correspond to the modern names, can be readily answered with certainty. One gate, the "Samarkand Gate"[15], the gate on the north, bears the same name at the present day as did the corresponding gates in the Samnund period; the other names may be easily identified. The gates of both walls were opened by Iṣṭakhrī in their proper order; on the outer wall begins with the "Gate of the Square" (fāqul al-Mādīrān) in the south-west, through which one came on to the road leading to Khorkān (the modern Karkul Gate), thence passes on to the Darb Hindūn, immediately to the east (the modern Gate of Shāhīn Dāštī) and round by the south-east north, and west sides. In detailing the inner gates he begins with the Samarkand Gate on the north, but does not state in which direction the next mentioned gate lies from this one so that the order of succession cannot be determined with the same accuracy from the Arabic text. Narshākhi (p. 93 et seq.), however, in his account of the conflagration of the year 355 (952) gives us some details, as to which of the gates mentioned by Iṣṭakhrī were north of the main canal and which to the south. Since the canal, as is clear from Muḥammad (p. 331) corresponds to the canal which flows through the town at the present day (the Kellibkūlt Gate corresponds to the modern Karkūl Gate on the east side of the town), the task of locating the sites of these gates is considerably lightened by this statement of Narshākhi; it is clear that Iṣṭakhrī, in the case of the inner wall also, went to the east from the Samarkand Gate and gives the names of the remaining gates of the inner wall in the order of
succession of the east, south and west sides.

The identification of some of these names is also of importance for the understanding of the accounts of the early history of the town. The "Nawbahar" from which a gate on the outer wall (the modern "Mas'ud Gate") had taken its name was apparently a Buddhist monastery; it is a remarkable coincidence that at the present day, the way to the most important Muhammadan Sanctuary in the neighborhood of Bukhara, the tomb of Babar al-Imam Nakhshbandi, who died in the viiith (xvith) century, lies through the same gate (whence its name also). It cannot quite be determined what connection the places called Nawbahar, which, according to Iskakh, were in the Shahristan as well as in the suburbs, had with this monastery.

The gates on the inner walls, in the south-east part of the town, were called after the "Mosque of Makki," so that we can approximately determine the site of this sanctuary also. As Nargashki (p. 19) tells us, the mosque was built on a site which had first been dedicated to the worship of idols (probably some Buddhist cult is meant) and later the worship of fire; whether, as Christensen (Oriental. Zeit. vii. 49 et seq.) supposes, the word Makki is to be taken as a diminutive for Michael, as a Michael church, and the cult was originally connected with the worship of the moon is doubtful. Nargashki (born 286 = 899) says that even in his lifetime "idols" were offered for sale here on two fixed days of the year. Probably these were little clay figures of the kind that are frequently dug up in Samarkand; in the ivth (xth) century they must have been merely regarded as toys.

Of the outer gates of the inner wall, the "Gate on the Road of the Magi" (bah bahara naka-ghan) in the north-west of the town, ought to be mentioned. This was probably the quarter of the town which as late as the Samanid period still bore the name of "Palace of the Magi" (karb-i-muglan). According to Nargashki (p. 28 et seq.) after the conquest of the rich merchants, the Kesh-Kushan, yielded to this part of the town. According to the agreement with Kutabah the inhabitants had to give half of their houses and estates (ghitya) to the Arabs; this treaty appears, however, only to have referred to the town proper, the Shahristan. The Kesh-Kushan preferred to evacuate their houses in the Shahristan entirely, leave them to the Arabs, and to build 700 palaces in the neighborhood for themselves. Before every palace there was a garden, and the servants' houses; in the time of Alauddin, this settlement had a population more numerous than the town itself (Nargashki, p. 62). These palaces are said to have been destroyed in a popular rising; their gates on which the owners had depicted their "idols" were used in the buildings erected to extend the Friday Mosque. The above-mentioned Aymosi al-Kalawi says that one of these gates was still to be seen in his time (xviith = xiiith century, Nargashki p. 47 et seq.).

Besides the palace in the citadel, the princes of Bukhara in pre-Muhammadan times had their palaces in the Shahristan also. In later times the Samanid Nizr II. (301—331 = 912—943) built a palace there; accommodation for the ten state chancellaries (therefrom the names of which were given by Nargashki (p. 74) were provided for in the buildings before the palace gate. During the early years of the reign of Manuz b. Nuh (350—365 = 961—976) this palace is said to have been entirely destroyed by fire and never afterwards rebuilt; Mukaddas, however, tells us that the Dar al-Mulk was still standing on the Rigistan opposite the citadel; he had never seen such a fine building in any other part of the Muhammadan world; till the year 360 (971) the Rigistan was also used as a mansab (Kenn. manusil). During the same period, there appears to have been another royal palace on the Ljih-i Muyiyyan Canal lying not far from the Citadel and the Rigistan on the north side. This palace was built by Iskakh b. Ayman and fell into ruins after the fall of the dynasty.

In the reign of Manuz b. Nuh a new mansab had to be prepared as the Rigistan could not contain the multitude of believers on those occasions. The new place of prayer was built in 360 (971) at a distance of 1½ farsakhs (1½—2 miles) from the citadel on the road to the village of Samt; unfortunately we know nothing further about the situation of this village. According to ancient custom, the people attended such assemblies armed, as the custom of carrying arms was still general in Mawar al-Nahr in the time of Iskakh (p. 102) and the period (Hillal al-Nihâ', ed. Amerdan, p. 402).

Between the citadel and the Shahristan close to the Friday Mosque was a large weaving establishment (bargah also called ba'il-al-fir'as) the products of which (carpets etc.) were exported as far as Syria, Egypt and Rûm according to Nargashki, p. 18. What Mukaddas (p. 324) tells us about the wares exported from Bukhara, testifies to a great development in trade and industry; even the reeds (num ar-yuhal) manufactured in the prisons (fâ-l-imâvid) were exported.

Even in the ivth (xth) century the town was thought to be overcrowded and insanitary, with bad water, foul air etc. The streets were broad yet there was not sufficient room. Considering the large number of inhabitants in the town, the trade and manufactures and the products (Lavish i naka-ghan) of the town, Dake, I. 83 et seq.) describes the effects of the town in the most scathing fashion; to Mukaddas Bukhara is the "organ of the district". Among the defects of the town enumerated by Mukaddas, the danger from fire is emphasised. Apparently in his time much more of the town was built of wood than is now the case: even the upper part of the minaret on the chief mosque was built of wood so that in 460 (1068), when two pretenders to the throne were fighting for the possession of the citadel, the tower was set on fire and the names spread to the chief mosque which also perished. When the tower was rebuilt after this calamity, it was built entirely of brick for the first time in its history (Nargashki p. 49).

Nargashki and the Arab geographers give us particular details of the canals which are shown on the map (pl. xxvii) round Bukhara. In Iskakh (p. 30) the names of the canals which led from the Zarafshân to water the fields are given; according to Nargashki, some of these canals were first formed in the Muhammadan period. Many of these names have survived to the present day as Sinjakowski has shown (in the Istorija Turkett. Otdel' v. II. Naniho Geograf. Oglilt. Vol. ii. part i. p. 136 et seq.). It would be of importance for the reconstruction of the surface conditions of Central Asia and the
changes which have taken place in historic times, if we could prove that the canals, which date from pre-Muhammadan times, flow in markedly deeper beds than those of a later date; this point has, however, not yet been investigated.

It is to Sitjakowski also that we owe the establishment of the fact that traces still survive of the long walls which were built to protect the town and to throw back the incursions of the Turks in the 8th/18th period. According to Nasir al-Din (p. 35 et seq.) these walls were begun in the year 782 (832) and only completed in 795 (845); whether, as Mas'udî (Tab'ah, p. 65) tells us, it was rather the renovation of an old wall that was carried out at this period, is doubtful, although similar edifices had been erected in quite early times in Central Asia, as the description of Margiane (in the district of the modern Marw) in Strabo (Chap. 516) shows. The town itself was not in the centre but in the western half of the area enclosed within the walls; the village Tawâwâ, for example, 7 farasîkh from Buhârâ on the road to Samârgand was within the walls (Iṣâ'ahî, p. 313); while on the road to Khurâsân the gate of the wall was only 1 farasîkh from Buhârâ (Ibn Khâlid, ed. de Goeje, p. 25 and Tab'ah, loc. cit.). Of the villages lying north of Buhârâ, Zaudana (4 farasîkh from the city) and Maḏâkân (5 farasîkh, cf. Iṣâ'ahî, p. 313 and 315) were within the walls. We are nowhere told how far the walls extended to the south of the town; it is not even certain whether the district on this side had to be protected by such defences. After the time of Ismâ'îl b. Ahmad, who is said to have declared: *As long as there is a life in me, I shall myself be a rampart for the defence of Buhârâ*, the walls were no longer kept in proper repair; at a later period the ruined walls were given the name Kânpur (probably to be read Kamptîr = 'old woman'); remains of these ancient fortifications, still bearing the name Kamptîr-Dumât (Wall of the Old Woman) have survived to the present day in the north-east, on the borders of the steppes between the cultivated areas of Buhârâ and Karımûs (Petrovskii, Turk. khriz. jug. archeolog., ill. 89 et seq.).

The entrance of the Ilak Nârî b. 'Ali into Buhârâ (10th/16th Jan.-23rd Oct. 990) put an end to the Sâmârgân kingdom, although the conquerors had still to struggle to the mastery with Ismâ'îl al-Munštâjîr, the last representative of the dynasty, for the next few years (till 995 = 1004-1005) and were even driven out again for a brief period from the former capital of the kingdom. On the fall of the Sâmârgân, the town lost much of its earlier political importance; it was for a time usually governed by princes or governors and did not again become capital of a kingdom till the 11th/17th century. Only a few of the Ilak-Khâns or Karâhânîdîs lived in Buhârâ and erected buildings there. In the second half of the 12th/18th century, the Khâns Shāhs al-Mulk Nârî b. Buhârâ built a palace for himself to the south of the city and prepared a hunting-ground; this Shâhsulâh was allowed to fall into ruins after the death of his successor Khârî-Khân; in the reign of Arslân-Khan Muḥammad b. Sulaimân a *sanâ'âbâ* was made of the hunting-ground in 513 (1119-1120); it is still used for this purpose at the present day. Many
as against the Mongols; Mahmūd Valīvī, the governor, who lived in Khogand, managed to aver- 
the wrath of the victors from the town on the 
suppression of the revolt. According to 
the account of Diwaim (cf. the text in Dehremy, 
Journal Asiatique, 17th Ser., xv. 392, and in Schefer, 
Christian Prat de Persan, ii. 127 et seq) our only 
authority for these happenings, this rebellion arose 
not as it had happened 30 years previously, among 
the artizans but among the common people. 

Now may we go into particulars as to how the 
town and its lands were governed during the early 
years of Mongol rule. In Diwaim's account of 
the life of the Uighur Kirān (cf. threens d'Ohsson, 
Histoire des Mongols, iii. 107 et seq.) Sāyīn-Makkiṣāh is mentioned as prince of Bukhārā, 
but nothing further is known about him. 

According to Waṣṣīf (ed. Hammer, p. 49, Indian 
edition, p. 12), in addition to the Mongol Bukhārā, 
a certain Conkān-Tulīf, apparently a 
Chinaman, is mentioned as commander in 
Sāmarqand and Bukhārā since the time of Gengiś. 
This probably explains the fact that during 
this period copper coins were struck in Bukhārā 
with Chinese inscriptions. At the same time, Mahmūd 
Valīvī and later his son Muṣʿūd-Beg (see_char 
Jānī, p. 72), in his account of the revolt, had also a 
share in the government of Maʿ ad al-Nahr. Although the Muljanwādzan clergy had 
taken a prominent part in the defence of the land 
against the Mongols, and even at a later period 
remained hostile to their conquerors, Mūsilān 
and Suiyāds, like the priests of other religions were 
exempted from all taxation in the Mongol 
government. Even more remarkable is Diwaim's state 
ment (cf. also d'Ohsson, Histoire des Mongols, ii. 
297) that Sijyarkents, a Christian, and mother of the great Khān Mānke and Khahbūlāi, built 
a Maṭrīsā: called the Khābānā in Bukhārā at her own 
expense; the famous scholar Saff al-Dīn Buğ 
egāri (died 512 H. ka. 659 = 737 H. Sept. 26 
Oct. 1261) was appointed its madrasa and muḥā 
wallā. Maṣʿūd Beg also built a Maṭrīsā, which 
was called the Qalāshā in Bukhārā. Sāyīn-Makkiṣāh of 
Bukhārā, probably the Rigīšān; in these two 
institutions nearly 1000 students were maintained. 

On the 7th Radjūd 571 (28th January 1273) 
Bukhārā was taken by the Mongols of Persia under 
Nikpāl-Bābuhrūr, Ikūn Avākū's general (q. v., 
p. 4) and plundered for seven days in which 
almost the whole town was destroyed by fire and 
sword and the population almost exterminated; 
three years later, the remaining inhabitants 
had the little that was still left them taken by the 
Caghatāi chiefs Čūhār and Kayūn. Such a calamity 
had never before visited the town; as Waṣṣīf 
(ed. Hammer, p. 148, Indian edition, p. 78) says, there was not a living soul in Bukhārā for the 
next seven years; it was not till about 1283 that 
measures were taken by Maṣʿūd-Beg by command 
of the Khān to rebuild the town and bring back 
its inhabitants. The Maṣʿūdīya, which had been 
destroyed in 571 (1273) was rebuilt and its 
founder was buried in it in Shawkāl 688 = 1346 
Oct. 15th Nov. 1290 (Jamiʿ al-Kuškū in 
Barthold, Türkistan, t. 8. (19th Sept.-18th Oct. 1316) by 
the order of the Khān, who settled in the town the 
prince Yūkaṭār; many of the inhabitants of 
Bukhārā and other towns were carried off by force 
and settled in the lands to the south of the Oxus 
(d'Oahun, Histoire des Mongols, iv. 387 et seq.). 
Bukhārā seems otherwise to have been of no 
importance in the political life of Maʿ ad al-
Nahr under the rule of the house of Caghatāi 
[?v.], or later under Timur and the Timūrids. 
There is much information on the busy political 
and religious life of the town, before and after 
this period, in the Kābnā-Mulšāraka, which is 
practically unknown in the West, but numerous 
manuscripts of it exist in Russia; it is the 
work of Almān b. Almūsā, called Muʿ ṣūd al-Fuṣṣālī (wrote probably in the 13th-14th 
century), cf. the extracts in Barthold, Türkistan etc., i. 106 et seq.). On Bahāʾ al-Dīn Nāšabān 
died 791 = 1398), his teachers and pupils and the Nāšabānī order of Dervishes founded by 
him (cf. especially the Kābnā b. al-Fuṣṣālī of 
Husain al-Kašānī (cf. Ebn in the Grundzüge 
der iranischen Philosophie, ii. 365). Ulugh-Beg (died 853 = 1449) famed as a patron of learning also 
built a Madrasa in Bukhārā on the Carāt (centre of the 
town). 

Towards the end of the year 905 (in the summer 
of 1500) Bukhārā was taken by the Uzbeks under 
Shah-bab Khan and thus made the capital of their 
empire except for a brief period after the disastrous 
defeat of the Uzbeks at Marw (946 = 1530). As in 
all nomad kingdoms the dominions of the Uzbeks 
were regarded as the property of the whole ruling 
family and divided into a number of small principalities; Sāmarqand still remained the capital and 
residence of the Khan (usually the oldest member 
of the ruling house); but the prince who was elected 
Khān always retained his hereditary principal 
ship, usually lived in his former capital and 
naturally paid more attention to the town he resided 
in than the capital of the kingdom. The most 
important princes of the house of the Shah 
Bānī Ubdāl Allāh b. Mahmūd (in Bukhārā from 
848 = 1542, died 946 = 1539) and (Abul Allāh 
B. Išhāqīān (in Bukhārā from 964 = 1557, died 
1006 = 1598) had their capital in Bukhārā. Both 
princes for long allowed the resident princes of 
the ruling house to bear the title of Khān but 
they alone practically held all the rights of 
sovereignty; through their prominence their capital 
Bukhārā became a real centre of political 
and intellectual life. The princes of the next dynasty 
of Djamānā and Ashahgāzhāna also ruled their 
kingdom from Bukhārā, while the old capital 
Sāmarqand lost almost all its importance, mainly in 
the first half of the 16th (xviin) century. 

The materials for the history of Bukhārā during 
this period are still only accessible in manuscript, 
as the history of Central Asia during the last two 
centuries has been but little investigated. Much 
information about the buildings of the 16th (xviin) 
and 17th (xviiin) centuries are given in the 
chronological compendium known as the "Muṣṭāfī al- 
Musāyli fi Ṣarf al-Kāsim" (compiled in 1113 = 1703 - 
1704; cf. Barun v. Rosen in Collectioin Scientifiques 
de l'Institut des langues orientales du ministere 
des affaires étrangères, iii. 115 et seq.); the chief 
authority on the intellectual life of the town under 
Ubdāl Allāh is his contemporary Waṣṣīf, author of 
the Buṭūb al-Waṣṣīfī (cf. C. Salemann in the 
Mitteilungen Altpersischer Gesellschaft, 46th 
vol., the sources of the history of Alī b. Išhāqīān, see the 
article on him, p. 25 (there is, inter alia, a description 
of Bukhārā in the "Abd Allāh Nāma", which
shows that the author was acquainted with a fuller version of the *Tārākhī Naṣrābādī* than the one which has survived to us). On the Bukhārī of the xiith (xviiith) century cf. particularly Muhammad b. Ansar, *Wahzi Nāyīr-nāvarī* (*ft mardīk el-khāzīr*), Cod. India Office, n. 575.

From the vth (xivth) century there was constant intercourse between the Usbeg kingdom and the Caes of Moscow, so that the capital Bukhārā became better known in Russia and Western Europe than previously. In the xvith and xviith century all merchants and emigrants from Central Asia whose settlements were found as far as Tobolok, were known to the Russians as *Bukhārāns* (Bukharis); the same name was also extended to the habitants of the modern Chinese Turkestan which began to be called *Little Bukhārā*.

The reign of Khān Abd al-Azīz (1055—1061 = 1645—1650) was regarded by later native historians as the last great period in their history; the later rulers could no longer hold the kingdom together; princes (Begs) of the Usbeg tribes made themselves independent in many parts, the Khān who lived in Bukhārā ruled only a small portion of the former kingdom and even there, the authority was not in the hands of the Khān himself, but of a Beg or Atālik ruling in his name.

In 1123 (1740) Bukhārā had to submit to Nūrī Khāt and did not regain its independence till his death. About the same time a new dynasty was founded in Bukhārā. The Atālik Muhammad Baktān of the tribe of Manfīt had himself proclaimed Kāh; his career has been written by his contemporary Muhammad Wafī Karmānī under the title *Tāhfa al-Khāzīr*; his immediate successor Dānya Bāg was content with the title of Atālik and allowed a scion of the house of Cingin-Khān to be the sovereign title; his son Murūd or Mir-Maḥmūd, however, again claimed the kingly title for himself after the year 1190 (1785); he and his successor did not take the title of Khān but of Emīr.

The observation of religious ordinances was much more harshly enforced by Murūd and particularly by his successor Hādīr (1215—1242 = 1800—1826) than had been the case before; for example, in the reign of the following Emīr *Abd al-Ahmad* (1885—1919) the line of division between Bukhārā and Afghanistan was defined; by the agreement come to between England and Russia in 1885 the Panj was to be the boundary between the two kingdoms, so that the Emīr had to give up a part of the province of Daryāz to the Afghans while he received in return the provinces of Rūshān and Shaghatān.

When Nūrī Khāts successor Māzaffar al-Dīn (1830—1853) resumed the throne, the Russians had already secured a firm footing on the lower course of the Sir-Daryā from which they gradually advanced on the remaining portions of the ancient Māwarz al-Nāfr. After being repeatedly defeated, the Emīr had to submit to Russia, give up all claims to the valley of the Sir-Daryā which had been conquered by the Russians and cede a great part of his own kingdom, with the towns of Dīrāz, Jūn-tūb, Samarkand and Katta-Kūrtān (1886), though his capital, unlike Khiwa and Khoqand, to the present has been spared the shame of being besieged or taken by the enemy. The territory lost in the war with Russia was more than made good by the conquests of the next decade, made to a certain extent with Russian help. Lands, which, like Shāhri Salū and Hīmāt, had been politically separated from Bukhārā for more than a century, or, like Karatun and Darwāz had never really been permanently in the hands of the rulers of Bukhārā, had now to submit to the Emīr; in 1873 the Emīrate was increased in the west at the expense of Khiwa which had been taken by the Russians. It was therefore only under Russian sovereignty that the Emīr maintained its present position. For example, in the reign of the following Emīr *Abd al-Ahmad* (1885—1919) the boundary between Bukhārā and Afghanistan was defined; by the agreement come to between England and Russia in 1885 the Panj was to be the boundary between the two kingdoms, so that the Emīr had to give up a part of the province of Daryāz to the Afghans while he received in return the provinces of Rūshān and Shaghatān.

The relationship of Bukhārā to Russia was also defined during the same reign. Since 1885 a Russian railway has run through the Emīr's dominions; the more important towns including the capital itself, are now touched by the railway, a Russian settlement called *New Bukhārā* arose more than ten miles from *Old Bukhārā* on the railway, now known as the railway station of *Khāzīr*; it was not till later that this settlement, the residence of a Russian officer of police, was connected with the Russian capital by a branch line, built at the expense of the Emīr. The whole kingdom is within the Russian customs area; Russian customs-houses have been built on the Afghan frontier and Russian military stations also like Kārtī and Terman on the Amu-Daryā and Khorog in Shaghatān. Commerce between Terman and the Russian town of
Petro-Alexandrowicz on the Ámu-Darya is carried on by Russian engineers. Timur is also connected with Samarkand by a post-road; there is also telegraphic communication between Bukhara and Samarkand.

Nevertheless the kingdom of the Emir has not yet been but little influenced by Russian civilization. The system of administration and taxation which has been extended to the recently-acquired provinces is still the same as that in vogue a century ago: the population is still, as before, exploited in the most ruthless fashion by the Emir, his officers and governors. Since the Emir has borne the title "Highness" and thus ranked nearer the Russian Imperial House, he has gained enormous prestige and can now treat with the Governor-General resident in Tashkent or with the political agent with much more independence than before. The policy pursued towards the Emir has recently been subjected to sharp criticism by some Russian authors (cf. particularly the writings of D. N. Logofet, which have appeared under various titles: 1. Na geograficheskom Sobranii; 2. Strana bezpravnoj; 3. Bukharskie khramy pod russkimi protokolami). It cannot be denied that the results of this policy can only be disadvantageous not only for the interests of the Emir but also to Russia's prestige in Central Asia.

Since 1910, the Emir of Bukhara has been Mir 'Alim, son of his predecessor 'Abd al-A'zam; he was educated in Russia (in the Cadet Corps at St. Petersburg).

By the Russian successes in Central Asia the geographical exploration of the land has been considerably advanced, as has to a certain extent the investigation of its ethnography. Since 1870, a large number of articles and larger treatises on the kingdom of the Emir and its separate provinces have appeared in Russian; cf. for example P. Maloves, Ocherki Bukharskogo Khurata, Tashkent, 1876; the itineraries in L. Kostenko, Turkestanskij kray, ii. 102 et seq.; Kasneecov, Darmaw, Noviy Margelan, 1893; A. A. Semenov, Etnografiya Bakhtruy, Moscow, 1909; V. Berthezal, La vallée de l'Ouzbékistan, Moskow, 1905; G. A. Bobriansky, Gerci vostochnykh Prusijan, Moskow, 1905; A. Serebrunskov, Pamir (Rysskaja Yevropeiskaja oblast, i. 90 et seq.). On the other hand, very little has been done towards the study of the past history and present conditions of the country from the point of view of the Orientalist. The writings of the native historians, even of the sixteenth century, are still with a few exceptions (on these see Tenfel, Quellen zur Geschichte der Chinar, reprint from the Zeitschr. für die Deutsc. Morgenl. Ges., Vol. 38) only accessible in manuscript. No archaeological, or historico-topographical studies of any importance have as yet been carried out either in Bukhara itself, or in other towns like Shahri Saray (with the palace of Aš-Sarri), built by Timur, Tashkent (with the ruins of ancient fortifications) and the beautiful tomb of Muhammad ib. 'Ali Tirimikhat who died in 255 (869), cf. therein, R. Koeve in the Tijdschr. f. Oostersch. Geogr. Onderzoek, xxiv. 644 et seq., with illustration). No description of the present conditions of the country has appeared from the pen of an Orientalist, so that Khanikov's book published in 1843, cannot yet be regarded as superseding essential material on the land and its history in works in the languages of western Europe is still more insufficient.


AL-BUKHĀRĪ, Muḥammad b. Ṣamīl Abū 'Abdallāh Abū l-Muḥājīb, Abū l-Muḥājīb, author, born 13th Shawwāl 910 = 21st July 1500 at Bukhara, the grandson of a Persian, named Buriqah. He began the study of the Traditions at the early age of eleven and in his sixteenth year made the pilgrimage and attended the lectures of the most famous teachers of Tradition in Mecca and Medina. He then went to Egypt as a student and spent the next sixteen years, of which five were spent in Egypt, in wandering through all Asia. He then returned to his native town where he died on the 32nd Rummân 256 (31st August 976); he is buried in Khurasan, in the village of the Saint, 'Abd al-Ṣāliḥ, which established his reputation. This work is divided according to the chapters of the Fikh, for which he had planned a complete scheme, although he did not succeed in preparing the necessary material of Tradition for all chapters. In his selection of Hadiths he showed the greatest critical ability and in editing the text sought to obtain the most scrupulous accuracy. Yet he does not hesitate to explain the material by brief notes, quite distinct from the text. The transmission of the Ṣāliḥ texts was from the beginning most carefully done but it was impossible quite to prevent the appearance of variants, which are given us by the commentaries. The Vulgate at present in use was edited by Muhammad al-Šārḥawi (died 622 = 1225) with the help of the famous philologist Ibn al-Malik (died 672 = 1273). Cf. Le Recueil des traditions musulmanes par Abī 'Abdallāh Muḥammad ibn Bāqī al-Bukḥārī, publi. par L. Köhl, (Leyde, 1862—1868), continué par Th. W. Jungblöd, iv. (ibid., 1208); printed Bibl. 1210, 1282, 1284, 1289, Cairo, 1279 (lith.), 1305, 1306, 1312, 1314 (9 vol., with), Delhi 1370, 1356, Bombay 1356, 1863, 1871, 1873, (on the 7th vol. cf. R. Basset, in Géneralités de la science arabe, t. x. 760). El-Bukhari, Les traditions islamiques, transl. of the Arabic text with notes and indices by O. Houdas and
The Arab authors place the date of Hippocrates about 100 years before Alexander. According to the Ta'rikh al-Husaynī he lived at Enoas and afterwards at Damascus and lectured in one of the gardens of the latter town in a place still called Ǧīla Būlāzī, the "bench of Hippocrates".

As great a physician bad descendants who bore the same name and practised the same art, a certain confusion has arisen which could only be resolved by the Arab writers, who number as many as four Hippocrates. They have even performed a plural, al-Būlāzīyun from the name Hippocrates. Tūlīb b. Kūnna was the first to settle the question of the number of the Hippocrates (Ta'rikh al-Husaynī). He says: "the first is the one who was of the family of Asclepius and the second was the son of Hesychius; there were nine generations between the first and the second, as many as between Asclepius and the first. The second Hippocrates left three children: Iblis, Dārās and a daughter named Muḥانتشار who became more famous than her brothers; the two latter each had a son called Hippocrates. 1. According to the same authority, there were eight masters of medicine in ancient times, who succeeded one another at almost regular intervals, from Asclepius to Galen. We can trace in this arrangement the tendency of Eastern scholars and particularly of the Sabaeans to regard the sages of antiquity as a species of prophets; the idea of this line of great physicians, originating in a demi-god, Asclepius, is analogous to that of the prophetic succession. (See also the Fihrist and Ibn Abī Uṣaybi‘a, li. 24 et sqq.)

D. Garra de Vaux.

BULAK [See Cairo]

BULANDSHAHR (सब्रो, "high town") a town and district of India, in the Doth, United Provinces. Area of district, 1,569 sqm.; pop. (1901), 1,128,101, of whom 97% are Mahārāsmans. The town, built on a bank above the Kāli Nāl, was originally called Karan, whence the name of the historian, Dīyā al-Dīn Bharud [q.v.], who was born here; pop. (1901), 15,208, of whom 97% are Mahārāsmans. Most of them are converted Rājput and Pathanis, both of which classes own considerable estates in the district.

Bibliography: F. S. Growse, Bulandshahr (Benares, 1884); Bulandshahr Gazetteer (Allahabad, 1903), J. S. Cotton.

BULBUL (بُلْبُل, "robin") the nightingale. In Persian and Turkish poetry, the nightingale plays a great part usually in conjunction with the rose. Oriental fancy has conceived that the nightingale is consumed with love for the rose and therefore sings in numbers without (whence its epithet, Hashe ḍa‘īn) of its love but her love is unrequited. It is mystically conceived as the image of the human soul which is consumed with love for God. Of the birds in the Grundriß der bewegten Philologie, li. 259, 1; Gibb, History of Ottoman Poetry, iii. 110 et sqq.

BULDUR or BULDIIR, the ancient POLYDOMON, capital of a Sandjak in the Wilāyāt of Konia, lies in a pleasant, fertile district on the Buldur-göl (the Ascania Amne of the Byzantine writers). The population lives by cattle-rearing and agriculture; Buldir is also famous for its wines, distilleries and inns.

Bibliography: "Allā Hāwādī, Qaṭār al-haylī lahābī, 200 et sqq.; Cuinet, La Turquie d'Asie, i. 345; Ritter, Erdkunde, xiv. 797.

BULGARIA; a country lying between the Balkans and the lower course of the Danube; it owes its name to a branch of the Bulgars people; it was born, after the fall of the great Hun empire, by the remnant of the invaders who were driven back from the lower Danube into the steppes of South Russia [see the article BULGARIA] and in particular by the hoards which contain the coins of the Arab writers, who number as many as four Hippocrates. They have even performed a plural, al-Būlāzīyun from the name Hippocrates. Tūlīb b. Kūnna was the first to settle the question of the number of the Hippocrates (Ta'rikh al-Husaynī). He says: "the first is the one who was of the family of Asclepius and the second was the son of Hesychius; there were nine generations between the first and the second, as many as between Asclepius and the first. The second Hippocrates left three children: Iblis, Dārās and a daughter named Muḥانتشار who became more famous than her brothers; the two latter each had a son called Hippocrates. 1. According to the same authority, there were eight masters of medicine in ancient times, who succeeded one another at almost regular intervals, from Asclepius to Galen. We can trace in this arrangement the tendency of Eastern scholars and particularly of the Sabaeans to regard the sages of antiquity as a species of prophets; the idea of this line of great physicians, originating in a demi-god, Asclepius, is analogous to that of the prophetic succession. (See also the Fihrist and Ibn Abī Uṣaybi‘a, li. 24 et sqq.)

Bulgaria formed an independent state under the national dynasty of Asnaks, on the right bank of the Danube; it was founded by the north by the Danube, on the south by the Balkans, on the west by the Black Sea and on the east by Servia. Eight passes (derbān) through the mountain chain led into the interior of the country: Šīr Aḥmad, Kapulū (Succi, Trajan's Gate), Isalād, Kaşanik, Demir-Kapulū, two passes leading to Rūbāk and Sillistria, and Nadir. Its inhabitants were divided into factions by the dimensions of the boyards. On the death of the Căs Ałxandăr in 1304, the country was divided between Şīh Aḥmad III, his son by a Jewish woman, who reigned at Sūd, and Şezīmir who occupied Watl. Uneasy at the progress of the Ottomans under Mūʿād I Khūdāw�ānd, Şīh Aḥmad, although he was the brother-in-law of the Sultan entered the coalition of Serbs and Bosnians; an army of 20,000 men under the command of Lāhājīn was totally defeated and almost entirely massacred. Allāh Pāhān, son of Kān-Khāliḳ Cemalūdī, at the head of 30,000 men, crossed the pass of Nadir and advanced on Šümā (Şummas) and Tińwō; the first surrendered as soon as it heard of the fall of the second; the Kral, shut up in Nicopolis on the Danube, obtained peace on abandoning Sillistria and paying the tribute due; but instead of handing over this place he strengthened its fortifications. The war was therefore renewed. After the capture of the fortress of Dragășan and the town of Hīrghowā, the Kral again besieged in Nicopolis was forced to surrender at discretion. The Sultan granted him his life and gave him an income suitable to his rank, but incorporated Bulgaria in his empire after the capture of Tińwō in 1395 (1395).

Under this former devastation, Bulgaria formed the Eyasli of Sillistria, divided into six Sandjaks: Sillistria, Semeadra, Wse, Horat, Kirk-Kilissē, Ngolov, Wilden and Cerman; it therefore included the cantons to the south of the Balkans and took the place of the former Eyasli of Oz (Oeknom)
when this town was ceded to Russia. After the division into Wilayets, Bulgaria formed the Wilayet of the Danube (Tânia). The Treaty of Berlin had constituted Bulgaria as an autonomous and tributary principality, under the suzerainty of the Sultan and with practically the same boundaries as at the Turkish conquest; after annexing Eastern Roumelia, it has quite recently been formed into an independent kingdom (23rd Sept. = 5th October 1908).

Under Turkish rule, large numbers of Bulgarians became converta to Islam; nevertheless the majority of the population remained Christian. The political union with Constantinople allowed the Greek Patriarch to work at bringing the people over to the Greek Church and to reject the Slavonic liturgy. It was not till 1870 and 1872 that a national movement obtained the creation of an Exarchate and in consequence the establishment of an independent Bulgarian Church.

According to the census of 1901, the total population amounted to 33½ millions of whom 2,889,219 were Bulgarians and 531,240 Turks (principal in the north-east of the kingdom); as to religion, 3,000,000 are Greek Orthodox and 600,000 Mohammedans. Some groups of the inhabitants present remarkable features; such are the Gagauzians, Christians whose language is Turkish, on the borders of the Black Sea, and the Pomaks, Mohammedan Bulgarians, in the mountains of Rhodopus and near Lovc and Pleven.

Bibliography: J. de Hammar, Hist. de l'Empire Ottoman, Vol. i. p. 272 et seq.; Sall al-Din, Tabaqat al-Tamrij, Vol. i. p. 109 et seq.; E. J. Jireček, Geschichte der Bulgaren (Prague, 1876); do., Das Fürstentum Bulgarien (1891); N. Jorga, Geschichte des Osman, Reiches, i. 211, 222, 259, 274.

(BULGARIA, a people of uncertain origin, by whom two states, one on the Volga the other on the Danube, were founded in the early middle ages. The name is first found in the 3rd century among the Sarmatians. In the 9th century, the Slavonic Chronicle of Zacharias the Rhetor (about 555) the Bulgars are mentioned among the nomadic peoples of the Caucasus who "dwelt in tents and lived on the flesh of cattle and fish" (Anecdota Syriae, ed. Land, ill. p. 357; The Syriac Chronicles, known as that of Zacharias of Mykne, transl. by F. J. Hamilton and E. W. Brooks (London, 1869), p. 328.) John of Ephesus (about 585) gives a story, in which Bulghians and Khazarics, the ancestors of the Bulgars and the Khazars respectively, appear as brothers, which points either to a blood-relationship or a close alliance between these peoples. Centuries later, when this bond had long been broken and the lands of these peoples nowhere bordered on one another, Hykheart (ed. de Goeje, p. 253) tells us that the language of the Bulgars of the Volga resembled the speech of the Khazars, a statement, which is all the more important as the same geographer expressly emphasizes the close linguistic unity of all the Turkish tribes from the Kirghiz and Tchaghourzh in the East to the Ghibez in the West (ibid., p. 91; met. "khazays b'tegharn au kehfez", as well as the Turkish, or the Bokharian, or Pechenegs (p. 10). The language of the Khazars and Bulgars cannot have been identical with Turkish or Russian; even the people known as Burjâq, who were certainly Finns, and then occupied the lands between the Khasar and the Bulghar must have spoken a different language.

In the 8th century A.D. the steppes of Eastern Europe with the basin of the Volga belonged to the same great Turkic nomadic kingdom as the Central Asian steppes; up to the Chinese frontier (on this point, cf. the reports of the Byzantine Ammianus, which have been most recently collected by J. E. Greppi in his Documenti per le Trece Oecumenici, St. Petersburg, 1905, p. 133 et seq.). How and when the dominion of these Turks in Eastern Europe was destroyed is not now known. According to the Arabs as well as to the Russian sources, the leader of the Khazar here the Turkic title Kagan (in Arabic Khâlan). The account given by the Arab of the ceremonies observed at the accession of each new Kagan is bykhan, p. 284, obviously corrupted in Ibn Hawkal, p. 824), agrees perfectly with the Chinese notions of the Turkic rulers of the 8th century (cf. e.g. De Guignes, Histoire des Huns etc., Vol. i. pt. ii. p. 460). It may be concluded therefrom that the kingdom of the Khazar arose immediately out of the Turkic principality mentioned by the Byzantine writers, which formed a portion of the great nomadic kingdom of the 8th century. In the 11th century the kingdom of the Golden Horde arose out of the great Mongol Empire. In this case also, the conquerors must soon have adopted the language of its more numerous allies or of its subject peoples.

The Khazar kingdom is first mentioned in the year 627 as a powerful ally of the Byzantine Empire in the war against Persia. There was not then a capital on the Volga nor had there been in the Turkic kingdom of the preceding century; it was only after their luckless struggles with the Arabs in the beginning of the second century A.D. (after 720 A.D.) that the Khzars princes moved their residence from the northern slopes of the Caucasus to the lower course of the Volga.

Still less do we know when and why the Bulghars separated from the Khazars brethren. In the explanation of the puzzling language, proposed by J. Marquart, to be the correct one, then the Bulghars are mentioned by Tabari (i. 895 et seq.) as the enemies of the Sännild Khmers Anahidwan. The Bulguard also, mentioned by Ya'qub (Historiae, ed. Houtsma, p. 203), the Bulghars of the Danube are also sometimes called by this name, cf. e.g. Fragments Histor. Arab., vol. de Goeje, p. 26 et seq.) would, according to Marquart, be identical with the "North Caucasian Bulghars", although the reading Burjâq is in this case assured by the verse quoted in Ya'qub (i. 548). After the 8th century A.D. we have many notices of these branches of the Bulghars, who settled on the Black Sea and the Danube and came into contact with the Byzantine Empire (cf. the article MILITARIA). Another branch of the same name is mentioned to the central course of the Volga, apparently under pressure from its enemies, where they afterwards adopted Islam, and for long formed the farthest outpost of Muhammedanism in the north till the foundation of the Siberian kingdom on the Irish and the Tobol.

We only have one first-hand account in the 11th century, in the Diaries of the embassy of Ibn Fa'djân, preserved by Ya'qub; this embassy, sent by the Caliph Muktasde, left Baghdad on the 11th Safar 399 (24th June
of all the peoples of the Volga area; the author does not appear to have heard of the Bulgars and to have regarded the Don and, not like later geographers, the Kama, as the source of the Volga.

This last objection may be neglected on the ground that we do not possess Ibn Khurdadbeh's work in its final and complete form. It is possible that a copy of the complete work may have survived in India, perhaps in a Persian translation. I have already pointed out in my notation of the text of Gardizi (cf. Barthold, Oezet patvandie v Serdzyazju Astuz, St. Petersburg 1897, p. 79) that the itinerary from Bârgâhân on the Issyk-kul to the land of the Tughlughz ads otherwise only known from Gardizi (ibid., p. 91 et seq.) is also given by Râvîrî (Tabâhâk-i Nâzîrî, p. 961) likewise in Persian but with a reference to Ibn Khurdadbeh. The Persian translation of Ibn Khurdadbeh used by Râvîrî has, as far as I am aware, not yet been made known.

The two other difficulties, also, are perhaps not so insuperable as at first sight appears. Ibn Faḍlân here contradicts himself; in one place he says that the prince told him his father had been an unbeliever and in another he makes the prince explain some points in the tradition about the life of Muhammad as a combat between believing and unbelieving Dulam and say he had received this explanation from his forefathers.

The Arab embassy which had been sent at the request of the king of the Bulgârs had not only a religious but also a political object, which for the prince himself was naturally the more important one. The Caliph was not only to provide for the instruction of the Bulgârs in their religion but also to build a fortress against their enemies. The political side of the mission was entrusted to the ambassador, Staun al-Raṣîd who had apparently been appointed "by the government" (muta ghiyât al-fâsâl) and to whom the honours due to the leader of the embassy were paid on the reception at the court; Ibn Faḍlân had charge of the organization of the education of the prince's sons in Islam as the trouble he takes about the Khûta and the concealment of women from men while bathing, show. He probably over-estimated the importance of his side of the mission and represents it to his readers in this light. Both prince and people had apparently been already converted to Islam, although the statement regarding the schools may be based on an over-estimate, probably on the accounts of Bulgâr merchants, who had good grounds for doing so, for, as good Muḥammadans, they would have to pay less duties and be able to sell their wares at a better advantage.

There still remains the name Alûm or Alûmî. It is doubtful whether the name appeared in this form in the riśâla or in an earlier, or in a later, copy (in Yâghî's time the riśâla was widely disseminated in numerous copies). Ibn Faḍlân says that the Bulgâr prince afterwards adopted the title "Ermî" in the Khuja; we actually possess coins which were struck in the town of Suwâz (see below) by a contemporary of the Caliph Muḥammad (the name of the Caliph is given on the coins): the Bulgâr prince calls himself "al-Ermî" Bârend. There are also other coins. There is a specimen of this coinage in the Coin Cabinet of the University of St. Petersburg, Fâhîn's statement (Opusculorum Pecuororum pars secunda, ed. B. Dorn, Petropoli, 1877, p. 312).
that al-Kādir should be read for al-Muktafar and that the coin was struck in Shabāh (Ṭaffākht) by a "governor for Buğhā Khān" as clearly contradicted by the form of the letters, to anyone acquainted with the Kufic alphabet on coins, it is clear that an *AḤF* could not stand between the article and the two final letters. On the other hand, it is very probable that the copies of the *riżāl* confused this *BĀNĪMAN* with the Almas or Almāsh known to them from Ibn Khurāshdīštī, Dāšāhūr or other sources.

Ibn Rusta cannot be proved to be independent of Ibn Faḍīlān. Even the story, so popular in Muhāmmadan literature, of the short summer nights and brief winter days, which made the observation of the prescribed hours of prayer impossible, are found neither in Ibn Rusta, nor in al-Bakrī, nor in Gardīzī but we find it given in Iṣṭakhri (p. 225) in almost the same words as in Ibn Faḍīlān: یَسَّعَطَ لِّذَإ ۱۲۶۶، ۱۰۱۰. It is at any rate certainly not improbable that the Khuṭṭīl on whom Iṣṭakhri here relies, is identical with Ibn Faḍīlān. What Yākūt (ib. 436, 20 ۱۰۱۰) tells us about the Khuṭṭīl, on which authority of Ibn Faḍīlān one cannot speak of the word for the text in Iṣṭakhri p. 220 ۱۰۱۰ (cf., also F. Wsänstofeld's note, Yākūt, v. 173). It is equally clear that Maṣʿūdī, when he says the Buğhās adopted Islam in the reign of the Caliph al-Muktafar after the year 310 was thinking of Ibn Faḍīlān's embassy and his report although there is nothing about the *dream* mentioned by Maṣʿūdī, in the extract from the riżāl, made by Yākūt.

The account preserved in Ibn Rusta, al-Bakrī, and Gardīzī appears only to give the most meagre and contradictory accounts of the Buğhās that had penetrated to the Arabs before Ibn Faḍīlān's embassy. Mosques and schools, but no towns are mentioned; the people dwelt in woods and lived by agriculture. The Buğhās or Burūsīs dwelt between the Buğhās and the Khuṭṭīl, they were subject to the Khuṭṭīl and had been conquered by the Buğhās. It was 15 days' journey from the land of the Khuṭṭīl to the land of the Burūsīs and thence three days' journey to the land of the Buğhās (obviously the references here are to the capitals or most important places in these three lands). The Buğhās were divided into two parts, but metal was not very great; there were only 500 families of importance. Even then the land was of great importance for its trade in furs and was visited by the Khuṭṭīl and Russians for this reason; Muhāmmadan trading vessels also came there and had to pay taxes. Taxes were paid by the populace in horses and other kind; amongst other jevés, at every marriage the bridgegroom had to hand over a horse for the honour of the prince. Money of metal was not struck; the fox-selt was the unit of currency, each being worth 2/4 dirhems (about a shilling). There was also silver, money current which had been imported from Muhāmmadan countries, this money being used to buy the goods of the Russians and Slavs. The land was bounded on the one side by the land of the Burūsīs and on the other by the country of the Slavs.

The picture drawn by Ibn Faḍīlān of the Buğhās and their land is much more complete. It is remarkable that in his account the Buğhās of the Volga are called *Slave*'. The embassy covered the road from Djarjänysa (near the modern Kama-Urgent in Kīlwa) to the capital of the Buğhās prince in 70 days. Yākūt has unfortunately not given a description of the ruins; the number of days' journeys suggests that the embassy came from Buğhās to the lower course of the Volga and from there entered the land of the Buğhās through the country of the Khuṭṭīl and Burūsīs. According to Iṣṭakhri (p. 227) it took a month to go *through the desert* from till the capital of the Khuṭṭīl to Buğhās, going by water it was two months' journey through the mountains and then 20 days in the valley. They were reckon 30 days' journey from till the Khuṭṭīl capital, to the frontier of the Burūsīs and thence 15 days to the limits of this people probably to the north-west, towards the land of the Slavs, not in the direction of Buğhās.

The site of the capital of Buğhās is defined by the ruins of the village of Buğhāske or Upanse-ke in the circle of Spanak in the province of Kazan. The distance between the ruined site and the left bank of the Volga is almost 4 miles. The Borenius mentions this agreement with Ibn Faḍīlān's statement that it was less than a farsākh from the town to the river, so that we may conclude that neither the town nor the river-bed had changed their position since the 8th century. No further description of the town is given in the riżāl nor in the extract made by Yākūt, nor is there any information given about other towns in this country. Iṣṭakhri mentions two towns, Buğhās and Suwār (the ruins now existing near the village of Kūresskīa) lying near one another; there was a Friday mosque in each of them; the male population of the two towns amounted to about 10,000 in all. The inhabitants spent the winter in wooden huts, and the summer in tents. According to a *Awhī* (Arab) of the Volga, the distance between Buğhās and Suwār was two days journey; we do not know his authority for this statement. The notices of Buğhās and Suwār in Maḥaddas (ed. de Goeje, p. 361) are probably based on a later authority than Ibn Faḍīlān. According to this source, Buğhās lay on both banks of the river; the Friday mosque was in the market-place, and the houses were built of wood and reeds; the inhabitants of Suwār lived in tents. But the suburbs of Buğhās are here included with the actual town. Vaga-Bām (probably Aghā-Bām) is mentioned by the Russians as the harbour of the town of Buğhās on the Volga; traces of other suburbs have survived on the right bank of the river also.

At the reception of the Arab embassy, silver coins were scattered in their honour; whether these coins had actually been struck in the country itself is not stated. During the ceremonial reception the king sat on a chair, covered with Greek silk (al-tādfīd al-rāmī); to the right of him sat, the king's subject, to the left the ambassadors and before him his son. Whether the word Bilwār which appears in the name of the reigning king as well as in that of his father, is to be regarded as a date or is certain is not quite certain; *Awhī* (cf. the text in Bardolt, Zapiski evropeisk. arkh. obšch., ix. 264) is the earliest authority who says definitely that the word is a title of the king of the Buğhās (in the manuscripts both Buğhās and Biğhān are found). The title is explained by Sekowski as the Slav *vladařevac* (ruler), by Marquard as the Turkī alif
THE end of the reign of the Caliph whose name appears on them, in 366 (978-977), under the Caliph Tâ'立, Mu‘mîn b. al-Haasan is the prince who exercised the prerogative of striking coins. Coins of a later period in the reign of some princes have not yet been discovered. The disappearance of silver money, for which no satisfactory explanation has as yet been given, which is noticeable in Central Asia in the vii (219) century, and in the other lands of the Muhammadan world also at a somewhat later period, may also have been felt in the lands of the Bulgars. It was not till shortly after the Mongol conquest, in the time of the Caliph Nikâ (473-622 = 1080-1235) that silver coins were again struck in Bulghar; on the one side of these coins is the name of the Caliph and on the other in a very barbaric Arabic script the mint (al-âmâr al-farsh bulghârî). The name of the king is not given.

The question has been much discussed (particularly by Westmacott and Marquart), as to how far the account only given by Ibn Hawkâl of the devastation of the whole Volga area by the Russians in the year 358 = November 958-959 agrees with the actual facts. Ibn Hawkâl refers to this campaign, in several places in his work (ed. de Goeje, p. 14, 281, 482 and 486); the Russians are said to have conquered all the lands of the Bulgars, Bursë and Khasar and laid them waste; those who escaped the sword took refuge on the peninsula of Stikh-Kul (Mamigishak) and Bâb al-Abwâb (Apsheron) in the Caspian Sea; these refugees were later forced to make a treaty with the victors by which they agreed to return to their homes and live under Russian rule. It has escaped the notice of both Marquart and Westmacott that, as is clear from the main passage, p. 284, 10 of v., the date 358 really was the year in which Ibn Hawkâl, who was then in Djurdjan, received the account of the Russian invasion and through some carelessness on the part of the author it was transferred to the event itself. There is then no chronological disagreement between the account given to Ibn Hawkâl by the people of Djurdjan and repeated by him and the accounts of the Khazars in the annals of the Archdeacon Sviatoslav against the Khazars in the year 965 (according to Westmacott the account in Ibn al-Athir, viii. 418, of an invasion of the Khazar kingdom by ‘Turkish’ peoples in 354 (965) also refers to this campaign). There is no ground for supposing that in addition to the invasion known from Russian annals, there was another, otherwise quite unknown, raid by the Vikings. Ibn Hawkâl’s statements about the return of these ‘Russians’ through the lands of Rûm and Andalusia, are probably, as Marquart suggests, based on some confusion with the contemporary raids by Normans of Denmark on Spain. It is very doubtful if the Russians, as Ibn Hawkâl says, really conquered on this occasion not only the Khazar territory but the people on the Volga also, as nothing is said about it in the Russian annals. There has probably been, as in many other Arab sources, some confusion between the Bulgars of the Volga and of the Danube, against whom Sviatoslav had at this time just begun his campaigns.

It is on the whole very probable that the Bulgars gained more benefit than hurt from the
The capital Bulghar, appears to have risen to a flourishing condition in a relatively short time again; even under the Great Khan Mangü (1251-1259), coins were struck in Bulghar again. The traveller Rubruqqa, who had not himself been in Bulghar, although he was within five days' journey of it in 1253, regards this country, which, like his predecessor Julian, he calls *Bulgaria Magna*, as the last remnant of the once powerful state of the world (*ultima regis baken civitatis*: *The Journey of William of Rubruck*, transl. by W. W. Rockhill for the Hakluyt Society, London, 1900). It is not known when or why the town was abandoned by its inhabitants. Timur's campaign of the year 1395 does not seem to have affected the countries so far north, but Bulghar was soon afterwards (1399) destroyed by the Russians. The town probably suffered more from the rise of Kazan, which is said to have been founded just before this time by Bâr-Kühân, than from these wars, particularly as Kazan had been selected as the capital of an independent Tartar state, of which Ulú-Muhammad (died 1446) may be regarded as the founder. It is to this Ulú-Muhammad that the last dated coins bearing the name of the town of Bulghar belong (March 1439). The town was taken in 1428. The importance of Bulghar as the greatest market on the central course of the Volga passed first to Kazan and then to the Russian town of Nijni-Novgorod. The word Bulghar still remained in use in literature, though only as the name of a country, till a later period; towards the end of the 8th (xvith) century (in the work itself the date 986 (1051) is mentioned), Ghârâl al-Din Husân al-Din Bulghar composed a history in Turki of his native land entitled *Bulghar* (*Bulgharye*); it has survived to us but contains nothing but fabulous stories about the propagation of Islam and the lives of the Muhammadans saints.

The surviving ruins of the town of Bulghar belong as the inscriptions on tombs which have been found there show, to the 8th (xvith) and the 9th (xvith) centuries. This is not always mentioned, but there is little resemblance to the Bulghar of Ibn Fâlân. Most of the buildings were of stone, procured from the heights on the right bank of the Volga. The town had a circumference of about 6 miles, was surrounded by an earthen wall and a ditch, possibly, as Berezin supposes by a wooden wall also, and was in the shape of a long quadrilateral, the breadth of which gradually decreased from north to south, adjoining the town proper on the south, was the citadel with the royal palace, likewise surrounded by a ditch and an earthen wall. The suburbs lay to the north and west of the town. The most important buildings were in the centre of the town (two Friday mosques, with a minaret beside each, not far from them a large bazaar establishment, which, as Berezin (ells as, without have disregard and is an imitation). From the size of the mosques, Berezin computed that the town must have had a population of about 50,000 souls. The care and preservation of the ruins has now been undertaken by the *Society for Archaeology, History and Ethnography* in Kazan. Previously the stones of the ancient buildings were, as usual, used for building purposes by the modern inhabitants. The inscriptions also, which were copied by order of Peter the Great, are now for the most part no longer visible.

When the Mongols were returning to the East after their victory over the Russians on the Kalka (1224), they were incited by the Bulghars into an ambush where they suffered heavy losses (Ibn al-Kathir, xi. 254). This surprise is said to have been revenged in a most sanguinary fashion. In 1229, according to the Russian annals, the Bulghar frontier guards on the Vylyk (Ural) were put to flight; the final overthrow of the kingdom and the destruction of its capital followed in the autumn of 1236 according to the Muhammadan historians, and in the autumn of 1237, according to the historian Ḥâfiz Khan (p. 116).

The land of the Bulghars of the Volga now formed a part of the kingdom of the "Golden Horde" which had been founded by the Mongols.
Besides the Muhammadan epitaphs, Armenian ones have also been found in the ruins, which probably points to the importance of the town as a commercial centre. The Muhammadan inscriptions are usually in Arabic, but they also contain Turkish; as Ashmarin has shown, this Turkish element is related not to the Old Bugarh, but to the New Bugarh. In their opinion that the view, previously put forward by Kunik and put on a more solid basis by Ashmarin, is based, that the Old Bugarh language was a Turkic dialect similar to the Cuanash and that the Cuanash must be regarded as descendants of the Bugarhs of the Volga. It has however been recently quite justly emphasized by F. Korah (cf. Žiško vost. xix. vii. 1 p. 180 and Etymog. Orient. 1910, x. 1 p. 177) that this question cannot be regarded as settled until the most important material on this point, the non-Slavonic inscriptions in the so-called "Liste des Princes" of the Bugarhs of the Danube, has been satisfactorily explained from the Cuanash. In spite of Radijof's attempt to explain them, these numerals still remain one of the unsolved riddles of philology. After further studies, Rosenthal and J. Marquart urge that these are not numerals but "characters for the reigns and personalities of the individual Khans" — a statement which can only be explained by the fact that its defenders must have used Jireček's Latin translation and not the original Slavonic documents. The Slavonic words "a été comme" can only refer to the years of the kings' lives.

If the view put forward by Ashmarin cannot yet be proved correct, it cannot on the other hand be denied that the above quoted Arab accounts of the relationship of the Khans and Bugarh language to the Turk and Finnish (the language of the Burids) would be best explained by it. The Cuanash is known to be a Turkic language, but unintelligible to other Turk-speaking peoples.

The question has hitherto, even by Ashmarin, been only treated from the point of view of the philologist; but there are other difficulties in the eyes of the historian. The Cuanash, who are mentioned as early as the year 1551, were known to the Russians to be heathen. Ashmarin gives a few words which had obviously once been borrowed with other Russian words. The Cuanash have assumed quite a different meaning among the Cuanash, Pagan prayers being joined with the word, 

1-Ka'ba: 805 = June 1403, having a short time previously resigned some of his offices in favour of his sons. Besides a few commentaries he wrote of the Kitab al-Jami' fi 'l-Fikr wa-‘l-Ma‘rifah al-Islamiyyah al-Mamsiyyah (s. Ahwardt, Verschielt der ar. Haus. der Kgl. Bibliothek zu Berlin, N. 1086; Vullers, Katalog der islam. u. ar. insl. der Universitätsbibliothek zu Leipzig, N. 321; Catalogue Cod. Orient. qui in Museo Brit. ass., II. Codd. Ar., N. 500; Fihrist al-Kutubiyyah al-Kabirah, ii. 206). His son Shihab wrote an appendix to his Tazkiya al-Kabirah (Ahwardt, ed. cit., N. 4067). The latter, born in 701 (1309), was Professor of Koran Exegesis at the Burj-ul-Ahmar and of Hadith at the Madrasa of Kabi-Bai and from 826 (1423), was Kadi of Cairo. He died in 868 (1463). In addition to a biography of his father, the Tabqat al-Shafi‘i‘i al-Islami al-Bulghini (Kopfmann-Medressa in Stambul, N. 1061) he wrote a treatise on the legal relationships of freemen and slaves, entitled al-Zami‘a‘r al-Farid fi-ta‘lih al-Qi‘l fi ‘l-Hurra al-Abd (Ahwardt, ed. cit., N. 4995). His older son, 'Abd al-Rahman ibn 'Omair Damil al-Din, born in Rama'yan 759 = July 1356, became Kadi of Damascus in 840 (1431) and died in Damascus 824 = Oct. 1421, after being several times deposed and reinstated. He wrote a commentary on the Koran entitled, Nahe al-Hujza‘ (see Catalogue Cod. Orient. qui in Museo Brit. ass., II. N. 1553 = 1557) and a treatise on the requirements of a Kadi entitled al-Maqalat fi ‘l-A‘qal‘a al-Rahma‘ (Ahwardt, ed. cit., N. 5016).


BULUGH (أ), "Maturity." According to the Shafi‘i school, one's majority is attained on the completion of his fifteenth year unless he has already shown signs of puberty. Should this happen, however, before the completion of the ninth year, the minority is not terminated, according to the Hanafi school and some Malikis also, the completion of the fifteenth year is the allotted period for the completion of the period of minority; according to most Malikis, on the other hand, it is the completion of the eighteenth and in the personal opinion of Abu Hanifa the completion of the eighteenth year for boys and of the seventeenth for girls.

A major is called Bulugh (i.e. "grown up") in opposition to the minor, who is called Sakhi ("little one") or Sahi ("boy") in the law books. A minor who is almost grown up is called Murabij.


(Ten. W. Juvett.)

BULUKKIN (Bologouin) B. Za‘id belonged to the great Berber family of the Sanhaja who proved themselves devoted adherents to the cause of the Fatimids, in opposition to the Zenata, who were partisans either of the Khattari or of the Umayyads of Spain. After the defeat of Abu Nazif, when Ziri received the governorship of the Maghrib from the Caliph al-Mansur, he placed his son Bulukkin over three towns, Algiers, Medea, and Milliana, which had recently been founded or rather rebuilt. The war was continued against the Maghrib with great earnestness and when, after being at first victorious over Muhammad b. Khair, Ziri was in turn defeated and killed in 856 (974) and his heir won the Caliph of Cordova, Muhammad al-Mu‘taz, who had decided to make his capital in Egypt, handed over the government of the Magrib and of Ifriqiya with Kairouan as its capital to Bulukkin. The latter immediately took steps to avenge the death of his father, repossessed the whole of the Zab and pursued the Zenata into the desert as far as Sidjilmasa. The Fatimid Caliph gave him the honorary title of Abu ‘l-Fadl and allowed him to take the name of Yuni‘ (22nd Dhu ‘l-Hijja 361 = 4th October 974). Bulukkin proved himself worthy of his office and honours. After the departure of his sovereign, he recommenced the campaign against the Zenata, seized Tlemcen 362 (975) and transported its inhabitants to Ashur. As a reward, he received from the Caliph al-Mansur, who had succeeded al-Mu‘taz, the province of Tripolitania which he held by a treaty of lands and continues the war against the Zenata, who were in alliance with the Umayyads of Spain, captured Tiss and Sidjilmasa 369 (986). He was not, however, able to attack the Umayyad vassal, al-Manazir who had disembarked at Cenut with a large army. He therefore turned his attention to the Bergha-wa (q.v.) and slew their king, Tik ‘Abd. al-Mansur, on the return of this expedition, he died at Wareken (var. Wurkenfur) between Sidjilmasa and Tlemcen on the 21st Dhu ‘l-Hijja 373 leaving his power to his son al-Mansur the governor of Ashur.


BULUKKIN (Bologouin) B. Za‘id was the son of Muhammad b. Hammad, and cousin of al-Mansur, belonged, like the preceding, to the great Sanhaja family, a branch of which ruled over Eastern Algeria with the Ka‘a of the Banu Hammad as their capital Yuen, brother of al-Ka‘a and uncle of al-Mansur, having revolted in the Maghrib, Bulukkin was sent against him by the Hammadid sovereign; the latter did not trust Bulukkin, howeyer, and had two Arab chiefs, his lieutenants, Khallifa b. Magsa and Atsaf al-Sharif, to assassinate him. The latter informed Bulukkin, who revolted in his turn and in concert with them, seized al-Mansur, who had taken refuge in the Ka‘a and slew him in 1047 (1055-1056). The latter was a brave and clever man but cruel. The town of Biserta, having revolted at the instigation of its governor, Dafar b. Abi Rumain in 459, Khalifa b. Haidara was sent
against it and put down the revolt. The principal authors of the rising were brought to the Ka'ba and put to death. Four years later, in 454 (1062), Bulukkīn advanced against the Almoravids, drove them back into the desert, took possession of Fās and led away its principal citizens as hostages. While returning the same year, he was assassinated at Tessa by his cousin al-Nāṣir, who sought to avenge the murder of his sister Taimut, slain by order of Bulukkīn. The latter suspected her of having caused the death of her husband, al-Mu'āṭtīl, his brother.


(Rese Bestem)

**BULUWADĪN,** the POLYPYTMUS OF THE BYZANTINE historians, a small town in Asia Minor, chief town of a Ḥazāla in the Sandjak of Ayn Al-Khwar, 25 miles distant from the latter town, lying in a plain at the foot of the Emīr-Dagh and Sulṭān-Dagh, is surrounded by numerous gardens mixed with ancient ruins, and has six mosques, at least ten madrasa, a *Nūkhāna* (modern school) a monastery of Khālid dervishes and 8000 inhabitants. In the town are the hot springs of Khīlīkh, the Josephites and the Seldjuk ruins of İslām and Cal. **Bibliography:** *Allahul-WaLīya* *Yaqūb as-Ṣaḥābī, p. 216; V. Cucnet, *Twogee al-İsλim*, v. 240. (Cf. Huarte.)

**BUNDUX,** also FUNKRUN, arabized from the Latin (p.xus) *funiculus*, the hæmurrunt, thence bullet or projectile not only of modern fire-arms but also of ancient siege artillery [cf. p. 435].

**BUNDUKDAR.** [See BUMBARS I, p. 588.]

**BUNDUKAYA,** a Venetian seigneur; from Bundu-qa, the Arab name of Venice (Abu l-Qad), Geography, Arabic text, p. 120 formed like the German Venedig, from *Veniendum.* (Cf. Huarte.)

**BUNDUKAYA,** amulet (derived from bunduk, [q. v.] naut, ball, crossbow, hence bundukā or numek-ha in its usual use throughout the East (Wetstein, *Sprachliche aus den Zeitungen, Zeitschr.* d. Deutsch. Morgenl. Gesellsch., xxii, 426, note 1; Burton, *Personal Narrative*, ii. p. 104), and is not unknown in certain dialects of Algerija also (Beaussier). (Cf. Huarte.)

**AL-BUNI,** Muḥyī l-Dīn Abu l-ʿAṣr al-Arāmī b. ʿAlī al-Bīrūṭ (i.e. of Bīrūt), is one of the most important Arab writers on occult sciences. He died in 622 (1225). He is the author of books like the *Sirr al-Hayān,* or *Secret of Sciences*, on the Cabala and divination, of minor works on the virtues of the *sarmaka*, on those of the divine names and of the letters of the alphabet. In these treatises, the construction of magic squares, ephemerides, and other talismanic signs.

The earliest manuscripts of his works which are the most used even to the present day by Muḥammadans, who deal in magic or amulets. In the west they have been of service to scholars like Reinsand in his work on the *Monumentum Arabum, Personae et Tabula, du cabinet de M. le Duc de Boulay, 2 vols. 1828,* in the part where he discusses enchantment and M. Doutte in numerous passages in his book on *Magie et Religion dans l’Afrique Francaise.*

The manuscript on magic, belonging to the Bibliothèque Nationale in Paris (no. 2662), is in part based on the works of al-Buni, who is there quoted — evidently by mistake — under the name of Sharaf al-Dīn. (See Carra de Vaux, *Notes sur les Talisman et conjurations arabes* [Geneva, Ar. 1907], p. 549; do., *articles Chamsa and Amulets* [*Muḥammadan* in the *Encyclopedia of Religion and Ethics*]. — Cf. also Brockelmann, *Geschichte der Arabischen Literatur*, i. 497.)

(R. CARRA DE VAUX)

**BUNN.** [See KAMWA.]

**BUURAIDA b. al-ḤUSAYN, one of Muḥammad’s Companions, chief of the tribe of the Aslam b. Āfaq. When the Prophet migrated from Mecca and was passing the settlement of the Aslam in al-Ghāzin, Buuraida became converted to Islam, with about eighty families, who were with him. He did not go to Medina till after the battle of Uhud but thereafter then he took part in all Muḥammad’s campaigns. In the year 4 (626) he was sent to collect taxes from the Aslam and al-Qifār and is said to have accompanied ‘Ali’s expedition to Yamān in the following year. When the Prophet was preparing for the campaign against Tabykāh, he again sent Buuraida to the Aslam to call them to his aid against their enemies. After Muḥammad’s death, he remained till Medina and the commune of Bagh where he built a house. In the year 51 (671), he went with al-Rahb b. Ziyād to Rāḥim and died in Mawr in the reign of Yazīd b. Mu‘awiya.


(K. V. Zettersten)

**BURAQ.** [See BUURAH, p. 744.]

**BURAQ,** this name, which is connected with *buraq* ("lightning") is applied by tradition to the fabulous animal which the Prophet mounted on the night of his ascension (*Mi‘raj*). Allusion is made in the Korān (xxviii. 1, 67; iii. 1-19) to a vision which the Prophet had in which he seemed to be borne from Mecca to Jerusalem and thence to heaven. The animal which carried him is neither described nor mentioned by name in the Korān; but the commentators say that on this night Muḥammad was in the *bayt* of the Holy House, that is, in the precincts of the Ka‘ba, and that the Archangel Gabriel brought Buraq to him. This legend has been considerably embellished and has become a favourite motif with poets and miniaturists. There are long descriptions of Buraq, who is represented as a mare with a woman’s head and peacock’s tail. On this subject see an excellent article in the *Magasin Pitterrson*, 1876, p. 364, where a reproduction of a curious Persian miniature is given; another is given in the same periodical for 1884, p. 4. This miniature is taken from the celebrated Uglun manuscript, containing the translation of the Persian poem on the *Night of the Ascension of the Prophet*, attributed to Farid al-Dīn *Āṭar* (ed. Pavot de Courteille. See also Abu l-Qad), Bukhārī etc.). Buraq was also used by ‘Abdullāh on the visits he paid to his son Ismā‘īl, banished to Mecca. (See Tabari, Persian *Chronicle*, transl. Zotenberg, l. 1055.)

(E. CARRA DE VAUX)

**BURAQ-ḤADĪB,** prince of Kermeén and founder of a new dynasty in that country. He was originally one of the Karāt-Khālīl, a pagan people; according to
Djouwaini he was brought to Muhammad b. Takaq Khair-al-Din after the battle on the Fadah, in which the Karsh-Khdt were defeated (Rahib i 667 = August—September 1210) and taken into his service. According to Nasawi (ed. Houdas, p. 95), he had come to Muhammad as an envoy from the Karsh-Khdt (Djouwaini tells us the same story of his brother) and was there forcibly detained; according to this authority also, it was only after Muhammad's decisive victory over the Karsh-Khdt that he was forced into service and was appointed Hadji Jibril (Chamberlain); he is also said to have filled the same office in the kingdom of the Karsh-Khdt. When Muhammad and his sons had to flee before the Mongols, Buršuk went with one of these princes, Ghiyath-al-Din Fris-Shah to Persia. Towards the end of the year 618 (the winter season of 1221-1222) when the father was dead and Djallal al-Din, the eldest son, had fled to India and the Mongols had left the land they had laid waste, Ghiyath al-Din was recognized as ruler in almost all Persia and appointed Buršuk governor of Isfahan.

As a result of a quarrel with the vizier of that town, Buršuk obtained permission to go to India to Djallal al-Din. On the way thither he was attacked by Shujjat-al-Din, prince of Kerman, who wished to free his city of the goods Buršuk and his relatives were not only able to defeat their opponents but in a short time to conquer the whole land of Kerman, whereupon they gave up their intention of proceeding to India (629 = 1232-1233). This is Djouwaini's version; Nasawi (op. cit.) however makes Buršuk appointed governor of Kerman from the beginning. When Sultan Buršuk returned to Kerman in 621 (1224), Buršuk paid homage to him and was confirmed as governor of the province, although some of his dealings aroused the suspicions of the Sultan. While on his campaigns in Armenia, Djallal al-Din received intelligence in Djouwaini I 623 = June 1226 that Buršuk had risen against him and was in alliance with the Mongols. Ghiyath-al-Din was sent with 600 men in the attack against Buršuk; Djallal al-Din soon followed him and the two princes could do nothing to Buršuk who was securely entrenched within the walls of his fortresses (Nasawi, p. 124). Djallal al-Din himself does not appear to have come as far as Kerman; on the way thither he received repeated envoys from Buršuk assuring him of his devotion to his master. He was still in the neighbourhood of Isfahan when he decided to give up the campaign against Buršuk, confirm him in his office and even to send him a robe of honour (Ibn al-Aljir, ed. Tornay, xii. 276) towards the end of 625 (1228), Ghiyath al-Din, who had quarrelled with his brother, came a fugitive to Kerman; with him was his mother who, against her own will and the will of her son, had become the wife of Buršuk. Soon afterwards she became the son of having been poisons. Buršuk had his wife strangled and the 500 retainers of the Sultan massacred; Ghiyath al-Din himself was thrown into prison and afterwards done away with; likewise, although a rumour spread abroad that he had made a marvellous escape to Isfahan. As we learn from Djouwaini, Buršuk informed the Caliph that he had now adopted Islam and would be a faithful subject of his; the Caliph grunted his request and gave him the title of Kutughh Sultan (the fortunate Sultan). On the other hand Nasawi had seen with his own eyes a letter sent in the name of Buršuk to Sultan Djallal al-Din's vizier in which Buršuk declared that he had rendered the Sultan a great service by ridding him of his worst enemy, and the Sultan might confidently conform in the rank of Princess of Kerman which his father had received from him as an advancement. He informed the Mongols, as Wassaf (India, lithographed edition, p. 287) tells us, that he had slain Sultan Ghiyath al-Din as a rebel against the Great Khan and therefore according to Mongol law had a right to the estate of the dead man, including the right to seize his wives. He is said to have appealed to these laws when he advanced against 'Ali al-Dawla Mahmu'd, 'Ali Beg of Yezd, with whom Ghiyath al-Din's widow was now. An arrangement was come to between the two princes; the Sultan's widow was handed over to the prince of Kerman, and is said to have afterwards borne a daughter to him; in return he gave the prince of Yezd his daughter to wife.

When the Mongols undertook the conquest of Sistan in 632 (1235), their leader, Tāhir Bahādur, demanded that Buršuk should join the Mongol army as a sign of his submission to the Great Khan. Buršuk excused himself on account of his being advanced in years and sent his son Ruhun al-Din instead to Mongolia; while on his way thither, the prince received news of the death of his father, which took place on the 19th of Djallal al-Din (633 = 2nd September 1235) following the St. Petersburg manuscript of the Ta'kīh-i Wazīfī; in the lithographed edition p. 288, the date is not given.

Bibliography: The portion of Djouwaini's Ta'kīh-i Djallal Khān, which has been used here is given in Huntuma, Recueil de Textes relatifs à l'Histoire des Seljoudides, i.大战, p. 40; ed. Tornay, ii. 276 et seq.; ed. Fris-Shah, iii. 5 et seq.; ed. Shujjat-al-Din, iii. 5 et seq. and the brief notice in Hammer-Purgstall, Geschichtesch de u. A., t. 66. (W. Barthol.)

BURAK KHAN, a Mongol prince in Central Asia, great-grandson of Caghanli [q. v.], grandson of the Mūnghang who had fallen at Būmiyān in 1221 [see above, p. 644]. His father Yseba-Tuwa had taken part in the events of the year 1251 (cf. the article AHRV, KHAJ, p. 682) and shared the fate of the other rebellious princes. Like the rest of the chieftains of Caghanli and Ugedes, Buršuk and his brothers were educated in Mongolia; some years after the accession of the Great Khan Khudilai (1260-1294) they received permission to return to their home and to take possession of Caghanliyan, their father's ancestral estate. Shortly before, Buršuk's cousin, Mubarak Shah (the second prince of this line) had been recognized in Central Asia as head of the house of Caghanli; Buršuk had therefore received a Yarīgh (written order) from the Great Khan in which he was appointed co-regent with his cousin. Without producing his Yarīgh and without doing anything in particular openly against his predecessor, Buršuk is said to have retained his position in a short time without inuring Caghanliyan; all the princes of the house of Caghanli deserted Mubarak Shah and rallied round
the new claimant; Mubarak Shah himself was forced to recognise Burak's suzerainty and to enter his service as head of the barak (court hunters). The dates given for these events are uncertain and contradictory. According to Djemal Karamdj, the author of our only authoritative account of the affair in Burak, the events occurred in the year 1264 (1857) and 1265 (1858). Mubarak Shah was raised to the throne in Djerdra in 1664 (1665). He was later taken prisoner in the Battle of the Hill of the Year of the same year (3rd September-17th October) at Kho- drai by Burak; according to Waqafi, Burak's accession took place as early as the beginning of 1665 (which began on the 10th April 1664). It is certain that the brothers Nicolò and Matteo Polo whose sojourn of three years in Bukhara must fall within the years 1265-1266, mention Burak-Khan as prince of the country; it is just possible, however, that Marco Polo, who had heard of Burak-Khan and his campaign into Persia during his own journey through Persia and Afghanistan, may have added his name to his account of the first journey of his father and uncle. During the years following, Burak Khan had to defend himself against the Great Khan Khubilai as well as against the pretenders to the throne of Central Asia, Kaldar, the grandson of the Great Khan Ugedil. Mahgulatun, the governor of Chinese Turkistan appointed by the Great Khan, was driven out by Burak and replaced by another governor; the Great Khan sent an army of 10,000 cavalry to restore the deposed governor, but the army had been sent to meet them by Burak was much more numerous (30,000 men), so that the Great Khan's cavalry had to retreat without risking a battle. The town of Kho-darai, which belonged to the Great Khan's empire, was plundered by Burak's troops by his orders. The war against Kaldar was less fortunate; Burak was again successful at first, but his opponent received support from the kingdom of the Golden Horde. The prince Burakdzh, brother of the Khans Bum and Berke, appeared in Central Asia at the head of 50,000 men, so that the war took another turn. Burak was defeated and retired to Mai war, the Nah; to offer a desperate resistance to his enemies there; it was Kaldar himself who offered to be his envoy for peace. Kaldar (parliament) was summoned at which a kingdom quite independent of the Great Khan was organised under Kaldar's sovereignty. All the princes were to regard one another as kinsmen (andar); the property of the people and villages was to be respected, the princes were to be content with the pastures on the mountains and to keep the herds of the nomads back from the cultivated areas. The greater part (two-thirds) of Mai war, the Nah, was left to Burak, but there also the government of the cultivated areas was placed in the hands of Masrid Beg, a governor appointed by Kaldar. The place and date of this parliament are variously given; according to Raghid al-Din it was held on the Talas in the spring of 1265, according to our account of Kafirud, the grandson of Samarkand, a year or two earlier, for according to him Masrid Beg went to Iran in 1266 (1667) as ambassador from Kaldar and Burak; and Burak's campaign against Ababira took place in 1265 (1666-1667). Some such campaign had been already proposed at the Kurfurdi and had received the support of Kaldar; probably Kaldar wished to get this still dangerous opponent of his out of the country by this means. Mai war, Beg was sent to Iran ostensibly to collect the revenues, to which Burak-Khan had a claim (the prince), but he was still required that all the princes of the ruling house should have their share in the revenues of every country conquered; the real object of his mission was to oust the land and its resources. Soon after the return of the envoy, Burak opened hostilities and occupied parts of Khorasan and Afghanistan but did not receive effective support from the troops sent to his help by Kaldar with the prince Kafirud at their head and who was soon left in the lurch; as Raghid al-Din tells us, Kaldar afterwards said this had been done by his orders; Kaldar and Ababira ever afterwards regarded one another as friends. Ababira inflicted an annihilating defeat on his opponent on the 18th of July 1268 (24th July 2257): Burak had to retreat across the Oxus to Bukhara with only 5,000 men; during the battle he had fallen from his horse, been thereby lame and had to be carried in a litter. Various accounts are given of the last year of his life. According to Waqafi he spent the winter in Bukhara where he adopted Islam and took the name of Sultan Ghiyath al-Din; in the following year he undertook a campaign into Shistan, but his plans again came to naught through the defection of several princes; he had finally with his wife to throw himself on the mercy of Kaldar and was poisoned by the latter's orders. Raghid al-Din's account is more detailed and apparently more reliable. According to him the defeat of the princes took place immediately after Burak's retreat over the Oxus; Burak himself went to Tashkent; from there he sent to Kaldar who set out with an army of 20,000 men but deliberately advanced, very slowly to await the result of the struggle between Burak and the rebellious princes and to use it to his own purposes. Burak emerged victorious from the struggle and begged his kinsmen to return home as his help no longer required; nevertheless Kaldar continued his advance. His army was obviously much stronger than Burak's; when Kaldar approached Burak's camp he surrounded it with his troops and set fire to it. Burak died in the night, from fear it was said. When in the early morning Kaldar's envoys appeared in the camp, they were received with cries of woe, learned that Burak was dead and returned to their lord. By Kaldar's command, Burak was buried on a high mountain, after the Mongol and not the Muslim funeral; the princes, with Mubarak Shah at their head, complained of his high-handed deeds; Kaldar allowed them to appropriate the property left by Burak; Mubarak Shah's wife took the rings from the ears of Burak's widow with her own hands. Mubarak Shah afterwards entered Ababira's service; the account given by Raghid al-Din was probably obtained from one of his retainers. According to Waqafi, Burak was dead by the end of 1668 (summer of 1267), according to Djemal al-Karamdzi he did not die till the beginning of 1670 (1271), but the date is obviously the preferable one as it alone agrees with the above quoted, apparently reliable account by Raghid al-Din of the battle between Burak and Ababira.
BURAK-KHAN — BURDIJ.


(W. Barthou.)

Buran or Burań, daughter of Khañam Parnia, a Samtian Queen who reigned for a brief period at 650.

Bibliography: Noldeke, Geschichte der Perser und Araber zur Zeit der Sassaniden, p. 390 et seq.

Buran, wife of the Caliph Al-Mu'amín. According to some authorities, her real name was Khashchija and Burán was an added name. Born in Safr 192 (December 877), while still a child ten years old she was delivered to the Caliph at whose court her father Hasan b. Sahi was held in the highest esteem. The splendid wedding ceremony, which was celebrated on a scale hitherto unknown, did not take place till Ramazán 210 (825-826) at Fam al-Silb, near Wāsi. The Ashir writers delight in fabulous descriptions of the gorgeous celebrations, all the expenses of which were borne by Hasan b. Sahi. On this occasion Burán is said to have pleaded for the imprisoned pretendent Ishtihā b. al-Mahdah and obtained his release; others, however, ascribe his pardon to the influence of the Watt Ahmad b. Abi Khalid. Burán died in Rasf 1. 271 (September 884), nearly 50 years of age.


(K. V. Zettersten.)

Būraḍa. A piece of wooden cloth used since pre-Islamic times, which is worn as a cloak by day and as a blanket by night. That of the Prophet has become famous. As a reward for Ka'b b. Zuhair's [q. v.] poem, he made him a present of the Būraḍa he was wearing. It was bought from the son of the poet by Muš'ayr and was preserved in the treasury of the 'Abbasid Caliphs till the occupation of Baghdir by the Mongols. This Būraḍa caused it to be burned but it was afterwards claimed that the real Būraḍa of the Prophet was saved and is still preserved in Constantinople.


2. The name of a celebrated poet by al-Ísáy [q. v.]. According to the legend he composed it while he was following a racing-bull which had seized him by the Prophet. He twisted its mane over his shoulders as he had done on a previous occasion for Ka'b b. Zuhair. The fame of this miraculous cure spread and the poem which was entitled al-kağvah al-bâriba wa'sālih al-qāri'ayn came to bear the name Būrāda. Its verses are supposed to have supernatural powers. They are still employed at the present day as charms and recited at burials. No other Arabic poem has attained such renown. Over ninety commentators have been written on it in Arabic, Persian, Turkish and Berber; the tubhul, the ta∫hīh and the ta∫hīh that have been made from it are immeasurable. The poem begins with the usual main, in the style of ancient Arabic poetry; the author then proceeds to regret his youth and confess his faults. His career is contrasted with that of the Prophet, who restored to the followers of the tradition, which the poem adheres to, the following verses.

The poem concludes with a supplication to Muhammad and several verses in his honour. There is no trace of Sulaym in it and this is not the least of its merits. Among the chief commentaries may be mentioned.

The general edition of the Būraḍa material in Paris (Bibliothèque Nationale, n. 1630) and Munich (n. 347); that of Ibn al-Marrāt of Tlemcen (died 842) described by Duss as "un emblème en langue orientale"; that of Kharīl al-A ṣrah (died in 905) which has been several times printed, occasionally with that of Ithnâ al-Iṣṭīfâr (died 1247) (Dhu l-Ka'da 1276); that of Ibn Åâ'shī (Cairo, 1906). The text was published for the first time by a Sufi by Ibn Umar in 1671 under the title, Cancillierat, Būraḍa, which was a Latin translation. Since then it has often been reprinted, particularly in the East and there is practically not a Sufi who does not contain it. In the West, von Rosenweig's edition may be mentioned: Fundatioe Vandalitanae zum Lob des Entscheid der Grundsätze (Vienna, 1824), with a German translation and notes. The best edition is that of Rosāf, published after his death by Behrman, Die Burda, ein Leibgedicht auf Muhammed (Vienna, 1860), with translations into Persian, Turkish and German; it does not however contain the series of apocryphal verses given by von Rosenweig. The Burda has been translated into various languages; without enumerating all the translations, we may mention, in addition to those mentioned above, that of de Sacy (at the end of the Expositions sur les Prophètes, by M. A. de Sacy, translated by G. K. de Tassy, Paris, 1822) and that of R. Basset, with a commentary (Paris, 1894); that of Redhouse, The Burda (in W. A. Clouston, Arabic Poetry for English Readers, p. 324-341, Glasgow, 1881); Gabriel's Italian translation, al-Burdatu (Florence, 1901), p. 59-85, with notes.


(R. E. Basset.)

Būrādī, arabised from the Latin bergenii through the Syriac (cf. Fraenkel, Die Aramäischen Personalnämmer in Arab., p. 215), a burgher. In astronomy būrādī meant "the sign of the zodiac."

BURDJ was the name applied to the Mamluk army of Mongols and Circassians founded by Sulaym Kāfūn and quartered in the towers of the citadel (burdi) of Cairo. From the time of Sulaym Burdi (784-804 = 1282-1298) the Sulayms were chosen from their ranks; Bāhars II [q. v.] was the first Burdi Mamluk to occupy the throne of Egypt. Their last ruler Tāwān Bey el-Brāji was executed in 1517 (922) by the Ottoman Sulaym Selim.

(M. Sobriner.)
AL-BURGHUTHIYA — BURHAN.

AL-BURGHUTHIYA is the name applied to the followers of Muḥammad b. Iṣḥāq Burghāthi, a Muḥammadan theologian, who founded a sect; he is considered by some to have belonged to the Ḥanāfīs and by others to the Nāṣīriyya [q.v.], but on some points of minor importance he followed his own views. Nothing further is known of Muḥammad b. Iṣḥāq, not even how he came to be known as the nickname Burghāthi, "thief." Bibliography: Shahristānī, ed. Curéton, p. 61, 103 (Haarbercker, p. 94, 153); al-Baghdādi, ed. Muḥ. Badi, p. 197.

BURHAN ("Proof"), aṣḥābiya of Muḥammad b. Ḥusayn b. Khalaf al-Tibrizi, compiler of the Persian dictionary, Burhān al-ʿarib; see ʿarib. BURHAN, a family (ṣulūk) in Būhrān, in which, in the vii (616) century the office of ṣulūk (superior, at this time the word had not yet acquired its present meaning of nāṣīriyya) of the Ḥanāfīs of that city descended from father to son; the title ṣulūk al-ḥāfiz (pl. ʿarīb) is applied not only to the head of the family but to all the other members also. Some poets compare these "Indians" with the "Emirs" of the Samanids' dynasty and rank the wearers of the ṣulūk with the "kings" of the crown (ṣulūk, ʿarīb). The title ṣulūk al-ḥāfiz was also borne, at a later period, under the Mongols, in Samarkand as well as in Būhrān by the office-bearers of the highest rank among the clergy and in the civil service. In almost all stories of the Burhan family, in addition to their spiritual rank and learning, particular emphasis is laid on their great wealth, to which they apparently owed a great part of their influence. The ṣulūk maintained an almost princely attitude towards their fellow-citizens. It is not quite clear what was their relation to the Turkish Khāns residing in Samarkand. Some of these Khāns exerted their authority in Būhrān also and regarded the ṣulūk as their vasals; at other periods Būhrān is described as a town under the rule of the ṣulūk-ūzūn and politically quite independent of Samarkand. This relationship was apparently not always settled in a peaceful fashion; it is significant that in the genealogical table compiled by Muḥ. al-Faḍlān (Kītāb Maḥallat al-Athār, in Burhān, Tāleqan 2966, to be found in the nāṣīriyya, p. 161) all the ṣulūk with the exception of the first are called "martyrs." Independent of this genealogical table in which the ṣulūk appear as descendants of the Caliph ʿOmar I are the notices of the ʿarīb recently collected by Muḥammad b. ʿAbd al-Wahhāb Kaswini (Part 2 of the Lāhūnī Lāhūnīyya of Muḥammad b. ʿAṣw, 1st ed. Browne, London and Leiden 1906, p. 332 et seq.). The founder of the power was the house of the second ʿUmar (ʿAbd al-Ḥāfaẓ Burhān al-Milla is ʿAṣw b. ʿAbd al-ʿAzīz b. ʿOmar Milla. The three series quoted in the nāṣīriyya from ʿAṣw b. ʿAbd al-ʿAzīz refer to this ʿarīb and not, as Muḥammad b. ʿAbd al-Ḥāfaẓ Burhān supposes, to the latter ʿAbd al-ʿAzīz. The date of his rule is approximately fixed by the statement of Abu ʿAbdullāh Bāḥṣaṭṭi (Ṭūr̃bīth Bāḥṣaṭṭi, Cod. Mus. Brit. Or. 3557, 61a et seqq.) that his father, who was born on the 1st Sawwal 447 = 24th Dec. 1055, and died on Thursday the 20th Dhuʾl-Maʿṣūm 574 = 21st August 1132 was at school with this ʿarīb. The second ʿarīb Husnī al-Din ʿOmar, son of the preceding, was slain in 536 (1141) at the taking of Būhrān by the Kārkhīs (Recueil de textes relatifs à l'histoire des Seljoukides, ed. Couture, ii. 278 and Niẓāmī ʿArūfī, Caḥar Maʿṣūla, ed. Muḥammad, p. 22). Nevertheless according to Niẓāmī ʿArūfī, the governor appointed by the Kārkhīs, Niẓām al-Mulk, received instructions to follow the advice of the Imām ʿAṣwī b. ʿAbd al-ʿAzīz (apparently a brother of the slain ʿarīb) on all questions, Ibn al-ʿĀṭīr (ed. Tarnovskii, xii. 205) makes the ʿarīb Muḥammad, a son of the slain ʿarīb, lead the moderation of the conquerors in the year 539 (1136-1137); this date cannot be correct, cf. Barthold, Turkestan etc. ii. 358. This same Muḥammad is called ʿarīb in the genealogical table. According to the same authority, his son Burhān al-Dīn Muḥammad and his great-grandson ʿAṣwī al-Dīn ʿAṣwī also held the same rank after him. Contemporary accounts however show that the genealogical relationship of the later ʿarīb to the earlier must have been different. Unfortunately these accounts are very defective and much still remains uncertain on this point. ʿAbd al-ʿArīf II was slained by ʿAṣwī as son of ʿOmar (Lāhūnī, i. 213); apparently this is the person to whom Muḥammad b. ʿAṣwī ʿArūfī dedicated his edition of the Tur̃bīth Naujavān (ed. Schefer, p. 2 et seq.) in the year 574 = 1178-1179: but this ʿarīb there is called ʿAbd al-ʿArīf II ʿAbd al-ʿArīf II. The ʿarīb ʿAṣwī Saif al-Dīn Muḥammad b. ʿAbd al-ʿArīf who was still alive at the date of composition of the Lāhūnī (617 = 1219-1220; Lāhūnī, i. 181) was probably a son of ʿAbd al-ʿArīf II. The following must be regarded as sons of the ʿArīf b. ʿAbd al-ʿArīf mentioned by Niẓāmī ʿArūfī.

1. Manṣūr b. ʿArīf, whose son Burhān al-Dīn Tāfī al-Dīn ʿOmar and grandson Niẓām al-Dīn Muḥammad were personally known to ʿAṣwī (Lāhūnī, i. 169 et seq.).

2. Burhān al-Dīn Muḥammad b. ʿArīf, author of several works on the Fikhr of the Hanafis (Broedelmann, i. 375).

3. The Burhān al-Dīn Muḥammad b. ʿArīf, mentioned by Ibn al-ʿĀṭīr (ed. Tarnovskii, xii. 170 et seq.) and Nasawi (ed. Houdas, p. 33 et seq. and 39). According to Ibn al-ʿĀṭīr, he made a pilgrimage to Mecca in 623 = 1226-1227 and was at first received with great honour but later on all sorts of peril and danger by his behaviour, which was such that a wit slyly remarked that his title should be changed to ṣulūk ʿarīb. It is probable to this pilgrimage that a story given by ʿAṣwī refers (Barthold, Turkestan etc. ii. 88) of a ṣulūk of Būhrān, who is said to have lived in unheard-of luxury in Mecca.

About this time must have taken place the popular rising in Būhrān mentioned by Dāʾūr (therein ed. Barthold, Turkestan etc. ii. 381); a man of the aranān class, son of a vendor of shields (mugāna-farīrāt) seized the ruling power and took the title of Malik-Sindjar; the "well-to-do classes" (zāḥḳāt ʿarīb) were persecuted on all sides; it was to be expected that the rich ʿarīb would be among those driven out of the town and as a matter of fact we learn from Ibn ʿArūfī (Lāhūnī, ii. 358) that ʿAṣwī had to take refuge with the infidel Kārkhī, before whom they laid their charges against their enemy Malik-Sindjar and received the necessary decrees but could do nothing (the power of the Kārkhī had long
decayed); they fell into debt, their villages were without water, and their movable property was stolen; their journey to the Karak-Khânî was sati-
ished by the poet Shamsī, whose verses are quoted by 'Awfī. It was probably immediately after his de-
mission that the qadî Buḫārā al-Dîn, like many Oriental princes, undertook the pilgrimage to Mecca.

'Awfī was able to add that affairs soon took another turn, Buḫārā was occupied by Muham-
mad b. Taḫshâ, Shâh of Khâhirîm probably as early as autumn 604 = 1207 (cf. Barthold, Tur-
kestan, ii. 386); Malik-Sihâr, as we learn from a verse quoted by 'Awfī (Lubâb, ii. 392),
brought first to Aūnî on the Oxus (the modern Curdju), afterwards to Khâhirîm where he lived for a considerable period and is also mentioned by Nazawî (ed. Houdes, p. 21). What Nazawî
tells us about the qadî Buḫārā al-Dîn Muhammad clearly shows that the qadî was able to return to Buḫārâ, was for long Ōmâ and al-Fâhî of the Ḥanafîs again, and lived in the same princely luxury as he had 6000 jurists (ṣâhâḥ) are said to have been maintained there (here) by him. He was after-
wards deposed by the Shâh of Khâhirîm and brought to Khâhirîm. When Turtûn-Khâtûn, mo-
ther of the Shâh of Khâhirîm, had to flee in 617 =
1220 before the Mongols, she had the qadî, her brother Ittibâh-Ittânî and his two sons Malik
al-İsâm and 'Azîz al-İsâm, with the rest of the ruler and his princes imprisoned in Khâhirîm, brought
into the Oxus.

The influence of the family was not destroyed by these disasters but survived even the Mongol
invasion. Whether, as Murâd Muhammad supposes, the qadî-žûdân mentioned as a contemporary of Sultan Uğurîn (703 — 716 = 1303 — 1316) be-
longed to the same family is uncertain; on the other hand, Ittânî in his account of the rising in the
year 636 = 1238-1239 expressly describes the then qadî-žûdân as a "son of the family of Buḫārā" (faḫaṣṣa-butubû-i buḫāban, cf. the Persian text in Schefen, Christiano-muscie Persan,, ii. 129, and in Defermèry, Journ. Asiat., iv. Series xx. 377).

structured by Djalhängic in the seventeenth century have recently been repaired for modern use.

**Bibliography:** Central Provinces District Gazetteers. Nizam District. (Allahabad, 1868.)

**BURI** (or Wolfs, in Eastern Turks.) * 角 Buri is a Turkic name, and this last mentioned as Buri in the Turko-Turkish literature. In the **Turkic text**, it is often written as *Buri*. In the **Buryat text**, it is usually written as *Buri-Tegin*. In both cases, it refers to a Turkic chief or leader.

**Buri-Tegin** is a prince of the house of Karakhânsids or Bab-Khánids in Mkhwar-Al-Nahr. In all manuscripts, the text is written as *Buri-Tegin* or *Buri-Tegin*. It is known from the **Turkic** literature as *Buri-Tegin*. In the **Buryat text**, it is almost always written as *Buri-Tegin*. In the **Khaikhi text**, it is written as *Buri-Tegin*. In the **Qaraqalpaq text**, it is written as *Buri-Tegin*. In all cases, it refers to a Turkic chief or leader.

**Buri-Tegin** was a son of Bab-Nahr, a important member of the Khânsids, and an important member of the **Turkic** community. He is known for his military success and his political influence. In the **Turkic text**, he is described as a strong and wise leader, who was able to maintain the power of the Khânsids in the face of external threats.

In the **Buryat text**, he is described as a brave and noble leader, who was able to maintain the power of the Khânsids in the face of external threats. In the **Khaikhi text**, he is described as a strong and wise leader, who was able to maintain the power of the Khânsids in the face of external threats.

**Buri-Tegin**'s military success and political influence were due to his ability to maintain the power of the Khânsids in the face of external threats.

In the **Turkic text**, he is described as a strong and wise leader, who was able to maintain the power of the Khânsids in the face of external threats. In the **Buryat text**, he is described as a brave and noble leader, who was able to maintain the power of the Khânsids in the face of external threats. In the **Khaikhi text**, he is described as a strong and wise leader, who was able to maintain the power of the Khânsids in the face of external threats.

**Buri-Tegin** was a son of Bab-Nahr, a important member of the Khânsids, and an important member of the **Turkic** community. He is known for his military success and his political influence. In the **Turkic text**, he is described as a strong and wise leader, who was able to maintain the power of the Khânsids in the face of external threats.

In the **Buryat text**, he is described as a brave and noble leader, who was able to maintain the power of the Khânsids in the face of external threats. In the **Khaikhi text**, he is described as a strong and wise leader, who was able to maintain the power of the Khânsids in the face of external threats.

**Buri-Tegin**'s military success and political influence were due to his ability to maintain the power of the Khânsids in the face of external threats.
Bibliography: Besides the main source (Tūrākī-b-i Bahādūr) Bīrūnī-Tegın is also mentioned in Gārdūz (cf. the text in Barthold, Turkestān etc., l. 9) and in Minūštāhī (Dāvā, ed. Bīrūnī-n-i Kāzimīrī, text, p. 47). Cf. the discussion of the original sources in Bīrūnī-n-i Kāzimīrī (Dāvā, ed. Bīrūnī-n-i Kāzimīrī, Paris 1887, Intrud., p. 118 et seq.) and in Barthold (Turkestān etc., II. 378 et seq., 392 et seq., 396 et seq., 401 et seq., 404 et seq., 413 et seq., 417 et seq., 420 et seq.; Barthold). Būrīds is the name given to a dynasty which ruled independently in Damāscus as Ayyābīs (governors of the Salājūk Sulhāns) from 503-549 = 1100-1154. Toghtēği, the founder of the dynasty, was Asāb from 497-505 = 1103-1109. Asāb was the son of the Salājūk prince and afterwards for Toghtēği's brother Baktāh, the dynasty is called after Toghtēği's son Būrī (q.v.). Its last ruler was Būrī's grandson Mājlūt al-Dīn Abuks (534-549 = 1129-1154), an incapacious and suspicious tyrant; he had put to death his real followers and could only rely for support on the Crusaders. To prevent Damāscus falling into the hands of the Franks, Ibn al-Dīn seized the town, forced Asāb to be content with Iṣfahān and later to exchange the latter town for the district of Bahār. Bibliography: Recueil des Historiens des Croisades, Orient. i, 25, 27, 31, 435-450, 497, 495, 497. (M. Sehrenkho.) AL-BURUNI, AL-HASSAN IBN MUHAMMAD AL-DIMASHKĪ AL-SAßAFFI BAIK AL-DIN, AN ARAB historian and poet, born in the middle of Ramadan 965 = July 1559, at Saffuriyya in Gallia, came when 10 years old with his father to Damascus, where he received his education at the Madrassa al-Saffuriyya. After the completion of his studies, which he had to interrupt in 974 = 1567 by a four years' stay in Jerusalem on account of famine, he lectured in various madrasas. In the year 1020=1611 he acted as Kātib to the Syrian pilgrim canavān. He died on the 13th Dhu'l-Qa'dah 1024 = 11 June 1615. His chief work is the collection of biographies entitled Tawāhid al-Aṣyān min al-Asbāb al-Zāmani, containing accounts of 400 individuals which he had collected at long intervals and completed in 1023 = 1614; it was edited by Fażil Allah b. Muḥammad Allah in 1078 = 1665 and published with a supplement (cf. Ahlwardt, Versuch eine des arab. Handschrift in der Kgl. Bibliothek zu Berlin, p. 9889; Fliegl, Die arab. pers. und türk. Hütten, der Kgl. Hofbibliothek zu Wien, No. 1150; Fehrist al-Kutub al-Khitāniyya, v. 333); his Division is preserved in Staunzel (Kupferstich, No. 1287). There are some of his poems in Berlin (Marashi on the Sūf Muḥammad b. Abī 'l-Bārakāt al-Kādī, S. Ahlwardt, op. cit. No. 7853, 3); Gotha (poetic epistle to Asāf b. Muṣṭafā b. Abd al-Qādir al-Dīnishī in the latter's reply by Toghtēği, cf. Alwān al-Manṣūr, Bibl. No. 1162, 7), and London (Catalogue Coll. Or. Mus. Brit., i. No. 650, 2). Lastly he also wrote a commentary on the Divān of Ṭūsī b. al-Fārid, Jihān, Cairo, 1279; he completed the commentary on the Divān al-Saqqāh in 1032 = 1625, cf. Derenberg, Les Div. de 'l'Enkvit, No. 420, 4.

Bibliography: al-Nu'mān, al-Rażī al-Ṣākir (ed. Weissenstein), ii. 265; Ahlwardt, op. cit., No. 9886, fol. 112; Mūḥammad b. Khālid, Khurūj al-Ḳabīr, i. 51; al-Ḳāmīsī, Khurūj al-Ḳabīr (Cairo, 1924), p. 47-48; Wilsenhofen, Die Ge-
24th June. He was also among the Eunirs who revolted against Mas'ūd in 530 (1136) and made their peace with him in the following year.


(CL. HUART.)

AL-BURUṢI [See also sonor., p. 226.]

BURṬAS or BURṬÂS (in al-Bakīr: Burkâs), a pagan people in the Volga territory; on the relations of the Burṭâs to their neighbours on the north and south, the Khazar and Bulgâr, see the article BURṬÂS, p. 786 et seq. Mas'ūd also gives the name Burṭâs to a tributary of the Ili (Volga; Murâdî, ii. 14 and Taṣfîhî, p. 62). Marquart (Oesterreichische und osteuropäische Streifzüge, p. 316) considers this river to be the Sowara. No adherents of Islam are mentioned among these people by any authority, unlike the Khazar and Bulgâr. Yâkût's statement (i. 567) on this point is based on a misunderstanding: Ḳūṣkî's (ed. de Goeje, p. 225) statement regarding the Bulgâr is erroneously transferred by him to the Burṭâs. In the source of Ibn Rustâ (ed. de Goeje, ii. 170) it is said that the Rozos (Urōsoi) and the Sūrōs (sūrōs) were contemporaries of the Bulqâr (ed. Sūrōs) and the Bulkâr (ed. Sūrōs) (see the note on the Bulqâr). The name of this people is also given by Fīrūz (ed. Sūrōs) etc., p. 44) and Gârdî (Burthold, Oecdot. p. syahd. v. 268, p. 96) all that is told us of the religion of the Burṭâs is that their beliefs were the same as those of the (Turkish) Ĥūraz and that one section of them buried their dead and the other burned them. The Burṭâs were far behind their neighbours on the scale of civilization; there was no real ruling authority in their land, only the elders of the tribes. The commercial relations of the Burṭâs with the Muḥammadan world were of little importance to the fur traders. The furs (sârâ) of the Burṭâs are mentioned by Yâkût (I.c.).

The Burṭâs are identified with the Finnish people known to the Russians as "Mordwa" (in Rabrûqvís Mordvâ). Their settlements immediately adjoined the Slav lands on the Oka and stretched along the Volga to the north; the town of Nîšâq-Novgorod was founded in their lands by the Russians in 1221. Like the other peoples of the Volga territory, the Burṭâs had to submit to the Burīs in the xvth century; rising by them are however mentioned as late as the xivth century; nevertheless they showed themselves much more ready to adopt Christianity and Russian culture than the Muḥammadan peoples of those who had been affected by Muḥammadan culture. A large section of the Mordwa is now completely merged in the Russians. (W. BARTHOLD.)

AL-BURUDI (A.) Plural of AL-BURUDI (p. 796.)

BURULLUS (Burroli, Burroso), a district and lake in the Nile Delta. While the main branches of the Nile flow directly into the sea, many of its smaller streams flow into the lakes which lie to the north of the fertile land of the Delta and are only separated from the Mediterranean by a narrow chain of sand hills. The large salt lake lying between the Rosetta and Damietta arms of the Nile, is called Lake Burullus at the present day. Throughout the year it covers an area of 200,000 acres and about twice this area in season of floods. It has an outlet to the sea through which when the Nile is high, the fresh water flows out into the sea, and when it is low, the salt water rushes into the lake. The lake is famous for its richness in fishes and the population of the northern coastlands live by fishing.

The name Burullus (Burroli, Burroso) or more correctly Burullus (Yâkût, Ibn Baṭṭûta) is quite ancient. In Coptic we have Paranlû, Tâsâtila, in Greek Pâsâlû as the name of a town (see a bishop, which is also called Nikedâm, Nikêdam; al-Kindi mentions Burullus among the fortresses of the Egyptian frontier. No town of this name now exists, but the little villages at the end of the tongue of land, which lies along the north of the lake to the east of its exit, probably represent the remains of the ancient Burullus; the name is applied at the present day to the whole area in the northeast of the lake, a district (mâzâ) of the province of Qatrînâ with 15,153 inhabitants. The chief town of the district is Balûr which had supplanted the ancient Burullus even in Ibn Baṭṭûta's time.

In the middle ages the lake was not called after Burullus, but after Nastirîh or Nestorâ. This place, which has not yet been identified, probably occupied the site of the now abandoned Kom Moṣârûth which lies along the coast of the exit of the lake. According to Ibn Dûṣînî, v. 115, the ancient Nestorâ must have occupied this site; even in his time it was quite buried in sand.

Bibliography: Yâkût, v. 353; iv. 780; Ibn Dûṣînî, al-Tâshkī al-anâsir, p. 137; Ibn Dûṣînî, Kelîl abîsînî, v. 81, 113; Ibn Baṭṭûta (ed. Dârâsî and Sângînîni), ii. 36 et seq.; Kâlqâqandî (transl. by Wûstensîl), p. 29, 115; All Mubârûk, Khâtâb Qâdimâ, i. 30 et al.; Bandeker, Egypte (1908), p. 172; Boînet de Genou, Dictionnaire Géographique de l'Egypte, p. 126; Amûni, La Géographie de l'Égypte à l'Époque Copte, p. 104 et seq.; The best map is that published by the Survey Department, 1:50,000, Sheet N.W. vii., 1–2; N.E. viii., 1–2. (C. H. BECKER.)

AL-BURZULI, ABD AL-KARIM AL-BURZULI, ABD AL-MAH MOHAMMAD AL-MAS'UDI, an Arab author, came as a pilgrim in 686 = 1243 to Cairo, became Imâm at the Zalâţa, muftî, preacher and professor in Tunis, and died on the 25th Dhu 'l-Ḥadîd 841 = 20th Apr. 1438 (according to others 844 = 1440 or 842). He wrote the Zādith Mâshîl al-'Abînî minna nāzîla min al-Kulayl al-Mustafîa wa l-Hukkâm (ed. Catalogue Grav. Moc. Or. cat. in Dép. des Mus., ii. Cod. Or., N° 244–245; Catalogue général des man., des bibliothèques publiques de France, Départements, xviii., Algiers, para E. Fagnan, N° 1833–1834). A synopsis of this author is perhaps contained in Brit. Mus., N° 247. In the 2nd half of the xivth century Ahmad Ǧâfûlî made a selection of Mas'ûdî from this work; an anonymous copy of the year 1449 = 1706 is in the editors.

Bibliography: Zarkashî, Târîkh al-Dawlatîn al-Muṣâbîhîn wa l-Ḥafîzîn wa l-Hukkâm (Tunis 1280), p. 122; Ibn Mûsâr, al-Burûnî (Algers, 1905), p. 150; Brockelmann, Grisch., d. or. Lit., ii. 250; (C. BROCKELMANN.)

BUSHÂR, AHMAD ABU BUSHÂR (usually called briefly BUSHÂR), was born at Shîrâz, lived chiefly at the court of Timur's grandson Iskandar b. ʿOmar Shâhî in Jâfâr and died there in 1324 or 1327 A. D. He appears in the Persian Fârâbî as the authority on culinary matters. From the original Bushâr al-ʿAsfîm, "Bushâr of the
BUSHAK — BUSHIR.

Meins", Persian Bushak of Arna, Afina became known by the same name by which this author was afterwards known, although he himself used the pen-name Bushak. Very little is told us of the events of his life though his works testify to his importance as an authority on culinary matters. His Dizin (extant in manuscript) was published in the last-named town in 1303 contains the Kima al-Istikhtah "The Treasure of the Appetite", Khasias and verses in other styles, the Maznavi Ahrar-i Kangh, "The Secrets of the Forks" (dishes of pastry and dates), "The History of Saffron Pillow and Macramal" (a burlesque epic), "Rice and Macaroni" (prose and verse intermingled), "The Dream" (how the poet famines his tomb in terms of cookery); the Monah-varga of the rivalry between bread and sweet cake (Rith, Letternutzogch, 9.24) is not in it. At the end is given a list of dishes, which the poet explains in prose, but unfortunately not in the form of recipes, so that one cannot now make them from his descriptions. The smaller poems are almost all parodies on poems by Seid Hisb, Sahih Fardin, though there is one original, on Kher-pilow — among the Khasias.

Bushak is the Persian gastronome par excellence; in him the Persian gourmet is seen in perfection; of the higher, aesthetic art, he is quite ignorant, his technical term for gourmet being "worshipper of the belly" (Sikam-purati), not perhaps "worshipper of the palate" or simply "belly-wise" (Greek Gouttephoecpho). His methods are so firmly established to regulate the eating whether, reader, it delight thee or weary!}

Bibliography: P. Horn in the Berichte der Alte Zeitung in München of the 26th and 27th January 1899, 9, 21 and 22; Fert, Shaka Ashur, pointe satirique, ou recueil de poésies gastronomiques d'Aboen Iskay Hairaj, Shiraz, E. G. Browne in the Journal of the Royal Asiatic Society, 1895, pp. 787-798, 793, 825-853. (Paul Horn.)

BUSHANDJ, BUSHAN or PISHANDJ (probably pronounced PISHANDJ in pre-Muhammadan times), a town south of the Herat below Herat, a day's journey or (according to Yatil, i. 758) 10 farsang from this city. In the local history of Herat composed by Mi'ın-Din, in Isfah of 971 (1561) (Jahiz, al-Lanqah, Cod. Univ. Petrop., 33) Bishandj is described as the oldest town in Khorasan and as a foundation of the mythical Peshag b. Asfayiyah (in the Iranian epic, Peshag is the father and not the son of Asfayiyah); this statement is obviously based merely on the similarity of the two names. In the Iranian list of towns (on this work cf. the Grundzüge der Topographie von Persien, i. 75) with the Tarigianm of Theophrytus. The town was certainly in existence in the pre-Muhammadan period and is mentioned in the account of the Syriac in the year 588 A.D. as the see of a Nestorian bishop, cf. Marqart, Erzulaker, p. 49. The name is compared by Tomachek (Zur Historischen Topographie von Persien, i. 75) with the Thaugman of Theophrytus. The town was certainly in existence in the pre-Muslim period and is mentioned in the account of the Syriac in the year 588 A.D. as the see of a Nestorian bishop, cf. Marqart, Erzulaker, p. 49.

Bishandj was like the rest of Khorasan conquered by the Arabs in the first century of the Hijra. Tabir b. Husain, the founder of the Tarhird dynasty, (III = 15th century) came from Bishandj. In the IVth = 12th century, the town was about half the size of Herat, had three gates on the road to Herat, Niahsir and Khilisheh. In the 8th century, ed. de Goede, p. 268). The highway from Niahsir to Herat, described in detail by Ibn Rusta (ed. de Goede, p. 172), usually went past Bishandj; Yatil (loc. cit.) however did not touch Bishandj when in this district, but only saw it in the distance. Ibn Rusta also emphasizes the importance of Bishandj as a strong fortress. The country around the town has the reputation of being exceedingly fertile; the town itself was the centre of the timber trade and timber was exported from it to various districts.

Like other towns and villages on the Hari, Bishandj was able to recover from the Mongol invasion in a comparatively short time and to attain a new prosperity under the rule of the Kar dynasty (645-791 = 1245-1390), whose capital was Herat. According to Ibn Rusta (f. 112) the poet Irtuq, who compiled a poem (Kar-snashe) glorifying the Karta, was a native of Bishandj. In the middle of the 12th century (752 = March 1351 Bishandj was besieged by Timur, taken after a week and destroyed in the cruelst fashion but it was soon rebuilt; the town at this period was also strongly fortified. Bishandj is also often mentioned in the 15th = 16th century; Bishandj (Cod. Bodl. Elliot 423, f. 233') also mentions the bridge-head (surekh) of Bishandj on the road between Herat and Kishian (the modern Kahan). According to Ibn Rusta (f. 35') there was then a mosque and a ribat at Bishandj, the foundation of which was ascribed to the patriarch Abanam; destructions in the times of the ribat were regarded as the footprints of the patriarch. According to Tomachek (loc. cit.) Bishandj corresponds to the modern Gürman; the country round Gürman is likewise still regarded as one of the most fertile districts on the Hashtbul. Like many other towns below Herat, Bishandj was probably only finally destroyed by the invasions of the Uzbegs and Turcomans. (W. Bartolomei.)

BUSHIR (Boushehr) the chief seaport of Persia, in the province of Fars, Long. 50° 51' E. (Greens.) and Lat. 25° 22' N. (Bottomley), lies on a narrow island (the Mozambique and Kaprarseille of the ancients) lying north and south, which is connected with the mainland by a tongue of swampy land which is regularly covered by the tides (it is called Makhfit, cf. Stolle-Andrunes, p. 46). On the south end of this island or rather peninsula are the ruins of Rishah. The neighbourhood of Bushir is a cheerful desert, only relieved by a high, mountainous range in the distance bordering the low narrow strip of coast. The sea is so shallow that ships have to lie far out in the roads; larger steamers anchor four miles southwest of the town.

Like Bender-Ashak (1, v., p. 604) the other seaport of importance on the Persian Gulf, Bushir has only arisen in comparatively modern times, likewise at the expense of other towns. The former was the successor of Hormuz, the latter of the above mentioned Rishah. The latter may date back to the period of Babylon's prosperity; numerous burial-urns and in 1873 (excavations by Andrews) and again in 1877, bricks with cuneiform inscriptions were found in its immediate neighbourhood (now is the British and Berlin
The "City of the Greeks" ("Toumaa") of Isid. of Seville must be identified with Rishah (Tommaschi, op. cit.). The modern name Rishah, (abridged from Raw Shah) dates from the period of the Avars, whom a reconquest of the town is ascribed. To distinguish it from the town of the same name in the district of Araghas (q. v., p. 460) this Rishah is characterized by the Arab authors of the middle ages as that near Twaladj; it is written by them Rishah and Rashah (cf. G. Galland, ed. de Goeje, p. 387). Until comparatively recently it was a busy maritime town: even on Portuguese maps of the xvi\textsuperscript{th} and xvi\textsuperscript{ii} centuries, Reixa or Reissel (a corruption of Rishah) is marked with red letters as the chief emporium on the Persian coast.

According to a note in the Armenian geography of Pseudo-Moses of Chorene (see Marquart, Erdm. 1901, p. 27, 146) the frosty pears procured in the Persian Gulf were brought to the market of Rishah. The Portuguese de Barros in the xvi\textsuperscript{th} century estimated the size of the town at 2000 houses. Rishah gradually declined as Bhaishe arose; it became the quarry out of which the material was obtained not only for several villages in the neighbourhood, but also for the greater part of Baishe. Of the ancient town there now only remain the ruins of the former fortress (\textsuperscript{582}) forming a huge square, which in its present form probably only dates from the Portuguese period. Rishah is used at the present day by the European colony in Baishe as a country resort; the British Resident also has a summer residence there.

Baishe seems to be first mentioned in Yaqut (i. 503, line 1) in the form Baisheh, which is nearer the original Abul Shahr -- "father of the town"; perhaps however the reading should be Bashihe.

The name was corrupted by English sailors to Bushire and Boshir. Baishe was a wretched little fishing village down to the middle of the xvi\textsuperscript{th} century. The foundations of its modern importance were laid by Nadir Shah when he raised the village to the rank of a town and destined it to be the base for the whole Persian navy. The young English merchants had built an important factory there. Since then the trade has been mainly Anglo-Indian; England, India, and other English dependencies almost exclusively control the import and trade and have about half of the export trade. The most important articles exported are: opium, especially, woolen goods, wheat and tobacco. The main imports are: cotton goods, weapons, munitions, tea and indigo. Besides the fairly regular traffic with Beshir, the Abaran, Bemzor and Mesul, mostly Persian, Turkish and Arab, i.e. of Mascat, which call at Baishe, is by no means insignificant.

On imports, exports and shipping the best source of information is the Administration Reports of the British Resident at Baishe, which have appeared annually since 1876 and are printed at Calcutta as Selections from the Records of the Government of India, Persian Gulf. The tables, covering the years 1809-1857, given by M. v. Oppenheim, op. cit., ii. 361-374, are based on these official English returns; the statistics on exports and imports given in Stolze-Andrass's (p. 60-73, for the years 1866-1869, 1878-1882) and de Morgan's notes (op. cit.) on trade and commercial relations on the Persian Gulf, may also be consulted.

Baishe may be regarded as the harbour of Beshir. It is connected with this town, about two miles distant, the chief intermediary for trade between the coast and the interior of Persia, by an important caravan route, which passes through some towns of importance (the principal is Kâserm). The road is difficult to traverse; as several dangerous mountain passes and five high parallel ranges have to be crossed.

The town which rises but little above the sea-level is surrounded by a wall, half in ruins, with bastions; its best feature is the abundance of the water which allows only small boats to land; the town consists of narrow crooked streets, the bazaars are fairly extensive. On account of the almost unbearable heat the dwelling houses as in Bender-Abbas are provided with column-like erections (bâdîr, Persian "wind-catcher") which carry the cool air from the upper strata of the atmosphere to the lower rooms.

The climate of Baishe is very hot but in the opinion of competent judges not actually unhealthy, although it can only be borne by European constitutions if great precautions are observed; on the climatic conditions cf. Stolze and Andras, op. cit., p. 7, 8, note 1. Locusts are a terrible plague to this district as indeed to the whole stretch of coast from Baishe to Shiraz; cf. Ritter, viii. p. 786.

The principal building of Baishe is the Residency, lying outside of the town proper, the immense fortified palace of the British Consul General, who supervises all Britain's political interests in the Persian Gulf. On account of its great importance the post of British Resident is maintained in a splendid fashion; gunboats and soldiers are always at his disposal.

The number of inhabitants was estimated by Morier at the beginning of the xvi\textsuperscript{th} century at about 10,000, by H. Peterman in 1854 at only 4000-5000. Ross reckoned it at 10,000 in 1855; Stolze and Andras at 12,000 at the same period. More recent estimates are as follows: M. v. Oppenheim, 20,000-30,000; Culinet, 15,000; Lorrai (1900), 20,500; on the last see also Sapan in Peterman's Ges. Mitt. 1891, p. 26. By far the greatest part of the population is of Arab descent; there are a few Jews and Armenians; the Europeans (mainly English) number not much over a score.

BUŚIR

(Bushir)

Also written Busyra and in the true form Buṣir (l-Sir), the name of several localities in Egypt. The name is connected with the God Osiris, who was originally worshipped in the Delta, so that the name occurs more frequently in northern Egypt. The ruins of the ancient Taposiris Magna have retained the name Abu-Sir; likewise a village with 356 inhabitants in the district of Sinbadawin in the province of Damietta. Better known is a place of this name with 6271 inhabitants in the district of Mahalla al-Kubri in the province of Qalyubiya. It was called Buṣr Banik in the middle ages. There is a fourth Buṣr southwest of Cairo between Sakhera and El-Dqai (Giza). At the present day it has 2456 inhabitants, and is called Buṣr al-Sir to distinguish it from other places of the same name. 'Abd al-Latif gives a remarkable account of its pyramids and tombs (De Sacra, Religio de Egypto, p. 171, 220 et seq.). Excavations have been carried out quite recently here under German auspices. Another Buṣr, frequently mentioned, is Buṣr al-Malāq at the exit of the Faiyum in the province of Bani Souf (formerly Buhais). This place used also to be called Buṣr Kuraidis (or Kuradis, Curitis, Kritis and many other variants) and is said to be the place where Marwan II., the last Omayyad Caliph, died in 132 (749-750). His tomb is still pointed out in Buṣr al-Malāq. Local tradition thus agrees with the popular belief so that al-Kindi (ed. Guest, p. 96; Yaqut, i. 670) must be mistaken when he says that Marwan died at an otherwise unknown Buṣr in the province of Asmumun. Buṣr al-Malāq at the present day has 3339 inhabitants. Before the division into provinces, i.e. in the early Muhammadan period, it was a separate ibara. The poet of the Bards: takes his Niṣa from this Buṣr. There is also a Buṣr Dafiān (from the mediæval Dafāned) in the Faiyum, which now has 1411 inhabitants. The rock of the same name at the Second Cataract is probably an Arabised form of the Nubian word and has nothing to do with Osiris.

Bibliography: Yaqut, Muidjam, i. 760; id. ad loc., xvii. 760; Ibn Djân, al-Tafsir, 73, 111, 139, 159; Kalfaghmani (travels by Wüstefeld), 93; Ibn Dukmâk, Kitâb al-


(G. H. Becker)

AL-BUSûRî, SHAFAK; AL-DEÎM MUHAMMAD B. SÄDÎ B. HAMDÎ B. MÜSÎN, an Arab poet of Berber origin as his tribal name al-Sanhâjî shows. He was born on the 1st Shawwal 688 = 9th March 1213 in Abûqîr (whence the name al-Busûrî), or according to Suyûtî at Diîbâa (he is also called al-Dîbâa). Very little is known of his life. He lived at Bithlîs, a clever calligraphist, attended the conquests of the Sûfî Abu l-'Abbâs Ahmad al-Mard and acquired the reputation of being learned in Tradition. The date of his death is not certain: Makâtib and Ibn Shâkir give the year 696 = 1296-1297, Suyûtî, 695 = 1295-1296, Hâdîthî Khalifa 694 = 1294-1295. His grave was near that of the Imam al-Shâfi'î. He compiled a number of poems of which the Burda [v. 1] is the most famous. We may also mention the Humûdîyat 'l-mudâdî al-muwâya, which has often been published and annotated; the Dhûr al-mudâd 'allâ awwam al-nâm al-hâfiz al-Sâ'îdî, in which he imitates Kâb b. Zuhair's celebrated poem; the Khatât al-Khuwariyya and the Khatât al-Muwâya fi l-hâfiz 'allâ al-hâfiz al-Tâmisî bi 'l-Kurîn.

Bibliography: Ibn Shâkir, Famaât al-muwâyîf (Balâk, 1299) ii. 205; al-Suyûtî, Haum al-Mudâsîr (Cairo, 1293) Vol. i. p. 260; Ibn Abîrî, Sûrât al-Kahîl al-jâriî (Balâk, 1292) p. 10; R. Basset, Introduction to his translation of the Burda (Paris, 1894), i. 10; Brockelman, Gesch. d. arabs. Literatur, Vol. iv., p. 264-265; Gabrielli, al-

Burjardanî (Florence, 1901), p. 24-29.

(K. Basset)

BUŠR or ĀR ĀṬAT or R. ĀṬAT (there is less authority for the latter form), an Arab general of the Kâsaîj clan of the Banî 'Amir, was born in Mecca in the last decade before the Hijra. Only traditions which have been influenced by Shî'ite prejudices deny him the title of Şâhîb. He went with the relief column into Syria under Khalîl b. al-Ma'âkîsî; distinguished himself there by his bravery and afterwards took part in the conquest of Africa. His bravery earned him a jam'ah and rewards from 'Umar. During the civil war he vigorously declared himself on the side of Mu'awiyah for whom he won over the influential Khidî chief, Shorabîlî b. al-Sjîmji. At Siffin we find him in the Syrian camp. He afterwards helped 'Amir b. al-As to reconquer Egypt for Mu'awiyah. Buṣr is perhaps the most striking among the lieutenants of this Caliph. He was a typical Beduin of the old school, utterly unpre-
'Ali, he commanded the vanguard. As a reward, he received the governorship of Bašra where he established a dictatorial regime. He spent little time in 'Irāq but returned thither to seize the children of Ziyād b. Abīh and by this drastic measure subdued the last armed partisans of 'Ali. We later find him leading several naval expeditions against the Byzantine Empire.

After the year 50 (670), this agent of Ma’wiya’s ambition, general and admiral by turn, disappears from the field of politics. He is said however to have lived at court till the death of the foreign king. His active mind was worn out because he brought down 'Ali’s curse upon himself. He reappears again in the reign of Wulfd I, when he is said to have again taken part in an expedition to Africa. Other authorities make him die at Medīna in the reign of 'Abd al-Malik. He seems to have lived a long and fallen into his dotage.

**Bibliography:** From Lammens, Études sur le Califat des Abou-Bakr, pp. 43–48; 284; Balighi, Forts, 226–228; 456; Ibn Ḥajar, Isāba, l. 300; Ibn al-ʿAthir, Usd al-Qāhira, l. 179–180; ii. 392; Marādī, Usul al-Dīn, 3. 474–475; 424; Īṣāba, l. 131–132; x. 45–47; Tabarī, l. 2109; 3242, 3406, 3450–3452; ii. 11–14, 22; Tirmānī, Suṣūl, l. 274 (Būlāk); Taʾṣif al-Maḥdī, (Ms. Bibl. Khediv. Cairo). (H. Lammens).

**BUSTA,** a town which formerly stood in the modern Afghanistan, on the left bank of the Helmand just below its junction with the Arghandāb. The situation of this town in the angle between the two rivers where the roads from the west (Herat and Zardam) unite to cross the Helmand and continue eastwards to Bašrāsīn and India, at the place where the river begins to be navigable, seems to have been an exceedingly favourable one.

Vast earthworks in the neighbourhood of Bust, which was one of the centres of ancient Iranian civilisation, point to a great prosperity in ancient times. At the beginning of the vii century we find Bust in the possession of the Ḥishāmites from whom Khurstāw I Anḡarwānī won back the town.

It was won for Islam by 'Abd al-ʿRahmān b. Samhūt, in the period following, Bust again having been an outpost of Arab dominion against the independent native chiefs of the lands adjoining on the east who bore the name or title of Ṣumbl [see the article Ṣarq al-Raḥmān b. Muḥammad b. al-Ṣumbl, p. 56 and cf. Marquart, Erzb.ahr, p. 750]. The Arabs sometimes consider Bust as being in Sustān, which in the narrow sense did not strictly stretch so far to the east. The founder of the Iranian dynasty of Ṣafārids who came from Sustān, Yaʿṣūb b. al-ʿAṣāf (254–265 = 868–876), is said to have spent a year in Bust between his campaigns. In 266 = 976, Bust was taken by Suḫuktūnī, the founder of the Ghawrid dynasty. It is from the period shortly before and shortly after this event that the descriptions of the town by Ṣaḥarīt and Maḥmūd ibn Falā‘īn are based. The former speaks of the Indian trade of Bust, both mention the bridge of bust, which crossed the Helmand and praise the rich orchards in the neighbourhood. The Ghawrid period appears to have been the most flourishing in the history of Maḥmūmadan Bust. Maḥmūd speaks of the military town of al-ʾAskar (the modern ruins of Lashkari Bust) lying ⅜ farākhi east of Bust, as the dwelling of the Sulṭān. Bust is repeatedly mentioned as the royal residence. In 447 = 1058 'Abd al-ʿRahmānī, grandson of 'Abd al-ʿRahmān, succeeded in defeating Dīʾāʾ b. al-ʿAskarī, the capital Bust; the glory of Bust seems to have been shattered by this blow. Its favourable position and wretched existence during the following centuries. Any prospect of a more prosperous future was destroyed by the invasion of Timūr’s hordes at the end of the viii = xiv century. The destruction of Bust’s dam transformed Sustān into a desert as it depended for its prosperity on irrigation from the Helmand. The fortress of Bust alone, owing to its strategic position, survived many a storm until it was finally destroyed by Nūrī Shāh in 1738. Its walls still rise high above the bank of the Helmand and a wide area covered with ruins testifies to the erstwhile splendour of the seat of the Ghawrids.


**AL-BUSTA,** The "Post," Arabic pronunciation of the Turkish Porta [q. v.]

**AL-BUSTANI,** the name of a prominent Maronite family which has produced several literary men who have rendered considerable service to the Arabic language and literature. The most deserving of mention is Buṭrus al-Bustani who was born at Dibbiya (between Sanda and Bairat) in 1849 and died in May 1883. He received his early education in the training-college of 'Alī Maḥṣūṣ but in 1840 he became connected with the American Mission in Bairat and became a convert to Protestantism. He then held an appointment as teacher in the college in 'Amūl and composed a textbook on Arithmetic entitled Kāf al-Ḥiṣāb. After a stay of two years there, he went to Bairat and worked on the translation of the Pentateuch into Arabic, undertaken by E. Smith. At the same time he was engaged in his Arabic dictionary Muḥāf al-Muḥājir (ed. 1865–1866) of which he prepared an abridgment, the Kāf al-Muḥāfat (printed at Bairat, 1869).

In 1870 he founded the newspaper al-Qaṣawān and afterwards another al-Qaṣawāna and finally the magazine al-Qaṣawānak. His plan of publishing a list of proper names, after he had finished his dictionary, was enlarged in 1875 to his beginning to publish an Arabic encyclopaedia entitled Diwān al-Maʾārif assisted by his son ʿAlī al-Bustani and other collaborators (1876). When the ninth volume was about to appear, Buṭrus died, but the work was continued by his son and on the death of the latter also in 1884, it was continued by his other sons and a relative Sulaimān al-Bustani and others till its completion in 1898.

The Sulaimān, just mentioned, won no less re-
nown by his translation into Arabic verse of the Firdawsi (Hyderabad Himmars and avroo npaeno, publ. by the Harmsworth in 1901), according to M. Hartmann, Die Arab. Poesie, "an achievement of the first rank worthy of the highest praise."

Bibliography: G. Zaidan, Mas'alu al-Shakr, 24, 74; Cheikho in al-Mas'alu, xii, 93 et seq.; Brockelmann, Geschichte der arad. Literatur, ii, 4055; Zeitschr. der Deutschen. Morgenl. Gesch. xxxiv, 579 et seq.

AL-BUSTI, Abū al-Mahma, Abū l-Fath, an-Nakhtī, b. Muzaffar, r. 761-811, born in 360-497 at Bust in the Kubl district, was in his youth secretary to Bīktār, lord of his native town. When the latter was overthrown by Subuktagn, al-Busti attached himself to the new ruler. His son Mahma wished to take him to the land of the Turks but he died on his way thither in 401 (1010) at Bakhrāz. Of his Diwan only an extract in Leiden (s. Catalogus cod. or. Bibliothecae Academiae Lugduno-Batavorum, ed. acc. i. No. 613) and two poems in Gatha (s. Persch, Der Ar. Helden der Her. Bibl., No. 26, 1) have survived. His most famous is a didactic poem entitled 〈Zarur al-ilhām 〈Bustī, Vie Poétique an Arabic Grammar, iii, Muṣaffar ibn Darād, p. 95; Subkt, iv, 5). This poem has been commented on by Abū al-Ādām b. Muhammad b. Ahmad al-Attar (died 776), s. Above, Versicherung der Arad. Helden des Kgl. Bibliothek zu Berlin, No. 7594-7595; Catalogus cod. or. Bibliothecae Academiae Lugduno-Batavorum, ed. acc. i, No. 634; Vullers, Katalog der Islam. u. ar. Handschriften der Universitätsbibliothek zu Leipzig, No. 519, 520; Persch, op. cit. No. 2336-2337; Codices or. Bibliothecae Regiae Hamburghensis, No. 242, 7, and by Abū al-Rasāt b. Zain al-Maliku (about 780) (hemal, 1378), s. Al-Birrā, op. cit. 7500; Abū al-Kādī b. 'Alidhūrārī, 7597) wrote a treatise in elision of the first two verses.


BUT, Persian form of the Arabic Būtān [q. v., p. 769]; whence Būtānān [plural].

BUTHAINA, the name of Djamāl’s beloved [q. v.]

BUTNĀN, a district in Syria, east of Halab (Aleppo). In the middle ages, the Arabs understood by the Wādi Butnān the land watered by the Nahṛ al-Dhabah and its branches. Butnān is certainly a very ancient name for the district. The forms Batnaih (by Syrian authors) might, as Sasan suggests (op. cit.), be a corruption of the Bat-Adini (the Bib. Benī ‘Eden) of the cuneiform inscriptions, the name of a small state, frequently mentioned in Assyrian times, on both sides of the Euphrates (defined roughly by lines drawn from Almāh to Edessa in the north and from Halab to Harrāz in the south) with Tell Ṭabāt (op. cit., p. 751) as capital. The classical writers also knew at least two places named Batnai (Batna, Batana) in the Syrian-Mesopotamian area, of which the one in Cyrythecia (the lands lying between Halab and the Euphrates) is certainly identical with Wādi Butnān which at that time was an important place. On the Batnai (Batnān) of the ancient authors cf. Fauly-Wusowa, Rettymykl. a.
In military history Wāli Butan is particularly prominent in the reign of 'Abd al-Malik. This Caliph used to spend the winters in Butan during his campaigns against the Parthians in the years 69–71. He was succeeded by 'Abd al-Malik's brother, 'Ubayd al-Mansur, who reigned from 831 to 834. Under his rule, Butan remained a tributary state. Butan was conquered by the Mongols in the 13th century and became part of the Ilkhanid Empire. In 1351, the Mongol general Tamerlane invaded Butan and destroyed the capital city of Punakha. The city was later rebuilt and remained an important center of trade and commerce.

**Bibliography:**

**BUTRUS AL-BUSTANI [See AL-BUSTANI] BUKAIT, the name of several places in Egypt. According to Boinet Bey's *Dictionnaire Géographique* there are two places in modern Egypt of this name, which is however pronounced Bawit.

1. A village with 274 inhabitants in the district of Damietta, in the province of Bahria, and
2. A village with 4,449 inhabitants in the district of Bawit in the province of Asuit.

"All Maburak mentions a third place of this name in his *Khalifat al-Madina* in the province of Bawit in the administrative district of Al-Qal'at. This appears in Boinet Bey as Abulq and belongs to the district of West Bawit. With 1,556 inhabitants in the district of Dairit, in the province of Asuit, must also be mentioned here. One of these places was the chief town of a district (khur) in the middle ages (Kalkashendi, trauma. Whitehead, p. 94). As the name of this district is written Abwait by Abu'l Faid's time, it could perhaps be identified with this place, but according to Kalkashendi, *cit.* the identification with No. 2 is more probable. Yutoff, B. Yutoff, the famous scholar and contemporary of al-Shafi'i (d. 231 = 845–846) took his name Al-Bawit from one of these places, presumably No. 3.

**Bibliography:**
Besides the above-mentioned:

**C. H. BECKER**

**BUKHAR, a place in British India, on the railway from Bombay to Calcutta, west of Bankipore. In 1764, the English under Mann defeated here the Nawab Wars of Oude and the Great Mogul, Shah Alam.

**BUYIDS or BUWAIHIDS, a Persian dynasty whose founder Abī Shu'ayb Bīya (Bawit) is regarded by some to have been a descendant of the Sassanian king Bahrām Gör. The alleged genealogical table of the Buyids, who were originally freemen in Dailam, does not go back to the Sassanian king himself but only to his first minister Mīrzā Nāṣir; little reliance is to be placed on this table however and the whole is apparently only an attempt to glorify the dynasty. As chief of a wandering horde, which number mainly of Dailamites, Abī Shu'ayb had already played a prominent part in the struggle between the 'Alids and the 'Abbasids; the real founders of the dynasty however, which rose so rapidly, were his three sons 'Ali, Hasan and Ahmad. After the fashion of their countrymen they preferred to be regarded as Shi'ites; but for these wild warriors religious questions were of quite subordinate importance. The Buyids had enlisted in the service of Mardawijd B. Ziyār, who was at the height of his power about 929–937, the eldest brother 'Ali was appointed governor of Karrūj (S. E. of Hamadhān), but when the latter defeated the Caliph Kāhir's troops and occupied Isfahān, Mardawijd began to fear the rivalry and ambition of the Buyids and returned. Isfahān to the Caliph whereby he provoked them to open hostility. Mardawijd had already been vacated by the Caliph's troops; the next place to fall was Nawab-daghān, which was occupied in 937 (933) by 'Ali, while his brother Hasan drove the Arab garrison from Karrūj. In the following year the three brothers succeeded in taking Shārūz and occupying the whole province; after the assassination of Mardawijd in 947 (943), his brother and successor Waghūrī was unable to hold Media which province also fell into the hands of the Buyids. While 'Ali remained in Fārs and Hasan ruled in Media, Ahmad conquered Kirmān in 944 (940) and kept gradually advancing westwards. When in Lūnmān I 334 (December 945) he entered Bābūl, the Caliph Mullasthīf had to create his Amīr al-Umār and give him the honorific title of Mīrāz al-Buwaydī. At the same time 'Ali and Hasan received the titles "Amīr al-Dawla and Ruhul al-Dawla respectively, and similar pompous titles were henceforth the usual appellations of the Buwayd rulers. A few weeks later in Lūnmān II 334 (January 946) Mu'izz al-Dawla had the unfortunate Caliph blinded, and proclaimed Abu'l-Kāsim al-Fadili, a son of al-Makhdūr, his successor under the name of al-Mut'ı. The Caliphate now passed through a period of the deepest humiliation and bearing the title of "Commander of the Faithful" became a mere puppet in the hands of the Buwayd Amirs. According to one account, Mu'izz al-Dawla went as far as to adopt the title of Sultan; this is not confirmed by the coins however, on which the Buwayd only bear the title Amt or Malik. In the year 338 (949–950) 'Imad al-Dawla died and as he left no male heir, the next oldest boy for Rukn al-Dawla was recognized as head of the family while the government of Fārs passed to his son 'Abd al-Dawla. Discontents soon broke out within the family however. When Mu'izz al-Dawla died in 356 (967), his son 'Isa al-Dawla Bahkhiyur succeeded him in Kirmān, Kāhārān and the 'Irāq. The latter was unable to maintain proper discipline among his troops who consisted partly of Dailamites and particularly Turks; but had to seek the assistance of his cousin 'Abd al-Dawla who restored peace but took Bahkhiyur prisoner and seized his lands. Rukn al-Dawla managed to bring about a reconciliation between them and Bahkhiyur received his lands again. After the death of Rukn al-Dawla in 356 (967), hostilities
broke out again. He had divided the kingdom among his three sons and this plan, which has so often proved fatal, brought misfortune to the Buyids also. The suzerainty of the whole kingdom was to fall to 'Adud al-Dawla, while Mu'ayyid al-Dawla was appointed governor of Ifsān and the third brother Fakhr al-Dawla received the remaining province of Media. After 'Adud al-Dawla had defeated Bakhtiyar's troops and subjected all Irak to his rule, he next deprived his brother Fakhr al-Dawla of his kingdom. When the latter sought to make himself independent, he was attacked and had finally to flee to Khwarizm. 'Adud al-Dawla was now able to unite the whole kingdom under his sceptre and in his reign the dynasty reached its zenith. After his death in 372 (983) war broke out among his three sons. In the following year Mu'ayyid al-Dawla died childless and while 'Adud al-Dawla's sons, Shajar al-Dawla, Sanā'ī al-Dawla and Bah'd al-Dawla were fighting with one another, their uncle Fakhr al-Dawla was recalled from his exile by the nobles and recognised as ruler in Media, Tabaristan and Dżurf. The war between the sons of 'Adud al-Dawla ended in 380 (990) with the triumph of Bah'd al-Dawla. The latter died in 403 (1012), and under his four sons, Sulṭān al-Dawla, Mugharrif al-Dawla, Kawām al-Dawla, and Djalāl al-Dawla, and their successors, the family became more and more divided and the subordination of the Turkish and BMamite lieutenants increased more and more so that the kingdom gradually fell to pieces. With his power disappearing before his eyes, the fancy of fate prompted Djalāl al-Dawla to become dissatisfied with the hereditary title of Amir and to adopt the old Persian title of "King of Kings".

The authority of the line of Fakhr al-Dawla next collapsed. In 388 (998) Kābul b. Wadaghir had conquered Djerdjan and Tabaristan, and ten years later the Kurd Kākhyūs (Kākhwayhid) seized Ifsān. Hamadhan also finally fell into their hands and in 420 (1030) the good-for-nothing Maḏd al-Dawla, a son of Fakhr al-Dawla, was overthrown by Mahmūd b. Sabuktagin and taken to Khwarizm.

It was now the turn of the other Buyids. Under Sulṭān al-Dawla's sons 'Imād al-Dīn the state of affairs was still endurable; but after his death in 440 (1048) the former confusion broke out again. In Baghdaḏ the Sunnis and Shi'ites were fighting with one another, and in the provinces there was war between 'Imād al-Dīn's two sons, Khosrow Fīrūz and Fulād Sūṭūn. The latter had to take flight and allied himself with the Seljuḳs, while Khosrow Fīrūz was recognised as Amir of the Irak with the title al-Malik al-Rājūm. In 447 (1055) however, the Seljuḳ Sulṭān Togrūl Beg entered Baghdaḏ and put an end to Buyid rule. The last Amir of the dynasty, al-Malik al-Rājūm, ended his days in confinement.

The Buyids, with the exception of 'Adud al-Dawla, had little time for the arts of peace. It is to 'Adud al-Dawla's honour that he found time to attend to the domestic development of his kingdom as far as lay in his power, by encouraging poets and scholars, building mosques, hospitals and other public buildings, repairing canals and wells which had become filled up, and granting funds from the state treasury for the relief of the poor. This period of peaceful prosperity was of but short duration and after his death the kingdom resumed its downward course.

**Genealogical Table of the Buyids.**

<table>
<thead>
<tr>
<th>Buyid al-Dawla</th>
<th>Buyid al-Dawla</th>
<th>Buyid al-Dawla</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Adud al-Dawla</td>
<td>Fakhr al-Dawla</td>
<td>Mu'ayyid al-Dawla</td>
</tr>
<tr>
<td>Madīd al-Dawla</td>
<td></td>
<td>Shams al-Dawla</td>
</tr>
<tr>
<td>Sharaf al-Dawla</td>
<td>Sanā'ī al-Dawla</td>
<td>Bah'd al-Dawla</td>
</tr>
<tr>
<td>Sulṭān al-Dawla</td>
<td>Mugharrif al-Dawla</td>
<td>Kawām al-Dawla</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Djalāl al-Dawla</td>
</tr>
<tr>
<td>'Imād al-Dīn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khosrow Fīrūz</td>
<td>Fulād Sūṭūn</td>
<td>Abū ʿAlī Khosrow</td>
</tr>
</tbody>
</table>


BUZÁ (also Buzát), a town in Syria, seat of Halab. Long. 37° 05’ E. (Greenw.) and Lat. 36° 13’ N., in the middle ages the most important place in the districts of Buzán (q. v., p. 506). This was the starting point of the pilgrimage journey to Mecca, which meets in the town. The town was taken by the Turks in 1681 and has been in use at the present day. According to the traveller Ibn Djiqur (viih = xith century) Buzát's was in his time midway between a town and a village in size. Its abundant water supply, flourishing gardens and fine bazaars are praised. A strong castle (sfla‘a) was above the town, outside of it stood, Abu 'l-Fidás tells us, the shrine (maqṣūra) of 'Abi 'Abd Allah, brother of the Caliph 'Abd al-Malik (see above, p. 239). M. v. Oppenheim compiled three inscriptions on the mosque at the west end of Buzát's, which refer to Malik Šallí, Isma'il (reigned 569–587 = 1174–1181, son of Núr al-Dín, see van Berchem, op. cit., nos. 59–72. The Crusaders conquered Buzát after seven days' siege of the citadel in 1253 = 1158; in the same year it was taken again by the Romans. In 573 = 1173, Šallí al-Dín (Saladin) gained possession of it. At a short distance from Buzát's, 3 5 miles to the north, lies al-Báb (= the gate) 1050 feet above sea level (see Baedeker, Palestine, p. 399). an important station in the middle ages on the road from Halab to Damascus, now known as al-Bāb. It was once regarded as a sort of suburb of Buzát, whence it is occasionally also called Bāb al-Buzát. In Yākūt's time Bāb was an important market for cotton goods which were transported from it to Damascus and Egypt. The whole neighbourhood between Halab and Damascus has always been a famous cotton country. On four Arabic inscriptions from Bāb (of the xith and xith centuries) see van Berchem, op. cit., nos. 63–67. The name Yākūt, the modern Tālib, lies nearer Buzát than Bāb to the southwest: on two Arabic inscriptions from there, see van Berchem, nos. 68–69.


BUZÁRA, governor of Fārs, under the Sāliḥiyya. Buzát was one of the Emirs of Mangishara, governor of Fārs, and ruled the province of Khuzistǎn on his behalf. He was therefore with the troops of his overlord, when the latter in alliance with the other Emirs advanced against the Sāliḥiyya. Ruslán was taken prisoner in the battle of Kūshānda (other authorities give the place of encounter as Panlj Angughā) and afterwards put to death (535 = 1137–1138). While the Sāliḥiyya were thus in possession of the hostile camp immediately after the battle, Buzát fell upon them and put them to flight, captured several distinguished Emirs of the Sāliḥūn and the latter himself only escaped with great difficulty along with the Atthāb b. Buzát. From the slaying of his overlord, Buzát had them all put to death including Buzát's son. To revenge the latter's death, his father undertook a campaign into Fārs in the following year and placed the Sāliḥiyya prince Sāliḥ b. Shāh in command of the operations. Hardly had Buzát set off with his troops, when Buzát, who in the interval had retired to the fortress of Sāfas Dīya (Kaftar al-baad), appeared again and took Sāliḥ b. Shāh prisoner as he was left without troops (536 = 1139–1140). Sāliḥ Maʿrūd had therefore to hand over to the prince of Fārs the house of Buzat and Buzát managed to make his position more secure by making an alliance with two other Emirs, Abūsha, Lord of al-Bayrān and 'Abd al-Raḥmān Tughyranak. The Sāliḥūn tore the tattered of these Emirs for a time, but was finally able to regain his independence by treacherously murdering both of them. When Buzát then took the field against the Sāliḥūn, he was taken prisoner at the battle of Marj b. Kaysānug, a day's journey from Mamāddān, and put to death in 542 = 1147.


BUZĀKH熔, a well in Arābān, in the land of the Arāb tribe, where Ṣulayl b. Ṣalawāt as-Salawāt was put to death by his son in the year in A.H. (632) et al. above, p. 475.

Bibliography: Yākūt, Maqādam, i. 601 ss.; Costani, Annali dell' ltàma, ii. 604 et seq.

AL-BUZDJAN (see also 'l-Wajār, p. 112).


BUZURGMIHR B. RASHID ON, second Grand-Master of the Assassins of Isfahan, born at Kūshānda, was after his admission to the sect entrusted by Ṣaḥāb with the task of capturing the fortress of Lemsar. He took it by surprise in the night of 20th Dhu al-Ka‘bd 495 (= 5th Sept. 1102) and held out there for 20 years. In Safar 511 (June 1117) he was besieged by the Atthāb b. Buzát.
general of the Sa'dīk Sultan Mūhammad. When Ḥasan Shāhīd fell sick in Rāsi I I 518 = May—June 1124, he summoned Buṣūrgumīd to him and proclaimed him his successor, and after Ḥasan’s death on the 26th of the same month = 12th June he was succeeded by Buṣūrgumīd. After ruling for 14 years in Al-Karīt, on the same principles as his predecessor, he died on the 20th Dhu’l-Qa‘da 555 = 21st March 1138, leaving the post of Grand-Master to his son Mūhammad.


C.
(See also K.)

CADIZ (rarely also in an older form CÁDIZ), written Cadiz in French, Portugese and German, but pronounced Cádiz (whence Cadizec, Spanish Cádizano, Germain Cadizez) is at the present day a great capital of the province of the same name, the most southern of Spain, with 70,000 inhabitants, lying on the Bay and Gulf of Cádiz on the Atlantic Ocean northwest of the straits of Gibraltar. It was founded about 1260 B. C. by Phoenicians from Sidon as a depot for the tin which was brought from the Cassiterides (Britain) and the silver of Tarshish, Tarshūya, Tarsūya, not far from the mouth of the Escueva (Gomalepúrī) in the land of the Turdelaisi (Turdulī) on the rocky northwestern promontory of the island of Yaystain or Cotonum, which is now called Ila de León. In Phoenician the town was called Gaddir, (H)Agaddir Ḥaddir (cf. the Hebrew ḥād and ḥiḏ) = Ḫagese wall, ḥṣeptah, septim- mentum, a walled place in a state of defence, a fortress (cf. the Haag) from which the Greeks made Tæbra, the Romans Cádiz, the Arabs Kadsī, which latter is naturally the original of the Spanish Cádiz (as an appellative, the Punic qadhir passed also into Libyan Berber, as qaddr, the Arab. ḥiḏr, and has given rise to modern place-names like Agadir.)

After 500 B. C. the Phoenician Cádiz was occupied by the Carthaginians and became the centre of operations for the Punic conquest of the south of the Peninsular, just as at a later period Hámilcar, Hasdrubal and Hannibal equipped their fleets and armies in this rich commercial centre, the Phoenician emporium of the west; a similar use was made of it by the Scipios in the second Punic war when Cádiz had preceded to Rome in 206 B.C. out of commercial jealousy of Carthage, Greek scholars like Polybius, the time of Alexander the Great, Artemidoros in the second and Pseudo-Alexander in the first century B. C., who remarked the phenomenon of tides, which they had been practically unacquainted with in the Mediterranean (there is a difference of 6—10 feet between ebb and flow), frequently visited the town in which many Greeks resided. The flourishing trade and period of great prosperity of Cádiz lasted throughout the ancient period. On the other hand the Gothic period and the Arab middle ages mark a period of great decline in which the fortunes of the town reached a very low level (cf. Alexandria and Carthage); the town and its commerce continued in a state of stagnation; in 844 it was plundered by the Normans but in 859 the fleet of the Emir Mūhammad turned aside their attack. So far had the town fallen from its position as a world centre of commerce that Alfonso X the Wise after capturing it on the 14th September 1262 had to repopulate Cádiz again, till at a later period on the discovery of America a new era of prosperity dawned when it became the port of arrival for the silver fleets from the west; in this period it was able to defy the attacks of the Barbary Corsairs in 1530, 1533 and 1574, but it suffered severely when it was plundered in 1587 by Drake and again in 1596 by the Earl of Essex.

Cádiz is, it is true, occasionally mentioned by the Arab geographers but in comparison with Seville and Córdoba its role is of no importance and in competition with Tarifa, Algeciras, Málaga, Almería and Cartagena, it fell into the background. While the Arab authors give us but scanty details of the ancient fortified port of Cádiz, they are never weary of giving valuable accounts of the famous "Pillars of Hercules" near Córdiz, al-ṣūdūr Ḥirakāt or briefly al-Aṣṣūdūn (also al-taṣṣūd al-Malakīya in Masdūl, Tashāb, p. 635), so often mentioned but never described in the classics; they mention seven of these pillars in which most famous was the al-Sūdūr al-Kabīr, called also al-Muḥāṣṣar al-Kabīr at Cape Trafalgar Tāruf al-atgir (Maḥkār, l. 83, et al.; not to be confused, as Rainaud does — Abū ‘l-Faddāl, ii, 260— with the once very famous temple of the Phoenician Herakles-Melqart, containing no idol, in the southeast of Cádiz). It is described as a brazen statute of a bull with a long club (according to others, a key) in his hand, on the top of a trinangular pedestal resting on two square tapering blocks of marble; it was destroyed by Al Córdiz = B. M. M. Māsmūn, out of capricious in 540 = 1145; for further details of these "Pillars of Hercules" see Dory, Recherches, ii, 314—314, Append. N°, xxxv, p. lxxixi—xcxvi, and sig. p. xxv, lower.
The town of Caghāniyān was then larger than Tirmiţ, but could not compare in numbers or wealth of its population with the commercial city on the Oxus (Iṣţakhan, ed. de Goeje, p. 293). On the market place stood the chief mosque with pillars of bricks but without arches (hāl ṣāda, Muḥammad, p. 293, et seq.). As late as the vi10 centuries, in the period of Samanid, the mosque of Caghāniyān was a "hospital and a building (Jama' masjīd). The number of villages in Caghāniyān was estimated by Muḥammad at 10,000; of towns on the road to Tirmiţ there are also mentioned Bārāngī (farsašk from Caghāniyān) and Dārāngī (farsašk farther on, inhabited by weavers); Čarāngī, 6 farsašk from Dārāngī, already belonged to Tirmiţ.

Little is known of the later history of Caghāniyān. In the first half of the vi11 century, the princes of Caghāniyān had to recognise the suzerainty of the Ghurids; on Sulṭān Muḥammad's winter campaign, cf. the article Sulṭān, p. 796. After Baljī had been finally ceded to the Sulṭāns by the treaty of peace in 1311 (1319), the lands on the other side of the Oxus also submitted to the new conquerors; a rebellion which broke out in Caghāniyān as soon as Sulṭān Alp Arslān (1219) (De Goeje, p. 524). In the vi12 century Caghāniyān is sometimes called a possession of the Khān of Samarqand (Muḥammad al-Khitīb al-Samarqandi in Barthold, Turkestan, etc. I 72), and sometimes regarded as a part of the Ghurid kingdom of Bilānīyān (q. v., p. 643).

In the accounts of the Mongol campaigns of conquest, Caghāniyān is never mentioned; the land later appears as a possession of one of Caghāti's grandsons and his descendants (see Berke-Khān, p. 794). The valley of the Surkhan was much valued not only by the Mongols but by other nomadic peoples also on account of its grazing-grounds; at the present day the original Iranian population has been completely dispossessed by the Uzbeks. The pre-Islamic and mediaeval towns here have long since disappeared; even their ruins have disappeared. In the accounts of modern travellers only old brick bridges are mentioned over the Bandī Khān (which is now only filled with water in the spring time) not far from its confluence with the Surkhan; the site of the town of Dārāngī was probably here. The town of Caghāniyān had probably disappeared by the vi13 century; the earliest mention of Dībā Nāw in the Zafar-Nāma of Shāh ʿAlī Darvish (Indian edition, l. 146); but here however (Nabās-Nāma, ed. Berdeev, see Index) still gives the name Caghāniyān to this district and its capital but this is probably only under the influence of literary tradition.

W. Barthold.

Caghāniyān, a tributary of the Oxus, now called Surkhan. The town (ric. pre-Muḥammadan origin, of Caghāniyān) is mentioned in the Istakhan (ed. Tarnowski, q.v., et seq.) written in the year 972-982, and was still in use in the vi12 centuries (Zafar-Nāma, Indian edition, l. 146).

W. Barthold.

Caghāti-Khān, a Mongol prince, second son of Cingis-Khān and his queen Burtī-Fudž. Even in his father's lifetime he was regarded as having the best knowledge of the Viet (the tribal laws of the Mongols which had
been codified by Cingiz-Khan and being the greatest authority on all questions of law and custom. Like his brothers, he took part in his father’s campaigns against China (1211–1216) and against the kingdom of Khusraw-Shah (1214–1219). The capital of the Khusraw-Shah, Gurgan (the modern Kunya-Urgench) was besieged by the three princes, Duzi, Caghati and Ugdadi and taken in Safar 618 = 27th March–24th April 1221. In the same year Caghati’s eldest son Muteen was slain before Bamiyan (see above, p. 644). After the battle on the Indus (according to Nasavi, ed. Houdas, p. 85, on Wednesday the 9th Safar 618 = probably the 24th November 1221), Caghati was entrusted with the operations against the Khusraw-Shah, Duzi al-Din, so that he spent the winter of 1221–1222 in India. When Cingiz-Khan undertook his last campaign (against Tangut 1225–1227), Caghati remained in Mongolia in command of the troops left behind there.

After his father’s death Caghati no longer took an active part in the campaigns. As eldest surviving son of the late ruler (his brother Duzi also had died before his father) he enjoyed enormous prestige. In the year 1229 he presided with his uncle Cogen at the meeting of princes which elected Ugedei Great Khan; owing to his position as the recognized authority on law in the whole kingdom, he exercised an influence to which even the Great Khan Ugedei had to bow. He seems to have spent this period partly in Mongolia at his brother’s court, partly in the territory allotted to him by Cingiz-Khan where he held his own court-camp. Like all Mongol princes, Caghati had separate camps (orvut) for winter and summer. Djuwant mentions Marsawal-Ul II as his winter residence and Kuyal as his summer quarters. Both were in the Illi valley in the modern Chinese province of Illi, of which the modern capital Kulyja lies southeast of the medieval town of Almaty. The camp mentioned by the Chinese traveller Chang-Chun lay to the south of the river Illi; as this traveller was here in May 1225 (cf. Brot- schneider, Medieval Researches from Eastern Asiatic Sources, i. 98), it is probably the summer residence he refers to. The residence of Caghati’s successor is called Uligh-II (or Uliq-II is perhaps the correct rendering) by Djuwant and others.

Caghati had recovered from his father all the lands from the Uighur territory in the east to Beke-Kara and Samarkand in the west: we must not however regard those lands as a single kingdom governed from the Illi valley and only indirectly subject to the Great Khan whose capital was in Mongolia. Everywhere, even in the Illi valley, itself, the local dynasties who were there before the Mongols remained. On the relationship of the native dynasties to the Mongol rulers we have no accurate information; we know equally little about what sovereign rights the court on the Illi could claim from the Great Khan and his deputies. The settled lands of Central Asia were certainly not governed in the name of Caghati but in the name of the Great Khan. In the account of the suppression of the rebellion in 636 (1238–1239) in Bukhara (see above, p. 81) Caghati is not mentioned; the governor of Mih wahr al-Nahr at this period was Mahmut Valawmi, a Khwarizmian by birth who lived in Khodjand and had been appointed by the Great Khan. Even the generals of the Mongol troops in Mih wahr al-Nahr were appointed by the Great Khan. When, soon afterwards, the governor Mahmut Valawmi was arbitrarily deposed by Caghati, the latter was called to account by his brother and had to confess the illegality of his action; Ugedei was satisfied with this apology, and granted the land to his brother as a fief (indiq); but the legal position of this territory was not thereby altered. During the last years of Ugedei’s reign, as well as later under Mongko, all the settled areas from the Chinese frontier to Beke-Kara were governed by Mahmut Beg, the son of Mahmut Valawmi, in the name of the Great Khan.

It cannot be ascertained how far Caghati’s Muhammadan minister Kagh-al-Din Habbaq ‘Amid had a share in the administration of the country along with the representatives of the Great Khan. According to Rashid-al-Din this minister came from Otrar, according to Djasmal-al-Korashi from Karmania, and had like many other Muhammadan dignitaries at this time made his fortune among the Mongols as a rich merchant; he was on terms of such intimacy with the Khan that each of Caghati’s sons had one of Habbaq ‘Amid’s sons as a companion. Caghati was on the whole not favourably inclined to Islam. Among the ingrenements of Mongol law which were rigidly punished by him, was the observance of certain prescriptions of Islam. Among the Mongols it was forbidden to slaughter an animal by cutting its throat, which is in the form prescribed by the Shafi’; another law likewise frequently broken by the Muhammadans at their abductions was that which prohibited washing in running water. The cruel punishment with which Caghati visited any such trespasses made his name hated among all Muhammadans. At his death the poet Sadiq ‘Awne sang: “That man from fear of whom no one goes into water in himself, now drowned in the wide ocean” (of death). His Muhammadan minister did not have a good reputation for piety. It is said to have been at his instigation, that Caghati executed Shaih Abd Vali Ahmad al-Sakka (thereon, cf. Khodemst, Habib al-Siyar, Teheran edition iii, 69); we also have a poem (given in Barthe, Turkistan in spicchio mongolo-shape mascherei, i. 104) by Shaih Saff at al-Din Ibn Buzi (died 24th Dhul-Qaj 550 = 20th October 1261) in which reproaches are heaped on Habbaq ‘Amid. It was probably on account of his hostility to Islam that Caghati was regarded as a friend of Christianity; according to a story given by Marco Polo, he is even said to have been baptised but this statement is nowhere corroborated.

Caghati only survived a few months his brother Ugedei who died on the 5th Djamal II 639 = 5th December 1241: his death must therefore have taken place in 1242. According to the Mongol custom, his physicians (a minister of Chinese origin and Mahdi al-Din, the physician-in-ordinary, a Muhammadan), were put to death because they had not succeeded in saving the life of their sovereign. Habbaq ‘Amid survived Caghati many years and died in Shixum 659 (20th August 1260). Of all the sons of Cingiz-khan, Caghati is the only one whose name remained attached to his dynasty and the kingdom founded by this dynasty. In the kingdom of the Golden Horde, the names of heathen Khans were quite driven out by the name of the Muhammadan Uxeug-Khan. The people became known as Uzebegs and their
country as Uzbekistan; on the other hand, the Turkish or Turkishized nomads in Mā war al-Nahr were still known as Čaghātai as late as the 17th century, although there had for long been no ruling family there descended from Čaghātai. The same name is still borne here at the present day by the Eastern Turks. A literary language, first developed under the Timurids, now preserved in the books of the region, the dynasty and those deposed in favor of Visā-Mongkē, a son of Čaghātai, by order of the Great Khan Gūyūk (1246—1258) the events of the year 1257 (cf. the article KAYKHĀN p. 682) utterly destroyed the importance of the house of Čaghātai for a period. All the adult members of the house were either slain or banished. Flaghāna, the widow of Karâ Ḥullāgū, who was re-instated and died soon after, held the regency, the li during the following decade during the minority of his son Mubārak-Shāh; but she seems to have exercised no authority over the adjoining lands. As the narrative of Rubrūqūsī (1531—1555) shows the Great Khān's empire at this period was practically divided into two separate portions; Bālt, the ruler of the western half, was able to approach the Great Khān almost on terms of equality (although the coins everywhere were struck in the name of the Great Khān Mongke); the territory directly subject to the Great Khān began between the rivers Tāsū and Ċū. The above mentioned Maṣʿūd-Beg who enjoyed the esteem of both Khāns, was governor of all the settled areas between Bāqh-balak and Ḥaravīm.

On the death of the Great Khān Mongke in 1269, a different condition of things arose. During the struggle for supremacy between Khūbulī and Argh-Bakht, the brothers of the late Great Khān, Alğhit, a grandson of Čaghātai agreed to take possession of Central Asia for Argh-Bakht and to support him from there against his enemies. He succeeded in establishing himself in the whole of Central Asia under his sway in a brief space of time, including lands like Khwārizm and the modern Afghanistan which had not previously been nominally numbered among the possessions of the house of Čaghātai. He had of course won these successes for himself and not for Argh-Bakht; he everywhere declared himself an independent ruler, particularly after Argh-Bakht, who tried to assert his rights, was forced finally to vacate this territory in spite of some initial successes. Maṣʿūd-Beg was still governor of the settled areas, now no longer in name of the Great Khān however but in name of Alğhit.

Ałğhit may be regarded as the founder of an independent Mongol state in Central Asia; he enjoyed his success for a brief period only; he died in 1264 (1265-1266), some years after his death the prince of the house of Čaghātai in this district had to cede the ruling power in this state to Kālid, grandson of Ḫāfez (cf. the article MĀKHĀN p. 793), who ruled till his death in the beginning of 701 (autumn 1301). We again find Maṣʿūd-Beg governing the settled areas of Central Asia in name of Kālid. Maṣʿūd-Beg died in Shewan 688 = October—November 1289; he was succeeded by his three sons in succession: Abī Bakr (ill. Spāḥān 697 = May—June 1298), Saʿīd-i-Beg (ill. 702 = 1302-1303) and Saʿīd-i-Beg; the first two received their powers from Kālid and the third from his successor Čapar. Čapar was only able to assert his authority for a few years after the death of his father; he was deposed by Fudūs, son of Bāriḵ-Khan, in 706 = 1306-1308. The throne was assumed by the great founder of the kingdom of Čaghātai. The boundaries of this kingdom dividing it from the other Mongol kingdoms (China, Persia and the kingdom of the Golden Horde) are given on the Chinese map of the year 1331 (cf. the article MĀKHĀN p. 793).

It was some time before this kingdom received an independent organization of its own. Djiwan al-Dīn Ṭawūsī's work written in the reign of Čapar shows that affairs in Central Asia were in much the same condition even at this period, when there had long been a strong Mongol central government in China and Persia, as they had been in the early years of the Mongol conquest. Besides the old family of governors, the earlier local dynasties had also survived even in the III valley itself; in the towns, where there was no local dynasty, the chief of the Mughāmān clan was the head of the administrative body.

The Mongols were here apparently less under the influence of Islam and Muḥammadan culture and were able to preserve their peculiar features in spite of their conquered subjects longer than in Persia. Except in the land of the Ughi, Islam was everywhere the state religion by the time of the Mongol conquest, even in the III valley; nevertheless these areas had been but little influenced by Arabo-Persian culture. The Mongol conquest, as Rubrūqūsī pointed out, was followed in these lands by an extension of the pasture lands at the expense of the towns and areas under cultivation; at a later period urban life quite disappeared here under the influence of Mongol rules except in Mawar-i-Nahr and the modern Khwājgān Tøkhenān. The Muḥammadan civilization of Mā war al-Nahr naturally exerted some influence on the Mongol, particularly the rulers; this influence was not strong enough, however, to induce the mass of the people to change their mode of life. When the ruling family decided to settle in Mā war al-Nahr and to break off from the customs of their people, the complete separation of the eastern provinces was brought about.

Even the brief reign of Visā-Mongkē (1246—1251) appears to have been favorable to those who professed Islam. The minister then was a friend of the Khān's youth, a foster-son of Ḥābāsh-ʿAmīd, Bahāʾ al-Dīn Marghīznānī, who was a descendant of the Māshūd al-Islām of Farghānā and proved more favorable to the new conquerors than his foster-father. He is praised by his contemporary Djiwan, who was personally acquainted with him, as a Māceyan; his house was the centre of all scientific and literary pursuits. Ḥābāsh-ʿAmīd, who was hated by the Khān as an adherent of Karâ Ḥullāgū, owed his life to the intervention of Bahāʾ al-Dīn; nevertheless Bahāʾ al-Dīn, when, after the events of the year 1251, he had to share the fate of his Khān and was handed over to his foster-father, was executed
in the cruellest fashion by the latter's orders.

Under Orghlan, Habsih-Ammid again took the position he had held under Caghatai; this prince was however favourably inclined to the Muhammadans; she is described by 'Afnan as a protector of Islam and by Djalil al-Kurashi she is even said to have been a Muhammadan. Her son

Muharram-Shah, who was raised to the throne in Mīr wār al-Nahr, certainly adopted Islam, as did his rival Burūk Khân some years later. The rule of Alighī seems to have been less favourable to Muhammadans; Sulayman-Beg, the son of Habsih-Ammid, attached himself to the new rulers; on the other hand, Shāhīsh Burūk al-Bahrām, the son of Shāhī Shāhī al-Dīn Bāghshī was slain at the taking of Bukhārā. The events of the following years put off for some decades the victory of Muhammadan culture, the way for which had been paved by the conversion of Mahārāk-Shah and Burūk Kaidū and Čupāt; and as in Daud and the other princes of the house of Caghatai remained pagan and had their dwellings in the eastern provinces. In the reign of Čupāt al-Bahrām, the son of Daud, the armies of the Great Khan penetrated from China far into Central Asia and ravaged the winter and summer residences of the Khān; the writer of the continuation of Rashīd al-Dīn's Zhīmī al-tanzurī in his account of these happenings says that the winter-residence of the Khān was the district on the Jast-Kul, while his summer residence was on the Talas.

Jum Bakh's successor Khān Kakhak (likewise a son of Daud), who, according to the historians reigned eight years, according to his coins till 726 (1326), was the first to return to the settled lands of Mīr wār al-Nahr. Though he did not adopt Islam he is praised by Muhammadans as a just prince; he is said to have built or restored several towns; he had a palace built for himself in the neighbourhood of the town of Nakhshī or Naṣīr, from which the town takes its modern name of Karshi (Mongol = *palace*). He introduced the silver coins afterwards called *Kakhāb*, which may be regarded as the first independent coinage of the Caghatai kingdom; from the Mongol conquest to his time there had only been the coins of individual towns and dynasties in circulation in Central Asia. This fact also makes it possible that the kingdom was first united on a firm basis by Khak, although we have no definite statements on this point.

After two brief interregna, Kakh'āb's brother Turamshīn was raised to the throne probably as early as 726. This Khān adopted Islam and took the name of *Alī al-Dīn*; the eastern provinces were entirely neglected by him so that the nomads of these provinces rose against him as he had broken the *Yazd*; this rebellion appears to have taken place about 734 = 1333-1334; it is scarcely possible to detail further events, for it is quite impossible to reconcile the accounts of the historians, which are probably little reliable on this period, and Ibn Batūta's account, which is equally tinged with romance (ed. Defrémery and Sanguineti, iii. 39 et seq.). The statements of contemporary missionaries prove that the centre of the kingdom was again transferred for a brief period to the Jīl valley and Christians were allowed to spread their religion unhindered and to build churches there in the reign of Djalikshī (about 1334-1338); it is even said that a seven-year old son of the Khān was baptised with his father's consent and received the name of John. Soon afterwards these missionaries fell victims to a Munshi man agitation.

Some years later Nasāf (Karashi) is again mentioned as the residence of the Khān Kānīn; this Khān soon fell (in 747 = 1346-1347) in battle against the Turkish military aristocracy in his lands, whereupon the rule of his house in Mīr wār al-Nahr came to an end. Till 1370, descendants of Caghatai were placed on the throne by the Turkish Khans as nominal rulers; in the time of Timur, these rulers were chosen from the family of Ügendī. Nevertheless under Timur and his successors, the nomad population of Mīr wār al-Nahr, who, as a warrior caste, enjoyed many privileges (the Spanish envoy Clavijo (1403-1406) gives full details), was still as before called *Caghatai*. When the Caghatai had been driven out in the 18th (18th) century by the "Uzbeg", the name *Caghatai* was transferred to the Turks who migrated to India. Up to the end of the 18th century there was a ruling house which claimed to be descended from Caghatai in the modern Chinese Turkestān (these princes were sometimes able to extend their rule as far as the lands north of the Celestial Mountains (Ti-šan) as well as to undertake campaigns into Mīr wār al-Nahr, Tibet, India and Afghanistan); the subjects of these princes appear to have called themselves not Caghatai but simply Mongols (Mongol Peterburg).

**Bibliography:** Our sources for the history of Caghatai and his successors are much scantier than the accounts of the Mongol kingdoms in Persia and China; nor have they, we suspect as they are, yet been collected or edited. With the exception of Djamāl al-Kurashi's *Mahlītāt al-Shāhī*, which stands quite alone, there are two manuscripts in the Asiatic Museum in St. Petersburg; in Western Europe the work has hitherto been quite unknown; extracts are given in Barthold, *Turkistan* etc. i. 128 et seq. There are no historical works composed in Central Asia during the period of Mongol dominance. Among Persian historians, Djamāl (*Turāštān*, *Djalān al-kurāshī*), extracts in Defrémery, *Journ. Asiat. 4th Ser. Vol. xx. 381 et seq.) and Rashīd al-Dīn's *Qānīf al-tanzūrī*, extracts in Barthold, *Turkistan*, chordom on the *Jast Kūl* (ed. 1st ed. p. 446 et seq., 515). On the Christian missionaries, cf. Mathew's *History Turcestani Ecclesiae*, Heidelberg, 1741, particularly Append. No. 78, 80, 84 and 92. Valuable material on the condition of Central Asia is contained in that portion of Ibn Fadh Allah al-Omari's *Mahlītāt al-Shāhī* which has been made known by Quatremère's *Notice sur les écrits arabes d'Asie*.

Clavijo's account of his journey has been edited in Spanish and Russian in the *Sbornik* (collection) russkago jazyka i slovostroya Imp. Academi Nauk, Vol. xxvii, (St. Petersburg,
the account of the "Ghara" is given
on p. 220 et seq. On the Caghti dynasty in
Chinese Turkestan, the best authority is the
Ta’tikh-i Neghadi (transl. E. Denison Ross,
London, 1895) and the sources discussed by
Borthold in the ZAPPTIKS, vol. iv, arch. siglit.,
xx, 230 et seq., and later by M. Hartmann,
Die Türkisch-Kirgisische Orients, i, 390 et seq.,
Cf. also W. Borthold, Östliche Altertümliche Semnologie (Pamir-
avanu knolka Semn-avanshii obshhesti, ii, 74 et seq.).
3. Lams-Poo, Po, The Mohamadun Dynasties,
(London, 1894), pp. 241-243; E. E. Oliver,
The Coinage of the Caghti Mongols in the
Journal of the Asiatic Society of Bengal, 1891.
(W. Borthold)

CAHCHR BEG or MUKHTAR, the Sâ%alâq or, with
the Biblical name of Dâlithu, which is the one
Bajkhat always calls him by, was a brother
Toghrulbeg [q. v.] the founder of the Saldjiq
power. A third brother Paighui, who always takes
the first place in Bajkhat, was not so prominent
afterwards, although the three brothers were the
recognized heads of the Ghuz tribe of Chârâ-
and were held in high esteem among the other
Ghuz also. They first begin to play an important
part in the history of the Saldjiq after the death
of Ali Beg when, at the end of 1033 A.H. (1624), they were no longer
allowed to remain on the latter's territory in Nör
Bajkhat and sent a letter to Abu 'l-Fadl Shâtir
b. al-Murzân, the Ghaznavid governor of Khorsâsân,
to get permission to settle with their people and
farming in Khorsâsân territory. Bajkhat witnessed
the Saldjiq by no means unprepared and was
severely defeated in the summer of 1026 (1633).
As a result of this, entered into negotiations with
the Saldjiq and was not granted any rights,
but was allotted certain districts and made
them officials of the Ghaznavid government with
the title Dâlithu on condition that they remained
at peace and restrained the robber Ghuzs
from raiding. They were, however, unable to fulfil
this condition in a satisfactory fashion, and
complaints became too loud; Mâ'âtâ ordered
the Great Hâjî Shâtir to collect troops and
and drive out the robber Ghuzs, Shâtir was able
do little against the swiftly moving nomads, whose
numbers were constantly increasing, so that the
campaign dragged on and Caghti Beg even took
Maw in 1037 and had his name mentioned in
the Khâ.'] as lord of the town. Shâtir then
received orders to attack the Saldjiq but was
put to flight near Sângâs in 1039 (1655). Toghrulbeg
entered Nishapur in the same year and had his name mentioned in the Khâ.' Mâ'âtâ then
decided to take the field in person but shared
the fate of his generals and received a decisive
reverse at Dârsanâqân on the 3rd Ramsâd 431
(23rd May 1910) [cf. the official account in
Bajkhat, p. 790 et seq.].

Though we have detailed accounts of the
further successes of the Saldjiq in the west under
Toghrulbeg, we know very little of the progress of
Caghti Beg's campaigns in the eastern provinces
of what has once been the Caliph's dominions.
It fell to him and his famous son Alp Arslân
[q. v., p. 320] to continue the campaign against
the Ghaznavids which finally ended in both
sides agreeing to a peace, by the terms of which
each was to remain in possession of the
lands actually in its possession at the time of
the conclusion of peace. The whole of Khorsâsân
and some of the adjoining lands thus fell to
Caghti Beg who acquired fame not only as a
general but also as a ruler. He continued to live
on good terms with his brother Toghrulbeg and
aided him in his campaigns, which were often
only successful through his intervention. He was
shortly supported by his brother son Alp Arslân;
his daughter Arslân Khatun Khâ hit was married
in 1052 to the Abbâsîd Caliph al-Kârum
b Qârân Alâdâr; another son Qârân Alâdâr was
the founder of the Saldjiq kingdom of Erân. Caghti
Beg died in Kâfsh 451 (August-September
1059) according to the most probable statement,
and left his throne to his son Alp Arslân, who
also inherited the dominions of his uncle Toghrulbeg
when the latter died childless.

BIBLIOGRAPHY:
Bajkhat, Toghrul (ed. Morley), Nouvelles de terres relatif a l'histoire de l'Empire d'Orient, ii, 2nd ser., ix and x; A. Biberstein Kazîmirski in the introduction to his Dânâkî Minshârî; Bajkhat,
Khorsâsân (Bajkhat, Khorsâsân), by

CAIRO, the chief town and seat of the
government in Egypt, it is situated in 30°
18' N. Lat. and 31° 26' E. Long. (Greenw.),
about 11.5 miles south of the head of the Delta at
the point where the Nile branch is at its nearest
to the Nile. This site is of great strategic
importance as it commands the approach to Upper
Egypt and was settled and fortified even in ancient
times. It was not, however, till after the Arab
invasion, that it became of special importance,
when the great military camp of Fustâs was
placed here in which all the towns and castles
became incorporated in course of centuries. Mâ'ûtâ
Alâdâr was first founded under the Fâjîmids in
the year 359 = 969; it was the capital of the
Fâjîmids and gave the whole group of towns
the name it bears to the present day. In course
of time individual parts of the city disappeared
while others sprang up in their place. Remains
of the ancient Fustâs still survive in the mounds
of Old Cairo (Mas'âlây). The expansion of the
city took place as a rule from south to north
and from east to west. Until at the present day
the process is going on.

TOPOGRAPHY OF THE TOWN AT THE
TIME OF THE ARAB CONQUEST.

The history of the conquest gives us the follow-
ing picture of the city. In the south of the
plain of Cairo lay the ancient town of Heliopolis
[Or, the 'Am Shâmi [q. v., p. 412] of the Arabs,
the ruins of which still render the identification
in certain of the present day. In the south of the
plain was the fortress of Babylon [q. v., p. 559]
the Chers-Obeh of the ancient Egyptians. In
the article Babylon, Cassanov's explanation of the name as a graccified form of Py-Hapi-r-on is followed;
Steindorff says in Bischler's Egypt (p. 39): "The
Greeks named it Babylon, probably in imitation of the
Egyptian name of the island of Kopté, viz. Per-
Hapi-r-on or the Nile City of On." (Heliopolis)"
This Babylon, the ancient Egyptian and Greek fortress, which was much extended by the Romans, has survived to the present day in Old Cairo under the name of Kasr al-Sham. The name is, according to Butler, probably an Arabicised form of "Babylon an Khammi", i.e. Babylon of Egypt. That Kasr is a popular etymology of Khammi, supported by very few authorities, who considers that the high towers of the fortress were once used as lighthouses. This fortress remained in a fairly good state of preservation with its strong towers and walls and served as a refuge for the Copts till after the English occupation of Egypt, but it then became very dilapidated till quite recently it was placed under state protection by Max Herr Bey, who has rescued so many Egyptian monuments from destruction. Between Kasr al-Sham and the Nile there now lies a great portion of Old Cairo, but at the time of the Arab conquest the Nile washed the walls of the castle. The strong fortress was connected by a bridge with an island, also fortified, which lay opposite it and was probably a southern continuation of the present island of Kofa and formed with it a fortified town. Thus a bridge of boats to Djuma (Gizeh) and controlled all communication with the west bank of the Nile. As its ruins still show, this was a very strong fortress; it held out against the Arabs under the conqueror of Egypt for a long period. After a siege of six months Babylon fell on the 9th April 641 = 21st Kiahf. 22 a. H.; it was not taken by storm however but surrendered peacefully. For further details see the article BABYLON. The name is still found attached to the monastery of Der Bubinta south of Old Cairo. Full details and bibliography are given in Butler, The Arab Conquest of Egypt, p. 235 et seq. Two places, Umm Dumnain and Misr, are known to have existed at the time of the Arab conquest between Ain Shams and Babylon. Umm Dumnain probably corresponds to the Tandimay mentioned by John of Nikipt. Amr the Conqueror made his headquarters here for a period before the battle of Ain Shams. Leone Caetani approximately identifies the site of Umm Dumnain with the modern Erbakiya, which was then situated on the Nile. Further to the south under the walls of Babylon, the fortress of the Romans, lay the unfortified town of Misr. It is not quite certain whether it lay south of the fortress — this is Butler's view — or to the north which is the conclusion come to by Guest in the Journal of the Royal Asiatic Society 1907, p. 63 et seq. It certainly did not cover the whole plain; otherwise it would have been impossible for the Arabs to pitch their camp in this neighbourhood. We may assume that there were individual settlements, particularly churches, monasteries, gardens and vineyards all over the plain between the Nile and the Muqattam.

2. The Foundation of al-Fustat.

As had been the case in the Irak where Kafa and Baṣra were founded as military towns and depots for the Arab armies, far from the earlier seats of government, so in Egypt also it was not Alexandria that was chosen as the seat of the Caliph's representative, but a new town was built near Babylon, the character of which was purely military. The choice of this particular point was probably settled on as a result of the experiences of the period of conquest which had proved the great strategic importance of Babylon. Fustat did not, however, arise in a night by command of the authorities as a result of a regular system in the allotment of the quarters (khettaf), but the camp of the army pitched in quite an aimless fashion at the siege of Babylon, assumed permanent form. The excessive patriotism of the Egyptian historian must have given us a wonderful example of information on the foundation of Fustat, which has enabled Guest (op. cit.) to give a clear picture of this Egyptian military town save for one or two uncertain points. The new town lay along the Nile for about three miles with a breadth of about half a mile, from Der al-Tin, which bears the same name at the present day and the now dry Birka al-Halashi in the south almost to the top of the Ikhbat Yasmak on which the Tullun Mosque was afterwards built. In a fairly central position to the north-north-east of Babylon was the residential quarter of the governor 'Amr b. al-As, a clue to the situation of which is given by the Mosque of 'Amr, to which additions have of course often been made but the other portions of which date back to the period of the Conquest. This quarter bore the name of Khettat al-Asl al-Raja i.e. "Quarter of the Commander-in-chief"; the explanation of the name is, that a number of comrades-in-arms, particularly Aṣṣar and Muhādhīrin, who formed the nucleus of the army and belonged to the oldest branch of the troops of Islam, had assembled here around the standard of the commander-in-chief. The various other groups of the people attached themselves to them to form tribes, as it were. There was a khettaf corresponding to each of these tribes and a paylist in the D庄严 for each khettaf. This ethnic principle of division was only broken among the Abl al-Neṭ. These had a tribal roll to themselves although they really belonged to different tribes. Another association of members of various tribes called al-Neṭ, also had a separate khettaf, but its members went with the standard in the paylists. Members of the various tribes arrived at a later date settled in the khettaf of their own tribe; when they could not find room with their kinsmen, which often happened, these strangers were collected as Abl al-Zabir in a separate quarter outside. Tradition says that members of the tribes of Tuqib, Ghuṣair, Khawāla, and Ma'āẓr were appointed to superintend the sticking out of the khettaf. These must therefore have been the most strongly represented; they are all tribes from the Yamun. The North Arabian element was not strongly represented at the foundation of Fustat. It is difficult to get a clear idea of the Khettat, as the word is applied both to fairly large tribal quarters and to their internal subdivisions. There were open spaces (fushа), between the individual khettaf, which is of course of time only narrow streets came to be left. It is clear from the history of its origin, why Fustat was not laid down on a definite town-plan; it simply developed out of the union of a number of struggling tribal encampments and ran from north to south outside the fortress of Babylon and the main quarter with the great Mosque lying to the north of the latter. It is not quite clear, how far the town of Misr was incorporated from the first in important part of the camp, which was gradually joined up to form a town, was the
bank of the Nile north of Babylon as far as the northern boundary of the town at that period. It was called al-Ḥamrāwāt and was divided into al-Ḥamrā al-Dunyā (near Babylon), al-Waṣṣāt and al-Ḵuṣṣāt. This district is mentioned in a Greek papyrus of the end of the first century (Bell, Catalogue of the Greek Papyri in the British Museum, Vol. iv, p. 331). At this period there must have been a distinction between Babylon and Fustāṭ, which was official rather than geographical. The name Fustāṭ drove out the older Babylon. The ancient name Mīr or Maṣr remained in existence alongside of Fustāṭ. According to the dictionaries, Fustāṭ means tent. The name of the town is given in very different forms, viz., Fustāṭ, Fustāṭ, Fustāṭ, Fustāṭ, but the most appellative also has various forms. Dory, Supplement, s. v. recognized that in Fustāṭ we have an Arabicised form of a foreign word, the Byzantine fostra i.e. fustum "camp." The Papyri give evidence of the use of fostra as an old name for Fustāṭ. It can no longer be determined, what historical connection there is between the name of the town and its original meaning. At any rate, the city of the army was not at first surrounded by walls and ditches but only by a Zašā (Old Arabian Zard), a barricade of thorn-bushes. The ancient name Mīr is now combined with Fustāṭ to form a single name: Mīr al-Fustāṭ, Mīr or Maṣr, a place-name, which the Arabs found when they came there, was regarded by them as identical with Mīr, Amr, camp, and also with the Arabic name for Egypt, which had been in use even in pre-Muhammadan times. Mīr was popularly pronounced Maṣr and this name was transferred from Maṣr al-Fustāṭ to the younger sister town of Mīr al-Ḵmār and has retained its usual name to the present day.

3. History of the Town of al-Fustāṭ.

The camp gradually developed into an important town by incorporating the towns of Mīr and Babylon, which dated from pre-Muhammadan times. The town however remained undefined, as is evident from the statement that in the year 64 (683) the governor of Ibn al-Zubair had a ditch dug to protect the town from Marwān b. Umays and who were advancing on it from Syria. We can hardly imagine how primitive the houses of the Arabs were. Even the original Mosque there were also places of prayer in the individual khīta and besides a Masjīdat outside in the desert for the appointed services at the two great festivals — was naturally a very simple building, though it was increased and embellished in course of time (cf. Schwally, Zur älteren Bau geschichte des Moschee des Amr in Al Kair (in Strausburger Festschrift zur XLVI. Versammlung deutscher Philologen 1901). Other public buildings were also erected in time. At the end of the first century we hear of great granaries being built (Bell, Aphrodisias Papyri, p. 52) and of the erection of an abūl for the Abūl al-Muḥāsin (ībīd. p. xvi) — it is probably offices for the government that are meant. Some years later a treasury (bāṭ al-munāfīs) was built in Fustāṭ (Becker, Reiburse über Geschichte Ägyptens, ii. 165). These are only casual notices which testify to the continual growth of the town. Its development probably dates from the second half of the first century, as under ʿAbd al-Malik's brother, ʿAbd al-ʿAzīz, it was not Fustāṭ but Ḫelwān, which was the governor's residence. Although the central part of the town thus expanded, the whole area of the original khīta did not remain built upon; for example, the northern quarters, al-Ḥamrā al-Ḵuṣṣāt, and the district of Djebel Ṭafṣur fell into ruins and became a desert. (Makrīzī, Kitāb, i. 304, s.) When on the fall of the Umāyida (132 = 750) the ʿAbbāsid troops entered Egypt to follow up Marwān II, Marwān burnt the whole of Fustāṭ except the great mosque; at least so we are informed by a Christian source, Severus of Asvernus, ed. Mettler (Patrol. Orient. Tome V, fasc. i, p. 168). This may be the reason why the ʿAbbāsid governors no longer resided in the ancient Fustāṭ but built a new residence, Dīr al-Imārā (in the above mentioned old quarter of al-Ḥamrā al-Ḵuṣṣāt to the north, around which a new quarter arose which was called al-ʿAskar. The topography of the whole of this district has been particularly studied by C. Salmon (see Bibliography). A second Chief Mosque (2620 m²) was attached to the Dīr al-Imārā here, which was an old Qubbat al-ʿAskar and later Qubbat Shāh al-Qollā. Large buildings and markets also came to be erected here and al-ʿAskar became united with Fustāṭ to form one town. This quarter also had a police station (Shārutf) of its own, the so-called Shārutf al-ʿUyād.

This notice by Makrīzī (Kitāb, i. 304, s.) is of importance, as it enables one to see that the division of the town into two parts, Amal Fāh and Anam Asaf, which existed throughout the whole period of Fustāṭ's prosperity, dates back to the foundation of al-ʿAskar, i.e. to the year 133 (750). Makaddas (ed. de Goeje, p. 109) gives the clearest account of this division of the town. According to him, the Mosque of ʿAmr was distinguished as al-Qubbat al-Suffānī and the ʿUyād Mosque (see below) as al-Qubbat al-ʿUyādī. The boundary between the two divisions was formed by the Masjīdat ʿAbd Allāh, the site of which can no longer be located — a clue is given by Makrīzī, i. 334, 5. This statement would lead one to regard the southern part of the town as Amal Asaf and the northern as Anam Fāh, but this is not correct. Makrīzī (Kitāb, i. 5, 4; ed. Wetz, i. 12, Note 6 and i. 299, 4) tells us of Amal Fāh, that it had two ends (parāf) and that, beginning to the south of Kašr al-Sham, it stretched via al-Rasād and the Karafa as far as al-ʿAskar and the ʿUyād town. It thus enclosed in a semi-circle the division Amal asaf, which formed the older portion of Fustāṭ. In these circumstances it is confusing to be told that Amal Asaf adjoined Cairo (Kīhāt, i. 299). This statement was probably made while the author was thinking of later conditions after the decline of al-ʿAskar, or perhaps Amal Asaf stretched eastwards of al-ʿAskar along the Nile. In any case Asaf and Fāh are here not identical with the boundary between Upper and Lower Egypt, but Asaf rather refers to the low-lying bank of the Nile, while Fāh refers to the higher land further from this river. This is quite clear from Kīhāt, i. 343, 4. There was a police-station (Shārutf) corresponding to each of the administrative districts (Amal) which was called Šāhī Amār Asaf (Ibn Saʿīd, ed. Vollers, 52, 4) and Fāh or, as above mentioned, al-ʿUyād for each separately. In times of unrest the merchants used to retire
from ‘Amal Fāih into ‘Amal Asfai, i.e., into the interior of the town. (Musabbihī in Becker, Beiträge, i. 70, 1.). That the ancient Fustāṭ re-
mained the scene of the town even after its burning by Marwān down to the late Fatimid period, is evident from all accounts.

Al-‘Askar, on the other hand, was the residence of the ‘Abbasid governor till a new period in the history of Egypt began in 254 (868) with ʿAbd Allāh b. ʿUthmān, and a transference of the seat of government and extension of the town became necessary with the new requirements of the court and the military. The site, where this new town which was not, however, its forerunner, arose, is still defined by the Tūlūnīd Mosque, which is situated in this great complex of buildings to which the name al-ʿAskarī was given. As further landmarks, ʿAbd al-Rahmān (Kābir, i. 313, et seq.) gives the citadel, the Romanha square, and Zain al-ʿAbidīn, which, according to the map published by Guest and Richmond in the Journal of the Royal Asiatic Society, 1905 (p. 791 et seq.), is to be sought for in the southeast. The Tūlūnīd Mos-
que, Al-ʿAskarī was therefore to the east of al-
‘Askar. The new town is said to have been a square mile in area (Ibn Ḥawqal) and to have taken its name al-ʿAskarī (sing. ʿAskarī) from the fact that the ground adjoining the royal palace was divided into separate allotments (ʿAskarī) and granted for their support to the troops and officers of the palace, who were organised partly on a territorial basis and partly according to their occu-
pations. This great expanse of buildings sur-
rrounded the great Mosque, a large racecourse (Maidiyn) for polo, and other buildings required by a royal residence. It has hitherto been diffi-
cult to form a picture of this royal town, but the res-
sults, still unpublished, of the excavations by Sarre and Herrfeld in Samarra may clear up our diffi-
culties in a surprising fashion. That E. Tūlūn, who had risen to power in Samarra, built his pa-
lace in the style of the caliph’s palace is a pri-
eprobable. ʿAbdāl also laid down new buildings in al-ʿAskar; his hospital (Maristan), the first of its kind in Egypt, was built in this quarter of the city. His son and successor ʿUthmān took down a part of his father’s buildings to re-
effect them in a still more splendid fashion. The de-
scriptions of the splendour of his palace, gardens, the pond of quicksilver and his menagerie sound like fairy-tales. The Tūlūnīd period is one of the most splendid in the history of Fustāṭ. When the dy-
asty fell in 292 (904) and the ‘Abbasid general Muḥammad b. Sulaymān entered Fustāṭ, he had the splendid palace of the rebel Tūlūnīd razed to the ground, and although al-ʿAskarī survived, it suffered severely as did Fustāṭ itself, the mosque alone remaining unharmed. It may be mentioned, that at first both al-ʿAskarī and al-ʿAskarī were regarded not as quarters of the city but as enclosed groups of buildings outside Fustāṭ (Kābīr, i. 304, 30).

After the destruction of the Tūlūnīd palace the governor’s residence was again moved to the Dar al-Imāra of al-ʿAskar, in which the Dimān al-ʿAskarī had been under the Tūlūnīd. The name al-ʿAskarī, however, had fallen out of use even in the Tūlūnīd period and people spoke of the “city of Fustāṭ” and al-ʿAskarī (Kābīr, i. 305, 2), the name al-ʿAskarī being occasionally used, although at first it had been regarded as a

It is evident then, that this whole area must have been very much built over during the Tūlūnīd period.

The prosperity of Fustāṭ, now increased by the incorporation of al-ʿAskar and al-ʿAskarī, lasted for several centuries more. Even the foundation of the Fustāṭ city of Cairo did not affect it; indeed one rather gathers from the accounts of the travellers, who visited Egypt while the Fustāṭ dynasty was at the height of its glory, that the splendour and particularly the commercial activity of Fustāṭ far surpassed those of Cairo. ʿUthmānī was, for example, writing in the year 1375 (665), describes Fustāṭ and its wealth in great terms, while he dismisses Cairo in a few words. He was particularly impressed by its huge population: 10,000 prayed behind the Imām on Fridays. The main centre of business activity was around the Mosque of ʿAmr (Zamzam al-Kanādī), i.e., he sae houses of four and five stories; in one alone 200 men had their dwelling. Fustāṭ was to him the most splendid and most populous city of the Muslim world. (Ibn ʿArabī.) ʿUthmānī, however, did not live in Cairo; in fact the necessary of life were constantly being imported from all parts of the world. It must of course be admitted that the pious traveller was not blind to the dark side of the picture of this busy city. About 60 years later (439 = 1046), the Persian traveller Naṣīr ʿAbd Allāh gives a similar account of the city. To him also the richest market in the world was the Sūk al-Kanādī near the Mosque of Amr. He also praises the lofty houses and tells us of the artificial gardens, which were laid out on the roofs on the top of the seventh story. He also, on the other hand, mentions narrow streets which were overshadowed by buildings and that, it was difficult to light artificially all day long. He describes the rare and costly wares, which were sold in Fustāṭ, and describes the industries of the city. He praises the peace and security of the city and the authority of the government. Of topographical interest are his statements, that Fustāṭ looked like a huge mountain from a distance and that the Tūlūnīd Mosque lay on its edge. The note on the high situation of Fustāṭ no doubt refers to the suburbs in ʿAmal Fāih; for even by this time, the low lying position of ʿAmal Asfai had provoked the criticism of contemporary hygienists (Ibn ʿArabī in Kābīr, i. 339).

Naṣīr ʿAbd Allāh gives us an idea as late as the reign of the Caliph Mustaʿṣir, but the Fustāṭ kingdom was still at its zenith. In the second half of the long reign of this prince, it suddenly began to decline. Famine and mutinies among the soldiers destroyed the prosperity of the dynasty and were disastrous to a city like Fustāṭ, which lived by peaceful commerce. The northern parts of Fustāṭ suffered most, the Tūlūnīd city and the ancient ‘Askar, which were abandoned by its inhabit-
ants and fell into ruins. These districts were found useful at the restoration under Bayt al-Dimān, when all movable parts of its buildings (Dimān) were carried off to be used in the extension of Cairo. It therefore became necessary at a later period to build walls to conceal this dreary ex-
pansion of ruins from the view of the Caliph, when he rode to Fustāṭ, from Cairo. In the Caliphate of ʿAmr (495–524 = 1104–1130) the Vizier al-Maṣḥūr al-Dalālī proclaimed in Cairo and Fustāṭ, that whoever possessed a house in ruins,
should repair it and live in it or make it available by selling or letting it; whoever did not do this, was to forfeit all claim to his property. But even these measures only served to promote an extension of the new quarter, adjoining Cairo on the north, between the Ramla and the Bib al-Zuwaila of Cairo. Of al-Kahf and al-Aqmar there only remained the division of Djahan Vahshur with the Tulliniz Mosque, but the latter was in a hopeless state of neglect; it was even used as a camping-place for Maghribis passing through on pilgrimage, until, in the eighteenth (xviii) century, it was restored by the Mamlik Lâdjin. Fustat in the larger sense received the final blow, when the Crusaders came to Egypt in the reign of the Fatimid Aalid. Cairo was now fortified but Fustat quite defenceless. The Viceroy Shrawar was afraid the Christians might occupy Fustat and use it as a base for their military operations. He therefore ordered it to be set on fire on the 19th Safar 564 = 21st November 1168. Over 20,000 vessels of naphtha were distributed throughout the city and the fire lasted 54 days. Even this conflagration however, appears to have spared certain areas remote from the main body of the city, till the reign of the Mamlik Balbars that these were destroyed and what was valuable of their remains was used for a new foundation near the Mosque of 'Amr on the Nile.

According to the usual view, the famine under Mustansir and the fire under Shrawar entirely destroyed Fustat. It was certainly at this time, that the great mounds of rubbish ('ElFaou, Khintûa) arose which still stretch between Cairo and Old Cairo. By the creation of this expansion of ruined buildings, the most northerly division of Fustat, the modern citadel, the Tulliniz Mosque and the lands adjoining it on the west, became separated from the main part of the city, which lay around the Mosque of 'Amr. The space, separating these portions of the town from Cairo, which lay somewhat farther north, was less than the distance between them and the quarter around the 'Amr Mosque which was stretched round to the south. It was therefore natural, that, with the transformation of the mass of the population to Cairo, the remains of the Tulliniz city gradually developed till it became incorporated in Cairo. The beginnings of this process have already been indicated above.

The great city of Fustat, which had stretched from the Birkat al-Jabaq to the citadel and to the Nile in the west, was now a thing of the past. Though Fustat once practically joined Cairo, at the end of the Ayyubid period it was estimated by Ibn Sa'id, that the distance between the two towns was two miles. A dusty road led through the mounds of ruins from the Bib Zuwaila to the quarter around the Mosque of 'Amr, which soon made a remarkable recovery after the conflagration. Shihâth brought back the inhabitants of the burnt city and Saladin restored the Mosque of 'Amr in a splendid fashion. Though plague and scarcity destroyed the gradually increasing population of the town in 656 (1259), between 657 (1250) and 647 (1249), i.e. in the reign of the Ayyubid Shalîb, Ibn Sa'id gives an account of Fustat, which, though naturally in striking contrast to the glowing descriptions of Muslim and Nâfîrî Khosraw, gives a good idea of the commercial prosperity of Fustat (Abû Sa'id, b. 341 et seq.). It is true, that the town had a dismal aspect, the city gates and many of the houses were in ruins, the streets narrow and dirty, the mosque neglected and used as a short-cut, but not even this far-travelled man had seen any thing like the array of ships and merchandise, which he saw on the Nile bank. The sugar and soap industries still flourished as in ancient times. Of great importance is his statement that Fustat was still as in former days the seat of commerce and industry and that goods were landed here and then forwarded to Cairo. Cairo, the brilliant modern city, was essentially a military town in origin. Fustat's prosperity in Ibn Sa'id's time may be partly to be traced to the revival in the prosperity of the island of Rûa at this period, of which we shall presently speak.

Soon afterwards troublous times again fell upon Fustat. Maktûr mentions the years 696 (1296), 749 (1349), 776 (1374), 776 (1374) and 790 (1388) as being particularly disastrous. Many other changes were brought about by the Mamlûks in the once so brilliant city of Fustat. Under them it became the administrative capital of Upper Egypt, while Cairo held the same position for Lower Egypt. This arrangement is most expressly stated in Ibn Dhu'mayl's work. The Kâfî and Muhallîb in Cairo had authority in the Delta also, while the corresponding officers in Fustat were supreme in Upper Egypt.

Little is known of the further vicissitudes of the town. With the gradual preponderance of Cairo, which ultimately became the chief commercial centre also, Fustat gradually declined. Whether it has further decreased since the Mamlûk period appears doubtful, but the relative difference between the two and Cairo has naturally been constantly increasing. Indeed, the very name Fustat ultimately disappeared, while the popular name Mayr for Fustat as well as for Cairo remained in use. Cairo gradually became so important in comparison with Fustat, that the latter became designated in European literature as Old Cairo. Even the scholars with the French expedition report of *le vieux Kaire* as an established term and quite earlier travellers as authority for its use. The Arabic expression at the end of the xvi. century was Mayr-El-Abâs, while the modern *Cimissionaire Géographique de Boînet Bey* gives Mayr El-Kadîma. At the time of the French expedition, Old Cairo had about 10,000 inhabitants, of whom 600 were Copts who had survived here for centuries beside their ancient churches and monasteries. The French scholars also again emphasise, as did Ibn Sa'id long before, the importance of the harbour, particularly for trade until but many other changes were brought about by the Mamlûks in the once so brilliant city of Fustat. Under them it became the administrative capital of Upper Egypt, while Cairo held the same position for Lower Egypt. This arrangement is most expressly stated in Ibn Dhu'mayl's work. The Kâfî and Muhallîb in Cairo had authority in the Delta also, while the corresponding officers in Fustat were supreme in Upper Egypt.
middle ages it was separated from Fustat by a wall. A larger and smaller Kahrā al-Kubrah and al-Sughra) were distinguished, which stretched from north to south parallel to the Mu'āṣṣam and the city. Al-Kāfrīna and the Guzārī lay nearer the Nile and corresponds to the modern City of the Dead which stretches as far as the Mausoleum of the Imam al-Shâfi'i. On the two Kahrās, their history, tombs and sanctuaries, a monograph was written in 804 (1401) by Ibn al-Zayyāt entitled al-Kahībī al-sughrī fī Turāth al-Ziyārā fī 'l-Kahrāfātāin al-Kubrah wa l-Sughrah (printed Cairo 1325 = 1907).

4. The Nile-Bank, the Island of Kōdja and Djīza (Gizeh).

The task of clearing up the historical topography of Cairo and the neighbourhood is very much complicated by the fact that the Nile has several times changed its bed since the conquest. At that time, as we have seen, its waters washed the Kafr al-Sham and the Mosque of 'Amr, but only a few decades later it had retreated so far back that there was sufficient land left dry between the castle and the new bank to be worth utilising. Abd al-Azīz b. Marwān erected buildings here. The struggle with the Nile goes on throughout the whole medieval period in the history of Cairo. Any methods of controlling the river were at this time quite unknown to the Muslims and their adventurous efforts in this direction had at most but a very temporary success. The Nile then flowed, as has been stated, much further east than at the present day and must also have taken a considerable turn to the east in the north of Fustat so that great areas of the modern Cairo were then portions of the river-bed. The name of Kāfrīna (Kā'fī al-Kāfrīna) is given to that quarter of the town near the Tūnīnīd Mosque. This Kāfrīna lay immediately to the west of the Dībiy al-Yashīkur and was a favourite resort as it lay on the Nile. At the present day it is more than 4 miles distant from the river; and this is a good deal in the plan of a town. The many dries (dhīrjas) within the modern city also remind one of the gradual shifting to the west of the Nile. First of all, islands arose in the river-bed, then the water-courses which separated them from the banks were cut off from the main bed; these were only filled with water at periods of flood, then they became birānī till they finally dried up altogether. The areas gained from the river were first of all used as gardens, then finally built on, till now only the ancient name reminds one of the change they have undergone. It is in this way, that the whole area between the modern bed of the Nile and the ancient settlements has arisen within the Muḥammadan period. It is evident that this constant process of change does not facilitate the identification of localities.

At the period of the conquest, there was only one island in the Nile in this neighbourhood, called Djāzīra al-Kubrah or simply al-Djāzīra. This island is in its nucleus identical with the modern island of Kōdja. With Babylon (see above) it formed a single strong fortress and guarded the passage of the Nile. We have no definite information as to whether the Djāzīra was already connected with Djīza also by a bridge in the time of the conquest or only with Babylon. In the time of the Caliph Ma'mūn — this is the earliest date known — there was a bridge over the whole Nile which was even then known as the Old and replaced by a new one. This old bridge must therefore — as it is a priory probable time back to the beginnings of Muḥammadan times. In all the centuries following, this bridge crossed the whole Nile. It was a bridge of boats. According to some statements, the Djāzīra was at first practically in the centre of the river. The arm which separated it from Babylon soon became silted up however. In the year 536 (947) the Nile had retreated so far that the inhabitants of Fustat had to get their water from the Djīza arm of the Nile. It was at this period under Kāfar al-Abbāsī that the deepening of the arm of the Nile was carried out, to be repeated several times in the viith (xiii) century under the Ayyūbīds. In 600 (1203), it was possible to walk dryshod to the Nilometer on the Djāzīra. In 628 (1230) the energy of Malik Kāmil brought about a permanent improvement, although Malik Sallīb also annually took advantage of the period of low water to deepen the arm of the Nile which gradually became a channel. Why did they wish to preserve this particular channel? The reason is to be found in the military importance of the Djāzīra. At the conquest the Arabs found a castle here; the Byzantines who were shut in by the Arabs, were able to escape over the Djāzīra. After the fall of Babylon, we hear nothing further of the island fortress. In the year 54 = 673 the naval arsenal (al-Sūnā'a), a dock for warships, was laid down here. This arsenal is mentioned in the payasy of the first century; it was also a kind of naval base. Ibn Tulūn was the first to make the island a regular fortress, which he thought his power was threatened (563 = 876); but the Nile was more powerful than the will of Ibn Tulūn, and his fortress in the Nile gradually fell into the waters; the remainder was destroyed by Ikhshīdī in 323 (934); two years later this prince removed the arsenal also to Fustat and the Djāzīra became a royal country residence. The island appeared to have become larger in course of time and more people came to settle on it. Under the Franks it became a pleasant town and one talked of the trio of towns, Cairo, Fustat and Djāzīra. Al-Akdâl, the son of Būdī al-Djumālit, built a pleasure palace with large gardens in the north of the island and called it Kōdja. This name was gradually extended to the whole island which has retained it to the present day. Later, under the Ayyūbīds, the island became a Waṣfī. This Waṣfī-land was rented by Malik Sallīb who built the third great Nile fortress on it. This new fortress was called Kā'fī al-Kāfrīna al-Muṣā'ībī, Malik Sallīb evicted all the inhabitants of the island and razed a church and 53 masjīdīs to the ground. In their place he built 60 towers and made the island the bulwark of his power; this was the reason of his regular dredging operations to deepen the canal separating the island from the mainland. There, surrounded by the Nile (Bahr), he dwelled with his Mamlikūs who became known as Bahrī Mamlikūs from their capital [see Badawi p. 386]; but even this stronghold in the Nile did not ensure safety of the fall of the Ayyūbīds. The Mamlikū Albak destroyed the fortress; Ballārī rebuilt it, but later Mamlikūs like Kālīnīn and his son Muḥammad used it as a quarry for their buildings in Fustat.
In the 18th (xxvi) century the proud citadel of the Nile had fallen to pieces and another dynasty was building on its ruins. Rūḍa never again took a prominent part in history.

At the present day the most remarkable sight in Rūḍa is the Nilometer (Mīḥyā), which dates from the time of the Umayyad Caliph al-Raṣūl; its erection was completed in the year 97 (715) by Uṣmān, the minister of finance. The history of this Mīḥyā has been written in a masterly fashion by Marcel who took part in Napoleon's expedition to Egypt and who was appointed Curator of the Nilometer after his return (861). Up to the latter year, a Coporix in charge of the Mīḥyā, but in this year Ibn Abī l-Raddād was placed in charge of this important instrument, the barometer not only of the prospects of harvest but also of the prevailing market prices in the city. The office was hereditary in the family of the Bants Abī l-Raddād till the Ottoman period. Almost all the Muhammadan dynasties of Egypt have built around the Nilometer and some of them have left inscriptions. The Turki, French and English (1853) have also been active in preserving this venerable monument. In modern times a new water-gauge was required for the eastern quay-wall of the island. The historic Mīḥyā is like an enclosed well in the centre of which rises a marble column on which the scale is marked in ells (fellūt).

At the present day Rūḍa is much built upon and only in the north are there large gardens. Nothing has remained of the Pharaoh's expedition's plan of laying out a European quarter here. Before the regulating of the Nile this would have been a dangerous undertaking, for the九rival writers tell us of occasional inundations of the island, when the Nile was exceptionally high. The idea, which was good in itself, has been put into practice in a still better situation farther north on the Djezzar Būlāq.

From the historical point of view, Rūḍa is inseparably connected with Dīzā (Dīzā), with which it formed a defence of the passage up the Nile at the time of the conquest of the city, and during the middle ages, Dīzā was certainly not a foundation of the Arabs, but portions of the conquering army planted their Kāhir there as did their companions in Fustāṭ. On account of its exposed situation to attack from the other side of the river the Caliph ordered Dīzā to be fortified. The defences were completed by ʿAbd al-Rahmān in the year 257 (645). It was probably only a case of restoring or extending Byzantine fortifications. The Kāhir of the tribes was partly outside the fortress which was probably merely a stronghold at the entrance to the bridge. The strongest tribes settled here were the ʿAmmār and Ḥamād; in the Masjīd of the latter the Friday service was held; it was only under the Khān el-Khalīfī that a Chief Mosque was built in Dīzā in 350 (961). Its military importance naturally went parallel with that of Rūḍa and the bridge over the Nile. This bridge collapsed in the Ottoman period and was only rebuilt by the French. It was afterwards removed and recently a permanent bridge has been built. Dīzā itself has always been a flourishing centre. The land behind it is very fertile, and it used to be the chief town of a district (Kāhir), and afterwards to the present day of a province. The modern province of Dīzā comprises the circles al-ʿAyyāt, ʿAmmār, ʿAbd al-Rahmān, Dīzā and Sabīl, the latter on the right bank of the Nile. The place itself had in 1897, 10,000 - 17,000 inhabitants.

5. The Fāṭimid City, Misr al-Kāhirā. The modern Cairo was originally only a military centre, like al-ʿAṣkar and al-Kāhirī, north of the great capital of Misr al-Fustāṭ. When the Fāṭimids in Kairūnāwī saw the precarious position of Egypt under the later Ḥashālibīds, they felt the time had come to put into operation their long cherished wish to occupy the Nile valley. On the 17th Shawāb 358 (= 17 July 969), their general Dīwūrī overcame the Alids and entered Dīzā (861). The weak government was able to offer no resistance, which, after his return to Dīzā, and entered Fustāṭ on the day following. He pitched his camp north of the city and for seven days his troops poured in through the city. When on the 18th Shawāb = 9 July the whole army had collected around him, he gave orders for a new city to be planned. Such an important undertaking could not be carried out in those days without first consulting the astrologers as to what would be the propitious hour to begin. The historians tell us that a suitable area had been marked off and all the more distant parts of it connected with a bell-pull, so that at the given moment at a sign from the astrologers work might begin everywhere at the same instant. The bell- rope was however pulled before the auspicious moment by a raven and the building began at a moment when the unlucky planet Mars, the Kāhir al-Falāq, governed the heavens. This calamity is however somewhat mitigated by the fact that they sought to deprive the evil omen of its malignance by building the new town the name of Maʾṣūṭiya. As a matter of fact, Cairo does appear to have borne this name till the Caliph Muḥāfaḍah himself came to Egypt and from his own interpretation of the horoscope saw a favourable omen in the rising of the planet Mars. The new foundation thus received the name al-Kāhirū al-Muʾṣūṭiya (Kāhirī, l. 317).

The process of expansion of the old city of the Fāṭimids can be reconstructed even at the present day without difficulty on a plan. The best is the French plan of the year 1798 in the Description de l'Egypte, because it was prepared before Cairo had been modernised, but the map in Bœdeker, after which our sketch map is prepared, also gives a clear idea of the town. In the centre between the northern boundary of Fustāṭ and Heliopolis (Ar-Raḥmānī), there lay at this time the little village of Muyān al-ʿAṣibrāh, where the caravans for Syria used to assemble. Muyān al-ʿAṣibrāh lay on the Khālalī, a canal which traversed the whole length of the plain, leaving the Nile to the north of Fustāṭ, passing the ancient Heliopolis and finally entering the sea at the modern Suez. This canal was probably originally a silted-up branch of the Nile, which had been excavated for use as a canal even in ancient times. After the Arab conquest, it was again cleaned out by ʿAbd al-Rahmān to make a navigable waterway between Fustāṭ and
the holy cities to supply the latter with corn. It then received the name of Khaliṣīy Amīr al-
Muʿāminīn. This Khaliṣīy was closed in 69 (688) to cut off the corn-supply of the anti-caliph in Medina and finally abandoned as a waterway to the Red Sea in 1145 (762) in the reign of Man-
ṣūr. It still remains to this day, and it was built to remain for a thousand years the water-supply of the plain north of Fustāṭ and the water-road, so famed in song, on the west side and at a later period in the centre of Cairo. After the reign of the Fāṭimid Caliph Hākīm, who did much for it, it bore the name of Khaliṣīy al-Ḥākimī; at a still later period it was called by a host of names of different stretches of it, which are given on the French map of 1798. Instead of flowing to the sea, in the latter centuries of its existence it ended in the Birkat al-
Djabbī in the north of Cairo and in its neighbourhood. It is only quite recently (the end of the ixth century) that it has vanished from the plan of Cairo. Its course is still clearly recognisable; it corresponds to the broad road followed at the present day by the electric tram from the Mosque of Sāliyda Zānāh, or rather from a further point in the south of Cairo to the northern suburb of Aḥbāṣṭa (Aḥbāṣr Helwān).

The city can lay immediately south of Munyat al-Aṣlāḥī between the canal and the Minaṣṣām. Its northern and southern limits are still defined by the Bāb al-Fuṭūḥ and the Bāb Zuwwāla. The town founded by Djuwar was rather smaller in compass than the Cairo of the later Fāṭimid period. At first the open space in the south, where the Muṣāyjūd Mosque now stands, and the Mosque of Hākim in the north were both outside the walls. In the west, the Khaliṣīy for centuries formed the natural boundary as did the heights in the east. The main part of the Fāṭimid city was defined by a broad series of streets running north and south parallel to the Khaliṣīy, connecting the two gates just mentioned with one another and dividing the city into two large sections not quite equal in size. This series of streets is also clearly defined at the present day, though it must have been broader originally. It is still known by different names in the various sections, of which the best known is Sāfrī al-
Nabāḡān. At the present day it is crossed at right angles by one of the main channels of traffic of modern Cairo, al-Siḥka al-Ḥajjāda, the continuation of the Munkī. Its name, "New" Street, proves what must be particularly emphasised to avoid misconceptions, viz. that the Fāṭimid city had no such main street running from east to west. It only arose in the ixth century. If Fustāṭ had been divided into Khaliṣīy Cairo was divided into Ḥarān or districts, which is really only another name for the same thing, except that Cairo was intended to be a city from the beginning, while Fustāṭ grew out of the chance arrangement of a camp. The altered circumstances of the period are shown in the fact that the quarters were no longer allotted to different Arab tribes but to quite different peoples and races. In the north and south lay the quarters of the Greeks (Romāni), to which Djuwar himself belonged. His settlers his countrymen the main gate of the city was probably intentional. Berbers, Kurds, Turks, Armenians, etc. were allotted other portions of the town. Some late-comers were settled in the Ḥarān al-Buṭṭāliyya outside the first walls of the city between it and the Muṣṣām. Lastly the negroes, called briefly al-Abīd, who formed a quite undisciplined body, were settled north of the Bāb al-Fuṭūḥ beside a great ditch which Djuwar had dug to defend the city against attacks from Syria. This part of the town came to be called Khānasar al-Abīd from the ditch and those who dwelled near it.

The splendid palaces of the Caliphs, which are indicated on our map, formed the central portion of the town. We must be careful to distinguish between a large eastern palace (al-Kāṣr al-Kabīr al-Ṣāhir) and a smaller western one (al-Kāṣr al-
Ṣāhir al-Shargī). Their sites had previously been occupied, to the west of the main series of streets, by the large garden of Kāfur, to the east by a Coptic monastery (Dair al-Thāmm) and a small fortress (Kāfur al-Sawāfīk), which were used for the building of the palaces. The East Palace was the first to be built in the early days after the foundation of the city. On the 24th Ramadan 362 (28th June 973), the Caliph Muʿizz was able to enter it in state. It was a splendid building with nine doors of which three opened on the west part on the main street. This part was 1264 feet in length and the palace covered an area of 116,544 square yards: it lay 30 yards back from the present street, from which one may gather how much broader the latter must have been. On the other side of the street lay the Garden of Kāfur, which stretched to the Khaliṣīy. In A.H. (365-386 = 975-996) built the smaller western Palace also called al-Asil after him — the exact year is unknown — its two wings stretched up to the street enclosing a broad square into which the street here expanded. As this series of streets passed between the two palaces in the centre of the town here, it was called Rūḥāṭ baw al-Kāṣrīn, a name which survived the palaces themselves for centuries and is still in use at the time of the French expedition. The city was also known more briefly as Kāṣrīn al-Kāfurīn. The two palaces began to fall into ruins in the Ajuŷīd period. The history of this part of the town, and of the great palace in particular of which some fragments still survive built into other houses, has been most carefully dealt with by Ravnisse in the Mémoires de la Mission Archéologique Française au Caire, Vols. i. and iii.

As Cairo was from the beginning a military and at first not a commercial city at all, even Djuwar must have taken care to fortify it with walls. These walls were afterwards extended in the reign of the Caliph Mustanṣīr by the commander-in-chief Bahr al-Djamātī, and the gates built in the form in which they have survived to the present day. That Bahr built all the walls, is disputed — perhaps wrongly — by Casanova. Mention is made in later times of a third building of walls in the reign of Saladin. Djuwar's walls were of brick, two trace of them has survived. Even Muṣṣām knew only of a few unimportant fragments and says that the last remaining portions of them were destroyed in 803 (1400). In some of Makri's admiring statements (i. 377), Djuwar's wall cannot have survived for any very great length of time, for so early a traveller as Nizārī Khurraw (p. 131) describes Cairo as unfortified. Bahr's defences which were begun in 480 (1087) consisted of a brick wall with strong gateways of stone, the portions of the walls adjacent to
them being of stone also. Max van Berchem (Journal Asiatique, 1894, 443 et seq.) has exhaustively studied these walls and gates and called particular attention to the fact that the great gates, which still command admiration at the present day, the Bab al-Futûh, Bab al-Nâsir and Bab Zuwaïla, were built by architects from Edessa and differ in a rather marked degree from the later fortifications of Saladin, which appear to be influenced by the Frankish style of the Crusading period. We also owe it to van Berchem an accurate delineation of those portions of the walls which still survive at the present day, which date from the Fatimid period. The picture we have of the two walls of the Fatimid period is as follows. In the west, the city was bounded by the Kâbil which ran below the walls for 1500 yards and served as a moat. It is a debatable point, whether we may conclude from the street name Rûn al-Strâm, which is still in use, that two walls existed here one behind the other. Djawhar's walls were certainly a fair distance from the canal, the space being large enough to allow of pleasure palaces being built on it. There were three (according to Casanova, only two) gates here, from south to north, the Bab al-Sâ'da, Bab al-Farnâj and the Bab al-Kantara. At the latter, near the northwestern stretch of the walls, there, in the south, a bridge over the canal. This connected the town with the suburb and harbour of al-Maks, on the Nile, the ancient Umûm. On al-Maks cf. Papyri Schott Reinhardt, i. 53 et seq.: the name appears in the Graeco-Arabic papyri of the first century; even before the foundation of Cairo, therefore, this was the harbour at which the customs were collected. Al-Maks must have comprised the modern Esbeklyeh and the area adjoining it on the north. The northern side of the town must naturally have been the most strongly fortified. Djawhar had a ditch dug here along the wall. The two gates, Bab al-Futûh and Bab al-Nâsir, built by him, lay more within the town than the modern gates of the same name which only date from Badr's time. The Mosque of al-Hâkim was originally built outside the walls and was first included within the fortified area by Badr. There seem, however, to be reasons for believing that the Hâkim was the first to advance the line of fortifications in the south, and he later had to build new gates (Kalkashandi, transl. by Wustenfeld, p. 79; Salmon (see Bibliography) p. 59 et seq.). The wall had two gates on the east, the Bab al-Karâtûm (afterwards al-Mahîrûj) and the Bab al-Bârîkâ. In this locality Badr's fortification also included the quarters which had arisen after the erection of Djawhar's wall. Finally Badr moved the Zuwaïla gate somewhat further to the south. There were originally two gates. The town so extended by Badr was still anything but large. It may have been about 3/4 of a square mile in area.

The intellectual and religious life of Cairo was concentrated in the great mosque, the Djâmî al-Ashâr, in which the first service was held on the 7th Râmâdân 361 = 20th October 971. On the history and importance of this mosque cf. the article AFIAR by Karl Völlers p. 532. The erection of the Mosque above mentioned outside the northern gates had already been begun in the reign of 'Afanah and was completed by his successor, after whom it was called the Mosque of al-Hâkim. The building operations lasted from 393 (1002) to 403 (1012). After an earthquake, it was entirely restored by Fâbârî II in 703 (1203), who added the minaret. It was used by the French as a fortress and at the present day is in ruins. Of the other ecclesiastical buildings of the Fatimid only two deserve particular mention: the Mosque of Aâsîr, with its charming stone façade, so important in the history of art (Franz Pfeiffer, Cairo, p. 29 et seq.). It was finished in 540 (1150), but it was only under the Mamlûks that it received the right of Aâshî in 801 (1398). The second of these two monuments is the older Dâjûlî Mosque, built quite outside of Cairo on the summit of the Mûsâkhân, which was built in 478 (1085) by Badr al-Djâmilîr (van Berchem, Corpus, No. 32; do., Mémorial de l'Institut Egyptien, t. ii.). On other buildings and inscriptions of the Fatimids cf. the works of van Berchem just quoted. It is impossible to detail here all their buildings, etc. mentioned in literature. Most of them did not survive the dynasty or survived it for a brief period only.

During the Fatimid period, Cairo was not yet the economic centre for all Egypt which it was to become under the Ayyûbîs and Mamlûks. This role was first held, as we have seen, by Fustâr. On the other hand Cairo was the seat of a splendid court with all its military pageantry. Ibn Túmâr and others have given us vivid pictures, preserved in Makârik, Khalâshâ and others, of the ceremonial processions and festivals, the magazines, treasuries and stables, the banners and insignia, the members of the royal household, the various classes of officers of state and court officials with all their punctilious ceremonial. Eye-witnesses, like Nâṣîr-i Bâhrâwar, confirm these accounts. It must have been a glorious period for Cairo, but was soon followed in Münâm's time by a desolate epoch of anarchy when the economic foundations of its prosperity were destroyed by famine and unrest. A better era dawned on Cairo with the accession of Badr al-Djâmilîr. Cairo now began slowly to gain over Fustâr. In economic importance, a process which gradually became more definite in succeeding centuries.

6. The Citadel and Post-Fatimid Cairo

Quite a new epoch in the history of Cairo as in that of Egypt dawns with the accession of Saladin and the Ayyûbîs (see the article AYVER). The history of the growth of the city only can be discussed here. Saladin twice played a part in this development by erecting large buildings. Casanova has thoroughly dealt with this process in his Histoire et Description de la Citadelle du Caire (Min. de l'Impér. d'Arts, Vol. vi.), though his conclusions cannot perhaps be regarded as final on all points. The material is too imperfect. At any rate he is probably right in saying that Saladin in the first instance in 655 (1170) only restored and improved the fortifications erected by Djawhar and Badr. It was only after his return from Syria when he was at the height of his power, that Saladin conceived the colossal plan of enclosing the whole complex of buildings forming the two towns of Fatimit and Cairo within one strong line of fortifications (372 = 1179). This new foundation was to be commanded by a fortress (Kâšâ) after the fashion of the strongholds of the Crusaders. This fortress
is the modern Citadel or, to be more accurate, its northern part. In the northwest, Cairo was to be protected by this strong fortress and in the southwest, Fustat. The east wall of Cairo was to be advanced farther east to the Mokattam and the entrance for inroads from Syria to be definitely closed. A new wall ran along the hills from the new tower in the north-east, the Burdi al-Zafar, of which traces still exist. It then took a turn westward towards the old city wall, the fortifications of which were to be extended farther south to the citadel. The north wall of Cairo was to be advanced westwards up to the Nile and to run along it to near the Kasr al-Sham, which was the extreme south point of the whole system. A wall was to run thence in the east of Fustat direct to the citadel. The Ka‘f al-‘Asyf was to be the residence of the sovereign. Saladin’s trusted sannūsī Kharaqānī was entrusted with the task of carrying out this gigantic undertaking; he had previously carried out building operations for Saladin. The gigantic undertaking was never completed nor did Saladin avail himself of the citadel, but when in Cairo as a rule, he lived in the old Vilayet palace of the Fatimid city. The most important part was the completion of the north wall which was actually built eastwards as far as the Burdi al-Zafar and westwards as far as al-Maks on the Nile. The portion connecting the eastern wall of the Fatimid city with the citadel was not completed. The names of several gates in the great wall which was to run from the citadel to the south of Fustat, have been handed down, but it can hardly be assumed that they were ever built. The wall along the Nile was never begun at all; but it was probably the least urgently required.

These buildings had considerable influence in two directions. After the north wall had been advanced up to the Nile, the broad stretch of land between the Khālīj and the Nile was secure from invasion and the way was paved for an extension of the city in this direction. The Khālīj thus gradually came to be in the centre of this extended city. Through the removal of the forces of defence and later of the court itself to the Citadel, Cairo began to develop in the south also and the union with the northern suburbs of Fustat, which has been described in section 3, thus came about. This process was not however completed till the Mamluk period (Kāhīt, i. 378 et seq.)

The citadel was first appropriated for the use to which it was originally intended as the residence of the sovereign by Saladin’s nephew al-Malik al-Kāmil, who was also the first to build a palatial residence here. He entered the new palace in 604 (1207). From this time onwards, with the exception of the reigns of al-Malik al-Salih, whom we may already have acquainted with as the builder of the fortress and royal residence of Roja in the Nile, the sultan remained the abode of all the princes and pashas who ruled Egypt till the Khādījīs went to live in various palaces they had built for themselves in the plain again. It is difficult, however, to draw a picture of the gradual transformation of the citadel, as the most radical changes were made in the Mamluk period. The present text still show that we must divide the whole area in two sections, the original north or northeast citadel, the Ka‘f al-‘Asyf proper of the Ayyūbīd period, which was and is still separated from the Mokattam by a deep ditch, and, in the south extending towards the town, the citadel of the palaces where the Mamluks built a complicated entanglement of palaces, audience-chambers, stables and mosques. We must therefore distinguish between the citadel proper and the royal town which adjoined the citadel. Of Saladin’s buildings, which lasted 7 years, there remains today only a portion of the wall of the so-called Joseph’s Well (Bir Yūsuf); the latter is a deep shaft from which Karakshah, the architect of the fortress, obtained water. The machinery for raising the water was driven by oxen. A pathway hewn out of the rock leads down to the bottom of the well. The name Yūsuf is not the pronomer of Saladin but commemorates the Joseph of the Bible, legends of whom are attached to other portions of the citadel also. Great alterations were made in the citadel by Barbars and his successors and their buildings again were completely altered by al-Malik al-Nāṣir Muhammad b. Ka‘f al-‘Asyf, many of whose buildings have still survived, as for example the mosque wrongly called after Ka‘f al-‘Asyf, (erected in 715 = 1313) and remains of his palace in black and white, hence called al-Kāsir al-Abbi (built: 725 = 1323-1324). The same prince also laid down great squadrons to bring the water of the Nile to the citadel, as the wells were not sufficient to supply the increasing numbers of military quartered there. At a later period Kütt Bey took an interest in the citadel again and Qhārūt also laid out a garden here. The Ottoman Pašas built a good deal here also, but they allowed more to fall into ruins. Muhammad Allī was the first to take an energetic interest in the citadel again, he repaired some of the ancient palaces and built the so-called Alahbaster Mosque, the Dārūnī, Muhammad Allī’s, in the Turkish cupola style, the minarets of which give the present citadel its characteristic outlines. It was begun in 1829 and finished in 1837 by Sa‘d Paša. The restoration of the walls also dates back to Muḥammad Allī.

It was not only in the citadel but in the city lying at their feet also that the Mamluks erected numerous splendid buildings. The Cairo created by them was practically the Cairo that existed when the French expedition arrived there. A vivid picture of the home of the Mamluks in the period of their splendour may be obtained from the plan of 1798. A series of splendid monuments stood here partly built on the ruins of Fāṭimid buildings. We will only mention a few that still exist: on the site of the ‘Aṣzi palace stood Ḥa-‘fīn’s hospital, the Madrasa and tomb of his son Muḥammad al-Nāṣir and Ibā‘ūkī’s Madrasa. There were also numerous Mamluk buildings on the site of the great East Palace, including the Khān al-Khalīfī well known at the present day. Of other large buildings at this period there also be mentioned the Mosque of Zāhirī, built by Barbars I., of which the massive walls still survive at the entrance to the ‘Abibliyeh, the Mosque of Sultan Ibars at the foot of the citadel (cf. Herr Bey, La Mosquée du Sultan Hassan au Caire, Cairo 1895), of great importance in the history of art, the Mu‘ā‘īyih Mosque at the Būl Zawalla, only completed after the death of its founder and Kütt Bey’s Madrasa; we cannot count the numerous tombs outside the town proper nor the many other smaller buildings. What a lamentable contrast to
this period of activity in architecture is afforded by what has been done in the Turkish period (since 517) in the city of the Mamlik; only a few Konaks for Pashas have been built, a few Selibs and one or two smaller Mosques and Tekyehs. The configuration of the town did not however change so much between 1500 and 1800 as in any earlier period of the same length. In spite of the ravages of their soldiers the city must have flourished and increased under the warrior princes of the Mamlik period. It must have been a busy and splendid city. But the grave damage done by the Mamlik system could only be repaired by strong rulers. The Ottoman Pashas were not fit for the task and so Cairo slowly declined till Muhammad 'Ali and his successors created a new Cairo which gradually became Europeanised.

7. Modern Cairo.

Modern Cairo dates from the period of French occupation (22nd July 1798—25th June 1801). The French scholars were able to make a plan of Cairo as it had existed in medieval times. What strikes one most about their excellent plan is the large number of ponds of not insconsiderable size which were then in the city. These ponds, for example the Birkaat el-Esbekeya in the north, and the Birkaat el-Fil in the south, were at that time only full of water when the Nile was flooded. They were covered with boats on these occasions, which were illuminated at night for pleasure trips. When the water had run off, the bottom soon became covered up with vegetation, which withered in the early summer. The origin of these ponds has already been discussed above. The plan shows the confusion of streets which is still usual at the present day in the native quarters. Only the three great thoroughfares, parallel to the Khalij — one of them the ancient great medium of traffic in the Fāṭimid city — divide the town into distinct sections. The city was divided into 35 quarters (Ifrās), which took their names from the chief monuments of architecture in them, from groups of trades, or from particular nationalities settled in them (Greeks, Armenians etc.). There were 21 city-gates. The population was estimated in 250,000—260,000 inhabitants, whose houses numbered 25,000—26,000. There were still gardens lying between the boundary of the city and the Nile. Communication was difficult, and after a riot, the French found themselves forced to make a direct connection between the Esbekeye and the old Fāṭimid city. It was thus that the modern Muski (properly al-Maswik) arose; the Esbekeya was also connected with the suburb and harbour of Bilāq on the Nile — now a part of Cairo with 70,000—80,000 inhabitants — by a broad road. Various old buildings were converted into forts, for example the Mosque of Hakim and the Mosque of Zahir; in al-Kahb — the western slope of the Djebel Yashkur — the Muirecius Fort was built and so on. The gradually increasing influx of foreigners (Levantines) which has been going on since the Khedive's period, since the French period, and the modernising of the government which requires ministerial offices, have brought about the foundation of various new quarters of the city; the ground between the western boundaries of the town has been more and more built over and at the same time the boundaries advanced on the north side. The new quarters usually took their names from their founders, for example, the 'Abdāliye, the northern Levantine quarter called after 'Abbās I. (1848—1854), the Isam'īliye, south-east of the Esbekeye after the Khedive Ismail (1863—1879). This is adjoined on the south by the quite modern quarter of European houses, the Kāṣir al-Duchatra, in which the palace of the English Agent is situated. The Tawfikīye quarter was laid out under Tawfik (1879—1892) to the north of the Isma'iliye. The old ponds are now built over, the Esbekeye, which takes its name from an Emir Esbeck of the Mamlik period, was transformed into a beautiful park in 1870, and the finest hotels, the Opera House and other buildings have sprung up around it. A new feature enters the plan of the city in 1889 when the Esbekeye was connected by a long straight thoroughfare (Shari' Muhammad 'Ali) with the citadel. Cairo, which is flourishing rapidly, is constantly extending to the north and west. Helipolis with its huge hotels has already become a suburb of Cairo, in the west the European population has occupied the Djezira (Bilāq) where the splendid gardens of the royal family have recently been divided up into smaller plots for private owners. A bridge is now being built here. The southern end of the islet has been connected with the east bank (at Kāṣir al-Aini) by a swing bridge.

In the south, although still slowly, the city is beginning to advance into the region of the mounds of ruins of the ancient Fustāt. The railway has now brought the health-resort of Helvān so near the city that, like Helipolis, it is regarded as a suburb of Cairo.

There has thus arisen in the last century out of the cramped and closely built town of the Mamlik an extensive and spacious Cairo, planned on a gigantic scale by the Khedive Ismail. The Levantine quarters are usually built in the South Italian style or after French models. In the most recent quarters, the modern individualistic style is most prominent. A glance at the plan shows by the way the streets run where European architecture has been at work and where the old-fashioned native style survives. Cairo has now over 600,000 inhabitants. It has a governor of its own and in it are all the important government offices. The 'Abbās Paşa palace is used for official receptions, but the Khedive lives in the greater part of the year in other palaces.

Conclusion: It is only necessary to give a history of the architectural development of the city here as the political history of Cairo will be dealt with in the article KIFFT in connection with the history of the country. Further information regarding economic conditions will also be found there. As regards our plans it should be noted that the plan of Fustāt is a reproduction of Gouss's plan from the Journal of the Royal Asiatic Society, 1897, pp. 49—83, while the plan of Cairo is new, being based on Baedeker's with the inclusion of the results of the researches of Kühnau and Casanovu. Its aim is rather to give a systematic but clear view of the history of the town in its general development than to be topographically accurate.

Bibliography: The main sources are Makriti, al-Kahfa; Ibn Daud, Kithar-il-Infiqar, Ali Mubarak, al-Khitat al-qadila. There are occasional mentions of the city in most of the Arab geographers and travellers. Of European accounts of the town and discussions of the
original authorities, there may be mentioned in addition to those quoted in the text: Description de l’Egypte, État Moderne (Text and Atlas); A. F. Muhlen, Cahiers et biographies (Copenhagen 1863) and therein Bulletin de l’Acad. Imp. des Sciences de St. Petersbourg, t. 1; H. H. C. Kay’s articles in the Journal of the Royal Asiatic Soc., xiv, xviii; C. M. Watson, ib. xviii; E. K. Crockett, ib. 1891; the publications of the Comité pour la Conservation des Monuments de l’Art Arabe, which has been in existence since 1848 Dec. 1851; as well as Ravaisse in Mémoires de la Mission Arch. Fr. au Caire, Vol. i. and iii; Cusanove do. Vol. vi; Salmon, Etudes sur la Topographie du Caire, La Kari et al-Mahdi et le Burayj al-dajil (Mémoires de l’Inst. Français d’Arch. Orient. au Caire, L. viii. fasc. 1); Butler, ,The Arab Conquest of Egypt; Lane-Poole, Cairo (London 1898); Franz Pascha, Kairo (Bütcheim Kunstblättern, No. 21); A. R. Guest and E. T. Richardson, Miṣr in the Fiftieth Century, Journal of the Royal Asiatic Soc. 1903, p. 791 et seq.; Max van Berchem, Corpus Inscriptionum Arabicarum; Baederker, Egypt, (C. H. Beccari).

CAKMĀK, al-Malik al-Aṣīf al-Dīn. Sultan of Egypt, was in his youth enrolled among the Mamlikūn of Sulṭān Barqūk. He gradually rose, till under Sulṭān Barsbay he became Chief Chamberlain (President of the Administrative Council), Chief Master of the Horse, and finally Aṭībēg (Commander-in-Chief). On his deathbed in 842 (1438), Barsbay appointed him regent for his infant son al-Malik al-ʿĀṣif al-Vāṣif. The various divisions of the Mamlikūn, originating in the bodyguards of the Sulṭān Barqūk, Nāṣir Pārūji, Mālayyad Shāhīd and Barsay, were at enmity with one another and their sole aim was to obtain all the wealth and influence they could. In the confusion that arose the only course open to Ṣeṣmen was to seize the reins of government for himself. Sulṭān Vāṣif was deposed, placed in confinement in the citadel, retaken after an attempt to escape and finally taken to Alexandria and kept under a mild form of custody. Soon afterwards the resistance of the governors of Egypt, Ṣeṣmen and others, also collapsed, as they were defending Sulṭān Vāṣif’s claims to further their own interests. The Syrian rebels were defeated, the leaders executed and Ṣeṣmen’s supremacy was assured in 843 (1439). Like his predecessor Barsay (q.v., p. 666) Ṣeṣmen wished to make war on the Christians under pretence of checking piracy on the north coast and therefore sent ships via Cyprus to Rhodes but the Egyptians had to return as the resistance offered by the Knights of St. John, who were well prepared, was too strong for them. Thus in the years 846 (1444) and 848 (1444) the Egyptians again made unsuccessful attempts to conquer Rhodes, and had finally to make peace with the Knights. Ṣeṣmen’s foreign policy was a successful one; he was on good terms with all the Muslim rulers and did not, like Barsay, fall into the error of causing irritation by petty trickeries. Against the advice of his Emirs, he allowed Timur’s son Shāh Ṣukk to send a covering for the sacred Ka’bah, although they had a privilege of the Sulṭān of Egypt (see the article Matthew p. 558). The populace was still so strongly inclined against the Mongols that they actually attacked an embassy which included one of Timur’s widows. He was also on good terms with the Ottomans and the princes of Asia Minor. In his domestic policy, in Egypt itself, he was not quite able to put a stop to the misgovernment of the state monopolies (see Barsay p. 667). Jews and Christians were tormented by strictly enforced petty regulations. He could not restrain the arrogance and outrages of the Mamlikūn so that the only way he could protect women from them on the occasion of festivals, was to forbid them to go out. He himself was an exceedingly frugal and pious man, liberal only to the learned, and thought no price too high for a beautiful book; he left little behind him after his death. Through his example the morals of the court improved. When, in the year 854 (1452), he felt the approach of death — he was now over 80 years old — he had homage paid to his son ʻOthmān whom the Caliph chose to be Sulṭān. The Emirs and officials of the court and a large multitude of the people attended his funeral, contrary to the usual custom, sincerely grieving at his loss.

Bibliography: Well, Geschichte der Chos­sitaten, v. 215 — 245; Münz, Mamelüken oder Slaw­ische Dynastie, Egypt, p. 149 — 155; Manhal al-Safī, Cairo Ms. 1125, I. p. 474 — 490; Ballāsh (Ballash), passim.

(M. Sobirnheim).

CALATRAVA, Arab. Kalīṭ al-Rādāb, "Rahīb’s citadel", called after the sūtān and dāghīl. All b. Rahīb al-Lahmī (cf. Calatayd Bilbilis) = Kalīṭ al-Rādāb from the sūtān and dāghīl Alī b. Ḥabīb al-Lahmī) was an important builder of Arab power (perhaps built on Roman or Iberian ruins) in the 10th-11th century. It is located on the left bank of the upper Guadiana just below the union of the three rivers which form it, the Zacaca-Guadalupe, Guadiana Alto and Bajo-Arnoz, one league north of the modern Cerro de Calatrava. The extensive area of ruins of the ancient Arab Castillo with the town of C. la Vieja would repay more thorough investigation (with pick and shovel also). This Old Calatrava played an important part in the wars of the Emirs of Cordova against Toledo, which was constantly in rebellion, and after its conquest in 1085 as a frontier defence against Castile, till it was itself taken in 1147 by the Emperor Alfonso v., who handed it over to the Templars, who only held it for 10 years as a frontier fortress of Toledo against Andalusia, when they retired from it on account of the constant attacks of the Almohads (from Morocco). This led to the foundation of the new religious order of Knights of Calatrava in 1158. After the terrible defeat of the Knights at Alarcos (q.v., p. 260) in 1195, the fortress of Calatrava also was taken and destroyed by the Almohads; for the next few years the fortress of Salvatierra was occupied by the Order till it also was lost in 1210. After the brilliant victory of the Christians at las Navas de Tolosa (s.a. 1212), which broke the power of the Almohads, Old Calatrava was to be rebuilt on the Guadiana; but it was at a spot half a league from Salvatierra, south of the modern La Cadena de Calatrava near Atalaya de la Cadena (547 feet high) and Puerto de Calatrava, that the still so famous monastery of New Cala­trava (Calatrava la Nueva) was founded in 1217; before the splendour of the latter the ancient fortress of the Moors in the north fell totally
into oblivion, so that at the present day there is the greatest confusion between Old and New Calatrava, two places 30 miles apart. Since the beginning of the sixteenth century New Calatrava has also been abandoned by the Knights and has quite fallen into ruins. Only the name Calatrava has survived in the Order of Chivalry, laicised in 1498, and in the geographical designation of the former extensive lands of the order, particularly in the fertile Campi de Calatrava in the broad valley of the Guadiana, Jaborón and the Túrroafuera, south of the present provincial capital Ciudad Real, founded for the first time by Alfonso the Wise in 1252 as Villa Real, east of the ancient Alcaraz, which was given the nobler name of Ciudad Real by John II. in 1420. It also Santiago de Calatrava west of Mátos and Jael in Upper-Andalusia, which came with Mátos into the possession of the Order on the reconquest.

Bibliography: Madonna, Diction. geogr. et stat. v. 209-293; Vásquez, li. 747; idem, Description de l'Afrique et de l'Espagne, p. 156 (= 320); Al-Baydun Al-Moghir (trad. Fagan), Index; Burke, Orders of Knighthood (London, 1858), pp. 201-306. (C. F. Sertoli.)

CALCUTTA, or KELMUTA, the capital of the province of Bengal, and, till 1911, also of British India, situated on the right bank of the Hooghly, the most eastern month of the Ganges, which is here navigable by the largest shipping. Area, 20,534 acres; pop. (1901), 877,906, being at persons per acre. If all the suburbs and also Howrah on the opposite side of the river be added, the total would be raised to 1,106,738. Muhammadans form about 30½% of the vast majority returned themselves as Shaikhs, Pathans or Afghans numbered 12,555, Siyids 6,192, and Maghals only 1,303. Calcutta is a creation of British rule, having been founded by John Charnock in 1690. It was never under Muhammadan rule except when captured in 1756 by Siraj ud-Daula, who attempted to resume the name of Allahgarh. Consequently there are no Muhammadan buildings of importance. The principal mosque is that built and endowed in 1542, by Prince (Bhuton Muhammad, son of Tipu Sultan. The Madras, founded in 1781 by Warren Hastings, part of the endowment bestowed by Muhammad Mahdiun (q.v.) of Hugli, and in its Arabic department educates more than 300 students, most of whom live in the Elliot Hostel.

Bibliography: Comte Report, 1807; H. E. A. Cotton, Calcutta Old and New (Calcutta, 1907). Imperial Gazetteer of India, s. v.

(C. S. Cotton.)

CALDÍRAN, a plain in Ædharbalidjan east of the Lake of Urmia near Tabriz. It is famous for the battle fought there on the 23rd August 1514 in which the Ottoman Sultan Selim I defeated the Safavid Shah Ismail mainly owing to his superior artillery. Shah Ismail had to flee, his camp and harem falling into the hands of Sultan Selim; he was only saved from further disaster by a mutiny of the Janissaries who refused to advance any farther and forced the Sultan to return from Tabriz to Constantinople. As a result of this victory, Armequa and Kurdistan came, nominally at least, under Ottoman rule, though in reality the Kurdish Bega ruled practically independently. In the year 1655 there was another battle here between the Turks and Persians, who had been repeatedly trying to regain the frontier lands. On this occasion, also the Turks were victorious.

Bibliography: Ritter, Erdkunde, i, 968; Hammer, Geschichte des osmanischen Reiches, ii. 412 et seq.; Jorga, Geschichte des osmanischen Reiches (Gotha, 1911), ii. 331 et seq. (F. Gierke.)

CALICUT, or COCHIN ("cock-fort"), a seaport on the west coast of India, in the Malabar District, Madras Presidency: pop. (1901), 76,951, of whom 40% were Muhammadans, mostly Mappillas (q.v.) descended from Hindu mothers by Arab immigrants. From an early date Calicut was a great centre of maritime trade. It was visited by Ibn Batuta (1354) and by Ahb al-Raschid (1442), both of whom speak of the security afforded to commerce by its Hindu rulers, the Zamorin, whose descendant still lives here; and it was the first place in India reached by Vasco da Gama in 1498. It contains more than 40 mosques, including the Sheikthi Allah, built over the tomb of Sheikh Mansur, said to have been an Arab with a great reputation for sanctity who came from Egypt in the sixteenth century; this mosque is constantly resorted to by Mappillas, for the adjustment of civil and other disputes. Calicut has given its name to Caliaco.

Bibliography: Malabar District Gazetteers, Malabar (Madras, 1908). (J. S. Cotton.)

CAMBAY (KAMARVA), a Feudatory State in the western part of the province of Gujarat, India, at the head of the gulf of the same name; area, 350 square miles; population (1901), 75,225, of whom 13½% are Muhammadans. The Nawab, a Subah by sect, traces his descent from Mo'min Khan, governor of Gujarat, who died in 1742. The town of Cambay (population in 1901, 31,780) was in early times one of the chief ports of Gujarat, and at the time of its conquest by the Mughals in 1298 is said to have been one of the richest towns in India, but the sitting up of the harbour at the close of the xviii. century threw much of the trade to Surat. Cambay is mentioned by al-Mas'udi, al-Iṣṭakhri, Ibn Hawkh, and other Arabic geographers. It cannot now be visited by vessels of more than 50 tons.

Bibliography: Imperial Gazetteer of India, s. v.; Elliot-Dowson, History of Cambodia and Cambodia (India); for notices of Cambay in Arabic literature, see Gazetteer of the Bombay Presidency, i. (Part 1), 514 et seq.; Archaeological Survey of Western India, vi. (London, 1879). (J. S. Cotton.)

CAMIENIEC, in Ottoman Turkish Kaminca, a circle and chief town of a circle in the Russian administrative district of Podolia. It was formerly a strong fortress of the Poles and the scene of many heroic struggles between the Poles and the Turks in the fifteenth and sixteenth centuries. In the year 1672, it was taken by the Grand Visier Ahmed Pasha Kuyudas and the Turks in the reign of Sultan Muhammad iv, who took the field in person in Podolia. The Ottoman poet Nâfic composed his Ta'rîkh-i Kamisnas ( MSS. in London and Vienna, and printed in Constantinople in 1358) in honour of Ahmed. At the peace of Buczac (1672) Camieniec with Podolia came into the possession of Turkey, who held it till 1699 i.e. to the peace of Karlowitz (q.v.). In 1795 it became Russian.
CAMPÀNER, a ruined city of India, in Godjahr, Bombay, lying beneath the hill fort of Fogg, on the south of Mahum Shah 1 of Godjahr. After a long siege, captured the hill-fort from its Rajpûti chief, and founded the city, which he made his capital, under the name of Mahumbatâd Câmpâner. In 1535, it was pillaged by Humâyûn, and shortly afterwards the capital was transferred back to Ahambadât. The Bûdard or citadel and the Djaâfî Masjîd, both built by Mahumtâd Shah with other buildings, still remain in fair preservation, though the whole site is overgrown with jungle, and there are no inhabitants.

Bibliography: Sikanbar d. Muhammad, Mirî Mihr, Assan, pass.; Indian Antiquary, xxii, 7, and Isi, 5; Archaeological Survey of Western India, vi. (London, 1876).

CANNANORE, a seaport on the west coast of India, in the Malabar district of the Madras presidency. Pop. (1901), 27,811, of whom 40%, are Muhammadans, Mârippalas [q. v.] descended from Hindu mothers by Arab immigrants. It is of historic importance as the capital of the Allâ Radj or Land of the sea (îshâh = sea' in Malayalam), who traces his descent from a Hindu converted to Islam about the end of the 9th or beginning of the 10th century. The family still resides here, and exercises nominal sovereignty over the Laccadive islands.


CARDJUI, the modern name of the ancient Anu, [q. v. p. 343] on the Oxus. The town appears to have received its present name in the time of the Timurids; in his account of the events of the year 903 = 1477-1478, Bâbur (Babur, Nâmâ, ed. Beveridge, f. 58) mentions the passage of the river at Cardjui (Cardjûi gâzari). In the year 910 (1504) the fortress of Cardjui (in the Shahbânî-Nâmâ of Muhammad Sulî ed. Melchiori, p. 197: Cardjû gîn, in the Persian Shahbânî-Nâmâ of Râzî, quoted by Samlovîçvi: Zâujî vitt. ord. arch. stip., xix, 6173: Kâli-i Cubârdjû) had to surrender to the Uzbegs.

In the period of the Uzbek domination as in the middle ages, the most important passage of the Oxus was here; boats were always kept in readiness for this purpose; bridges of boats were occasioned for the passage of large armies as, for example, for Nadir Shah's army in 1253 (1740). Cardjui is, however, as far as is known, nowhere mentioned in any authority as a large town in this period still less as the residence of a prince or governor of importance. When Burnes (Travels, iii. 7 et seq.) was here in the year 1832, the town was governed by a Kalmuck; the number of its inhabitants was not more than 4000-5000, most of whom led a nomadic life on the banks of the Oxus in the hot season. A picturesque citadel was built on the top of a hill commanding the town. The town was of no importance as a commercial centre, and the ware exposed in its market were of but little value.

Burnes certainly is more worthy of credence than Joseph Wolff (Narrative of a Mission to Bokhara, p. 162 et seq.) who, writing in 1844, says that fourteen years previously, i.e. about 1830, Cardjui had a population of 20,000, but had sunk to be an insignificant place with about 2000 inhabitants through the incursion of the Khivines and Turkmans. Long as the ancient caravan route from Persia to Bokhârâ through Merv was rendered unsafe by the Khivines and Turkmans, it is evident that no town of any great size could arise here. In 1879, when Mâşık-bekov (Turkestan, St. Petersburg, 1886, p. 600 et seq.) visited Cardjui, affairs were in much the same condition as before, although the heir to the throne of Bokhârâ (Turezhou) now lived in Cardjui. There were only a few wretched huts in addition to the citadel and the palace (apparently recently built) of the Turezhou. The Turkmans robbing the country almost up to the very gates of the town. The forests, 30 miles from Cardjui, from which the inhabitants got their wood, could only be made use of under military protection.

In the 19th century, the Turkmans of Merv had to submit to the Russians; the old caravan route was replaced by a railway which reached the Amu-Dariyâ in 1886. The importance of Cardjui, as a result, rapidly increased; the town, which is the residence of a Beg of Bokhârâ, has now about 15,000 inhabitants. The Russian town of Cardjui, built on a piece of ground granted by the Emir of Bokhârâ to the Russian government, 12 miles from Old Cardjui, beside the railway station of Amu-Dariyâ, has now 4000-5000 inhabitants and is the residence of a Russian military governor (Weyznâsh uamâlîh). The new railway bridge, opened in 1901, is nearly 1½ miles in length and is the greatest engineering feat of its kind in Russian territory. The town is also of some importance for its shipping; steamers go from here down to Petroaleandrovsk and up to Termes (Tîrmidî). Trade is for the most part in the hands of Armenians. Its situation on a railway and at the same time on a great navigable river distinguishes Cardjui from all other towns of Turkestan; it was therefore proposed in 1894 to transfer the seat of government from Tashkent to Cardjui, but this proposal has since been dropped. The summer is so hot that cereals and fruit ripen around Cardjui earlier than in the other parts of the country; the melons of Cardjui are regarded as the best in Turkestan.

W. BARTHOLOM.

CARLOWICZ, in Turkiah, KARLOPÁCA, a town in Croatia-Slavonia, in the county of Slavonia, with 3450 inhabitants, — almost all Croats and Serves, — on the right bank of the Danube below Petrovaradin. It was in the time of Carlavicz was concluded on the 25th January 1699 between Austria, Venice, and Poland on the one side and the Turks on the other. Russia also took part in the negotiations but she was not till 1702 that she concluded a separate treaty of peace. Austria received Hungary — except the Banate of Temesvâr, — Siebenbürgen and Croatia and Slavonia with the exception of the eastern part of Slavonia; Venice received the Peloponnese, exclusive of Corinth, and the whole of Dalmatia, except Ragusa, and in addition the Porte renounced its claim to tribute from the island of
Zante; Fodolia with Camieniec (q. v., p. 327) and the western part of the Ukraine was ceded to Poland. A truce was to be observed for 25 years. This treaty was of importance as being the first occasion on which Turkey gave up its claim to the so-called "gifts of honour" and availed itself of the intervention of European Powers (England and Holland).

**Biography:** Hammer, Geschicht des Osmanischen Reichs, vi. 652—656; Jung, Geschicht der Osmanischen Reichs (Gotha 1911), iv. 271 et seq.; Sex, Geschicht der Machterfälle d. Turken (Vienna, 1908), p. 81.

(From: Giese.)

**CARMONA,** a town in Andalusia, 25 miles east of Seville with a population at the present day of 17,000, is the ancient Roman Carmo (probably previously an ancient Iberian town of the Turdetani, but the name is not to be derived from the Phoenician *kerem*, vineyard, as some fanciful etymologists have proposed). As a strong fortress on a height commanding wide plains, it played a part on Caesar’s side and afterwards had the right to strike its own coins. In 712 it was taken by Musul b. Nusair and henceforth it bore the Arab name Karmana (probably a corruption of Carmona). It was the strongest fortress of Spain. In 765, Abd-al-Rahman I was besieged for two months in Carmona by the Abbadid rebel al-'Ali b. Mughith b. Yahyuli, but becoming reckless of desperation he made a sortie and won a brilliant though sacrilegious victory (Dozy, Histoire, i. 360—367). In 844, the Sevillians fell back here before the Normans. In the time of the rebellions of the renegades against the Emirs of Cordova (end of the 12th century) it was called Bobastro, (q. v., p. 736) a safe retreat for the rebels. With the extinction of the Umayyids and the decay of the Caliphate of Cordova (Reyes de Taifas, Muhik al-‘ummi’i), Carmona made itself independent under the Berber dynasty of the Banu Birzil (Birzil) which possessed practically only the strong fortress of Carmona and Eljiz (Astigi, Estella). Astigi was in Carmona on the Gulf of Carmona facing the lands to the north up to the Guadalquivir: Muhammad b. ‘Abd Allah 1029—1042, his son ‘Abd-Allah till about 1054, al-Aztir al-Mustahhir ill 1067, when Carmona fell into the hands of the Abbasids (q. v.). In 1247 it was taken by Frederick III. the Saint of Castile and repopulated.

**Biography:** Valla, iv. 69, reading Karmana for Karmonia; Simonet, Historia de los Mudejares, Index. (C. F. Serboi.)

**CARNATIC, or KARNATAK,** a term of varied application in Indian geography. As meaning the country where Kanara is spoken, it seems to have been applied originally to the Hindu kingdom of Vidjayanagar. When the Mahamadnads conquered this kingdom in 1565, they extended the same further south, so that the English erroneously applied it to the Nether who ruled at Arcot, where the language is not Kanarese but Tamil.

(J. S. Cotton.)

**CASA BLANCA.** [See DAKRA, DAKADA.]

**CAWASH,** a Turkish word signifying "sucker" applied by the Turks to the inhabitants of a body of 630 cott. ushers employed in the various tribunals, who marched at the head of the procession at state ceremonies (cawash-dagh, stuhb-

sweet). Their chief (cawash-dagh) was vice-president of the Grand Vizier’s court, minister of police, grand-master of ceremonies and introduced ambassadors. He also had command of a company of 200 golubi na’ms, who carried orders to the provinces. He also supervised the farming out of taxes during for the lifetime of the purchaser. The same name was also applied to a certain number of musicians drawn from among the pages and wearing the same uniform as the dwarves. In the army the name was given to a body of 330 subordinate officers of Janissaries chosen from the oldest who served as aides-de-camp in time of war and as express messengers in time of peace. They had to carry out the corporal punishments inflicted on officers of Janissaries (chib-lawshah); their chief, the bish-lawsh, commanded the fifth orik or bilaš (q. v.). In the present organisation of the army, *lawaš* is a rank corresponding to that of sergeant of infantry or quartermaster of cavalry or artillery; the *bish-lawaš* is the sergeant-major.

Finally *lawaš* is also the name of the best sort of grape grown in Turkey; it is said that this variety was brought to Fontainebleau in France and from it has been produced the variety called *chabaslar* (*lawaš*) was used in the famous *lawaš* of *sprach* in Spach’s and Eytal’s Wirtheil der Turke-Tatarischen Sprachen p. 130 derive *lawaš* from the Caghatai law, "call, proclamation" so that it has originally denoted a herald or one who proclaimed a royal command.

**Biography:** M. d’Ohsson, Tableau de l’Empire ottoman, vi. 190, et siff. 33, 46, 166, 334; Drevet, Veu, est militaire, t. i. p. 92; Uldiz, Lettres sur la Turquie, i. i. p. 45; J. B. Tavenier, Voyages, t. vi. p. 23, 50, 228. (C.L. Huart.)

**CELEBES,** in size the largest of the Great Sunda Islands covering an area of 3255 geographical square miles. Like the island of Haimahein, it has the peculiar form of a massive nucleus from which four great peninsulas run, north-east, east, south-east and south respectively. The many archipelagoes (768 geogr. sq. miles) surrounding it form continuations of it both geographically and geologically and connecting links with the Philippines, Moluccas and Little Sunda islands. The island is very mountainous (the highest 10,640 feet) and its plains are few and small so that there are no navigable rivers; it is however surrounded by large deep bays, that of Bone being 1100 fathoms deep and that of Tomini 1875. The mountains are as a rule in ranges; in the centre they run from north to south and in the peninsula in the direction of their axes. The middle ranges of the centre are of granite, gneiss and crystalline schists, those in the east are of more recent formation of folded sedimentary rocks and those in the east of volcanic rocks and Tertiary limestones. In the Minahasa and the south there are great volcanic centres. The numerous lakes, and many more have dried up, give the island a peculiar stamp. They are either tectonic basins in an area where the original rock still exists like Lake Posso (1000 feet deep) 1600 above sea-level), Towuti (30 miles long, 12—25 miles broad) and Matamb (1600 feet deep) or of volcanic origin like Lake Tondano in the Minahasa.

As regards diffusion of plants, animals and
CELEBES.

men, Celebes holds a peculiar position in the Archipelago. The flora shows a transition stage between those of the Malayan region and the Australian region of the Malay Archipelago. In the animal world the large mammals of Western Asia are lacking; only a kind of ape and four forms of Asiatic, true freshwater-fish being found. On the other hand two forms extinct elsewhere are found, the chamois-buffalo (Anoa depressicornis) and the hog-deer (Porcula habrosus). The Australian part of the Archipelago is represented in Celebes by two kinds of mammals.

The island of Celebes is now wholly subject to the Netherlands and is divided into the residency of Menado, comprising the northern peninsula, the northern half of the centre and the eastern peninsula, and the Government of "Celebes and its Dependencies", which consists of the remainder of the island. There are still several native principalities on the north and south peninsulas, such as Gowa, Bone and Luwa in the south, but their ruling houses were deposed in 1906 and 1907 without the slightest opposition on the part of their subjects. Others like Tanette, Sopeng and Sidengteg have still a kind of self-government.

Celebes remained much longer unknown to history than the other Sunda Islands; it is not for long as long as the rest, and in the year 1533, the Portuguese settled on the coast of Gowa. In the course of the xvii century, the princes of the dual Makassar kingdom of Gowa and Tello succeeded in conquering the whole of south Celebes, a part of the centre and of the Little Sunda Islands. In the reign of Tundjallo (1565-1590) the Malay-Mambai prince of Ternate, Bonthain, concluded a treaty with them and sought to propagate his religion in Gowa. The first ruler to adopt Islam, however, was Tundjallo's son, who was converted in 1603 by a Malay named Datari Bandang from Meningkabau and reigned till 1639 after taking the name Suliam 'Ali al-Din. His minister Karamat Matowaya followed his example and the Malay influence spread rapidly among the many Makassar and Buginese peoples of South Celebes, for the kingdom was at the same time increasing its power considerably.

When the Dutch (after 1607), English (after 1605), Danes (after 1618) and other Europeans began to visit the capital Makassar about this time, they entered into commercial rivalry with the Portuguese, who had long been settled there, and with one another, and tried to gain trading privileges by alliances with the native princes, mainly for the spices of the Moluccas. The Dutch who ruled in the latter islands were not then able entirely to prevent the export of spices to Makassar. The perpetual breaches of contract and occasional murder of Europeans by the Makassars lasted till the second half of the xvii century; Speelman, the General Commissioner of the Dutch East India Company, in alliance with Bone and Ternate, then succeeded in conquering the heart of the Makassar kingdom in 1667 and 1669 and forcing its princes to sign the treaty of Banggai, the terms of which were afterwards agreed to by all the kingdoms of South Celebes and until quite recently undermined their dependence on the Netherlands. Minor wars was another way important historially and more highly developed. The Spaniards had settlements here as early as the xvii century but they did not enter much into relations with the heathen population of the interior. With the help of the Dutch East India Company the natives succeeded in freeing themselves from Spanish domination; their quadrant allies have remained there to the present day.

The population of the island of Celebes is estimated at about 1,640,000 souls, or including the islands dependent on it, at about 2,000,000, but its composition differs exceedingly as regards density and development if not as regards elements. As a people the Chinese do not appear to exist here, the whole population must be regarded as belonging to the Malay-Fenugian group, unless we allow with the Saracens (see Bibliography) a Taola substratum, the existence of which they believe to have proved over a great part of the island. At any rate the still practically unchanged, heathen Torajá tribes in the centre form the prototype. Their relatives on the southern peninsula have through the influence of Hindus and the Hindu Javanese and later by admixture with Malays become relatively highly developed peoples, the Makassas and the Buginese. The tribes on the south-east and east peninsulas appear to be strongly mixed with the Taola tribes who are physically and industrially at a low stage of development. The population of Minahasa is annal. It which is of different origin; their language and other characteristics point to a nearer relationship to the Malay peoples of the Philippines, Formosa and Japan. In the commercial centres like Makassar (1059 £., 20,178 natives, 4672 Chin. and 141 Arabs), Donggala, Menado (576 £., 6669 natives, 2754 Chin. and 500 Arabs), Gorontalo (1245 £., 5427 natives, 806 Chin. and 177 Arabs), Siringo (51 £., 3578 natives, 108 Chin. and 25 Arabs), Bone (155 £., 6544 natives, 197 Chin. and 3 Arabs) we find the usual, very mixed population in which the Buginese form the majority; it is only in the larger centres that we find Europeans, Arabs and numerous Chinese.

The Torajá are settled agriculturists who sometimes also trade and fish. Their own industries show themselves very clever, highly gifted craftsmen. Their numerous tribes dwell in settlements, strongly fortified on account of the continual warfare, in the vast forests which cover Central Celebes. Their density is estimated at 2—4 per square mile. The Torajá near the Buginese kingdom on the coast have become converts to Mahommedanism, in the North-East Christianity is becoming predominant; the great majority however are still pagans.

The closely allied Mahommedan peoples, the Makassas and Buginese, originally inhabited the southern peninsula, but, being traders and fearless voyagers, they spread over all the coast-areas of Celebes and the greater part of the archipelago from east to west. This statement is particularly true of the Buginese. The home of the Makassas is in the west of the southern peninsula, roughly from Maros to Bulukomu including the kingdom of Gowa. The Buginese inhabit the eastern part of this southern and farther north their lands cover the whole of the peninsula. The most important of the kingdoms of the Buginese, which were organised on a system of despotic government, were Bone, Wajo, Luwa and Sopeng, of the Makassas, Gowa, Tanete, and the southern island-group, Seluye. Besides these
there were and still are numerous smaller kingdoms, which formed alliances with one another and sometimes also were dependent on the larger kingdoms. The rulers of one of these kingdoms is a hereditary prince or princess; he (or she) is aided by a minister and a muker, a council of the most powerful relatives of the ruler and his vassals; subject princes were also members. The power of a prince depends in a great degree on his personality and his skill with the possession of certain regal insignia; the latter is a manifestation of the animistic beliefs, still predominant among these peoples. Next in rank to the royal house is a nobility which has sprung from it through polygamy, a class of freemen and one of slaves, who have now been freed, and bondsmen. The latter were as a rule well treated but like the poorer freemen were liable to be plundered and severely ill-treated by the higher classes.

As throughout the Archipelago, the daily life of the people of South Celebes is influenced by animistic beliefs, somewhat altered by Hinduism and Mahayanism; but the ancient usages of family law and the law of inheritance have survived among them as among the other Malay peoples of the Archipelago. The marriage ceremony is, it is true, performed according to Mahayanist rites but the pages priests (basins) direct the celebrations which follow, often lasting many days; besides princes and chiefs have a good deal of legal control over marriages and divorces. The position of the married woman is a very honoured one; this and their other privileges of inheritance, divorce etc., are due to the many maritarchal customs which still survive among these peoples. It is only in the larger towns that the Mahayan law of inheritance is becoming more and more followed. The economic position of the Buginese and Makassan is one of the highest in the Archipelago; not only are they excellent agriculturists and horse-breeder but their achievements as weavers, smiths and shipbuilders, their commercial ability, and their skill in navigation and fishing are on a very high order. The density of population is estimated at 12 in Goa, 12 in Tanete and 9 in Buna while under the favourable economic conditions in the districts directly under Dutch rule it rises to 25 per square mile.

The Makassar and Buginese languages are written with an alphabet of their own which is derived from a further Indian one. Their literature is fairly well developed; among the prose a collection of their laws, rayapang (Mak.) and latanu (Bug.), may be mentioned.

There are important Buginese settlements in the Archipelago on the east (Kutel) and west (mouth of the Kapas and Sambas) of the island of Borneo, in the Kiooe Archipelago, on the Little Sanikah Island, east of the island of Lombok and in the North Sumatra.

The Minahassans, who are now Christians, were divided into tribes, organised on a patriarchal basis, but this has to some extent been altered under the influence of Christian missionaries. With their help and a well developed system of education, they have reached a high stage of civilization which reminds one in many points of European; (handel) of the day. The population is about 16 to the square mile, rising in the centre around Lake Tondano to 36. They live mainly by agriculture, cattle-breeding, fishing and fish-rearing, by commerce and to some extent by industries. Like so many native industries, the fine plaited and carved work of the Minahassans has disappeared before the imported products of European manufacture.

The exports are: coffee, copra, Muscat-nuts, dammar, tortoise-shell, tripang, edible birds' nests, horses and gold.

Bibliography. N. Gervais, Description historique du Borneo de Macao (Paris, 1858); T. F. Ehrmann, Kapt. D. Waddell's Geschicht ehrlicher Schicksale und seines Aufenthalts auf der Insel Celebes (Weimar, 1859); Th. Thomesen, Code of British Maritime Law (Singapore, 1852); J. C. van der Heijsel, Celebes (Breda, 1840); J. Brooke, Narrative of Events in Borneo and Celebes (London, 1846); C. van der Hart, Reise rund um das eiland Celebes ('s Gravenhage, 1853); B. F. Mathews, Malaysia-Niederlandisch-Indonesia (with Ethn. Atlas) (Amsterdam, 1858); do., Makassar, Spraakdom (Amsterdam, 1858); do., Overse of the East Indies with their Handels- en scheepvaart (Makassar, 1869); do., Bonggisch-Hollandsch Woordenboek (with Ethn. Atlas) ('s Gravenhage, 1874); do., Boeugl. Spraakdom ('s Gravenhage, 1957); do., Makassar en Bonggisch. (Amsterdam, 1881); do., Boeugl. proeven van Bongg. en Makass. Peilte ('s Gravenhage, 1883); do., Overse of the Bissar of Zuid-Celebes: Verh. Kon. Akad. v. Wetensch., III. VIII.; C. H. van Rosenberg, Keizersgeten in de hoofding Gorontalo (Amsterdam, 1865); N. Graafland, De Minahasa (Rotterdam, 1865; 1869, new ed. Haarlem, 1895); M. T. H. Vermeulen, De Zuiden-Oostelijke Gewesten (Leiden, 1874); F. L. Abreu, Os Infante Orientais Nizamutdeens, l'Ile de Celebes (Bruxelles—Rotterdam, 1885); F. B. van Staden van den Brink, Zuid-Celebes (Urrocht, 1884); J. Kohler, Das Handels- und Reise-recht von Celebes (Stuttgart, 1886); A. B. Meyer, Die Minahassa auf Celebes (Berlin, 1876); do., Album von Celebitypen (Dresden, 1880); A. Banthin, Invasisten (Berlin, 1894); J. G. F. Riedel, Das Tanjungtbegriff (Leiden, 1894); S. J. A. Hickson, A Naturalist in North-Celebes (London, 1895); W. Foy, Gewoerder van der Celebes (Dresden, 1899); F. and F. Sarasin, Entwurf einer Geograph. Beschreibung der Insel Celebes (Wiesbaden, 1901; full bibliography); do., Versuch einer Anthropologie der Insel Celebes (Wiesbaden, 1905 and 1906; full bibliography); A. Wichmann, Der Vulkan der Insel Uno Uno in Zeitrichter, d. Deutsch. Geol. Gesellschaft. (Berlin) 1902; O. Lichten, Untersuchungen über die Ethnologie von Celebes in Globus, 1905. Many articles in the following periodicals: Tydshirt van h. Bat. Genootsch. v. Kunsten en Wetenschappen, Bijdragen t. d. Taal-, Land- en Volkenk., v. d. N. I. Archipel; Tydshirt van die Aardrijksk. Gen.; Mededelingen van het Nederl. Zendingsgenootschap. (A. W. Nieweuwhuis).

CELEBI, a Turkish word, of the later cultured period, and the original and original meaning of which have not yet been definitely ascertained. Celebi is probably derived from Cehl, also written Cehel, "God;" the latter word is at the present day pronounced Cehel by the Malians; and, according to an article by K. Foy (Mittheil. der Deutschen Gesellschaften f. Ost- und Weisst Studi, ii, 1841), is the only word for "God" among the Vurung of Asia Minor. In the written
language ָּלֶּחֶב first appears in the viiith (xiiith) century among the Turkic poets of Asia Minor; that, as is sometimes (by K. Foy also, loc. cit.) stated, it is "not unknown to Cağhatâsi", has not yet been proved by quotations. Melloranski (Zapiski vost. obšč. obzr., xxv. 425) quotes from the Khâliq-i 'Abâî some (this dictionary is, as Melloranski has elsewhere (Arab. filolog., p. lix. shown, extracted by Muhammed Zîvûy from the Sangâhî of Mîrzâ Mahdî Khâbî) the statement, that kelâb is in Greek [κέλλα] 'a name of God (με-νό-νί-ξο-βά κύριος). The word kelâb was used in the Ottoman written language down to the viiih (xiiith) century as a title or epithet of persons of princely rank, high ecclesiastical officials (particularly those who were at the heads of Derwisk orders), famous authors, etc. The first person known to have borne this title is Celebi Husân al-Dîn (died 683 = 1284), who succeeded Djiâlî al-Dîn Rûmî as superior of the Mawwawi order of Derwîshes (Grunds. der islam. Philosophie, ii. 288). In the poems of the poet Kâsim-i Anwâr, born in 'Alahârûdîn (died 833 = 1431-1432), kelâb means "beloved" in the Shîh sense, i.e. God (quoted by C. Seimans, Zapiski etc. xvii. p. xxxiv). Several Turkish princes hold titles in the viiih (xiiith) and ixth (xiiith) centuries were called Celebî, among them all the sons of Sultan Bayazid I. (died 805 = 1402). Ibn Bûtîa (ed. Defrémery and Sanguinetti, ii. 270) says that kelâb "in the language of Rûm" (i.e. in Greek) means "my lord" (αυτοίξων) in vulgar Arabic  סדרה). On the other hand kelâb was only known to the Greeks as a Turkish word, according to a gloss on Psalms, kelâb in the language of the Turks, ἡ στίγματα ἱδρύσασιν had the meaning "of noble birth." In the Khâliq-i 'Abâî (in Melloranski, Zapiski etc., xxv. 424) kelâb is explained as "writer, poet, reader, initiated, of keen intelligence by nature." The word is similarly explained in Ahmad Wafik Pasha's Lâhûgi-i 'Oğlanîâna (i. 482), with the additional note that kelâb "in the sense of 'skilled in reading'" was later supplanted by the word efnâl from the Greeks. The quotations from European authors of the viiih century, collected by W. Strînow (Zapiski etc., xviii. 15 et sqq.) do, as a matter of fact, show that kelâb was then used with the same meaning as the Spanish "Dom" and the French "Monsieur", i.e. like the modern sfendi (from the Greek σαμπρίζ). Efnâl seems to have come into use as an epithet of poets and scholars in place of Celebi about the end of the viiith and beginning of the viiih century; it would be of importance to investigate (from the narrations of European travellers and other sources) whether it was not till then or previously, that kelâb was supplanted by efnâl in the language of Ottoman society. Such an investigation has, as far as I know, rarely, yet been made.

Apart from the religious meaning which it has retained to the present day (it still denotes the highest rank in the Mawwawi Order; the superior of the order is called kelâb-e'efnânî), kelâb seems to have had approximately the same meanings as the Persian mirâb (from персид žâde), which was applied to princes of the blood as well as to nobles and gentilemen, to prominent scholars as well as to humble writers. At the present day kelâb in opposition to efnâl is only applied to gentlemen who are not Muhammadians (particularly Europeans); Christian and Jewish ladies call their husbands by this title; in one modern Armenian dialect the bride has to address the bridegroom's brother as kelâb. In its earlier general meaning of man of culture, gentleman, the word has only survived in proverbs such as "kelâb men kelâb aktin bâkâr." ("Thou art a gentleman, so who shall carry the horse"), or the Arabic َالله َالله َالله َالله "he is a bird of good omen in the Turkish court" (Kremmer, Mittelsyrrien und Damaskus, Vienna, 1853, p. 95).

Ahmad Wafik Pasha has proposed an explanation of the words kelâb and kelâbî in his Lâhûgi-i 'Oğlanîâna (i. c.) which has been adopted by many European Orientalists also. In the time of Cingî Khân the Tatars and Eastern Turks were first taught to read by Christian priests, i.e. made acquainted with the art of writing; the Turks therefore at this time adopted besides the "Chinese" َلرل and the Old Turkish َأجِمِ, the word kelâbî (Syst. kelâbî, Arnî. zâhilî) also, which properly means "crucifix" as a name for God; for the same reason the word kelâbî, properly "worshipper of the crucifix," retained the meaning of an "educated man, one able to write." The order in which Redhouse (Lexicon, p. 725) gives the various meanings of the word kelâbî is, however, "originally, in Tartary" the word is said to have denoted a Christian priest or "worshipper of the crucifix," "next in Turkey" — a prince, "next," "a man of letters, a Muslim doctor of law and divinity," "later still" a "gentleman of the pen," "ultimately" a "non-Muslim gentleman."

With Ahmad Wafik Pasha, Baron Rosen (Zapiski etc., xxv. 305 et seq.) supposes that the words kelâb and kelâbî are to be regarded as relics of the missionary activity of Syrian (Nestorian) priests; but this activity must be placed in a much earlier period than the xiiith century; both words were brought from Central Asia to the west by the Seldjûks. He argues that the fact that neither of these words has as yet been found among the Turks of Central Asia or even among the Persians Seldjûks, is of no importance as the areas have not yet been at all fully investigated.

Another etymology was proposed by Baron Tierschenhagen in 1898 (Zapiski etc., xli. 307 et seq.). Celebi is, he suggests, to be derived from the Arabic root َلِبَ to "bring," "import" (whence َبِلِج, "imported goods," َبِلِت "slave"); the kelâb as "officials able to write" are to be compared to the َبِلِج (plur. َبِلِج) mentioned by Kûb al-Dîn (Die Chroniken der Stadt Möbâ, ed. Wüstenfeld, ii. 188 et seq., 243), who formed a separate regiment in Egypt in the Mamlûk period, skilled in reading, writing and all the arts, and were frequently called upon to fill the highest offices.

In learned circles this etymology has found no favour; as Baron Rosen remarks, such an explanation would only be justified if it were first proved that there was no connection between kelâb and kelâb "God."

In the article written some years later by P. Melloranski (Zapiski etc., xxv. 305 et seq.) this connection is expressly emphasised, but with the observation that both words must have come to the Turks in their present form, as such a word-formation (with the addition of the termination َت) is not known in Turkish. The Christian origin of both words suggested by Ahmad Wafik Pasha is "probable but not more;" on the other hand, in opposition
to Barout Rosen, it can safely be maintained that they first appeared not in Central Asia and not under the influence of Nestorian priests but among the Turks of Asia Minor, probably through the influence of their Christian neighbours.

W. Shirnow, again, (Zeitschr. d. d. a. i. xxvii. s. 10.) claims that the word Selb is the Czeckoslovak word for "singing, writing or writing well"; even among the Byzantine Greeks this word had the meaning of "educated, distinguished gentleman", with which meaning it was borrowed by the Turks.

The latest discussion of the origin of the words Selb and Selb is by N. Marr (Zeitschr., etc., xxvii. s. 10.) His investigation is based on the use of the word Selb among the Dervishes of Asia Minor, espoused by Baron Rosen and on the philological evidence adduced by Melnianski that Seldi could only be derived from Selb by a non-Turkish people. According to N. Marr, the origin of both words is to be sought for in Kurdist, where the words Seldi "God" and Selb "potable" are still to be found. The word Seldi is not from Seldi, but may be considered a relic of the pre-Iranian language of the Kurds. This language belongs to a branch of the family called "Japhetic" by the author, closely connected with the Semitic family. The Kurdist Seldi goes back to a "South Japhetic" kerd or kerd, from which arose the Aramaic tald and the Arabic taldum in Semitic. All the meanings in which the word Selb was used by the Turks in Asia Minor in the viii or ninth century, were already possessed by it previously among the Kurds. Its original meaning was "follower of God" (Seldi). Selb was also the earlier name of the sect now known as Yazidi (from the Persian bzd + God).

Kurdish paganism has exercised an unmistakable influence on the religious life of the Muhammadians generally and particularly among the Dervishes in Asia Minor; the Kurdist sect, widely disseminated in Persia at the present day under the name of Atâ-bâz or Atâ-bâz, may be mentioned as proof of this. The fact that there is at the present day a village called the "Celebileri" (the Selb) not only near Siwa in Asia Minor but also in Russian Armenia (in the province of Yerven), is also important.

Should the question again be taken up from the other side, it ought perhaps to be taken into account that in the Sufi poet Kâzîm Anwâr it is not the followers of God who are called Selb, but God himself as the "beloved" in the Sufi sense. Perhaps also the word-combining ending "i" may not be so foreign to Turkish as Melnianski has supposed. Max von Berchen (in a private letter) has called the attention of the writer to the name Alpi (apparently for Alp, "hero") among the Turkish Ortaq ats in Mynopotamia (vii or viii centuries) and to Cagîri, probably identical with Cebir, "sparrow-hawk," among the Seljuks and Kâkhis (W. Barthold).

**Celebi Efendi:** title of Mavâhin Hunkâr Dilâk Çelebi, a great Ottoman statesman and statesman of the 17th and 18th centuries.

**Celebi Zade:** Asim Efendi Ismî'il, Saîid al-İlâm, and Turkish historian, son of the Ka'b Efendi Kâkî-Celebi whom the name by which he is known; he was first of all a judge and teacher of law, was later appointed historiographer to the Ottoman kingdom in place of Başheid (1130 = 1717), became successively Fâti in Brusa (1132 = 1720), Medînin (1137 = 1724), and Constantinopoli (1161 = 1748) and finally Şâhîr al-İlâm (1172 = 1758), which office he held till his death eight months later. His history (printed at Constantinople in 1183 = 1770) covers the period from 1155 to 1141 (1725 to 1728); his Dîvân contains 5211 pieces in praise of the Sultan Ahmed III, and Mahmed I, occasioned verses on the more important events of the period 1127 to 1135 (1710 to 1724) and 1183 (1770).

**Bibliography:** Hammer-Parg延误, Gehr, der Osman. Diek. Amst. 1686; Gibb; History of Ottoman Poetry, iv. 74 et seq.
people, according to Lullier, whom I follow here as the best authority on the Cerkesses, was divided into the following tribes:

1. Abadeskis 6. Mokhosh
2. Shupung 7. Kengui

In addition there were the Chem, Khogals, and Khetuk (or Adali) but they have long been either merged in other tribes or exterminated by war and pestilence.

The Adighe tribe formerly dwelled on the north and south slopes of the western main chain i.e. the left bank of the Kuban and its tributaries and the coast of the Black Sea as far as the river Zhezhe. The few remnants of them, that survive in the Caucasus, still dwell with Tatar tribes, Ossetes, Circassians and Russians (chiefly Cossacks) as their neighbours practically in their ancient territory: the Kabardin main branch in Great and Little Kabard (Terek territory), in the valley of the Moxa, the Baksan and the Cerek, the upper course of the Kuban, the Aksam and the Zelenchik, as well as on the right bank of the Terek, where it turns from a northern to an easterly direction. The following tribes live in the south of the Kuban territory: Abadeskis, Shupung, Bezent, and Natukhal. There are also some Cerkesses on the Black Sea near Tussari: in all about 200,000.

With the Akhass and the Ukha, who have all emigrated, the Cerkesses form the northwestern branch of the Caucasians proper. Of all their languages only some of the Kabardin and the Abkhazian have been made known to us, by Lopatsinski and Ider and of the others we have only isolated and quite inadequate notations. The Adighe proper, according to Lopatsinski, may be divided into three dialects: 1. Lower Adighe (Kukh), to which Lullier has given the name "Common" Cerkessian. 2. Middle Adighe (Beklemyewian) which forms a link between Lower Adighe and 3. Kabardin (Upper Adighe). The phonetic character of Cerkessen is usually harsh; it has many gutturals and sharp hissing aspirates; the weak and strong glottal stop are found in almost every word and the broadened [t] does not contribute to the euphony of the language. Very emphatic sounds are even frequently found at the beginning of a word (sex = I, did = them, etc.)

The grammar is very peculiar and can hardly be fitted into any of the known schemes; certainly not easily into the latest, that of Finck's in his Haupttypen der Sprachbaus. The prefixes of the pronoun root and the strong development of moods and tenses are characteristic of the verb: the relations of the noun to another which we express by declension or prepositions are expressed by elements quite loosely attached.

The Cerkesses had and, strictly speaking, still have only an oral literature. They had no alphabet; it was only after the Russian conquest that the Russian alphabet was adopted to their language; at the same time a modest attempt was made to found a written literature.

The Folklore of the Cerkesses consists mainly of two classes, the Nartensaga (heroic legends) which they have in common with other Caucasian peoples, e.g. the Ossetes (it has not yet been ascertained which has borrowed it) and heroic-historical ballads.
We have very little reliable information on the history of the Cerkesses. Such as there is, has been handed down by oral tradition only, mainly in the Crimea, and among a people of such a warlike disposition, it has been preserved in a very personal fashion. Schoraw-Bekemirost-Nogov has collected and published the historical traditions of his people (see above); but there is not a word of it which can be taken without great caution. It is certain that the Cerkesses have frequently played a part in the current of events, north of the Caucasus, but what is truth and what is fiction in their traditions, it is impossible to ascertain. The Warago-Russians of the Tmutarakan principality on the Taman peninsula, at any rate, came into contact with the Cerkesses at quite an early period (1867).

As far as has yet been ascertained, the Cerkesses appear to be anthropologically a mixture of a fair northern race with a dark southern. Puntuchow regards the typical representatives of the race as subulotiochephalic (index 75-79), among whom there are more light- than dark-eyed. But as has been stated, they are strongly mixed with a dark broad-headed stock. They are described as handsome men, though some observers say that the beauty for which the women are renowned, is overrated. There is really some truth on both sides, for, as among all Caucasians, we find handsome individuals beside others who have no particular claims to beauty. The export of girls to Turkey which has been going on for centuries must naturally bring about a degeneration of the race.

In former times the Cerkesses practised only cattle-rearing and, to a smaller extent, agriculture. Their horses were and still are famous. Their chief food — the frugality of the Cerkesses is proverbial — was a kind of polenta made of millet. Meat was but little eaten and that only at sacrificial feasts. They made their own cloth and their b器ec (felt cloaks), in addition to articles of leather which their women were fond of embroidering with gold and silver. Their houses, which as a rule contained only one room, were built in groups. There usually was a room attached to each house for guests.

Hospitality was and still is a sacred duty among the Cerkesses. Among the tribes with a feudal organisation it was mainly the chiefs and nobles who had the right to exercise hospitality. The guest is even regarded as a member of his host’s clan as far as the right of protection is concerned, so long as the latter does not give him over to another ranuk (host). The host is responsible with his life and property for the safety of his guest.

Some tribes in earlier times had a feudal organisation. The Nokos, Shapag and Abadzhe had no chiefs but only nobles while among the other tribes the government was in the hands of princes; these nobles, however, are said to have possessed more power than the princes of the other tribes. Under the influence of Islam which was brought by emissaries from Turkey, the ancient system has been broken down; as early as 1826, Hasan Faiba, the Seraskar of Anapa, took away the privileges of the nobles of the three tribes mentioned above.

The people were divided into four classes: 1. Polko (Poko) princes, 2. Uork (Uorkhi) nobles, 3. Tlokot who had to obey the Polko’s and Uork in certain respects, and 4. Pshiot (Pshot) = Serfs. Islam with its democratic tendencies struck the first blow at this organisation. Bell appropriately called the Muhammadans among the Cerkesses of his time “Radicals.”

The Cerkesses are nominally Muhammadans; there are also a few members of the Orthodox Church amongst them. Islam is not yet 200 years old among them. It was introduced by the Krim Khans and was first adopted by the Kabardins. At an earlier period Christianity appears to have been propagated amongst them; at least the ruins of churches and certain customs point in that direction. Neither of the religions professed by them are deeply rooted, any more than among the Ossetes. The old heathen religion retained the firmest hold among them, as is still the case to-day among the Ossetes.

The following gods were worshipped: Sosere, the protector of crops, whose feast was held in December practically at our Christmas; Akkia, the protector of cattle; Zeigiat who watched over their rains and military enterprises; Mezitik, the god of hunting and the chase, who rides on a horse with golden bristles; Yemize, the patron of shepherds; Tshik, the god of smiths — oaths are usually taken in his name; Khepeguash (sea-nymph); Pesegaash (water-nymph) worshipped for rain; Kheseguash, the protectress of gardens; Tsokhaish and Sheshersi, who are mentioned in prayers after Sosere (are they perhaps merely secondary presentations of Sosere himself?)? Khakas, who is a kind of patron god of the tribe among the NatKhaz and the Shapag, but also protects the oxen used to plough with; Kowash is represented in the form of a fish and rules the sea; Pabone, Thatsakei and Tkaxofshu correspond somewhat to the Laces and Females; Merizim, protectress of the bees; she is also represented as mother of the Great God (obviously a transformation of a pre-Christian deity under Christian influence); harvest-festivals also are dedicated to her; Shible, the god of thunder and tempest, to whom those slain by lightning are sacred; and Tba, the supreme god.

The Cerkesses had neither temples nor churches. Prayers were offered up and sacrifices made in sacred groves or under sacred trees. Nor was there any proper priestly class; the sacrificial ceremonies were carried out by an old man elected for life for this duty.

Justice was formerly administered according to traditional custom (Cufar). There was no separate caste of judges, at least not among the Shapag and NatKhaz. A declaration of innocence on oath used to be accepted; but as perjury was not uncommon, the whole structure of this system of customary law fell to pieces. Society required blood-vengeance for murder as an absolute right and duty; it was however also possible, though difficult, for the murderer to escape blood-vengeance by payment of a fine: the fines prescribed were fixed by the social position of the injured individual. The absence of any limitation of time after which vengeance could not be taken, gave rise to endless vendettas.

A wife was obtained by purchase. If the consent of the bride’s parents could not be obtained she was usually carried off by force, as was also done when the bride herself was unwilling. A pretended carrying off of the bride by force still forms an essential part of the marriage ceremony.

As a rule a newly married pair do not appear
CERKESSES — CEUTA.

In public with one another till the birth of the first child. Their code of sexual morality is a very strict one. On the wedding-night the bridegroom gives his kholat (the leather coif) of the bride which she has worn since her childhood without ever taking it off.

One of the most striking features of Circassian life was the Ataka, i.e. the custom of handing children over to strangers immediately after birth to be brought up (the boys till their 13th—18th year and girls till their 15th—20th year). The foster-parents were treated with great reverence, and held a position almost superior to the actual parents. This custom created a kind of foster-kinship which contributed considerably to the unity of the Circassian tribes. A fugitive who succeeded in touching with his lips the breast of the mistress in the house of a stranger, thus became a member of the family and the head of the house was responsible for his safety. This is probably a point from which one may understand and explain the social and family relations of the Circassian peoples.

Another factor which contributed to the unification of the Circassians was the system of swarming brotherhood, in which the touching of the breast of a woman also played the main part; a man universally held in high esteem stepped forward from the one group of those swarming brotherhood while a woman came forward from the other group and offered the man her breast; the ceremony was completed by an oath on the Koran.

The Circassians were in many ways the teachers of their neighbours. Not only was the masculine dress (sheepskin cap, felt cloak, Circassian i.e. overcoat) imitated, but in part also (by the Akh-Khas and Ossetes for example) the feminine, i.e. the corset, chemise, trousers, upper garment with a deep opening on the breast, girdle and the high cylindrical hat. This dress is now rapidly disappearing as everything is in a state of transition. It may also be supposed that the social organisation and particularly the ancient heathen religion of the Circassians exercised a deep influence on their neighbours.

Bibliography: J. Strelenski Bell, Journal of a Residence in Circassia during the Years 1837, 1838 and 1839 (London 1840), i., ii.; J. Vermehren, A Tour among the Circassians (London 1840?), i., ii.; F. A. Kolenati, Die Berichtigung Circassens (Dresden 1859); R. von Eckert, Der Kaukasus u. seine Völker (Leipzig 1887); id., Die Sprachkreise des Kaukasus. Stammes (Leipzig 1895); Interoiano Giorgio, Della vita del Iosco (Venice 1863—1874); Konavlevski, Ghe edu u. hrani vor Kaukas (Moscow 1869); Al. Pechkov, Der Kaukasus (Leipzig 1866), i., ii.; Schorn-Bekmussin-Nogov, Die Sagen u. Lieder der Tcherkessen, chez. von Borgé (Leipzig 1866); Chantre, Recherches ethnographiques dans le Caucase (Paris et Lyon 1855—1887), i.—iv.; J. Klapproth, Beschreibung der russ. Provinzen zwischen dem Kaspi. u. Schwarzen Meer (Berlin 1814); id., Reise in den Circassischen, Taurischen u. m. Gebieten (Halle and Berlin 1812—1814), i.—iv.; J. Comte Potocky, Voyage dans les steppes d'Astrakhan et du Caucase (Paris 1849), i.—iv. There are also a series of valuable essays in the Russian Ethnographical Review, in the publications of the Caucasian section of the Imperial Russian Geographical Society of Tiffen and in the work describing the localities and tribes of the Caucasus (Tiflis); in vol. iii. of the latter there is a short Kaimisian grammar with glossaries (in Russian).

A. PIXE.

CESHME, a Persian word meaning "source", which has passed into Turkish with the same sense: it is the name of a market-town in Asia Minor with a safe natural harbour on the Mediterranean coast, at the entrance to the Gulf of the same name, at the north-western extremity of a peninsula opposite the island of Chios. It is the chief town of a ḏāf in the sandjak of Smyrna, Wilayet Ađrīn. The town has 5555 inhabitants of whom there are 2593 Muslims and 1000 Orthodox Greeks; there are 8 mosques, 14 Greek churches and 1 synagogue. The present town, which is quite modern, occupies the site of the ancient harbour of Cyzynae, now called Rhythia. There are hot-springs at Illidja.

A Russian fleet of nine ships of the line and seven frigates, divided into three squadrons commanded by Siritshak, Arziz Orlet and Elphinestone, which had sailed from Kronstadt to aid the revolted Mahotsiats, attacked the Turkish fleet here, consisting of two corvettes, fifteen galleons, five schooners and eight gallyes, commanded by Kapitāna-Pacha Usman al-Din and Captain Dejmir Hakan. The Russian and Turkish flag ships both caught fire at the same moment and those of the crew, who could save themselves by swimming (11th Feb. 1767), bailed out July 1770). The remainder of the Turkish fleet was set on fire the following night. This defeat of the Turks at Ceshme was the fore-runner of the Peace of Kastoria.


CEUTA, a maritime town in Morocco on the Strait of Gibraltar, io miles south of Gibraltar, 40 north-west of Tetuan and 140 north of Fes (Fes), with 6694 inhabitants; Lat. 33° 54' N., Long. 5° 18' W. (Greenw.). It is fortified and is one of the most important of the Spanish presidios. Ceuta was built on a peninsula running from west to east terminating in a rocky mass (Tibell al-Mina) surmounted by a lighthouse. The peninsula itself is dominated in the centre by the Monte del Hacho which rises to a height of 600 feet. The town is divided into two parts, the old town, "Ciudad Antigua" which lies in the hollow of the isthmus and the modern town, Almna, rising like the tiers of an amphitheatre up the slopes of Monte del Hacho. Beyond the isthmus the land rises to form a large plateau cut up by ravines, which in the north descends abruptly to the sea by steep cliffs. This is the Serallo Plateau shutting on the outer spur of the massif of the Adjurnas, called by the Spaniards Sierra Hulmonos and by the Moors Tibell al-kins or al-Younas. These are two bays, one on the north and the other on the south of the peninsula, the first fairly large but badly sheltered; the second is smaller but well protected from the winds from the open sea and offers a safe anchorage to ships. In spite of these natural advantages, Ceuta plays a secondary part as a commercial town and ranks far below Tangier or even Melilla. On the other hand, it is a strategic position of the highest importance, equal if not superior, to Gibraltar.
Ceuta is called Sahut (Sahut) by the Arab historians and geographers. The etymology of this name is uncertain. The author of the Itinerari (t. 210) derives it from Sahut, a descendant of Shem, son of Noah; al-Idrisi (ed. Dossy et de Goeje, p. 269) connects it with the Latin word setacem on account of the account of the town, on a peninsula stilted in by the sea on all sides except the east. The most probable explanation, however, is that which derives the word Ceuta from Septum (Sarete), the name given by the Romans to the heights on which the town is built.

The position of the peninsula of Ceuta at the entrance to the Mediterranean had early arrested the attention of the Phoenicians who founded the trading settlement of Abila here. After the Carthaginians, the Romans who succeeded to their heritage established themselves here in their turn and founded the colony of Julia Trajecta. In the 4th century of the Christian era, the town was taken by the Vandals, then taken by the Byzantines who surrounded it with fortifications in the time of Justinian and gave it the name of Sepsa. At the time of the Arab invasion Ceuta was conquered by Cato Julianus who had succeeded in making himself practically independent there. When 'Okba b. Nafi' was nearing Ceuta after his victorious march through the Maghrib, Julian came out to meet him bearing a magnificent present, promised to be his tributary and obtained confirmation of his authority from the Arab leader (al-Bakri, Description de l'Afrique, t. 3, p. 376). According to the same author it was Julian who furnished '赭 dict and his companions with the means of crossing to Spain. A few years later the Arabs were allowed to enter the town and settle there.

The Khaldjids revolt in the middle of the 12th century almost brought about the ruin of Ceuta. The Berbers of Tangier invaded the town and drove out the Arabs. "Ceuta," says al-Bakri, "remained abandoned and in ruins with no inhabitants." says wild beasts." After the battle of Badiria, Baldia and his companions who had taken refuge there, were closely blockaded by the Berbers. Ceuta finally became a part of the Idrisid kingdom. It was granted by Muhammad, son and successor of Idris II, to his brother al-Kasim along with Tangier, Tetuan and Baza; it next passed to al-Kasim's brother 'Omar and then to the latter's son 'Ali who reigned over all the Idrisid kingdom. In the 11th and 13th century, Ceuta, though nominally part of this kingdom was ruled by a Berber dynasty founded by a certain Madjaks (Maiken, according to al-Bakri). This man, who belonged to the Ghumara tribe, adopted Idris, established himself in Ceuta and had himself appointed lord of Ceuta. In his turn he allowed Ceuta and the ruler of the Maghrib. The Umayyads of Cordova held it and, as it was the gateway to Africa, they made all efforts to retain it. 'Abd al-Rahman al-

Najir surrounded it by a stone wall of great strength; another Caliph built fortifications on the plateau of al-Mina, and tried, but without success, to transplant the inhabitants thither. A large garrison was quartered in it. These precautions proved by no means unnecessary. In 771 (779) Binikbn b. Zir (q. v. p. 792) advanced on Ceuta but, seeing the immense supply laid in by the Umayyads, gave up all thought of undertaking the siege of it. The Hamuskudl Idris, governor of Tangier for his brother Yabiy, was more fortunate and succeeded in taking the town. It was won back by the Umayyads but finally lost to them when the Almoravids seized it. Besieged by al-Mu'tam b. Yusuf b. Tha'labin, Ceuta had to surrender after a valiant resistance. The governor Diya' al-Dawla was put to death by order of the victor in 475 n. (1084-1085 A.D.).

The Almoravids succeeded the Almoravids in Ceuta. In 1140 'Abd al-Mu'tam had tried to seize the town, but had been repulsed by Kha'il Tyas. In 1146, the inhabitants submitted voluntarily and received an Almohad governor. They rose the next year against their new masters, killed the governor and appointed an Almoravid chief Yabiy b. Ummayya as their ruling. This rebellion was quickly put down. 'Abd al-Mu'tam returned to Ceuta and placed one of his best officers, Sidi Abl Sallam, in command of it. The Caliph Alah Ya'qub afterwards gave this important post to his own brother Abl' Abl-Hassan. The turbulent spirit of the people of Ceuta frequently manifested itself in revolts against Almohad authority. In the reign of al-Mansur, his brother Abl' Missil had himself proclaimed Caliph at Ceuta under the name al-Maanayid, then made an alliance with the Emir of Murcia, Ibn al-Hlid, whose intervention forced the legitimate Caliph to raise the siege of Ceuta (1234). The Caliph al-Rashid made an alliance with the Christians in order to overcome the rebels.

A Genoese fleet of 30 ships blockaded Ceuta without being able to take it. It was only through the intercession of the inhabitants of Ceuta that the rebels were restored to the Almohads. When the revolt against Ibn al-Hlid, drove out his representative and opened the gates to their former masters.

In spite of these vicissitudes, Ceuta appears to have enjoyed considerable prosperity during the 14th and 15th centuries A.D. The town, properly speaking, only occupied a portion of the peninsula, the remainder being covered with gardens, vineyards and plantations (al-Idrisi loc. cit.). In the 16th century, the town was still within the walls and remained a prominent city of considerable wealth. "There is no coast more productive," says Idris, "over a hundred kinds of fish are found there... the tannery-fishery is particularly important." According to this geographer, coral was also abundant in these waters; worked, polished, rounded and pierced in the bazaars of Ceuta, it was exported far as Gdama and the other towns of the Sahel. Their mercantile pursuits did not however prevent the inhabitants from the pursuit of learning. "Ceuta," says al-Bakri, "has always been one of those places where the sciences have taken up their abode."

The decline of the Almohad empire brought a...
renewed period of disorder for Ceuta. The inhabi-
tants, after recognising the authority of the Hajjids for a time, submitted to the Marinids. Their alle-
giance however was rather doubtful and on several occasions they threw off the authority of the
sovereigns of Fès. Thus we find them in the reign of the Marinid Abu Tāḥuf, electing al-Aṣaff their
ruler; he finally became master of the town on condition of paying tribute to the Sultan of Fès
(1273) but was assassinated at the instigation of the al-ʿĀdib, the king of Granada. The Spanish prince on becoming
master of the town encouraged the rebellion of ʿOṯmān Abu l-ʿĀdib, a Marinid pretender, who took
up arms against the Sultan Abu Tāḥuf and on being defeated by him, took refuge in Ceuta
(1308 a.d.). Abu Tāḥuf then began the siege of the town but died before its walls; it was finally
taken by his successor Abu Rāfīʿ to whom Don
Jayme of Aragon had lent 50 ships and 1000
horsemen. There was another attempt in 1316 by
the citizens of Ceuta to restore ʿAṣaff to power.
This was put down with great vigour by the Sultan
Abū ʿAbd Allāh, who built a fortress called Afrag
on the highest point of the peninsula to keep the
inhabitants under control. A son of Abū ʿAbd Allāh,
named Mūsā, however landed at Contans in 1326
and on landing was proclaimed Sultan. The
king of Granada who had supported this pretender
seized the opportunity to place a garrison in Ceuta.
A Marinid army blockaded the town but was
scattered by Abu l-ʿAbīs, a new pretender. The
latter finally became lord of Morocco and did not
hand Ceuta over to the king of Granada (1387 a.d.).
The Marinids did not long hold Ceuta, which they
had then acquired from the Moors of Spain.
They were soon supplanted by the Christians. In
1415, João I, King of Portugal, sent an expedition
against Ceuta. The Christian fleet after being
scattered on the voyage by a storm, succeeded in
entering the harbour on the 14th August.
The Portuguese took the town in spite of the vigorous
resistance of Kābd ʿAbīl, who commanded it, and
installed a garrison there under Don Pedro de
Meneses. In 1421, Ceuta was constituted a bishopric.
As a result of their failure before Tangier (1437)
however, the Portuguese signed a treaty by which they
agreed to restore Ceuta to the Muhammadans.
This agreement was not however ratified by the
Corres and the place remained in the power of
the Portuguese at the price of the liberty of the
Infant Don Fernando who had been left as a
hostage and died in captivity.

The annexation of Portugal in 1580 by Philip
II transferred Ceuta to the Spaniards. They retained
it after Portugal had regained its independence
and had their right to it recognised by the treaty
of Lisbon (1668). It was only with the greatest
difficulty that they were able to maintain their
position there. They had to resist the attacks of
Mūsā, ʿAbīl who had set himself to drive the
Christians out of all the points they occupied on the
Moroccan coast. After informing the governor
Don Francisco Varino of his intention of recon-
quering Ceuta, the Shīrīf laid siege to the town
with an army of 30,000 men. He laid out a
fortified camp and blockaded the place closely;
the garrison consisted only of 600 infantry, 80
cavalry and 120 ecclesiastics. The siege lasted five
years (1693–1721). Occupied with the war of
the Spanish Succession, the Spaniards were too
busy to attend to the course of events in Africa
and did nothing to help the beleaguered city. In
the meanwhile, the English who had taken Gibraltar
in 1705, had tried without success to occupy Ceuta
in order to hold both keys of the Strait. Finally,
in 1721 the Marqués de Lérez was sent to Africa
with reinforcements, dislodged the Moors from
their positions and drove them back to the Sierra
Bullones. Some years later the Shīrīf Muḥammad
Abū Allāh made another attempt to take Ceuta. The
Spanish suggested, it is said, of the renegade Ripperda, was put to flight.

The Spaniards thus remained in possession of
the town, but throughout the xviii century they
were constantly attacked by the neighbouring tribes.
To put an end to this state of affairs, the Hispano-
Moroccan treaties of 1782 and 1799 granted to
Spain a strip of land around the town, a measure
which did not however prevent further depredations
by the natives which the Mahbūr was neither
willing nor able to prevent. Napoleon's intervention
in Spain seemed at first to deprive the Spaniards
of Ceuta. The English, fearing that the Shīrīf
would seek to profit by the occasion to retake Ceuta and considering that this town "ought to be
preserved", occupied it from 1810 to 1814
when the "famine" in Spain was at its height it
was replaced in possession of Ceuta, continued to
suffer from the aggressions of the native tribes,
particularly the Andalucia. The treaty of Laarache
(1845) did not succeed in improving the situation.
Hostilities continued and the destruction by the
Andalucia of the defences erected by the Spaniards
near the town brought about the Hispano-Moorish
war of 1859-1860. It was an Andalusian that the Spanish
troops were concentrated before marching on Te-
mania and it was around Ceuta (on the Serrano
Plateau) that the first fighting in the campaign
took place (August—November 1849). By the
treaties of Real Rás and Tetwān, Spain received
an extension of the territory of Ceuta, which now
stretched from the sea to the ravine of Andalucia
in the Sierra Bullones, a distance of about 9 miles.

Bibliography: Elie de la Primandale,
Villes maritimes du Maroc: Revue Africaine,
1872; Budgett Meakin, The Land of the Moors,
p. 337 et seq.; See also the Bibliography in the
textbook MOROCCO.
(G. Veyr.)

CEYLON, an island off the southern
extremity of the Indian peninsula,
situated between 5° 55' and 9° 51' N. and between
70° 41' and 81° 54' E., with an area of 25,485
square miles. The population in 1911 amounted
to 3,592,397 of whom 276,361 were Muhamma-
dans; of these the majority (260,454) are styled
Moors or Moormen, and either claim descent from
Arab immigrants who intermarried with the women
of the country and made converts from among
the inhabitants, or are Indian traders who visit
the island from the peninsula; the rest are Malays,
chiefly descended from soldiers and labourers in-
troduced into the island by the Dutch from Java
and Sumatra; there are also a few Afghans and
other Muhammadan settlers.

Ceylon was early known to the Arabs on
account of its pearl-fisheries and trade in precious
stones and spices, and Arab merchants had formed
commercial establishments there centuries before
the rise of Ceylon; Local tradition represents the
first Muslim settlement to have been made by
done Arabs who were sent into punishment by
Muhammad as a punishment for their cowardice.
at the battle of Uljat. There is of course no historical basis for this legend; but the commercial importance of Ceylon must have caused the knowledge of it to have become known in the Muslim empire at an early period. From the IIIrd cent. of the Hijra onwards mention of Ceylon is frequent in the works of geographers; it is referred to several times by Ibn Khurdadbeh (about 270 A. H.) in his Kitab as-sulalat wa'lamamalih (Bibl. geogr. arab., vi., 63-70), (the oldest work of Arab geography that has come down to us); under the name Sarandib, a corruption of the Sanskrit Sinhala-stiptra. Sarandib is also employed in a narrower sense to denote only that district in which Adam's Peak is situated, in which case the island as a whole is called Siyalun (al-Kazwini, Kitab al-mukhtasir, ed. Wilhlemfeld, I., 112; Ibn Battûta, iv., 105, 179). The name Sahidun is found in al-Dacch al-Hind (Algèrs s. v.); and Ibn Rustah, besides Sarandib, knows the Greek name of the island, which he writes Taphelotin (Tâphelotin), (Bibl. geogr. arab., vii., 84, 134.)

Adam's Peak, (a prominent mountain 7420 feet high), is well-known throughout the Muhammadan world, and was on earth touched by the foot of Adam when God drove him out of Paradise (al-Taharî, l., 121); the spices that grow on the island are said to have sprung from the loaves of bread that Adam was allowed to carry away with him from Paradise (id. 115-120). The print of his foot as a rock at the summit of the mountain is a place of pilgrimage for Muslims, as well as for Buddhists and Christians (Ibn Batûtah, iv., 182-183).

The Arab merchants were undisputed masters of the trade of the island until the appearance of the Portuguese in the Indian seas early in the XVIth cent. It was the Portuguese who first called them Moors and the name has been commonly applied to them since. The rising power of the Arab merchants and their descendants was checked by the Portuguese, and by the Dutch as well, when they succeeded them in the possession of Ceylon (1658); they were forbidden to hold lands and attempts were made to suppress the public exercise of their religion. The British who occupied the island in 1796 were slow to abandon the restrictive policy of their predecessors, and it was not until 1853 that the Moors were allowed to own lands in Ceylon.

As a British crown colony, Ceylon is administered by a governor assisted by an executive and a legislative council. One of the members of this legislative council represents the Moslems. The Moslems are mostly engaged in petty trade as shopkeepers and peddlars, or are boatmen, fishermen or coolies; a small section of them are agriculturists. They speak Tamil, with an admixture of Arabic words. The only portions of Muhammadan law in force in Ceylon are those contained in the Code adopted by the Governor in Council on the 5th August, 1806; this includes Muhammadan law so far as it has been specially introduced into the island, either by express legislation or by ancient and continuous custom; when the Code of 1806 is silent on any point, resort is had to the Common Law of Ceylon.


(T. W. Arnold.)

CHERCHELL. [See CHERTCHELL.]


CHINA.

The Muhammadans of China fall into two main ethnic groups: Turks and Chinese, who again may be considerably subdivided. On the Turks of China see the article TURKISH PEOPLES. In this article the Turks will only be dealt with in so far as they have had a share in the development of Chinese Islam. China in this article is the land of the eighteen Provinces.

I. HISTORICAL AND GEOGRAPHICAL SECTION.

The intercourse of the pre-Islamic world with China was based almost exclusively on the silk-trade; in fact the usual words for silk in Western Asia and Europe are probably only corruptions of the Chinese shîr or sîr. In Western Asia this trade was in the hands of the Persians who were at the same time consumers. The Turks, their neighbours in the western lands of Eastern Asia on the borders of the Chinese Empire, were the carriers of silk and other articles of commerce between China and Western Asia. Some two hundred years before the dawn of Islam, these commercial Turks tried to make a change in the trade route, as they wished to get into direct communication with the great trade routes of Persia. The negotiations between the Emperor of Byzantium and Dizakobul, the Khân of the Turks, did not however lead to anything of importance (Menander Prokhebas gives the history of the embassies with the report of Zenarch). At the dawn of Islam the old state of affairs still remained; almost nothing was known on this side of the Tienshen of the wonderful land from which came silks and other articles made by cunning hands, for the goods were only carried by the Chinese as far as the borders of their kingdom; there they were taken over by the people of the Turin basin who were in the main Turks (with a few Persian colonists). It is most probable that Persians attended to the actual purchase of the goods in China, and of course the important testimony on this point in Hirth, M. Sia, Berlin 1, with documents granting foreign merchant permission to import certain goods into Chinese markets) and that they employed Turks as carriers.

We have numerous accounts of the relations of the Muhammadan world with China, which in part...
prove to be very accurate. Those sources have not as yet been treated in a critical fashion. To the Arab geographers, especially, is the land of the unknown and mysterious, into which only the boldest may venture. It must be noted that even in the oldest Arab geographers, who deal with China, that China has survived to us, the connection of South and North China is known while in earlier times an absolute disconnection was made between the land of the Seres and that of the Siniae; it is one and the same land whose countries are named in the Indian Ocean (Biblical Etiopia, *Bagh o-Husul, q. v.*) and whose mountains are connected with the mountains of Parthia and their continuation; so we are told by Bahlit in *Kifri o Hadd* and Ibn Hawik (sea-counts, p. 405, 1913; mountains, p. 109, 249). What the tradition of the Muslims of China itself tells us about the earliest intercourse, is worthless and erroneous, although it is strewed in numerous manuscripts in stone. It deals with the famous companion of the Prophet Sa'd ibn Abi Waqqas, whom it makes a maternal uncle of Muhammad and whose grave in Cantian is revered, although he really never came to China (Thienart mentions the name Wahb Abi Kalâsah in addition to Sa'd ibn Abi Waqqas without sufficient authority). Broomhall, p. 75, refers to the bringing of Islam to China by land and sea (Kamal) by Arab envoy and the exchange of 3000 Arab and Chinese soldiers as a result of a dream of the Emperor Tai Tsung (607—650 A.D.). These legends have been collected by Thienart and more critically by Deyver, *Origines*. The oldest document on the beginnings of Islam in China is a note in the chief Mosques of Sungard, which promises to have been erected in the first year of Tien-Pao i.e., according to Broomhall, p. 86, in 722 A.D. According to this, Islam must have been known in China under the Emperor Tsai-Huang of the Sai dynasty (581—608 A.D.). Equally impossible dates for the introduction into China of Islam are given in other places also. (Broomhall's explanation of the puzzle is that in 723 = 1531, when a new chronological system was proposed, the 753 years were assumed to be Chinese i.e., solar years, so that all dates were thus put back about 23 or 24 years.) In any case the inscription is a palpable forgery, it was probably erected when the mosque was repaired, possibly at the revolts under taken by Sai Tien-chih (Sauly Alygal, see below). The Chinese official tradition found in the dynamic histories is not much more reliable than that of Chinese Islam. These also are full of legendary matter, profusely influenced by national pride and complais with the usual Chinese lack of critical judgement; nevertheless they must not be entirely neglected as they contain a few geographical and linguistic data. I would particularly call attention to the fact that in the older Chinese literature the Muslims are always called—to-dish i.e., T'aish (taishik is the Middle Persian form of the modern Persian tazi; it is the Persianized form of the Aramaic tazi, properly *Arab of the tribe of Taiz*. The change in meaning is explained by the fact that since the Muhammedan To was regarded by our body of Persians as the progeny and type of the Arab world, their name was extended to all Arabs and thus came to mean: *Arab* or *Muslim*. Later they learned to distinguish more accurately between various branches of Muhammedans and *fadak* again became limited to the To in question and was applied to the Muslim inhabitants of North-East Persia on the modern Tadjik of the Pamirs see *Jaul in the Grundriis der Iran. Phil.*, H. 401 et seq., with an erroneous derivation of the name from *fadak, a crounlike headgear*. Our Arabic sources are much better. We have such splendid works as Tibli's history, which gives us all the material available in his time about the countries we do not know about ourselves; it is improbable that any important notices from older times have escaped him. The Arabic sources afford a check on the Chinese, which we cannot afford to neglect; they are quite silent regarding the legends handed down by the traditions of Chinese Islam.

The Arab geographers are of particular importance. While no exact definition of the locality of China or its chief towns is given by the historians, the geographers by the very nature of their works have to give this information. Striking differences are found when one compares the different authors, according to the views prevailing when they wrote. Particularly striking is the utter disagreement between the statements of Ibn Rusta (who wrote his *Alkif o Alif o Kifri o Nafin* about 950 = 932) and Mas'udi (who wrote his *genius, this personal work* in 745—756). According to the Kusta (p. 96, et seq.), the first climae begin in the East in the hands of the farthest borders of China, pass over China, thence over the coast lands in the south of the land of Silk etc.; the second climae begin (p. 96, et seq.) in the east, pass over China, thence over India and thence to the hand of Silk etc.; the third climae (p. 97, et seq.) begin in the west with the Turanian, pass over Northern China, thence over India etc.; that is the first station of the fourth climae (p. 97, et seq.); the fifth climae begin in the land of Vaidjär, in the East (p. 98, et seq.) and passes immediately into Northern Khurasan; the sixth climae begin in the land of Madjäd and passes over the land of the Khazars, the seventh climae (p. 98, et seq.) begin in the east with the Turanian, passes over the land of the Turks, the coast lands of the Caspian Sea etc.; Ibn Rusta adds (p. 98, et seq.): "what lies behind these climae, in addition to the inhabited areas enumerated by us, begins in the east with the land of Vaidjär, then passes over the land of the Toghuquin (this name appears at Tugumghun in the old Turkish inscriptions of Mongolia, cf. my *Zur Geschichte der Turken; Oriental. Lit. Zeitung, 1908*, col. 293; *teghughun* should also be read in the Arabic texts, cf. the article *tegughun* and the land of the Turks, then over the land of the Alans, then over the Abars (the land of the Aware), then over the Baidjii (the land of the Bulghars) and the Shahlaks (the land of the Slaves) and ends in the Western Ocean". It is clear from this sketch that Ibn Rusta and his contemporaries only knew of South China, which was called *shen* to them, China is a country by the sea, and so he speaks (p. 83, et seq.) of the Sea of the Indians, Persians and Chinese (the sea is properly only "people of China", but it is used even without "bolfor" for "China"). When he says (p. 87, et seq.): "The Sea of the Indians is bounded on the west side (at the beginning) by the steppe (enlarged by me on the analogy of the land) by the land of the Cimranaks, the at the end by China and is bounded on the east side at the beginning by the Gulf of *Aden*, at the end by
Jara, he evidently means that the Indian Ocean is divided into an Eastern and a Western section, the first of which ends on the one side at the island of Tamukrān (behind that there must of course still be water, but this is no longer the Sea of the Indians) and on the other at China, which is a vast expanse of land reaching in the north to the land of Tibet in the fourth clique and to the land of Yāṣādī and Māḍīṣada in the fifth to seventh cliques. Characteristic of Ibn Rusta’s views is also the statement (p. 582) that the sea on which one sails from Bajra to China is one sea and one water reaching to China; in which India also is situated; it was however thought that there were really seven seas, each of which had its characteristic features, such as different winds, different taste, different colour and different animals; on this opinion cf. Mas’ūdī, l. 325 et seq., where it is stated that the sea is one but is to be navigated in different ways in different parts (this point is not raised on p. 88, 11 et seq., where probably al-sabāḥ should be read for al-far). Ibn Rusta unconcernedly makes another land adjoin China; Japan and Korea; he says p. 88, 17, 83: *Every Muslim who enters a land at the end of China, which is called al-Sīra and where there is much water. Never to return again from it*, we are also told elsewhere of Muslims who had come to al-Sīra.

Mas’ūdī is better informed; though there are many confusions in his account of the cliques (p. 32 et seq.), it is in the main based on a knowledge of the northern situation of China; according to the general view (p. 31 et seq.) the sixth clique is particularly associated with Vigādī and Māḍīṣada and the seventh with the Māndānāī (1) and the Chinese; on the other hand we find the other view manifesting itself on p. 26, et seq., where China and Japan are regarded as the last inhabited areas in the east; the farthest outposts of civilization in the east are the frontiers of China and al-Sīra (Japan) up to where they end in the wall of Vigādī and Māḍīṣada, which Alexander built, and which Mas’ūdī refers to in p. 336—477, which which the wall runs; Vigādī and Māḍīṣada used to sweep down on the plains from there; the beginning of this wall is outside the habitable region in the seventh clique; it then takes a southward direction and runs right along till it finally reaches the Dark Ocean. (The notices of the fabulous wall against the eastern Barbarians have been collected by de Goeje in his De Muro non Goe in Maceg.) Mas’ūdī also knows that India and China are once another; *thither go ships of the Muslims who on the voyage thither and to Djidja and al-Kulūm are attacked by the pirates of the land of Sind, called Almajī, on harwarī, which are like the dhariani of the Mediterranean* (p. 335, et seq.). Mas’ūdī gives more information about China in his Warr al-ʿIrān al-Mānī (336 = 947), rewritten 345 = 955). There was no longer a direct connexion by sea in his time but ships came either from side to Galla (Point de Galle) which was almost the halfway point, from which Chinese ships sailed to Khindā (Canton). In olden times it was otherwise, when the Chinese ships sailed to the land of Omāra, to Strīf, the coasts of Fīrāq and Fāriq, to O ṣārān and Bajra and ships from these places likewise reached the East of China; it was only after justice could no longer he relied on and the above described state of affairs in China had come about that they began to meet at this intermediate point* (l. 308). The journey was actually undertaken by the Porte temporarily in pursuit of Mas’ūdī, a merchant of Samarkand, whose experiences Mas’ūdī gives (l. 307—318) while a Ṣūrāf in the time of the Slave Revolt in Bajra (889—879) sailed from Bajra to India, thence proceeded partly by water and partly by land to China and landed at Khinf in which he visited the Emperor in his residence Khindānī (905). In l. 303, Khinf (this is the correct reading in place of the ṣafīqa of the text) is also mentioned as an important commercial town up to which ships from Bajra, ‘Urmān, Strīf, the towns of India, the islands of al-Ẓāhādī and Sīrīf sail from the mouth of the river, some six or seven days’ journey distant. At an earlier period Chinese ships came as far as Nomāj; at least so says Mas’ūdī l. 216: *the great bulk of the water of the Euphrates used to flow into the land of Hira; the ancient bed called al-ṣafīra, on which was fought the battle of Kāshāya, is still visible; it flowed into the Armenian Sea (i.e. the Indian Ocean; it is evidently the Pulkos, which is referred to) in those days the sea came up to the place which is now known as al-Nāṣr and ships from India and the rich cities of the Euphrates, for the Kings of Hira’s, Renew, Relations, p. xxx, do not give this passage quite correctly; there is nothing in Mas’ūdī about a period other than that of the battle of Kāshāya. Nor ought Renew to have added Huma al-jalāfsānī (p. 102) as evidence for the presence of Chinese ships at Hira; for he only says: *Hira was then the coast region (ṣafīra is not the sandbank) of the Euphrates for the sea (read aṣbah in place of al-farash which Gūttauwī thoughtlessly transcribed; this error in copying is explained by the al-farash which appeared immediately before); then stretched far into the land (literally, was situated nearer on the northern border of the lowlying coast lands of Babylonia) and even reached as far as Nadir*. This fanciful distortion of the meaning has led Richthofen to the following erroneous statement even as the authors of their travels.

*According to the testimony of Mas’ūdī and Huma al-jalāfsānī Chinese ships used to anchor every year (!) beside ships from India before the houses of Hira*.

The roads leading to China have been most fully described by the oldest Arab geographer who has survived to us, Ibn Khundīfīn, who held the office of chief superintendent of roads (died 335 = 949) in his Kitāb al-muḥāazzat wa l-Mawādīh composed in 322 = 934. According to his relations with China were principally maintained by sea and his account of the ports of South China is surprisingly thorough. After giving the route of the traveller to China from Bajra to al-Ṣafīf on the coast, three days’ journey from Khindā, he continues (l. 69, et seq.): *from Khindā to Kāshāya (336 = 947) is the first harbour in China, is 100 fathoms (1 fathom = 4 miles) by land and water from Lāṭūn to Khinf, which is the largest port, is a journey of four days by sea and of twenty days by land from Kāshāya to Kāshāya is an eight-days’ journey; from Kāshāya to Kāshāya is a journey of twenty days, wavy harbour of China has a large river which the ships sail into; there is ebb and flow of the tide there; the length of China along the coast from Arnāūlī to the end
of the land is a journey of two months. There are 300 flourishing towns in China, ninety of which are particularly renowned; the [northern] frontier of China runs from the sea to Tibet and the land of the Turks, in the west to India; to the east, China is the land of the Phenicians, and there is gold. . . . (p. 76, et seq.). At the end of China opposite Khurasan, there are many mountains and many kings, this is the land of Al-Suf; there there is much gold; the Muslims who enter this land settle in it on account of its attractions (cf. the account of Ibn Rusta, p. 841 above); it is not known what lies beyond. The whole route from Ceylun to Kānūn is dismissed by Spranger in his _Port. und Reisereise_, p. 82, et seq. (on the route to Ceylun it should be noted that "the harbour between Omau and China" is not a place called Kila, to be identified with the town of Malakka, but Galla, which still survives in Point de Galle, cf. p. 841 above). Al-Suf (Tashan) he identifies (with Reinhard and Peschel) with Tabilunga i.e. South Cochin-China and locates in it the mouth of the River Songkoi. As to the latter part of the route, all has been altered by the critical edition of Ibn Khurdādhbih in the Bibl. geogr. arab., vii. The following points are certain: Khānāūn, which is undoubtedly Canton, and Kānūn, in which we readily recognise the Khanāūn of Ibn Rusta; this latter is clearly Hang-chou (that hang formerly appeared as jūn and later as shōn is not doubted; for the corruption of jūn to shōn (shūn) we may perhaps compare the pī for pier in my Chineisch-Arabische Glossar, p. 885). I would identify Khānāūn as Ch'ān-chou, and suppose Khānāūn to be a corrupt's mistake for Qānūn; this would agree with the distance and we would then have evidence of the existence of Zalme, afterwards so important, in this period (cf. p. 843).)

Ibn Khurdādhbih was however also acquainted with the land-routes to China. He only briefly describes the route followed by the Jewish merchants of Rāhāna in connection with the route followed by them by sea from the land of the Franks (Mediterranean — al-Pāram) — they carried their goods on their backs over the isthmus to al-Kalām (= Suez) (p. 155, et seq.). Beyond Rāhāna into the lands of the Sinars, the town of the Khānāūn, then across the Caspian Sea, then to Balkh and Transoxiana, then to the Caspian (i.e. yezd = land) of the Toghuqzou and thence to China. It is much more detailed in describing the roads which lead from Transoxiana to the east, and gives a vivid picture of a journey by the main route from the lands of the west to the east (p. 178 et seq.). At the end on the upper course of the Oxus where it separates the Pamirs from Tekkāhān (Balakhān), the Turks used to wait on the Pamir side and watch for foreign merchants appearing and signalling to them on the summit of the mountains opposite; they crossed the river and brought back the strangers and their goods to set them on their journey again to China or to India; he describes in thrilling detail how these merchant caravans travelled through the great deserts of rocks, where no path was visible; this agrees pretty closely with what modern travellers tell us about the Pamir districts Darwīz and Shugnān, which is the locality referred to by Ibn Khurdādhbih; even the name has survived, for we may easily recognise Shugnān in the Sahābūn of Ibn Khurdādhbih (p. 179) who calls this part of the district Sahābūn (p. 178, et seq.). Ibn Khurdādhbih also gives the name of the district in the form Sahābūn (p. 37, et seq.) Perhaps we also have al-Shakūn in the al-Shakūn of Iskākī, p. 290 (de Goeje proposed to read al-Shakūn, Bibl. geogr. arab., iv, 425). Al-Bīrūnī mentions a Shāhīn Shāh as the prince of Shugnān (India, p. 101, et seq.). The Chinese transcribe the name Shāhīn, see Yule in the Journ. of the Roy. As. Soc., xl, 97, et seq. When Ibn Khurdādhbih calls the Shāhīn Turks the Sīkh Tārūkh (p. 178), al-Turk al-Shakūn = yusuf al-Shakūn (Shāhīn), he is using the name in a very general sense; the inhabitants of Shugnān as well as all of the whole of the rest of Tekkāhān were certainly Aryans and probably spoke the same dialect (Shāhīn) as they do at the present day. He was probably dealing with the road over the Barogli Pass and the Wakhdīr Pass, on which see my Chineisch turc. Reise, p. 61 et seq. Ibn Khurdādhbih's account makes it quite clear how distinctly the difference between China and the land of the Turks was understood in his time. This is all the more remarkable, as in his time the influence of China in the Turkish lands between China proper and the Tien-San was not inconsiderable; the Khānas and the lesser Turkish princes were regarded by China as its clients and they certainly never hesitated to put themselves under the protection of the Chinese Fugghir (on this word which Neumann first recognised as fūghur = Son of Heaven Fūghur) see Yule, Cathay, i, 331, note 2) when it was to their advantage, for example, when they had to defend themselves against vigorous attacks from the Muslim world. Probably also the Turkish princes used occasionally to come as Chinese to the Muslims. Through intercourse with the harbours of China, the Muslims were well enough acquainted with the characteristics of the Chinese to understand the differences between them and the Turks. The division of the earth into four continents by Ibn Khurdādhbih is characteristic, (p. 155): Asia = Europe, Lābīya = Africa, Iqīqīya = Ethiopia with Tihāna, Vardīna = India and China. But with this account, Asia = Europe, Lābīya = Africa, Iqīqīya = Ethiopia, China and India as described by Ibn Khurdādhbih in his Ahdār al-Sin wa' Allah (the older literature on the subject is discussed by Yule in his Cathay and the Way Thither, i, et seq.). Though the first part of this work is merely a repetition of the notes compiled in 851 by Sulaimān the merchant (Reinard, ii, 61) supplemented from Ahdār's own materials, the second part deals with the changes that had taken place in commerce by sea, in their relation to history and gives the narrative of the Kuraqas Ibn Wahh (of the clan of Khāna). This narrative is of the geographical importance that only two towns are fully dealt with, i.e. Khāna, which has just been discussed above and shown to be Canton, and Khānāūn (= Khānah = Emperor = Tang *court*) the capital of the kingdom, Shugnān, which Ibn Wahh visited. In the Relations, Khāna is the great centre of trade between the Arabs (the word is of course not to be taken literally, but means Muslims generally) and the Chinese; on account of the frequent fires and
shipwrecks, the goods exposed were not numerous, however; trade was also seriously hampered by piracy (ii. 12); Sulaimān is quoted for the statement that a Muslim was appointed law-giver to the Mughamadan colony by the King of China; this judge was also Imām and prayed for the Caliph. His decisions were universally respected (ii. 13). The voyage from the Gulf to Khānāfūl was made in fresh water (ii. 19); the Chinese governor of Khānāfūl bore the title Ḍīfūl (ii. 37); the revolt of this Tangūra was a consular period in the history of Khānāfūl; he attacked the town which lay in the interior, a few days' journey from the coast, on a large river; this was in 263 = 878; after the capture of the town by the rebels over 120,000 souls perished from among the foreigners alone, Muslims, Christians, Jews and Magians (ii. 63 et seq.). It was possibly this blow to Khānāfūl which brought Chūn-chou, the nearest commercial town to the north, to the front. Lastly Abd al-Zād tells of a native of Ḍūrān who came with his wares to Khānāfūl and from there visited the capital Khānādn, more than two months journey distant (i. 106 et seq.).

It is not till a later period that the seaport of Suchitan appears in Arabic literature, probably for the first time, in 1384, in the statement of Abu l-'Fida'ī (p. 365, trans. ii. 124) has been utilised, along with those of one who had been there, probably a fellow countryman and subject. It is next described by Ibn Baṣṭān (iv. 268 et seq.), who first stepped ashore on Chinese soil at Suchitan and made it his centre for his journeys into the interior. The identity of Suchitan with Chūn-chou-flu is suggested long ago by Martini and Delougazer and established in the learned note α to chap. lxxii. of the Yale-Cordier edition of Marco Polo (Book of Ser Marco Polo, ii. 327 et seq.). We now have a record in stone from Chūn-chou, which proves the existence of a mosque there in 1010, if we may trust the inscription of 1010 which professes to be a renewal of an older one of 929 (see van Berchem in Ts'oung Pao, xii. (1911) p. 704 et seq.). At Suchitan as "identical with Shādūlī" (note the i, which appears to be the u of ch'uan) points to the fact that the town was known in the West in its time by its Chinese name (of which I suppose Suchitan to be a corruption: siau or shi is a corruption of ch'uan, and shāf was added, thus making a word familiar to every Muslim from Korān, xlv. 1). I must point out here that Abu l-'Fida'ī's other statements on China show some confusion; he mixes up Canton and Hing-chou-flu, as his al-bālāwī (identical with Khānāfūl) shows (see above p. 342). He only mentions Khānādn and Ḍīfūl in his *notes* and is not aware that his Khānāfūl (ii. 12 et seq.) confuses two quite different towns, viz.: Ḍīfūl in the north (as Pekhkon, cf. Ibn Baṣān's account on p. 845 et seq.) and Canton in the south, which should really be called Khānāfūl.

Lastly, must be mentioned the description of the land route connecting Ts'oung Pao with China which is given in a work by Abu Sa'id Abd al-Hajy Ibn Dāḥūk Gardizī (Margart, Streifzüge, i. 379 et seq.), but see Rieu, Car. Port., Brit. Mus. 10, p. 104, and above p. 891 et seq. (Tishāhād Nādrī, p. 901). The importance of which has been reconnoitred by Barthold who has published a portion of this author's valuable Zait al-Ākhār (composed about 1050 a.d.) in Otlet in p. ocqnlk f. Sereb'ınjui Azīj, 1653-1664, St. Petriob, 1897). Gardizi's description of China occupies pp. 92, 94-94. The most important part is the itinerary from Suchitan to Khānādn, 92, 161: Cimāndīk (i.e. Tariqah-Kara Khoja) in the land of the Tughrūghūn to Kumul, 8 days; at Bagh Shīrā (we may recognise in Shīrā, the Persian Shīrāf "garden"; the word Shīrā is probably identical with the turā which frequently appears in Turkish names); the river has to be crossed by boat; thence it is 7 days' journey across the steppes, which has springs of pasture, to Shāfān (Shīfān, on maps usually Salnūq, Sanūq), 30 days. In Relig. in Westasia, ii. 159, note 5, "Sucha-čou (Sucha-čou)" with the remark that the town was called Dan-čou (Tung-huan) down to the beginning of the 18th century: at the present day the road goes by Am-sai-flu, N.E. of Shīfān; thence three days to a rocky desert (tengfāndī); thence 7 days to Suchītān (Tsucha-čou); the river is a corruption of an old pronunciation which we find in the form sufiin ("74 days from Kandahār in Kān-čou") in Abu l-'Fida'ī (p. 366, trans. ii. 125). Thence 3 days to Khānādn (Kūn-čou, the modern capital of Western Kansu, Kān-čou in Abu l-'Fida'ī); thence 8 days to Kūn-čou (Kūn-čou, i.e. Singanfu; for the total of days travelled is 43); there are good rest-houses at the stations on the road. There is still much that is not clear in this record; but some stations can be identified. This road was certainly always the main route by land from China to the west. It appears that the Mongol Emperors, when setting out from their residence at Kanakurum to the lands in the west, used to take the road to the north of the Tien Shan to Bishāblīk (which can no longer be identified with Urumi but is to be located 6 miles north of Tsi-mu-sa; see Barthold in the article Bishāblīk, i. 728); Alīnīk (Wjariyā), Tales, Sanār and Tashkend (see Bremer's, ed. of全镇巡, part 4, cf. my Islam. Orient, l. 84). Although we have during the Mongol period we hear of a great deal of traffic on the great roads of Central Asia, it must not be assumed that this is evidence of great commercial activity. It is almost entirely military movements that are referred to; commerce certainly declined when anarchy and lawlessness became rampant everywhere in the state into which the Mongol Empire had been broken up.

The above analysis of the accounts of the land of China by Mulmādan writers will facilitate the investigation of the history of Islām in China. For the older period our investigation must be undertaken in two quite separate fields. The two routes by which Islam came to China were quite different in character and led to quite different parts of the country, that route, which led into Northern China, brought Islam into the western parts of the northern kingdom only and did not send out colonies to the coast; the route by sea ran along the coast of China as far as Kūn-čou (i.e. Hing-chou-flu, cf. p. 342) founding colonies everywhere, which carefully avoided any attempt to advance into the interior. This is one of the features of the advance of Islam; when it came by water, it remained on the coast, and
when it came by land, it remained in the interior. Islam has as a rule been afraid of the sea; from the very beginning it was impressed with a sense of the supremacy of the unbelievers on the ocean and made practically no efforts to dispute their dominion. When we do find Muhammadans undertaking naval expeditions, they were almost always driven by the attacks of Byzantium, for example, from the sea failed. It was not till the Mongol period that Islam began to advance through the interior of China, indeed one might almost say that but for the Yuan dynasty the conversion to Islam of large tracts of the interior of China would have been impossible, for it was the first to break away from the policy of splendid isolation.

The advance of Islam by sea was, one might say, an automatic process. As soon as the Muslims had conquered South Babylonia, and the principal towns on the Persian Gulf, they found themselves forced to carry on the seafaring traditions of those lands unless they wished to leave their newly won positions unprotected. There was naturally no immediate change in the management and meaning of ships, such as a rule they seem to have continued as before. If the experienced old sailors would not adopt the new religion, men to take their place were found among their countrymen. It must not be imagined that the Arabs had taken up navigation; the Arab proper, i.e., the inhabitants of the Hijaz and the Syrian steppe were quite useless as sailors. The crews of the ships must have been recruited from the peoples of the South Arabian coast and the Persian Gulf. (We may perhaps find evidence of the dependence of the Persian element in the fact that in the older Arabic literature the word for "captain of a ship" is شاهزاده, see Vallers, Lex. Pers., s. v., and Dorsey, Supplement.) There was nothing against seafaring in the teaching of Muhammad; on the contrary, the almost reverential mention of the ships which God causes to sail upon the sea (Koran, x. 25) might rather have encouraged it. The advance of Islam by land was governed by other motives than its expansion by sea. The primary cause in this case was the divine command: "Fight the unbelievers till ye are victorious over them," in the interest of the safety of the border hordes and the commercial instincts of the townsmen of the Hijaz. There were practically no limits to the movement thus set up; as soon as one unfed people had been subjected, another was discovered beyond them which had also to be converted or conquered. This process continued till some insuperable obstacle stood in the way. The economic side of the movement was not systematically developed in the Arabic period. Under the influence of the ideals of Arab nationalism, a system of Arab colonization was pursued, which though not deliberate, proved highly effective; from its earnest convictions and the necessity for expansion, but the lack of a sound system of political economy among the Arabs, and their ignorance of the organization of capital, with the unbridled individualism of the time, are the causes which prevented them reaching a dominating position in the world's commerce.

On the other hand, after the fall of the Arab kingdom and the union of all intellectual and economic forces in the Iraq, we may certainly speak of an Islamic Capitalism, which took advantage of the conquests of the Muslim hosts with the greatest energy, deliberateness and penetration, so as to secure a footing everywhere, at the same time facilitating the advance of the inner regions of Islam by assuring that their posterity would find co-religionists everywhere. Of course, when unusually difficult physical conditions made advance practically impossible or where a strong hostile power, continuous of the danger threatening it, sought to prevent systematically the entrance of any Muslim element whatever, even the keenest business man could not do. This was the case with China and her outlet province of Sinkiang, which lay between Trasianoa and the entrance to China in Western Kansu (Yü-nan-hsien); long after Transoxania had been conquered, the towering mountain wall of the Tianshan in the east continued to form an obstacle to more lively commercial intercourse. The desire to exchange certain wares from the Far East for others from the lands of Islam, however, had always forced a few enterprising traders to surmount the obstacles; this was done even in ancient times and Islam merely took up the heritage on entering these lands. The hostile collisions of Islam with the Great Power of the East and its vassals interrupted this traffic for a brief period only; and in the long run they appear rather to have stimulated it. We saw above (p. 840) the tremendous difficulties of the journey through these mountain passes which were overcome by the Chinese with the help of the Turks just as they are at the present day by bold and experienced travellers, and the second great obstacle was not so easily vanquished with, the resistance offered to everything foreign by the cautious Chinese government; for travellers were wholly dependent on the mediation of the people of that immense land which separated them from the gates of China proper. These Turks were half Chinese; they knew exactly how to deal with their Chinese masters; they alone understood the web of subterfuges and tricks, thousands of years old, with which the worthy Chinese bureaucrat eradicated the regulations for the exclusion of foreigners. This was not however calculated to change Muslim traders as their Turkish friends were very unreliable allies and the stranger was not safe from attacks on his life or property while among them nor even when he had reached China, the goal of his journey; nowhere could he hope to get justice. A better state of affairs came about when the great Uighur kingdom arose, a clearer view of whose history we may now obtain from the German excavations in Kara-Khojohn (the ancient capital Khojent) near Turfan. We now know that from about 866 a. d. to the Mongol invasion there was a powerful kingdom here which afforded protection to all civilisations and whose Buddhist, Christian and Muhammadan priests were allowed to expend their doctrines and propagate them in writing also. Confidence in the administration of justice, the rule of a strong arm from Peking to the heart of Transoxania and of a powerful and intelligent government which understood the requirements of commerce had finally been established when Chinghis Khan with his body of Mongol and Turkish followers, which rapidly swelled into an avalanche, made his first decisive advances on east and west from his home Karakorum in the Northern Mongolia. It seems that at the beginning of the XIII. century, that is, just before the fall of the Mongol power, the overland traffic had attained...
special importance because the princes of Hormuz and Kish at the entrance to the Persian Gulf were then fighting for supremacy at sea and severely harassing foreign trading-vessels. The seaborne trade did not, however, become permanently affected thereby. The sea-route for imports to China offered this immense advantage, that the official supervision of commerce in the Chinese ports was in the hands of the officials of the expansion of trade, whose business it was and who possessed a regular routine. There was also the political situation to be considered: the rule of the Mongols (Yuan Dynasty 1260-1368) who were favourable to the influx of Muslims. It may be presumed that the participation of Muhammadans in the sea-trade with China reached its zenith about the time when Vasco da Gama discovered the sea-route to India. About 150 years before this event, which was to affect such a great transference of trade, Timur had visited many Chinese seaports, in all of which he found Muslim colonies (Yale, Calcutta, ii. 477-510, has given a critical account on his journey to China; on his trustworthiness, ibid. ii. 433 et seq.; on the various places visited by him see Yale, Morea, passim; the historian in China at the same time, Ch'ien-chung-fu, from there made an excursion to Siin-siu-2en ("China of the Chinese", "Original-China") also called Jhia Koon ("great China") = Canton, and next went from Zaitun by boat to Kanjiang1u (which is perhaps only Han-jen-foo "town of the Chinese", 19 days' journey, Beilaw (Pei-wang'), Kujj, 4 days, to Khamo = Hang-chow-fl, 17 days, to Khunablik (i.e. "Khan's town") also called Khamnablik = Pekin, 64 days, and back. The discovery of the sea-route to India by the Portuguese was a heavy blow to Muhammadan trade with the Far East, and was all the more severe because the power which discovered the route was a very strong one both politically and commercially and was ready and able to take full advantage of its power at once. The coast of East Africa, the shores of the Persian Gulf, and the west coast of India were occupied by the Portuguese, and these Franks were by no means willing to recognise the right to trade in these waters as a Muslim monopoly. It was rather their intention to secure the whole of the trade for Portuguese ships. No one of the Muhammadan powers could offer effective resistance to this ambition. At this period a great shifting of the balance of power was going on in Western Asia, the Mamluk kingdom was tottering to its fall; the Oghlanli Turks, that vigorous, young race, which had made a stormy entrance into the world's history about a century before, had established its position and was able to risk an encounter with Egypt which was still a world-power and to unseat all the other small powers of Syria and the Levant. This did not directly affect Persian power as it was still very much, as the Turco-Egyptian fleet in the Red sea was not strong enough. Even at a later period the Turks were unable to harm the Portuguese. They proved themselves incapable of pursuing an effective naval policy; an end was made at Lepanto of their feeble attempt to found a great navy, and thus the Far East had been destroyed by the time Albuquerque's power in the Persian Gulf was at an end. The Dutch and, soon afterwards, the British gained control of the trade with the Far East.

In the preceding paragraphs the commercial interests have been discussed but there still remains to be treated the purely political and general cultural movements which must be dealt with in connection with the history of the advance of Islam in China.

The earliest notices of the relations of Islam with China, that are worthy of mention, are connected with the political events which followed the death of Islam. The last Sassanian king, Yazdegird III had fled to China after the decisive battle of Nihawa in 642 and sought to persuade the Emperor to take action on his behalf. His prospects seemed on the whole not favourable, as an important revolution had just been accomplished in China at this time; the Sui Dynasty had been superseded by the Tang (619-906) whose first Emperors were pursuing an energetic career of conquest. Muhammad and his successors were similarly engaged in the west. The fact that the huge mountain wall of the Tien-shan formed a barrier between these two new powers and that on the Chinese side between it and China proper lay the inhospitable Taran basin, did not prevent Muslim legend from supposing that the Prophet had entered into relationships with the distant empire. According to an oft repeated tradition (see Goldscheider, Moh. Stud., i. 220 et seq.) Muhammad issued a warning against provoking the Turks, whose name he possibly did not even know. Such stories are later inventions whose object it is to increase the prestige of the Apostle of God by crediting him with foreseeing later events. The Chinese were accustomed to hold aloof when under exceptional circumstances strangers entered their territories or when their armies would have to be sent beyond the natural frontier. They followed this policy in the case of Yazdegird. The Emperor T'ai Tsung (627-652) refused his request for help (this we may assume from Tsahari, i. 485 et seq. even if the report of the envoy is legendary; cf. i. 129). The spirit of Islam, on the other hand, urged its adherents to unprovoked aggression as soon as it seemed possible to risk it and by 715 the great general Kutha b. Musil had led an army out of the conquered Ferghana across the mountains into the adjoining land of the Turks. His campaign was unsuccessful; the comparison of the original authorities in Tsahari, i. 1275-1279, shows that his expedition did not result in the conquest of Kishkan. The story of the sending of an ambassador to the Emperor of China (Husain-Tsong 712-756) which Tsahari gives (ii. 1277 et seq.) in the traditional form adorned with well known motives, is probably historical; but we find no mention of a return embassy from the Chinese (at an earlier period Chinese ambassadors are heard of at Kishkan). The story of the embassy of Jambukha, which appears at the Sasanian court in the time of Khosrow Apošt̄arvita, see Tsahari, i. 89-90; Nosdeko, p. 167). The Muslims under the Omayyads had a good deal of indirect intercourse with China, in as much as the Kishkan of the Turks and the Yabghu (in Tsahari everywhere corrupted to Dijjōa, cf. on this reading, the kiyâpât̄i of the manuscripts and printed editions, which F. W. K. Müllerr has ingeniously recognised as the true Ephthalites), were vassals of the Emperor; the scene between Naṣir and the Yabghu on the one hand and the shad (the shad of the Orkhon inscriptions) and the shadel (probably to be compared with the Züflèb of Tchoupham, see Chavannes, Teu-
CHINA.

The Chinese, as a people, are a much more tractable race than the Persians. They have never been known to rebel against their rulers, and they are not prone to the vices of the Persians, such as rioting and anarchy. The Chinese are a peace-loving people, and they have always been content to live in peace with their neighbors. They are not given to the wild and reckless behavior of the Persians, and they are not prone to the excesses of the Turks, who are known for their fierce and brutal nature.

The Chinese have always been a peaceful and industrious people, and they have built up a powerful empire that has lasted for centuries. They have always been quick to learn from the mistakes of others, and they have always been willing to work hard to achieve their goals. They are a people who value education and hard work, and they have always been willing to invest in their future.

The Chinese have always been a peaceful people, and they have never been known to engage in war or aggression. They have always been willing to live in peace with their neighbors, and they have always been willing to work together to achieve their goals. They are a people who value harmony and cooperation, and they have always been willing to work hard to achieve their goals.

The Chinese have always been a peaceful people, and they have never been known to engage in war or aggression. They have always been willing to live in peace with their neighbors, and they have always been willing to work together to achieve their goals. They are a people who value harmony and cooperation, and they have always been willing to work hard to achieve their goals.
Ithal in China might thus have been produced. Cingis Khan took as one of his officers a man who was said to come from Bukhara and claimed to be a descendant of the Prophet, namely Shams al-Din Omar, known as Suyidi-i Adalji. We have several biographies of this man: the principal is in the Vaiz-i-chah, the official history of the Mongol dynasty (Book xxxiv. Biographical 12) which Visetiæ has discussed in D'Ollonne, p. 25 et seq.; there are others in the Tien-si (I, p. 25 et seq.) with notices of his sons Najir al-Din, the Nesciri of Marco Polo, and Husan, and in the great biography Ta-Ching-yi-tung-chi (translated by Visetiæ in the Rev. Memos Mus., February, 1908), of special importance is the biography by Fa-Hsian, which has been critically discussed by Lapage in D'Ollonne, p. 30 et seq.; lastly must be mentioned a passage in Ragid al-Din, which is given in Bischet's translation in D'Ollonne, p. 26 et seq. According to Fa-Hsian, Suyidi-i Adalji was the fifth descendant of a certain Si FE-i-lich (Sifulin) and 26th in line from the Prophet (Visetiæ, p. 25). The descendants of Suyidi-i Adalji in a separate essay in D'Ollonne, pp. 176-183). He was called Shams al-Din Omar and was called to high office by Khubilai (1260-1294). The Emperor gave him the name Si Tien-ch'ı, a translation of Suyidi-i Adalji "illustrated lord" and appointed him governor of Yunnan to restore order there. He was afterwards also given the honorary title "Prince of Hsien Yang." He left five sons and nineteen grandsons. Lapage rightly doubts the authenticity of the genealogical table in Fa-Hsian. It is not improbable that it was invented by the later chroniclers, partly to give their hero more prestige and partly to conceal the connection of the rise of the family with the invasion of the hated Mongols. According to the usual statement Suyidi-i Adalji came originally from Bukhara and governed Yunnan from 1273 till his death in 1279; he was buried in Wu-ch'eng near his capital. His tomb near with its inscriptions was first discovered by the D'Ollonne expedition and aroused great interest particularly as there was a second tomb, also with inscriptions, in Singan-fu. It has now been ascertained that the second grave in Shen'ai is a cenotaph which only served as the mausoleum of the autumnal equinox for the Suyidi, Kinde Shuo-Mukahmeistan, p. 41, note 1).

Although Suyidi-i Adalji certainly did much for the propagation of Islam in Yunnan, it is his son Najir al-Din to whom is ascribed the main credit for its dissemination. He was a minister and at first governor of the province of Shansì, the later became governor of Yunnan where he died in 1392 and was succeeded by his brother Hsuan. The other sons also held high offices of state and did the grandsons. Among the further descendants may be mentioned Ma Chu (c. 1630-1710) (in the fourteenth generation) who was a learned scholar and published his famous work "The Magnetic Needle of Islam" in 1683; he supervised the renovation of the tomb and temple of his master Suyidi-i Adalji; one of the inscriptions on the tomb in Yunnan is in the name of the family is Na Wu-Ch'ing, Imam of a mosque in the province (D'Ollonne, p. 182). Whether or not the systematic expansion of Islam took place under the Saï provincial dynasty, it may be regarded as certain that the predominance of Islam in Yunnan dates from that period. There have been scarcely any appreciable infusions from outside since that period. It cannot be too strongly emphasised that the direction of this movement was from the interior, from the north. The Muhhammadan colonies on the coast were hardly affected by it. On the other hand, it may safely be assumed that the Muslims of Yunnan remained in constant communication with those of the northern provinces of Shansi and Kansu. The trade of ts'au-fu, i.e. hirc of animals for riding and transport purposes, still pursued at the present day by the Muslims of China, which brings them into contact with numerous foreigners, was no doubt followed by them quite early and they are particularly well adapted for it by their energy and endurance.

If these Muslims were left to themselves and received no additions through immigration from other Muslim countries, the fact that there are so many of them is remarkable. The number of Muslims in China used to be very much overestimated, however. There are certainly not 20-50 millions of them (1/2-1/3 of the whole population). The D'Ollonne estimates, which must be much below this figure in the districts it visited and these were those which had been most subject to Muhhammadan influence. D'Ollonne estimates the Muslims at 1/10 of the population on the route followed by him, but gives a higher figure for Yunnan and Kansu. Davies, Yunnan, 1908, estimates 3% for Yunnan, i.e. 300,000 in 10 millions and gives a much lower figure for Shensi which has four times the population of the other two provinces together. We thus arrive at an estimate of 4,000,000 for the whole of China (D'Ollonne, p. 100 et seq.).

The estimates in Broomhall are only approximations which are quite unreliable, and give no clue to the proportion of Muslims to the rest of the population; for we have no reliable statistics for the total population. Broomhall sent forms of inquiry to over 800 people in China and received 200 replies from various parts of the empire. As a result we have the following figures for the individual provinces.

Kansu: minimum 2,000,000, maximum 3,500,000; the Muslims are irregularly distributed; they are more numerous in the west and they increase more rapidly than the Chinese. The administrative districts have been depopulated in large number and the important town of Lien-ch'ou-fu, the seat of the government, are only 70 Muhhammadans, who are allowed to live there. In Hsi-ning-fu, including the administrative district, there are said to be 250,000 Muslims while there are 35,000 in Lien-chou-fu, the capital. There are several mosques in most of the larger towns; in some places Muhhammadans are not allowed to live within the town so that the mosques are in the outskirts; this is the case in Ning-hia and P'ing-lang.

Shansì: Before the risings there were said to be 1,000,000; but after these a great migration to Kansu took place. Official figures give 9450 for Singanfu and 24,000 for the whole province. There are certainly not more than 500,000 Singanfu has 7 mosques and Hsun-ch'ou-fu 5.

Shansi: From the statistics for individual districts the total may be estimated at 25,000.

Chihli: The figures differ considerably and the total varies from 25,000 to 1,000,000, Peking, with 30-40 mosques (the Chief Mosque is Nien-chih, in which the Turk 'Ali Rizzi teaches), and
over 10,000 Muslims; there are large colonies north and south of Peking; north of the Great Wall there are Muslims in the district on the Mongolian frontier and they form dreaded rubber bands.

Shantung: between 100,000 and 200,000; there are few in the east, but in the centre and south the numbers are numerous. We have detailed statistics given by a Mullah for Chi-nan, Chi-nieng, Yen-chou-fu, Ta-yen-fu, Ta-chou-fu, Sin-ching-chou, Sal-chou and Ching-chou-fu, which have in part been proved fairly accurate.

Honan: probably rather more than 200,000; there are 40,000 Muslims in Hui-ching-fu and the surrounding villages are all Muhammadans; Cheng-chou has 10,000 (prolific families); the whole population of Hsii-tien-chi is Muhammadan; mosques are numerous, almost every Haim town has one.

Kiangsu: the estimate is very uncertain, perhaps 250,000; in Nan-k'ing there are 10,000 with 25 mosques; almost every town of any size has one; we have no statistics for Shu-chou.

Shantung, the districts for which we have figures, give a total of about 50,000; as the province is a very large one, we may assume the total to be 250,000; the great Muhammadan centre is in the northwest (Sung-pan-Ting, etc.), and Islam is making remarkable progress on the Tibetan frontier. In Cheng-tu the Loo (Kii)-chiao appears to be represented (with 12 Imams and 100 Abougs) as well as the Hsin-chiao (with 15 Abougs).

Kwei-chou: hardly more than 10,000; there are only 4 mosques in the whole province.

Yunnan: the estimates vary from 100,000 to 1,000,000; the rebellion made great gaps; the Muslims probably had to give low estimates in order not to arouse the suspicions of the Chinese. Muslims form scarcely more than 3% of the whole population (cf. note in Davie's work, p. 533 above); the Muhammadans of Yunnan are said not to be distinguishable by dress or mentality from the Chinese. According to Davie they are ten times as numerous in the plains as in the highlands; he estimates the total population at 100 millions, so that if we take the proportion at 3%, the Muhammadans number about 3,000,000, which is striking contrast to Tshiam's 4,000,000, Soulie however (Jrev. du Monde Mus., Oct. 1909) estimated the number at 800,000 to 1,000,000 and the missionary Rhodes at 1,000,000. Mosques have not been allowed since the rise of the cults, though previously the Muhammadans had important places of worship (a temple in Ta-li-fu was used as a mosque).

Hapsh: scarcely more than 10,000; there are 3 mosques in Wu-chang and 2 in Han-kou. Kiangsi: not more than 2,000.

Anhai: estimated at 40,000; they are most numerous in the north; there are 6,000 and 2 mosques in Anking and the neighbourhood.

Chekiang: about 7500; Hang-chou-fu, which is mentioned by all the older Arab geographers and where there was a large and prosperous Muhammadan colony in Ibn Battuta's time, has now only 120-1000 families (including the surrounding country) and 3 (4) mosques.

Hunan: about 20,000; the largest colony appears to be in Chang-te where there are 3000 with 3 mosques.

Kuang-tung (with Hainan): about 25,000; the great city of Canton, the Khair of the geographers, the kiai baiun of Ibn Battuta has at the present day (including the district around) 7000-10,000 with 5 mosques. Hainan has two places with mosques.

Kueisi: 15,000-20,000, of whom 8000 are in the capital Kiu-liin, who have probably immigrated from the north; there are 6 mosques in Kiu-liin and in Wu-chou.

Fukien: probably only 1000; there are mosques in Amoy, Fu-chou and Chang-chou-fu; the 40 or 50 Muslims in Amoy belong to the official class.

Manchuria: about 200,000; Mukden 17,000, K'ai-yuan 2000, Hsien-min-fu 2500, Chin-chou-fu 3500, Fu-kien-men 3000, Tiao-yung 2500, Kuangning 7500.

Mongolia: there are Muslims in the south only; no figures are available.

Although Turkistan does not fall within the scope of this article [see above, p. 839], it may be mentioned that the estimate varies from 1,000,000 to 2,400,000.

These figures give, exclusive of Turkistan, a minimum of 3,700,000 and a maximum of 3,400,000. It is remarkable that the missionaries living in the country give very dissimilar figures; some evidently found centres of Islam and quite important schools where others saw nothing.

II. SOCIOLOGY.

If we regard the Muhammadan population of China as a social unit, the five phases of life under which any society may be dealt with are as follows:

1. Relations of the Sexes (marriage, family, kinship). The relations of the sexes are governed by the Shara'a law binding on the whole Islamic world, in the scholastic form developed by the Hanafi school, but the details of the codes are not well known to the great mass of the Muhammadans of China nor are they observed as far as they are known. How far alterations have been produced by the influence of the surrounding Chinese cannot be ascertained from the meagre details at our disposal; it would be in any case impossible to generalise from these as the influences at work differ in the different localities. (See p. 266 note 1) reference to the well-known law that the Minin may have not more than four wives and have slaves as concubines. *In China Muhammadans are forced to observe the laws of the Empire in regard to marriage* is certainly incorrect, if it implies that the Chinese government would interfere in this domain of private law, although the Chinese marriage laws may lay claim to be universally observed. These have been digested in L. Heng, Le Mariage Chinois au point de vue religieux, Ver. Sinolog., N.° 14, Shanghai, 1899. I have been unable to find in this work a definite statement that Muhammadans occupy a special position. The general position of woman, too, is not uniform but differs according to rank and locality. According to d'Ollone, the prescribed wearing of a veil is not followed and the women go about unveiled; this was previously noted by Grenard, who, however, made an exception for the wives of rich men; it was only in Ho-chou that d'Ollone found another custom prevailing, where the women wear a veil of black silk below the eyes (this appears to me to be connected with adherence to the teachings of
Ma-Hsia-ung); they also appear in the streets on horseback instead of in carriages (p. 247). As to binding the feet d'Ollone found no distinction between Muslim and Chinese women; particularly in Kan-su, this custom was very prevalent among Muhammedans. The fact: that the woman is not a Muhammedan, is not an obstacle to marriage; it is even thought to be meritorious to bring a woman of other faith; this is in the interests of the country, by encouraging the mixing of races. On the other hand, Muhammedan women are strictly forbidden to marry a man of another faith, and such a union is looked upon as a most heinous sin (see for example the saint catherine in Wassil-skew-Stibe p. 108, § 6, also in Thionors, II. 266 note 1); even here compromises are made with heaven: for example, the Emperor Ch'ien-lung received a Turkish princess into his harem and when I was passing through Minjol (a day's journey west of K'ang-hsi) in 1903, I saw a Chinese man with his Turk wife. Illicit intercourse of the sexes no more receives the punishment prescribed by law (40 lashes with a whip, or stoning) than in many other Muhammedan countries. It must not be supposed however that morality is particularly lax, nor are the amoral views, considered from the moralistic point of view, very influential in Matignon, Sagersttton, Crime et Misere on Chine, Lyons 1902, p. 185 et seq.), so widespread among the Muslims. Special attention is not paid to the bringing up of children. A striking feature of family life is the homage paid to the parents and the reverence in which the ancestors are held. These virtues are extolled, for example, in the Chinese Arak Ma Sin, Hartmann 1, published by Forcke, and laid expression in forms of prayer for parents and ancestors; ancestral tablets in Chinese fashion are also used. Social distinctions are not defined by pedegree except in the case of descendants of the Prophet. The mischief which has been produced in other Muhammedan lands by the exaggerated respect for this nobility of birth and the obtaining entry to it by false means, is not found among the Chinese Muslims; nor is the Siyid system developed here. This is explained by the fact that the people know they have for the most part been converted to Islam and are descended from converts (mugun). Any traces of the Siyid system that exist in China seem to date from the mid 19th century when the seeratic Ma-Hsia-ung declared himself a Siyid (see p. 852). Whether the Muslims of China may be distinguished by the common possession of inherited physical characteristics (by race) is a question which cannot yet be satisfactorily answered. The usual supposition is that there are ethnic peculiarities and it is even said that the Muslims show a special type, which may be recognised at once (pp. 221 et seq.; cf. also the Muslims of Sinkiang, who differ considerably in appearance and regard themselves as brothers by race of the Europeans, Berthelot, Comptes-Rendus de l'Ac. des Inst. et Bulletin-Lettres 1905, p. 188). We must however take into account the opposite view adopted by d'Ollone; it is true that he gives pictures of Chinese Muhammedans which have something of the Arab or Turk, but he lays stress on the fact that it is only the exceptions he is showing to his readers and emphasises (p. 430) that the great mass of Muhammedans are quite like other Chinese; it may however be noted that it is impossible to speak of a single Chinese type; there are numerous different types in China and this diversity is naturally seen among Muhammedans also. An Arab and a Turkish type are due to immigration and natural increase without any connection with the Chinese stock; a matter of fact however, most of the Muslims belong to the latter. There may be many variations in the evolution of the type of the immigrants, because since the first great immigrations of Muslims, many fearful devastations of the districts in which the population is mixed have taken place. We have already spoken of the marriage of Muslim men with Chinese women; the children are of course Muslim and repeat the process so that after several generations there is but little foreign blood left in the individual. In the great majority of cases there is not one irup. Generally the Muslim is a Chinese who has been adopted or purchased as a child by a believer and brought up to Islam (on the purchase of children see also my Lit. Orient. l. 45). Converts of adults are also frequent (p. 851).

II. LANGUAGE AND ETHNIC RELATIONS.
If the possession of a common speech be a sign of the same nationality, then the Muhammedans of China are undoubtedly Chinese, for Chinese is the language, which they write and speak; although they are said to possess dialect peculiarities (according to Brocchall, p. 223 et seq. the Muslim is frequently recognisable by his speech), that their language is essentially the same as that of their Chinese neighbours is not to be denied. But religion forms so sharp a dividing line between Muslims and the other Chinese, that each of these groups feels itself to be a separate people (cf. the Ottomans of Turkish descent and the Turkish-speaking Armenians, who are sometimes scarcely distinguishable from real Turks and in whose language also there is practically no perceptible difference). In this respect the Muslims feel themselves far superior to their Chinese compatriots and the Chinese will hardly grant the Muslims the name kan-jen. They are more usually called Hui-hui or Hu-i-chu, though they do not tolerate this name themselves but call themselves pei-chan *white-band* i.e. wearers of white turbans. Whether there is a connection between *salat* and the same for the Uigurs, written very differently in Chinese, is doubtful (cf. Charanun, Les Tou-kins Occidentaux, p. 57-94). Only one group of Muslims in China are distinguished by their language, viz. the Solar who live in Hsin-hsi-ting (Playfair, 34, no 1) on the right bank of the Heng-hsi and in the surrounding villages and are also to be found on one portion of the road from Hsing-fu to Ho-chow. They most resemble the average type of Chinese Muslim; the figure is lank and tall, the nose large and not flat, the eyes black and level, the cheekbones prominent, the face long, the eyebrows thick, the beard full and black, the forehead retroussing, the skull flattened behind, the skin brown but never yellow; they are therefore very like the Turks of the Chinese Turkestan. They must remember, from this characteristic, that their language which might be called a corrupt Turk (cf. the specimens of Gnezd and Potasino). In religion they are strict Hanfu and show great respect to their clergy (achenor), but for the rest they are rather given to the drinking of
spirits. Even the lowest classes are acquainted with the Arabic alphabet. They do not burn incense nor allow the Imperial tablet to be exhibited in their mosques. They are said to have received their present form of religion from a monastic order of Musulmans of the name of Mau-Ming-hsin (Muhammad Amīn) who preached about 1750: he laid special stress on praying aloud (cf. p. 853) and much confusion was thereby brought about. The Salars are bold robbers and consort with the ruffians on the upper Hoang-ho, to whom they are bound by a common hatred of the Chinese. The above account of the first account of the Chinese Turkestan was perhaps exaggerated; they have frequently played a part in revolutions and claim to have originally come from Sarma-kand. D'Ollonne, p. 307 et seqq. has collected historical notices of them from Chinese sources. The Tungus are not to be considered as a separate linguistic group. According to most travellers the name is limited to the Chinese Musulms of the provinces of Kansu and Shensi. According to my own observations, the name is applied to all Chinese Musulms by the Turks of Chinese Turkestan. This is quite natural; for the name means "returned," i.e., to the true faith (according to the common Muslim idea, every man is born a Muslim and his conversion from another religion in which he has been brought up by his parents, is really only a return to his original faith); it corresponds exactly to the name given by the Ottomans to the Jews in Smyrna and Salonica, who became converts to Islam in 1650. The term is regarded as an insult by the Chinese Muslims, just as is the word "Mussulman" among the Moslems of Salonica; the explanation of the word as from turk (d'Ollonne, p. 250 and 317) is to be utterly rejected.

IV. Religious Life. Religion, with the Muslims of China, as in other parts of the world, dominates their whole view of life. From their earliest childhood the child of Muslim parents has it impressed upon him that he is a Muslim and as such better than the infidel Chinese. It cannot be denied that the consciousness of belonging to the great Islamic community inculcates in the Muslims of China a feeling of pride which makes their spirit nobler, their eyes brighter and their bearing more dignified. On this point all observers agree. These haughty men are, however, very shrewd and have always been ready to make concessions to the ruling class and the religious and political system under which they live, in order to obtain security for their lives and property.

Those who enter the government service take part in the ritual formalities, a procedure which Mickie, in his "Missionaries in China" recommends for imitation to Chinese Christians. At the same time there is a great gulf between the Chinese and Muslims, who are suspected of wishing to form a state within the state. Where their fanaticism has not yet been aroused, the Muslims are frequently disposed to Europeans and frequently regard them as of the same race as themselves in opposition to the Chinese or "blackheads," Though individual Muslims of high rank have been conspicuous for their hatred of foreigners, this is, as in the case of non-Muslim Chinese, due, not to religious motives, but to resentment at the strong arm with which foreigners are interfering in the internal affairs of China. The attitude of Muslim generals is frequently simply due to a quite mean desire for rank and wealth. For example Tung Fu-Hsiung was not a "fanatical Muslim" at all but an adventurer, who gathered adherents around him during the anarchy of the rebellion of 1861-1874 and in return for the rank of Mandarin became a tool of the Viceroy Tung-T'ang and the General Lu-Song-shan. He beheaded the instigator of the rebellion, Tung Hsin-Tung, the "pr proponent of the new religion," who fell into his hands in a sortie from his town of Kien-ki-pu. Tung on this occasion gained huge estates. In 1895 again, it was Tung, who put down the rising in Hsi-ning-fu and Ho-Chou, and enriched himself in the usual way with the plunder which he took as victor from his co-religionists. He received the title of generalissimo (te-fu) and was practically king of the land. When in 1900 the Boxer rising broke out in Peking, he hastened
CHINA.

583

thither, with his missions, among whom was the notorious Ma An-liang, Tongling of Ho-Choo, and distinguished himself by his fanatical and malignant attitude to foreigners; the latter only saw in him a Muslim with a body of Muslim followers and knew nothing of his real relationship to Islam. He was officially "banished" as a punishment to Kauara where he lived the life of a grand seigneur; he had two strong castles at Kin-ki-pu and a bodyguard of 500 old soldiers, while he usurped the tenancies on the estates which he had taken from the Muslims. The governors of Kin-ki-pu and Lin-chow dared do nothing without his consent. When he died in February 1908, all the titles, which had been taken from him under European pressure, were restored to him and his body was interred with the highest honours in Kon-yuen, his birthplace. Another Muslim who held high military rank in recent times was Ma Ti-kai, a native of Yunnan, nephew of the sectarian Ma Han-liang, and general commanding the army in Sze-Chuan.

Taught by oppression, the Muslims of China have been working from the earliest times, and particularly keenly during the last 250 years, to lift their body politic through the means of their natural reproduction. Their main instrument has been conversion. To obtain children to convert to Islam, they adopted the simple plan of buying them from their Chinese parents when the latter were in great need (see this and parallels from the practice of Christian missions see "China und der Islam" in my Islam, Orient, i. p. 45 and note 1). Many hundreds of thousands of Chinese children have thus become members of the Islamic community. We have already mentioned the marriage and conversion of Chinese women by Muslims (see above, p. 849). With adults it is not the preaching of the true faith, which the Muslims would, as a matter of fact, hardly dare practise, that is effective, but dependence on some influential Muhammadan; thus, for example, soldiers are much more touched by Muslim officers; Muhammadan mandarins are few often able to make converts owing to their frequent change of residence. D'Ollone met several Muslims, who were recent converts, others could trace their faith to some ancestor who had been converted and were even able to say who he was. The number of converts has varied in different periods according to the power of the Muhammadan officials. At the present day conversions are rare, because the court is suspicious of Muslims since the great rising, and they have fallen into discredit (D'Ollone, p. 431). What will be the effect of the new regime cannot yet be stated but it will certainly keep a sharper eye on any separatist movements. When in the middle of January 1912 the demand of the Chinese revolutionaries was published, that "Mandchus, Mongols, Muhammadans, Tibetans and Chinese should be treated with perfect equality" it was the Turks of Chinese Turkistan who were meant by "Muhammadans"; they to lose a few petty privileges in the process of equalization. The Muslims of China proper are not affected by it. It may safely be said that Islam is by no means un congenial to the Chinese temperament in one more respect (the indulgence in pork, alcohol, opium and ancestor-worship). One must be cautious, however, in accepting the far reaching possibilities suggested by D'Ollone (p. 432) and it is very questionable if even a Muslim Emperor of China could bring about the conversion of the greater part of the Empire to Islam. For the history of the country shows us that China assimilates foreign elements and rejects what it cannot perfectly assimilate; it would thus be an Islam which was no longer Islamic that we would have to deal with; this is, however, improbable, for throughout the whole Muhammadan world there are signs of a distinct movement towards ecclesiastical reform in the sense of a stricter observation of the precepts of Islam; au Islam, transformed by the Chinese temperament, would certainly no longer be felt to be an Islam by the whole community. The question of founding a new mixed religion would more probably arise. Some of the works, which have been collected by Visiutre in his "Ouvrages chinois makamétans" in D'Ollone, p. 392 ff., are distinctly characterized by an endeavour to reconcile Islam with the teaching of Confucius through a kind of philosophy of religion (cf. particularly nos. 7 and 93; a similar work belonging to Harret Hackman is at present in my keeping). Conversions from Islam to the religion of the country are not to be thought of, because in ancient China as in modern China we find an inclination to form unions and societies, this happens also to be in a particular degree a Muhammadan characteristic. The Muslims in China form a great friendly society, in which every one helps the other (the "jákôan" which is recommended in the Korân). Community in Islam offers so many advantages to its members, that they have no cause to leave it even if their beliefs did not keep them faithful to it. The present state of affairs has naturally a good deal of light thrown upon it by its historical development, which has already been discussed above. D'Ollone rightly remarks the striking silence of the Chinese historians with regard to the Muslims while they mention Buddhism and Chinese missionaries; he also recognises the worthlessness of the epigraphical inscriptions in Tung-chou. But there has never been any expansion of Islam inland from the coast, but rather that the Muslims of the colonies in the seaports were content with the privilege afforded them of practising their religion and kept apart from the rest of the population. D'Ollone draws conclusions from the mention of the "hu-chî à Amalî"-Muslim under the Tang and of the Hui-ha under the Liao and Chin dynasties (cf. also the mention of the Hui-ha under the Liao in Bretezelder, Medieval Religions, i. 267, and under the Chin in Thiersant, i. 6, though problematic); but this only points to a knowledge of the Muslims of the west and is no proof of Muslim immigration. The Sauty in D'Ollone who came from Bukhara with several thousand Muslims and settled on the banks of Mongolia and China is a fictitious character. As a matter of fact (cf. above, p. 847) there is no reason to believe there was any appreciable immigration of Muhammadans before Sâyi'd A'dal' Omar. Marco Polo only once mentions the presence of Muslims in the province of Yunnan through which he travelled a year after the death of the Sâyi'd while everywhere else he speaks of idols (cf. p. 846 above). The Sâyi'd ascribes the two first mosques in Yunnan (D'Ollone, p. 35) and the Muslims of Yunnan trace their origin to him and his son Nâsir al-Din, Khubilai also was
surrounded by Muslims in his court; the history of the notorious Ahmad has already been mentioned (p. 846). In 1335 a grandson of Saiyid-Ad-Allah obtained a decree from the Emperor that Islam should be recognised as ching-chiao-chiao "the true and pure religion"; as it is still called at the present day; in 1420 another grandson of the Saiyid was commissioned by the Emperor to build mosques in the provincial capitals Singanfu and Nanking. A later descendant of the Saiyid, the Mu-chu already mentioned, presented a petition to the Emperor in 1683-1684 asking to rank equally with the descendents of Confucius. This brings us within the period of the Manchu dynasty. One can hardly be wrong in supposing that with the end of the Ming dynasty (1644) and beginning of the Manchu there was a great increase in the activity of Islam and a corresponding reaction on the part of the Imperial government. This is undoubtedly connected with the activity and desire of the early Manchu Emperors for expansion. The risings that took place in the province of Kansu in 1644 and 1783 were a reaction against the dominating authorities. It was also natural that the Muslims of Kâghghar, who had been practically independent under the Kalmucks (Kalmaq) of Ili, repeatedly tried to throw off Chinese rule, under which they had fallen on the destruction of the Kalmuck kingdom (about 1750) (cf. Ein Heiligenstaat im Inland in my Islamische Orient, I). Of the later risings the following ought to be mentioned: 1820-1829 in Kansu and in Turkestan (the connection between these two movements is, however, uncertain); the Muslims of Kansu, who are called Tungon by the Turks, have on several occasions taken the field against the Muslims of Turkestan); 1855-1873 in Yünnan; 1862-1877 in Kansu, Shensi and Turkestan; 1895 in Kansu. I leave it an open question whether the conclusion is correct, that there have only been risings of Muslims since about 1644, because they did not feel their number large enough before. It appears to be correct, however, that it has only been under the Manchus that a deliberate policy in regard to religion has been followed by the Muslims, with the systematic reduction of their numbers by the purchase of children and bringing a mild pressure to bear upon possible converts; this policy was, however, very soon met by an equally deliberate policy of suppression on the part of the wily Chinese. The placing of a greater development of Islam in this period receives important corroboration from the fact that to all appearances, the literature of the Muslims in China does not begin till the end of the Ming dynasty; at least the ching-chiao chen ch'iao "Vernacular Exposition of the True Religion", the preface of which is dated 1643, appears to be the oldest monument of this literature (N. 1 in Visàière's list in d'Ollone, p. 393 et seq.). Since that time the production of books of instruction in religion has never ceased. It was not till 1783, however, that the attention of the Imperial government was attracted to the literary activity of the Muslims, and the Emperor Ch'ien Lung ordered the Marshall A-Kul to investigate the books of the Muslims, on which the latter was able to make a favourable report. That no one has troubled about this literature, shows what little importance was attached to the Muslims. If we may suppose that with the change of

Dynasty in 1644, a new stratum appeared in the Islam of China, this perhaps explains the gradual emergence of a separate religious movement, which has still to reckon with the ancient Islam of the country, which may be defined with some degree of certainty by the researches and observations of the d'Ollone expedition. The Muslims of the three chief Muslim provinces of China, Kansu, Sue-chuan and Yünnan are actually divided into two great sections, who are hostile to one another; the followers of the lao sheh "the old religion" and the followers of the hsi chiao or "the new religion". However grateful one may be for the extensive materials collected by d'Ollone on these two movements, though he gives them with all reserve, it will only be possible to come to a final conclusion as to the essential difference between them when further material has been collected by specialists. D'Ollone's view that the new religion is characterised by the cult of saints and their tombs and the recognition of heads of the community, to whom God has given special grace is supported by parallels from other Muslim countries. It is an axiom that the supremacy of the democratic principle in the life of the community, is the earlier, the stronger organisation among leaders, who appear as supermen, the later development. The older views would seem to be still the predominant ones among the Muslims of China.

Travellers are all agreed (for D'Ollone's notice see p. 438 et seq.) that the total lack of organisation is one of the most remarkable features of Chinese Islam. The various communities are quite independent of one another; they recognise no authority, neither in their province nor in the Empire, not anywhere at all; they know nothing of a Caliph; the Sharif of Mecca is, they grant, a worthy servant of religion but they do not recognise his authority. In brief, there is no spiritual hierarchy and none of the İmams (Ałhange) of China takes precedence of the others except through learning or renown. Those who officiate among the communities are dependent on the believers, who elect, support and dismiss them without the slightest interference from any one (d'Ollone p. 439).

Of the details of the division into hsin chiao and lao chiao, I can only mention here that the "new religion" was founded by the Ma Hua-lang who was slain during the rising in Kansu. His adherents in Kansu where they are numerous, and in Sze-chuan, where they are yet few in number, regard him as the true successor of Muhammâd. His descendants or disciples possess supernatural powers. The essence of the "new doctrine" is not yet properly known. One is inclined to find Shî'ism represented in it or at least a very strong vein of Sûfism. The notices in d'Ollone make it clear that the teaching of Ma Hua-lang is orthodox. Şûfî and that any special variety of mystic contemplation, such as is found over all Central Asia, is not present in it. Ma Hua-lang appears to belong to the group of fakirs or ascetics who are typically represented in Chinese Turkestan by the Khâdis, i.e. the descendants of Makhûdî-l A'âma, whose religious and secular conception of the state I have fully discussed in Ein Heiligenstaat im Islam in my Islamische Orient, i. 195 et seq. Whether Ma Hua-lang was influenced by the doctrine of Makhûdî is not certain; there is no definite reference to this in d'Ollone.

In
any case Ma Hsin-lung was regarded as an incarnation of the Spirit, as a šeng jen “holy man” or “Prophet”, equal to the Prophet Muhammad or superior. It is greatly to the credit of the Muslims of Kansu that they allowed themselves to be deceived by this impostor, who, though he had never had the least education, appeared to know everything and had an answer for every question. As the founder of a new sect, Ma Hsin-lung had to prescribe some external distinctions so that his adherents might be readily recognised; he chose that they should pray with loud voice and hold the hands flat and horizontal in the gyanic attitude of prayer in opposition to the low voice and the hollowed hands usual elsewhere; from their custom of praying aloud, it is derived: the usual name for the followers of Ma Hsin-lung: Dhyānya (correlated to Chakravine) “one who prays in public” in opposition to Kshyleye (popularly Hurseye) “one who prays in secret”. In these external distinctions, Ma Hsin-lung appears to have associated himself with a movement in the West which had entered China as an earlier period; 160 years previously, a certain Muhammad Amīr from Turkistan, known in China as Ma Ming-hui had appeared as a reformer among the Salars (see above p. 850), and introduced praying aloud which led to a good deal of strife (see Grenard, Nota sur l’Ethnographie du Kansu in Dutreuil de Rhins, Mission Scientifique dans le Haut-Ouest, ii. 458). Ma Hsin-lung did not definitely forbid attendance at mosques but allowed prayers to be offered up in private houses in the common hall without the observation of any particular formalities of dress. Three or four houses usually have a common place of prayer, a room specially reserved for this purpose; this arrangement was instituted with a view to accustoming his followers to pray more. In Sung-p’yan’s time the followers of the new religion go to the same mosques as those of the old, but in Shensi the schism is complete. The d’Ollone missions had a very bad reception in the mosque of Ch’eng-tu; the followers of the new doctrine have the reputation everywhere of being hostile to Franks while Muslims, as a rule, are friendly to them. After Ma Hsin-lung’s death (1871) a schism arose between his son Tsuin-hui, and his grandson Ma Ebin-hui, disputed the sacred heritage; Ma Tsuin, who was 55 years old in 1898, had the majority on his side and his home Ch’-hsien near Ka-yuen is a religious centre of importance and also has a Madrasa. Ma Hsin-lung’s teaching was introduced into Yunnan by Talaman (Talaman) his younger brother or nephew, who subsequently fell in battle against Ma Yu-lung. The number of adherents in Yunnan seems to be less than in Szechwan, where d’Ollone found people of the hsin chia from the frontiers of Yunnan to the borders of Kansu. In addition to the two sects: Harseye and Chakravine there are two others: Kherbinoye and Katerinoye; the meaning of Kherbinoye cannot be ascertained (for bhārīhi); Katerinoye is certainly a Chinese abridgement of Sharru无线电 Khadīsalīn. According to one Abung the four sects are connected with the four cakraps and each of the four is said to have instituted one form of worship; Abu Bakr the Harseye, ‘Othman the Chakravine, ‘Umar the Kherbinoye and ‘Ali the Katerinoye. The name Katerinoye is also said to be applied to those who pay reverence to tombs. As in most Muslim countries, here also the tomb of famous holy men, who are represented as saints, are reverenced; for example, about a mile mouth of Sung-’p’yan is the tomb of an Abung from Medic, who same thither in 1668, lived for a time in Shensi, released the land from a drought by his prayers in 1673, and died in 1680. An Abung attends to this tomb. There is also another smaller tomb within the Manooleum. The orthodox Mulas preach violently against the reverence of tombs. It is supposed by d’Ollone that the reverence of tombs is one of the characteristics of the new teaching. We cannot agree to this, however, besides it is in contradiction to other statements of the same writer. It is rather the case that the reverence of tombs is widespread in these areas and the fact that Ho-chan, the centre of the new teaching, is rich in tombs, is an accident. It must also be investigated whether the name kuns-hohai of the new doctrine which d’Ollone mentions and on which he bases his conclusions is in part to be understood as emphasizing this “teaching regarding graves” as a distinguishing feature. On the religious position of the Salars, who are ethnically distinct, see above p. 849. The Muslims of China as a whole are quite ignorant of the control of the whole Islamic world by a Caliph. But the efforts of Stambul at the end of last century had some result: Yu’bush “is said to be the faithful”, and Sulamis, the Muhammedan king of Yunnan, sought the help of the Caliph, though vainly as it happened. On the intrigues of ‘Abd al-Hamid, see below p. 854. As the intellectual life of the Muslims is closely bound up with his religion, the object of elementary education is to instil the elements of religious knowledge into the children by the reading of the Koran and by short catechisms. Two languages are used in this process: the language of the country and that of the Koran, or rather a mixture of Arabic and Persian. There are numerous books of selections from the Koran with or without Chinese translations in use in the country, and little volumes, in which the main principles of Islam are given in one or two paragraphs (I have fully discussed a book of selections from the Koran and a Persian handbook on prayer in Zwei Islamische Kauthemschriften in my Islam, Orient, i. 69 et seq.); a small bilingual catechism (in Arabic and Chinese with scraps of Persian) is in my possession. Of works of a didactic nature in Chinese, the d’Ollone expedition brought back 36 examples (bloc-print), which Vissière (in d’Ollone, p. 393 et seq.) has described, with the inclusion of all other available material. In the list given by Broinwall, p. 301 et seq. there are only three works with which Vissière was not acquainted. According to Vissière in d’Ollone, p. 379 et seq. there is a Muhammedan newspaper published in Peking entitled Abung or Sabung *Patriotic Gazette*, Arabic and Turkish publications find their way among the Muslims of China in fair numbers (d’Ollone, p. 380 et seq.). Art has no place in the life of Chinese Muslims. In one field only is there any attempt at decorative work viz. in Arabic calligraphy; the letters are elaborated into many elegant forms, influenced by the Chinese style of writing; angles and loops are made as in the Chinese way of writing (particularly the ‘grass’ or rapid hand). These Muslims are fond of producing beautifully written
Arabian tablets which frequently differ so much from the ordinary hand, that they can only be read with great difficulty (even so experienced a scholar as Blouet, read an r. wrongly for a y in one of these tablets, see Rec. Mouv. Musul., v. p. 291). V. Political Life. The Muslims in China proper have never formed an independent state and even in Turkestan since the annexation of the land about 1750, there has only once been an Islamic state and that an ephemeral one (under Ya'qub Beg, see above p. 853). The rising in Kansu and Shensi 1863-1874, which was a condition of Ya'qub Beg's successes, had the same object. It failed and indeed was doomed to failure from the first; for a permanent state can only be founded on a rational basis. This foundation is not possible among the Muslims of China. The possibility has been suggested that the Muslim Chinese might force their religion upon their non-Muslim fellow-countrymen and thus a great Muhammadan Chinese Empire might be formed. It is true that the Muslims are not lacking in inclination to realise such a scheme and that in certain Muhammadan circles this ambition will always lead to risings against the government of the country. Unfortunately repeated risings have been abused for purposes of political intrigue. Abü Al-Hamid conceived the fantastic notion of bringing the Muslims of China under his authority. His first step in this direction was to send his Adjutant Enver Pascha to China (at the end of 1900), at the time of the European coalition against China to carry on propaganda with a view to his recognition as Caliph. This failed utterly; Enver was imprisoned from the beginning and besides he was not sufficiently supplied with money (Rec. Mouv. Musul., i. 394). Afterward Abü Al-Hamid was induced by the visit to Stambul of an important Akhun, Wang Hao-Shan also called Wang Kuan, alias Abü Al-Rahma, from Pekin, to send two Ulama, 'Ali Ruh and Hasan Hāfez to Pekin where they established a school in 1907 (Rec. Mouv. Musul., iii. 623 et seq.; vi. 658 et seq.). They also travelled about the country but did not, however, visit Kansu and Shensi, the two great Muslim centres. The Chinese government has apparently foiled the Turkish intrigue most cleverly. The incident of the "few Osmancis in China" who sought German protection at the German Embassy in Pekin, how the German Embassy in Constantinople promised Turkey to afford this protection and how the Chinese government suddenly declared they knew nothing of it and had no wish to know of it, is within recent memory. These two emissaries, however, of whom it has been proved that they were Ottoman officials with a monthly allowance of 200 taels = £ 25; applied, when Abü Al-Hamid left them in the lurch, to the German Embassy and were said to have been successful there. They returned to Stambul at the end of 1908. Even in the new constitutional Turkey the question has been raised of sending an Ottoman Embassy to Pekin, a vain dream which has not the slightest prospect of being realised.

Although the future of Islam in China cannot be precisely defined at present, it is abundantly clear that its victory over the other religions of the country cannot be foreseen as the supremacy of the Muslims over the other peoples of the Empire is a mere dream, to follow which will bring only misfortune and destruction upon the Muslims. Even if through some unforeseen chain of circumstances, this hope should be realised even for a brief period, this would be a grave disaster to the whole Chinese Empire. Islam is not a religion compatible with civilisation; it is emphatically the bitter enemy of Frankish culture and it is this which China is about to adopt. If the Muslims should attach themselves to some extent to the party of reform, two results are possible; they will either adopt entirely the new ideas and work in unity with the Han for a strong regenerated China on an ethnic basis in which case they will do no harm, or they will secretly cherish schemes for the supremacy of Islam, in which case they will be crushed without mercy as soon as they are discovered; for Muslims will always form an infinitely small proportion of the leaders of the reform movement. Nevertheless the Chinese nation will be well advised to keep a watch on the Islamic elements in their midst and particularly to prevent their increase by the purchase of Chinese children.

Bibliography: Brounchall, Islam in China. A Neglected Problem (Shanghai 1910); Mission d'Ollone 1906-1907: Recherches sur les Relations Islamiques par le Commissaire d'Ollone, le Capitaine de Fleurelle, le Capitaine Léopà, le Lieutenant de Boyce — Etudes de A. Visser — Notes de E. Blicot (Paris 1911); Dabry de Thiennes, Le Mahométisme en Chine (Paris 1858), i. II.; Dervéia, Origine de l'Islamisme en Chine (Paris 1895); dö. Macmillan und Manchester Chinois (Paris 1898); Davies, Yunnan (Cambridge 1900); Richer, Le Pro e principal de Vamn (Paris 1879), i. Il; Reinard, Relations des voyages faits par les Arabes et les Persans dans l'Inde et dans la Chine (Paris 1845); Grenard in: Durel de Rhine, Mission scientifique dans la Haute Asie, ii.; Bretschneider, Materialien und Forschungen aus Orientalisi. Quere nach dem Moslemischen in China (Paris 1911); Vule, Cathay and the Way Thither (London 1866), i. II.; Yule-Codell, The Book of See María Póe (London 1903); M. Hartmann, Der Islam. Orient, i. (Berlin 1905); Forke in: Mmng. Pao, 1910, p. 1 et seq.; Armutz van Berchem in: Kwng Pao, 1911, p. 677 et seq.

(MARTIN HARTMANN.)

CHICIM (CHUTIC, Turk. Khovrta), the capital of a district in Bessarabia, famous in history for the fierce but unsuccessful attack by Sultan Othman II on the strong encampment of the Poles there in September 1621 (1039). In 1084 (1673) there was further fighting around Chocim, in which the Turks were again unsuccessful, but finally in the beginning of 1674 it had to surrender to the Ottoman troops. In 1182-1183 = 1769, the town was besieged by the Russians and captured but afterwards given back to the Turks. This was repeated in 1788. It was not till after their capture of it in 1809 that Chocim was definitely ceded to Russia in 1812.

CIFT, 2. Turkish word (from the Persian čīft), of Avestian, vaytā, meaning "pair", "couple" and in particular, the "pair of oxen yoked to the plough", whence it comes to mean "cultivated fields", "ploughing", and the "amount of ground"
that can be filled by a pair of oxen is a day". As an abbreviation for *lit. a stock or a position, it means a definite tax on certain tributary land.

CİFTLIK, cultivated land, hence country farm i.e. the dwelling-house of the farmer and the lands attached to it; the farms on the imperial estates are known in the official language as *Heslak-l-i Amiriyya. In Russia, *Ciftlik land of the first quality consisted from 60 to 80 dounas (1 douna being 40 acres square), of the second quality from 90 to 100 and of the third from 120 to 150.

CİGHÂLEZÂDE SINÂN PASHA, an Italian renegade, who was brought as a prisoner to Constantinople with his father. They belonged either to Messina or Genoa, where a prominent family of the name Ciocca is known to have existed.

According to Gerlach, *Turkisches Tagebuch p. 17 and 244, the father was Visconti, Scelsa of Genoa, a powerful Cossack and holding high rank in the service of the King of Spain. The *Heslak-l-i Amiriyya calls him a captain of the republic of Genoa, Gerlach relates that he was taken prisoner off Majorca en route from Genoa to Spain - by Fra Paolo, according to the *Heslak-l-i Amiriyya. The father died soon afterwards in the prison of Yedikule. His son, whose Christian name according to the *Heslak-l-i Amiriyya was Scipeco, became a convert to Islam, took the name Sinan and was brought up among the pages. In 1575 when 28 years of age he became an Agha of Janissaries having previously married a daughter of Ahmet Pasha, a grand-daughter of Rustam and an Ottoman princess. He had played a prominent part in campaigns in various parts of the Turkish empire: Moldavia, Hungary, Erzurun, Bagdad and Van. In 1589, he became Kapudan Pasha, and in 1596 after the battle of Kureczte, Grand-Vizier where he only held for four weeks however. He made himself intolerable by ill advised measures, particularly his great carelessness with the Janissaries and 1596 was dismissed to Algebriz. He again became Kapudan Pasha and held this rank for four years. After a rather unsuccessful campaign on the Persian frontier he died in Diyarbekir in 1605. He was the type of unscrupulous renegade who without any personal ability succeeded in attaining high rank by his connections at court and his wealth.


CİLLA, a fast lasting forty days (quadragecima) in which pious ascetics and devout spend in seclusion, prayer, and fasting, C. Jacob. *Divina Scholica p. 36.

CÎM, the name of a variant of the letter Djin (q. v.) which the Persians have invented to express the fricative s + i (cf. the article, *ARABIA (Arab. Writing, p. 301)). This derivative of the letter *Djin is noteworthy for its pronunciation of *I, in the time and district in which it was made. Other peoples, who use the Arabic alphabet, have borrowed it from the Persians.

CİMKE, the capital of a district in Russian Turkistan, lat. 42° to 45° 10' N. and long. 60° to 30° E. (Greenw.), 1550 feet above sea-level, on the right bank of the Shadam which flows into the Aris, a tributary of the Sir-Daryâ. At the time of the Russian conquest (1821 = 1864) the town had a circumference of about 4 miles and was surrounded by a low wall of clay; the citadel was on a high mound in the south east. According to the most recent census the number of houses in the old town is 1886, while there are 105 in the Russian quarter. The present population is 12,500 of whom 800 are Russians and 150 Jews. The town which is pleasantly situated, is distinguished by its temperate climate and excellent water from most of the other towns of Central Asia and is visited by many Russian families from Tashkent as a summer resort. The post and military routes to Tashkent from European Russia (via Orenburg, Kazalinsk and Turkestan) and from Siberia (via Wjatki and Awilja-Aksu) meet at Cimke so that the town used to be of some importance as i trading-centre; Cimke was not approached by the Orenburg-Tashkent railway opened in 1905.

Trade is, as usual in Turkestan, mainly in the hands of Tatars (Nogai).

Since the last decade of the 16th century there have been 17 Russian villages in the district of Cimke, which are almost all fairly prosperous. The most important of the native villages is Sairim, the Ashkalib or Ashkalib of the Arab geographers (now pronounced Chet wielo), in Persian manuscripts frequently Sinjâb, with many tombs of an earlier period, now chiefly noted for its horse-market.

Of cereals, wheat is the most cultivated, the best quality being produced in Sairim and the Russian villages since 1897 cotton has been grown particularly in the immediate neighbourhood of Cimke; formerly it used to be thought cotton could not be grown in this part of Turkestan, an account of its not very healthy situation; in the first year 25,000 kg. was produced which has now risen to 800,000 kg. The district of Cimke is now the only area in the world where the medicinal plant *Artemisia sinaica, from which sahrim is prepared, survives; the whole annual yield goes to Hamburg; there and not in Russia are the prices fixed for the whole world market. Cimke (sic) is mentioned in the *Zhurav-Azim of Sharif al-Din Yarrit (und. ed. i. 160) as a village near Sairim, in later sources also, at least down to the first half of the 18th century (in 1723 Sairim was taken by the Kalmucks and always Sairim and not Cimke which appears as the "town" of this district; the changes, by which Cimke became a town and Sairim sunk to a village, have only come about in the last two centuries. In 1864, Sairim was sacked as a punishment for a treacherous attack on a small body of Russians.


(W. Bartholdy).

ČINGÅNE, one of the names applied to the Gypsies in the East, which has passed into various European languages in more or less modified forms. The origin of the name is still disputed. It is supposed that the Sasanian Bahram V Gór (420–438) first brought the gypsies from India to Persia and that they spread thence over the world. In the passages referring to this in Ferdowsi and Hamaa Isphahani, these Indians are called Latt or Zoy. Other names commonly used are Nomm, Nemi, Ghurbat or Kurgat in Aleppo, Persia, Egypt; and elsewhere in Egypt the same Chajjar is also in use, while the gypsies of Egypt are fond of calling themselves Barmakāt (descendants of the Barmakides). Other less known names may be found in the works of F. Annanis and de Goeje cited below.

As in other countries, the Gypsies of the East are a race of coppersmiths, tinkers, peddlers, jugglers and moneylenders, and are also found among the merchants. Their name is not heard of in Persia, for others lead a wandering life. There are no reliable statistics on their numbers but they are certainly fairly numerous in Persia and Turkey. Some are nominally Mahomedans, others Christians, but in reality they have their own religion and political organisation, which need not be discussed here as they are outside the scope of this work.

Rīkīziography: Pott, Die Zigenaren in Europa und Asien; Miklosich, Ober die Mundarten und die Wanderungen der Zigenaren Europas; MacRitchie, The Gypsies of India; Papaniti, Études sur les Tebeghias en Bolôni de l'Empire Ottoman; French Gypsy Love Society; F. Annanis in Maghrîb, de Goeje, Mémôres d'histoire et de Géographie Orientales, No. 3.

ČINGIZ-KHAN, frequently written CINKIZ-KHAN, 'Mongol conqueror and founder of the Mongol world-empire, was born in 1162, 1163 (according to the Turo-Mongol animal cycle in the year of the pig, 549-550 a.d.), on the right bank of the Onon in the district of Durlin-Bolbâk (now in Russian territory, about 117° 40' E. of Greenwich). He is said to have received his original name of Temudgin from the name of a prince who was conquered by his father Witskâli-Khatâredar about the time of his birth. What else is related of his ancestors and his early youth was not written till afterwards and is influenced by his later career; even the oldest form of the Mongol tradition contains the story that the future conqueror of the earth came into the world with a piece of splotched blood in his hand.

The people, who in the first half of the 13th century shook the foundations of every kingdom from China to the Adriatic Sea in their campaigns, are called Tatar in all contemporary sources, whether Chinese and Mahomedan or Russian and Western European. It seems to be the case that the Mongols before Čingiz-Khan's time called themselves by this name (the word Tatar appears as early as 1222 in the Örkhon inscriptions of the 9th century A.D. as the name of a people). The Chinese distinguished three divisions of the Tatar people viz., the white, black and "wild" Tatars. This classification is obviously based neither on their origin nor their political divisions but on the respective degrees of civilization attained by the three groups thus formed. The white Tatars who lived near the Great Wall of China were under the influence of Chinese culture; the black Tatars led a nomadic life in the district north of the Gobi desert; and the "wild" Tatars, the "peoples of the forest" of Mongol tradition dwelled in the most northern parts of the present Mongolia and in Transbaikal, which is now under Russian rule; the life of the cattle-raiser was quite as disastrous to these hunter tribes as that of the peasant bound down to till the soil is to the nomad. According to the Chinese view Temudgin belonged to the "white Tatars"; Mongol tradition names his fellow tribesmen, the Taidigty among the "tribes of the forest"; in any case it is certain that their abode (on the Onon and Kerulen) was on the frontier between the lands of these two divisions; they were certainly on a lower level than many other tribes of the black Tatars, such as the Keriitt, who were converted to Christianity (on the upper course of these rivers and on the Tola) but were more civilized than any of their neighbours.

The name Mongol (in the Mahomedan sources Moghol or Moghuli) first came into use as the name of a dynasty and kingdom under Čingiz-Khan and later came also to be used as the name of a people, being attached, as it seems, to a small principality of the 13th century, the ruler of which had risen against the Khin dynasty but ruling in North China. In the Annals of the Khin Dynasty (Khiia-Si) a treaty of peace concluded with these Mongols in 1147 is mentioned, and in 1161 a campaign against the Meng-kw-ta-ta (Mongol Tatars). It is apparently to the same principality that the notices in Mongol tradition refer, of the princes who were defeated in battle against the Khin and the Tatars on the lake of Buyir-Nor and whom Čingis-Khan is said to have afterwards avenged and gained renown thereby. Kuthu-Kaia (this form was used by the Mongols for the Turtu Kaghia) is mentioned as the last of these princes; his son Alata is mentioned among the followers of Temudgin (he afterwards, like many others attached himself to the opponents of this upset and fell in the ensuing conflict). According to the Mongol tradition, Yisikul (of the family of Alata) is also connected with this house; whether the relationship actually existed or is a later invention, is a moot point. It is equally uncertain whether Yisikul himself, as the tradition would have us believe, was during the latter years of his life the leader of a large confederacy of tribes. He died in 1167, when his eldest son Temudgin was only 12 years old; immediately after his death the confederacy led by him is said to have broken up. Temudgin, his mother and brothers and sisters, forsaken by all, had to live by hunting and fishing. Čingis-Khan therefore must have laid the foundations for his later sovereignty alone without having inherited anything from his father. He therefore did not enter on his real career till he was at a much more advanced age than all other conquerors; up to his fiftieth year not a word is heard of him, hardly have been known to any one outside Mongolia.

The founder of the greatest empire, that the world has ever seen, first appears as the leader of a body of adventurers, some of noble birth who had elected him their "Khâna." Their accounts of this part of his life are scanty and very un-
available; yet the masses in which the "Khan" and his "subjects" are said to have won their pledges to one another is characteristic. His subjects are related to have said to the Khan on his coronation: "If thou wilt be our ruler, we will fight in the forefront in every battle against countless enemies; should we gain beautiful women and girls and noble steeds as booty, we will surrender them to thee. In the cause, all the men do as the women do; we all others and land over to thee the animals we take". In the days of his misfortune the Khan, deserted by his faithless followers, spoke in a similar strain; he said he had fulfilled his promises to them: "I have won many hordes of horses and sheep, women and children and given them to you; when we were hunting in the steppe, I organised drives for you and drove the game from the mountains down toward you". Even in the days of his greatness, Cingiz-Khan had advanced but little from these primitive views; it was always his greatest delight to ride the steeds of his conquered enemies and to kiss their wives (cf. the Persian text of Rashid al-Din, ed. Bereis, Travels, vol. ii, appendix, xiv. 194). He nowhere claims, like the Turkish Khan in the Orkhan inscriptions of the viiiith century, to have undertaken his campaigns of conquest for the good of his people as a whole, to have made the people, that was few in number, numerous, the poor rich, and to have clothed the naked.

The events in Mongolia in the second half of the xith century, were, apart from local causes, provoked by the policy of the Chinese government. Like many other Chinese dynasties, the K'inch practised the principle of putting down out-rivals by their dotee constant war with the help of other branch of the same people. The Tatars on the Buyr-Nor, with whose help the Mongol princes were slain, had at this time become too powerful for the Chinese; in the war against this enemy we find the title of prince of the Chinese government pronounced. The war was decided in favour of the allies; as a reward, the Kerätly prince received the title of king (Chin. wang, won, or son among the Mongols as among the Turks of the viiiith century) from the Chinese general (ling-mang), while his son received the military rank of tsu-song-tsa (Mong. tengin). The original name of these two princes seem to have been quite supplanted by these Chinese titles; Temüjin also was given a similar title of honour, which however never attained the same popularity.

The following decade was a period of domestic strife in Mongolia. Apart from the countless feuds between individual princes and tribes, in which Temüjin always fought as a faithful ally by the side of the Kerätly prince (he is said to have called him "father"), a more serious quarrel is mentioned; in 1201 (the year of the cock) a considerable number of tribes attached themselves to Temüjin's former blood-brother (noini) Dżanïka, whom the Temüjin had fallen out with the title Gürkhan. This movement is evidently to be explained as a war of the masses against the aristocracy; unlike Temüjin and his allies, Dżanïka did not expose the cause of the aristocratic "horrors", but of the poor and despised "shepherds". The army collected by Dżanïka was soon defeated and scattered; but he afterwards succeeded in sending the confidence of the Sengün and his father and arranging them from their former ally. This breach had the gravest consequences for Temüjin; abandoned by almost all his followers, he had to retire with a small body of faithful retainers to the small lake of Džaljaws and drink its foul water. Nevertheless he succeeded in cunningly baffling his opponents and surprising them by an unexpected attack. Ung-Khan and his son Sengün had to save themselves by flight and afterwards perished in distant lands, the father in the west of Mongolia and the son in the district between Kurchig and Khotan. All the tribes in the eastern half of Mongolia had to acknowledge Temüjin as their lord (1203; year of the pig).

The faithful few, who had remained true to Temüjin even in the dark days at Džaljaws, afterwards enjoyed great privileges as "Küdiljusun" in the empire founded by Cingiz-Khan. It is important to note that three Muhammadans are mentioned among them: Bultan-Khöji, Husan and Dżanigman-Dżandil (the father of Dżanïka). Temüjin's campaign against the kingdom of the Khirshmsghah and rendered great service to him by carrying on the negotiations between him and the inhabitants of these lands; Dżanigman must have been much younger than Temüjin, for he survived him by 25 years and is mentioned as tutor to his grandson Melik (one of Egedel's sons). These Muhammadans could only have come to this part of the world as traders; indeed we are expressly told by a contemporary Chinese writer (Meng-hung), that the trade between Mongolia and China was in the hands of Muhammadan merchants from the west. These merchants, called by the Mongols by the Turkish word aroeg (lit. 'middleman') enjoyed the favour of Cingiz-Khan at a later period also; in the sayings ascribed to him he advises his captains to have on a journey the arts of war so that they may enter on their campaigns with the same confidence as a merchant, sure of the value of his goods, on a trading journey. It may almost be assumed that the counsels of these men, obviously much superior in education and experience to the Mongols, had some influence on Cingiz-Khan's policy and on the institutions of his empire; but we have no certain information on this point.

The subjection of the western half of Mongolia was only completed in 1206 (year of the tiger) after the conquest of the powerful tribe of the Nümün (likewise Christian); in the same year according to Chinese authorities, Temüjin adopted the "title of Emperor". As a matter of fact, however, neither he nor his immediate successors ever regarded themselves as Emperors of China, even after the destruction of the K'in dynasty, but always as the rulers of a kingdom of nomads only. Like many nomad princes before him (his successors did not follow the custom however) Temüjin also adopted a new name when he became sovereign. The old tradition gives us no reliable details as to when he first took the name "Cingiz-Khan" and what "Cingiz" really means. According to some, Temüjin already bore this name as "Khan" of a band of adventurers, according to
others it was only taken by him after his victory over the Keräyit in 1205 and according to others again not till 1208 when he overcame the Naimän. His Chinese contemporary Mong-hang considered the word "Čingiz" to be a corruption of the Chinese "Tiün-ťse" ("Son of heaven"); another Chinese etymology (Chiing-an, i.e. perfect warrior) is given by K. K. Dongla (The Life of Jeongchik Khan, London 1877, p. 54). According to the Mongol etymology given by Rashid al-Din (cf. the text in the edition by Reinisch, Tractat von der Geschichte des Abkommens der Chinesen, xi. p. 13), Čingis is explained as a plural formation from the adjective "čing" *strong*. As Temüčin is said to have received his title as sovereign from a shaman, the word "Čingis" is probably taken from the domain of the religious ideas of the Mongols (which has as yet not been properly investigated).

All authorities agree in stating that it was not till 1206, after he had united the whole of Mongolia under his sway, that Čingis-Khan summoned his first parliament (kuraltau) and that it was on this occasion that the insignia of his sovereignty and the institutions of his Empire were first definitely established. As a symbol of the power of the Khan, a banner with nine white horse-tails was erected in his camp; according to Chinese annals, there was a black moon represented on this banner.

Čingis-Khan is credited with saying: "He, who is able to keep his own house in order, is also able to create order in an empire; he, who is able to command ten men in a proper fashion, may also be entrusted with the command over 1000 and 10,000 men". In his own life, Čingis-Khan exemplified this saying (which is of course not always applicable) possibly as no one else ever did. Just as he did when leader of a marauding band, when Emperor, he was able to surround himself with a narrower circle of men from among his vassals, on whom he could rely as upon himself and who continued his work with the same success after his death (unlike the history of all other conquests which either completely miscarried or involved the destruction of the natives). Of special importance for the military successes of the Mongols was the creation of a numerous bodyguard, which attained its final form in 1206. The duties of these guards (10,000 strong) in the Khan's camp were defined to the smallest details; discipline was maintained with the greatest strictness; in the empire these troops were a privileged aristocracy; a private in the bodyguard was higher in rank than the commander of 1000 men of other troops. No officer dared inflict capital punishment on those under him without the sentence receiving confirmation from the Khan. Out of these guards was chosen a special regiment of 1000 men who were in immediate attendance on the Khan and only went to war when the Khan himself took the field with the army. A valuable means of maintaining discipline, and of training and testing the soldiers, were the hunting expeditions organized on a grand scale, in which all the prescriptions of military discipline were observed with the same exactness as in actual warfare. How strongly developed the spirit of discipline among the Mongol troops was, is best evidenced by the work on Mongol history compiled about 1240 from Mongol tradition. The unknown author shows the greatest independence of the princes of the ruling house and freely reapproaches them with their faults and crimes; he shows little interest in the conquest of distant lands and gives the meagrest details about these wars of conquest; yet a trifling offence against military discipline committed in Khorään (also mentioned in Muhammadan sources; a body of troops had against the Khan's orders, stayed behind; to plunder a field) seems to him of sufficient importance to be specially mentions.

It is characteristic of the home policy of Čingis-Khan (if this expression may be used here), that he, unlike the Khan of the Orkhoń inscriptions, the helper of "the poor and naked", in the utterances ascribed to him, only emphasizes his services to the establishment of order and discipline among his people and in the army. Before his time, the son had not obeyed the father; the younger brother the elder, the daughters-in-law the mother-in-law nor the subjects their ruler, nor on the other hand had the rulers fulfilled their obligations to those under them; under Čingis-Khan order was created everywhere and his position allotted to each.

It was in the land of the Naimän that Čingis-Khan first became acquainted with the use of seals and the art of writing. His Muhammadan chancellors were apparently unable to write, as is the case at the present day with most merchants in the east even though their trading enterprises cover much wider areas. There was a Uighur secretary in the service of the Khan of the Naimän; Čingis-Khan took him into his service, introduced the use of the Uighur alphabet into his kingdom and had his sons and other young Mongols of high rank taught it. The Mongol Empire does not appear to have been at this period directly influenced by the Chinese civil service system. That the Chinese Empire enjoyed great prestige among the nomads is quite natural. The princes of the house of Kös, who had been given to Čingis-Khan as a wife shortly after the taking of Pekin and who survived her husband by over 30 years, was not far of face nor did she possess any chivalry, but neither was she the "daughter of a great Emperor", she was treated with great respect throughout her life, even after the fall of her fatherland (cf. the text of Rashid al-Din, Treni. vost. et. arch. édité, t. iii. p. 4). Even long after the foundation of his sovereignty, Čingis-Khan had no representative of Chinese culture at his court. As Meng-hang tells us, it was only after 1219 that the Chinese alphabet, even in negotiations with China, began to be used by the Mongols; hitherto any political documents sent to China had been written exclusively in Uighur. Nor does Čingis-Khan appear to have had Persian officials in his service: before the conquest of the Moe wark al-Nahar (cf. the anecdote given by d'Ohsson, Histoire des Mongols, i. 413 et seq. from Rashid al-Din). Even in Čingis-Khan's lifetime, those were young Mongols who had, thanks to their appearance at least, perfectly adopted the culture of their conquered foes and were able to speak several languages; the civilization of the nations he subjected always remained foreign to the Khan himself; he never learned a language other than his Mongol mother-tongue.

It cannot be positively proved that Čingis-Khan had ever disdained any great schemes of conquest during his early career in Mongolia. His first campaigns against the adjoining settled lands were
raids whose only object was plunder; it was only at a much later period that Mongol rule was permanently established in these lands. The campaigns to the west were, in the first place, undertaken in pursuit of enemies who had fled thither; it was only through the course of events that these campaigns gradually developed into a deliberate war of conquest.

In 1205, Chingiz-Khan undertook his first campaign against a settled country, viz. Tangut, the kingdom of Haia or Ho-hai of the Chinese, and returned with rich booty. The war with Tangut was afterwards repeatedly renewed; in 1210 the king of Haia had to give Chingiz-Khan his daughter to wife. Hostilities did not cease till a much later period and it was only in the last year of the conqueror's life that an end was made of the kingdom of Haia.

The war which was begun in 1211 with the powerful Chin dynasty in North China lasted equally long. Almost all the forces available were employed from the beginning of this war; only 2000 men remained in Mongolia; the Khan himself and his four sons took the field with the army. After several successes the divisions of the enemy united before Baotou in 1213 (according to Rashid ad-Din) or 1214 (according to the Chinese dynastic annals); a treaty of peace was concluded and a matrimonial alliance arranged between Chingiz-Khan and a Chinese princess; the war was renewed again; however, after five months; in 1215 Pekin had to surrender to the victorious Khan after a long siege. In 1216 he returned to Mongolia; and immediately after his departure the Chin succeeded in retaining a great part of their kingdom. The conclusion of the war was then entrusted to the general Muqa'it; but in spite of all its reverses the kingdom of the Chin survived and was only finally destroyed by Chingiz-Khan's successor.

During the years 1211-1216, when all the Mongol forces were required in China, the pursuit of the enemies who had fled to the west had to be suspended. All successes of the Mongol arms in the west were therefore attained either before 1211 or after 1216.

On the immediate west, Mongolia and China were bounded by the great kingdom of the Karakhiitai, which comprised all the lands from the Urgut territory (see Nurtajan, p. 729) to the Sea of Anhui. This kingdom was first invaded by the hordes who fled from Mongolia and by their parasites; the power of the Urgut, which had already been considerably weakened by the secession of several Muhammedan rulers, notably Muhammed KhvazarMah, was finally destroyed by these invaders. The prince (Jahar) of the Urgut submitted to Chingiz-Khan in 1209 as did Arslan-Khan, prince of the Karakhiitai in the north part of the modern Semirejiev (the first Muhammedan ruler to pay homage to the Mongols) in 1211 and later (after 1216) the prince of Nahl in the Illy valley also. Mwari al-Nahr was conquered by the KhvazarMah Muhammed; the remaining parts of the kingdom of the Karakhiitai were occupied by Kuchak, prince of the Ni'man. During the years following, Kuchak was able to consolidate his power in these lands without hindrance. Like most of his tribe, he had originally been a Christian; in the kingdom of the Karakhiitai, he became a convert to idolatry (probably Buddhism). He persecuted severely the Muhammedans of the modern Chinese Turkestan, who had only submitted to him after a long resistance; public worship was entirely suppressed and the population forced to adopt the Khivit dress; rebellious or suspected people, had, like the Protestants under Louis XIV, military in their upon them.

It was not till 1216 that Chingiz-Khan again found himself free to turn his attention to the west. He entrusted his eldest son Bulutmish with the task of following up his enemies who had taken refuge there; the latter's first campaign was not, however, directed against the Ni'man but against their former allies the Kipchaks; this people had been driven by the Mongols out of the land to the east of Baikal and had found an asylum in the modern Urgut steppe. Fighting first took place in the western part of this steppe, the present Turgai territory, and the Kipchaks were there almost exterminated; immediately afterwards, however, the Mongol army was attacked by a great army of the KhvazarMah which had undertaken a campaign from the lower course of the Sir-Darya against the Kipchaks, the predominant people in this neighbourhood. Nasr-i, the only historian, who seems well-informed, accords the place of the battle and the physical conditions of the terrain, expressly says that this battle took place in 612 = 1215-1216, not as the other authorities say, after the massacre of Otrar. The battle was undecided; in the following night, the Mongols vacated the camp, leaving their camp fires burning to deceive the enemy, thereby gained a start and could not be overtaken by their enemies. That Djurt did not seek this battle we are expressly told; the KhvazarMah is said to have declared that he considered all unbelievers his enemies; still it is very probable that this attack was not premeditated by him. Whether, how, or when Chingiz-Khan received news of this attack, is not known; in any case it did not affect the relations between the two countries; this encounter was probably regarded by both sides as due to a regrettable misunderstanding. It is not till 1219 and quite independent of this event, that Chingiz-Khan undertook his great campaign against the kingdom of the KhvazarMah, which was to prove so fateful to the Muhammedan world.

The causes of this campaign have been often previously discussed, but usually without a sufficient knowledge of the original authorities. Even in the most recent scholarly works, the embassy said to have been sent by the Caliph Nigel ibn Allah to summon the Mongols against his enemy, the KhvazarMah, is represented to be a historical fact, although we only have a fragmentary account of it in Migun ("Vie de Chingiz Khan," ed. J. Aubert, p. 102 et seq.); in the original sources, the story of such an action by the Caliph is not substantiated, and it is vague rumor, which had become current in the Muhammedan world, just as two centuries later the same charge was laid in Europe by the adherents of the Pope against Frederick II, and by those of the emperor against the Pope (cf. the quotations in L. Cahen, "Introduction à l'histoire de l'Asie," Paris 1896, p. 356 et seq.). Chingiz-Khan actually did receive a Muhammedan embassy in Pekin, in the year 1215 or 1216; but it was not sent by the Caliph but by the KhvazarMah himself. The
news of the Mongol successes in China had penetrated to Central Asia; the Khârîmâšâh also had heard of them and, through this embassy, hoped to ascertain more accurate details of the power of the new conquerors. The only historian who gives an account of this embassy (Džâñûdžâri, Tazhâbi-i Nâṣīrî, transl. by Râvâtî, p. 270 et seq., 263 et seq.), received his information from the ambassador himself (Bâhâ al-Dîn Râstî).

The caravan of merchants mentioned by Džawâlînî (cf. the text in Schreiber, Chronica Eurasiaca, ii, 156 et seq.) must have arrived about the same time. Whether these merchants had met the Khân in Mongolia or previously in China, is not related. The first steps towards the establishment of commercial relations between the two kingdoms were therefore made from the land of the Khârîmâšâh; the despatch of an embassy and of a caravan from Mongolia to Central Asia can only be regarded as an answer to these overtures. The fact, that even before 1205 Muhammadan merchants had found their way to Cingiz-Khân, is sufficient proof that these commercial relations were of much greater importance on both sides than has generally been supposed.

In the year 1218, there appeared in Mâ warâ al-Nahr, as envoys from the Mongol Khân, three Muhammadans of whom one had been born in the Khârîmâ, the second in Bâkhârâ and the third in Otrâr. They were commissioned to bear rich presents to the Khârîmâshâh in the name of their sovereign and to announce to him that the Khân regarded him as "the dearest of his sons." Muhammad must have felt insulted by this comparison as the word "son" in intercourse between princes in East Asia as well as in the Muhammadan world denoted the relation of vassal to sovereign; but it is at least very doubtful if Cingiz-Khân, as has been stated, deliberately intended thereby to irritate the Khârîmâshâh and to make war inevitable. In any case, the breach between the two sovereigns was not brought about by this incident. Muhammad is said not to have disputed his indignation during the interview but only in the following night in conversation with one of the envoys, from whom he received a reassuring explanation and dismissed the envoys with a favourable answer.

The caravan consisted of 450 men, all Muhammadans; at their head were four merchants, Omar Khâhidhâr of Otrâr, Hammâl of Markhâ (in Ashbarabâdjan), Fâhîr al-Dîn Dînâsh of Bâkhârâ and Awhâm al-Dîn of Herât. All these merchants were massacred in the frontier town of Otrâr and their goods seized. Whether this massacre was caused by the cupidty of the governor or ordered by the Sultan himself, is not certain; at any rate, it is nowhere stated that these traders had in any way merited such treatment, either by espionage or any other contrivance requiring punishment. Cingiz-Khân is said to have sent another embassy to demand satisfaction; Muhammad had this embassy and at least one of its members put to death.

War against the Khârîmâshâh was thus rendered inevitable. According to the Muhammadan historians, Cingiz-Khân took the field with a host of 600,000 or 700,000 men; these figures are, of course, much exaggerated though, the Mongols naturally brought as great an army as possible against their formidable opponent; this is evident from the fact that, as in 1211, the Khân himself and his four sons were with the army; but the eastern parts of his empire could not be entirely surrounded of troops, as the war in China was still being continued. Almost half (62,000) of the Mongol army of 120,000 men was at the disposal of the general Mûköli; of this army, it is probable that few or no divisions were sent out of China, otherwise the Khân would have made better use of this period. The number of the Mongol standing army which took part in the campaign against the Khârîmâshâh, must have been not much more than 70,000 men; the levies of subject peoples were probably rather more numerous; two Muhammadan princes, Arslân Khân, prince of Karâsh and Sughulâk-Tughân, prince of Almâlik, were forced by the Mongols to fight with their armies against their co-religionists. What we can ascertain regarding the composition of the Mongol army during the wars in Mâ warâ al-Nahr and other lands, makes it probable that the Mongols and their allies together can hardly have numbered more than 200,000 men.

The army of the Khârîmâshâh was undoubtedly superior to that of the Mongols: but the individual sections were at variance with their rulers and with one another and thus were unable to resist the troops led by Cingiz-Khân and his generals.

The victorious advance of the Mongol host through the lands of Islam, in which Cingiz-Khân himself went westwards as far as Bâkhârâ and southwards to the banks of the Jutus near Fâshâwar, while bodies of his troops even reached the Sea of Azov, has already been several times fully discussed; there is little to be added to what has been done by d'Ohsson (Histoire des Mongols, i, 316 et seq.). The destruction of the kingdom of Kûlikût by Cingiz-Khân's general Djâlo in the autumn of 1218 cannot have failed to influence the course of future events. In Bâkhârâ and other towns the inhabitants rose against their oppressors and welcomed the Mongols as liberators; in contrast to the religious persecutions which the Mongols had suffered in Kûlikût's reign, the Mongol general announced that every one would be free to follow his father's faith. The news of these happenings must have penetrated to Mâ warâ al-Nahr; as only Muhammadans had fallen victims to the massacre at Otrâr, the Khârîmâshâh, who had in any case no easy task to persuade his subjects that war against the Mongols was a meritorious war in defence of their faith, found his task now made much more difficult.

The manner of warfare employed by the Mongols in all settled lands (China, Western Asia and afterwards in Russia) was always the same; everywhere the defenceless inhabitants of the villages were driven in large numbers to assist the Mongols in besieging the fortified towns; in storming fortifications the Mongols used to drive disbelievers before them so that they received the brunt of the hail of arrows and prepared the way for the army following them. Sometimes banners were distributed amongst them to give the army the idea of a numerous army. At the siege of Khodâjdn the number of Mongols present is said to have been only 20,000 while the number of prisoners made to accompany them was 50,000.

Mongol supremacy in Mâ warâ al-Nahr and Khârîm was firmly established in Cingiz-Khân's
time; the other lands of the Khwarizm-Sultan had to be again subjected at a later period. Muhammad himself practically never came in contact with the hostile army; the accounts of his death and flight are probably to be interpreted as meaning that his pursuers lost track of him, or that the troops would not or could not follow their way to the island in the Caspian Sea which was quite near the mainland. The work of the anonymous Mongol writer of the year 1240 shows that the Mongols regarded Muhammad's successor Djiiltal al-Din as the king by whom the Mongol envoy had been slain; Ibn Batuta heard similar stories in Central Asia a century later (ed. Defrémery and Sangueletti, ill. 23, 8th ed.). Cingiz-Khan himself and those immediately around him must have been better informed.

The army, which Cingiz-Khan himself commanded, suffered not a single reverse during the whole of the war; it was only against the smaller divisions of the invading host that the Muhammadan generals had any ephemeral successes. We have well authenticated accounts of the general progress of the war; on individual points it is always easy to settle by the relation of the chronicles to the facts, as most of them are based on one source, the Tarikh-i Dhill-i-Khan, written by al-Din-i Djuwayni, which was not written till 648 = 1250; this interval of 40 years was more than sufficient for many legends to arise, particularly concerning the deeds and sayings of the Khan himself. The story has been frequently repeated even in the most recent scholarly works, of how Cingiz-Khan, who was only able to speak his native Mongol tongue, addressed the people from the minbar of the place of prayer (mueilid) at the taking of Bukhara, and described himself as the scourge of God sent to men as a punishment for their sins (in Schefer, Circet. Persicae, ii. 124). It is sufficient to point out that we possess accounts of the capture of Bukhara, by three historians whose works are earlier than that of Djuwayni and that this striking picture is not to be found in any of them.

Some information on the condition of the devastated lands, on the arrangements made by the Khan himself and his sons, and on the date of the Khan's return from the neighbourhood of the Hindush-Kush to Mā warsh al-Nahr is given by the Chinese historian Meng-hung and the Persian Djiiltal. The latter was distinguished from his countrymen by his great stateliness, his broad forehead and his long beard. Djiiltal also mentions his strong physique and his "cat's eyes"; only a few gray hairs remained on his head.

Even in his lifetime Cingiz-Khan had appointed his third son Ugedei as his successor. In the empire founded by him, as in all nomad states, the principle remained in force that the empire belonged not to the ruler, but to the ruling family, and that each member of this family had a right to an ultim (a number of tribes), a yurt (an estate) and an engin (an income suitable to the requirements of his court and his troops). This principle was also followed by Cingiz-Khan, the exception of the youngest son who, according to Mongol custom, was to inherit his father's "house", i.e., his original estates (the eastern part of Mongolia); each of his sons was allotted definite lands in their father's lifetime. As long as Cingiz-Khan lived and his will remained law, the unity of the empire seems to have suffered little from these dispositions of territory; his sons appeared not as rulers of separate areas, but as retainers and faithful followers of their father, who was able to entrust each of them with a special branch of administration. Djiiltal was supreme in the hunting-field, Caghatal in the administration of the Mongol tribal law (yalta) and Tilt on the battle-field. Just shortly before his death a breach arose between Cingiz-Khan and his sons; this was the only one that had not returned to Mongolia after the conquest of the lands of the west. Whether Djiiltal had actually rebelled against his father and disobeyed his orders, or whether, as Mongol tradition states, the estrangement was brought about by slanderous tongues is not clear; certain it is that Cingiz-Khan was preparing to go to war against his son when the news of the prince's death
reached Mongolia. According to later authorities he died only six months before his father.


**CIRAGH DIHLI**, with his real name NASTA AL-DIN MAḤMUD R. YAHYA, was born in Oudh in India and when he was nine years old, his father died. His mother sent him to Mervâ in Ṭab al-Karrn Sh-i-Mandān to acquire learning. After the death of his teacher, he sat at the feet of Hîlahâr al-Din Gûšâni. At the age of forty he came to Dihlî and became the disciple of Nūṣrâ i-Din Awîlî, who esteemed him very highly and called him Ciraghi Dihlî (the light of Dihlî) by which title he is known in India. His many disciples have been collected in A. H. 750 = A. D. 1355 by his disciple Hâlîl under the title of *Kâfûr al-Mağfûrîn*. He died in A. H. 757 = A. D. 1356.


**CIRAGHAN** (Pur. from the Persian Cirâgh, "torch, lamp or light"), "Illumination of gardens and kiánkât; the name of a palace built by Dâmâr Ḫurshîd Pasha, Grand Vizier of Sulṭân Ahmed III, on the European shore of the Bosphorus between the villages of Beşikteş and Ortaköy, into which Sulṭân Muḥammad II moved from Topkapî and which was rebuilt by ʿAbd al-ʿAzîz. The name is derived from the festivities which used to be celebrated there nightly. The "feast of Ciragan" was particularly famous; it was the most brilliant of all the illuminations which Dâmâr Ḫurshîd used to prepare for his sovereign (von Hammer, *Geschichte des Osman. Reiches*, vii. 381, Frankf. transl., xiv. 65). The palace is built entirely of marble and consists of several blocks of buildings, surrounded by gardens and high walls. The façade facing the Bosphorus is over 300 yards long. The interior was magnificently decorated in the Iranian-Moslem style. It was in this palace that the Sulṭân ʿAbd al-ʿAzîz was assassinated in 1876 and the deposed Muḥammad V. was kept there for 47 years. It was used as a Parliament House for the Senate and the Chamber of Deputies but was completely destroyed by fire three months later on Wednesday, 7th Muḥarram 1328 = 19 January 1910.

*For other meanings see Vullers, Dict. Pers., s. v.*

**Bibliography:** [L. Roussel], De Paris à Constantinople (Guides Jewans), p. 311; the *Sâlih* newspaper issue of the 8th, 10th and 11th Muḥarram 1328. (Cl. Huart)

**CIRGIOSSANS.** [See ČERKESES, p. 834.]

**ČISHTI.** MušHUMMMAD, founder of a Sûfî brotherhood, widely disseminated throughout India and one of the greatest of the saints of India, as the name Ašfāl-i Malûk-i Hind (Son of the kingdom of Hind) indicates. MušHUMMMAD al-Dîn belonged to Sâlih and was born in 537 (1142); when he was fifteen years of age, his father Ghiyâth al-Dîn Ḥasan died; he then lived in various towns in Khurasân and finally came to Baghûtât. During this period he made the acquaintance of the most famous Sâlih of the time, including Najm al-Dîn Kâbûrî, Shûbût al-Dîn Alâdur-râwî and Shûbût al-Dîn Kâmûshî. In 580 (1183) he came to Dihlî but almost immediately moved to Adjmir where he died in 635 (1236); his tomb there became a very popular place of pilgrimage; the great Emperor Akbar made a pilgrimage to it on foot. A splendid mausoleum (darâgîh) was erected which is visited to this day.

He is not, however, the only Indian saint who bears the name Čisti; we need only mention Sulûm Čisti, the contemporary of Akbar, whose darâgîh at Fâlyûrî Sikri is likewise held in great reverence. Other individuals who bore the name Čisti are cited under their names.


**ČITMAL,** the name, no longer in use, of a small Indian copper coin, worth 1/2 of a dinâr (g. v.); cf. Yule and Barnett, *Hindoo-English*, s. v., Peirce, p. 457.

**ČITMAL** = ČITMAL; in its usual acceptsation denotes the upper valley of the Kunâr River, from the Bârghûl Pass (Lat. 36° 50' N.) to Arwânil at the confluence of the Bârghûl River with the Kunâr (Lat. 35° 10' N.). This valley, formerly called Kâlâjûr, has received the name Čitmal by which it is known to the general population of the valley as a whole. It is the main range of the northern part of the Kunâr. For the Kûnâr Pass, which lies between 47° 10' and 47° 30' E. and is 290 feet in height, see the Kûnâr on the East. On the N. W. boundary of the range is the main Hindû-Kâshî range, culminating in Tirâlâ (5,542 ft.) south of which the Dûrâh pass at the
head of the Lutkhi valley leads into Kahrant and Badakhshan. In the South the principal approach from the plains of India is by Swat, the Kundghar River, Dir and the Lawarai Pass (10,350 ft.). The most accessible side is by the southern Kahrant valley and Aasmir to Qaillahd on the Kundghar route. The main route is, by the boundary laid down in 1895, included in Afghanistan. This included valley has of recent years been included within the British Empire of India, though still under its own rulers or princes.

Races and languages. The principal race is known as the Khozi, which occupies the whole of Kahrant and spreads southwards over the Lawarai nearly to Dir and E. over the Shandur to Ghizer. The Khos are the cultivators and herdsmen, and above them in rank is a privileged race, the Asmahalak, or 'food-giver' so-called from their duty of supplying the Prince and his followers with food. Above them again are the Zumri or Rains, perhaps of Arab descent, who generally supplied a Wazir to the Prince. The ruling tribe is the Shah-Sangali, to which belong the Kahrant families of the Khos and the Khunzak, who long ruled in Upper Kahrant and Ghizer. They are related families, both claiming descent from Shah Sangali who first established the power of the family and himself was descended from Bait Aylid, an adventurer from Khurit, who first assumed the title of Mirah.

The races of the people are of Aryan race, alabaster, with well formed features and abundant hair, pleasant and attractive in their manners but treacherous and given to crimes of violence and passion. The women are good looking, and till recently, were frequently sold as slaves. The upper classes are perhaps of Iranian descent, but all are assimilated to the common type and speak the same language, the Khozi. In Yassin this language follows the race as far as Ghizer. The rest of the people are Shah except in the North or Warchigian country, where the Burushaki, a language of Mongolian type, is spoken. The Kalo-war and Sinan languages belong to the family described by Grierson as Pishli, and he (agreeing with Khan) considers that they are Aryan languages neither Indian nor Iranian, but representing a stage before the differentiation of these branches. Khan however maintains that they are mainly Iranian.

A purely Erizan language, the Vaghli (akin to the Munjari of the Ghilzai group), is spoken by a small number of people in the Lutkhi valley, while in the extreme south a number of Kafirs speaking the Kaf匣 language are found.

Citril was a Buddhist country before the extension of Islam, and traces of Buddhism are still found. The population is now purely Muslim except a small Kalai Kafir vagabond population which has been converted. The Mawat Sort, identical with the widely-spread Jamati berries, is very powerful.

History. The name Kafir as applied to the ruling family seems to have been originally a title, perhaps existing before the rise of the present family. Cunningham and others have identified it with ancient names such as Khidr and Kula. The title of Kafir was given by the later Kafirs, who claimed descent from Alexander, due probably to the undoubted fact that Alexander used the route by the Kâmir valley and thence to Swat in his invasion of India.

In modern times the family has been divided into two branches, the Khatt and the Khakhwi of Yassin and Upper Kahrant. The two branches were frequently at war all through the sixteenth century, and Yassin was often invaded by the Kafirs. The Yassin chiefs were exposed also to attacks from Khorassan and from the army of Persia on their eastern side. The murder of the English traveller Haywood at Dardar by Mir Wali in 1670 led to his expulsion by his brother Daghak, who finally fell in 1680, being attacked at once by Kafirs and by Amârn Kalif. The later had come into power in 1687 and gradually extended his dominions. In 1877 he began to enter into relations with the British Government through Major Biddulph, agent at Gilgit, and further agreements were made through Capt. Dunbar who visited Citril in 1880.

After Amârn's death in 1892 a series of intrigues and assassinations, in which the late Kafir's brother Shâr Afzal and his sons were involved, led to the deposition of G. (now Sir G.) Robertson to Citril, and the capture of Amârn. Shâr Afzal, who was generally regarded as the eldest son of Amârn, was murdered, was killed by Shâr Afzal, who was shortly driven out by Nâzam Al-Mulk the eldest son of Amârn Al-Mulk, and took refuge in Kâbul. At this instigation a third brother Amârn Al-Mulk murdered Nâzam Al-Mulk, and made himself Kafir. Shâr Afzal again appeared on the scene and Umer Khân the powerful Afghan Chief of Quanduli who had seized Dir, now crossed the Lawarai Pass into Citril.

At this time Robertson was in Gilgit and Lutu, Gordon with a small escort was in Citril. There were small detachments at Ghizer and Mastuj in the upper valley. Robertson hastened to Citril and arrived in time to be besieged there with his small force. Some small detachments on the way from Gilgit were destroyed and others besieged. The old fort built of stone and wood, was defended with great difficulty and gallantry by its small garrison from March 5th to April 20th 1895, when a body of about 400 Sikhs under Col. Kelly arrived from Gilgit having crossed the snow bound Shandur Pass after great suffering and fought actions near Mastuj and in the Nist Gol defile. A larger force was on its way from India via the Malakand Pass, Swat, the Pindjkora river and the Lawarai Pass. Unfortunately Umer Khân, who was defeated and fled into Afghanistân, where he was interned by the Amir. Shâr Afzal also fled but was captured by the Khân of Dir and interned in British India.

The young Kafir Amârn Al-Mulk, who had taken refuge with Robertson in the fort of Citril during the siege, abducted and his younger brother Shâr Al-Mulk, took his place. This was afterwards formally installed in Sept. 1895 by order of the Indian Government under the suzerainty of Kâshmir, and has since ruled successfully. The road over the Lawarai is kept up by the Indian Government and relations with Citril are managed by the Col. Agent for Dir, Swat and Citril under the orders of the Chief Commissioner of the Northwest Frontier Province. The Yassin Country however is under the management of the Agent at Gilgit. The road was closed for a time during the Swat rising of 1897 but Citril itself was not troubled.

Bibliography: Biddulph, Tribes of the Hindoo Kohor (Calcutta, 1886); Sir T. H. Hol-
were possibly first brought into contact with Islam by merchants or emigrants from South Arabia in the early centuries of the Hijra. It is not known when Islam was completely adopted in these islands but it was certainly brought from the African mainland or the islands lying off it. In the beginning of the eighth century the Comoro islands are said to have been conquered by followers of the Prophet who were known as Shafi'i princes, who had settled at an earlier period in East Africa (see C. H. Becker in Islam, ii. 9). The inhabitants of the islands are — in spite of temporary Ibadi influence — like the Snabali whose language is allied to theirs, followers of the Shafi'i sect. Cf. G. Ferrand, Les Musulmans de Madagascar et aux îles Comores, l.—ii. (Paris 1891—1902), particularly iii. 170 et seq.

CONSTANTE (Arabic: Kustantine, with numerous variants) a town in Algeria, the capital of the department of Constantine, 330 miles east of Algiers and 50 miles southeast of Philippeville, which is the port of Constantine and is connected with it by railway; it lies in 36° 22' N. Lat. and 48° 56' E. Long. (Greenwich). In 1906 the population was 52,247, of whom 15,779 were Europeans, 8,437 Jews and 28,404 natives.

The situation of Constantine makes the town a natural fortress. It is built on a rocky plateau in the form of a trapezoid, bounded on the S.E., N.E. and N.W., by deep ravines and connected with the surrounding country on the S. E. only by a narrow isthmus. The plateau itself declines rapidly from north to south. The Kasaï on its highest point is 2500 feet above sea-level while the Marhab of Sidi Râshid is a mile above 2170 feet high. Of the ravines which represent the moats of this natural fortress the most remarkable is that which runs along the southeast and northeast faces of the plateau, at the bottom of which the Kussiel flows. This river runs along a narrow gully, a real 'cañon', the walls of which rise sheer upright to a height of 500 to 600 feet, disappears for 1/2 mile under these subterranean passages which the water has hollowed out, makes its exit in waterfalls and descends to the ventilating plain of al-Juma. Across this gorge above which on the right bank rises the plateau of Mansuri (2340 feet), the Romans threw a bridge which existed for several centuries after the Arab conquest. Al-Fakri (Description de l'Afrique, transl. de Slane, p. 150) mentions it and al-Ghadi (ed. de Goec, p. 111) describes it as one of the most remarkable works which it had ever been granted him to see. Consisting of two rows of arches, one above the other, 217 feet high, a road and an aqueduct bringing the water necessary for the town ran across it. It collapsed in the eighth century, was rebuilt in the twelfth by order of Salâhab, minister of the supervision of a Spanish engineer and on finally breaking down in 1797, it was replaced by an iron bridge 423 feet long crossing the Kussiel at a height of 528 feet. Another bridge is at present being constructed, farther up the river, to connect the plateau of Mansuri where the station and the European quarter are built, with the quarters previously in existence to the S.W. of the town on the flanks of the affluent of Kulliat-Arg, a height which commands the entrance to Constantine from this side.

Although these works have sensibly modified the general appearance of the town, it nevertheless

M. LONGWORTH DAMEZ.

CITRÁL — CONSTANTINE.
preserves an originality of aspect which is in striking contrast to that of other Algiersian town. It resembles a great Kabyl village rather than an Oriental city. It is an agglomeration of houses with clay roofs, penetrated by an irregular system of narrow tortuous streets, which sometimes descend like stairways to the edge of the ravine, the heights of which are crowned by houses. A noisy throng of Kabyli, Jews and Musulmos fill the streets and markets. A few monuments of no artistic interest recall the past history of Constantine. The great mosque dates from the time of the first Hashid sovereigns (xiiith century a. D.). The mosques of Sidi al-Ghazali, now a cathedral, of Sidi al-Salah and of Sidi al-Kattani, all of which were built in the xvith century, belong to the Turkish period as does the palace built by Ahmad, the last Turkish Bey, just before the French conquest.

The origins of Constantine are obscure. But in all probability, the site must have been occupied at a very early period by the natives. The earliest mention of the existence of a town named Cirta at this place. The Semitic origin of the name (qurt = town) would lead one to suppose that the Carth­egians had established a colony there. In any case, Constantine was a very important town in the Punic wars as the capital of the kings of Numidia. Syphax had a palace there. Masinissa and his successors erected important buildings in it and invited Greek and Roman merchants thither. During the civil wars of the first century B.C., P. Sittius Nuceriae, an adventurer, seized Cirta on Caesar's behalf and on the latter's ultimatum triumph the town and territory. Cirta then became a Roman colony under the name of Colonia Cirta Julia or Cirta Sittianorum. Juba II. made it his capital after the restoration of the kingdom of Numidia by Augustus and lived there for seven years (24-17 B.C.), till he was forced to exchange Numidia for Mauretania. Cirta still remained the capital of the republic of the 'four colonies', then in the third century A.D. It became that of the province of Numidia Cirtensis, then, two centuries later, of that of Numidia Cirtensis, established by Maximinus Hercule in 297 A.D.

In the course of the civil wars which followed the abdication of Diocletian, the inhabitants recognized the authority of the usurper Alexander and gave him asylum after he had been driven from Carthage and thus brought upon their heads the wrath of Maxentius. The latter took Cirta and razed the town to the ground in 311 A.D. It was rebuilt in 313 by Constantine, the conqueror of Maxentius, and received the name of Constantine which it has retained to the present day. At the Vandal invasion, Constantine was occupied by the Barbarians but given back in 442 by Geiserich to the Emperor. After the destruction of the Western Empire, Constantine remained independent, till the Byzantine victor, crowned by the Vandals, brought Northern Africa under their sway in 533. It remained subject to them till the invasion of North Africa by the Arabs.

The chronicles are silent as to the date at which it fell into the hands of the Mahommedans. It is probable, however, that it was not affected by the first Arab incursions but was only occupied at the end of the seventh century at the same time as Carthage and the other Byzantine strongholds which were the last to surrender. Included in the province of Ifriqya, Constantine owned the rule successively of the governors of Kairouan, the Aghlabids, the Fatimids, then the Almoravids. Al-Mu‘izz had transferred the seat of the Caliphate to Egypt, of the Zirids. The latter retained it even after the Fatimids had deprived them of a portion of the eastern Maghrib. They lost it entirely at the Hilaüt invasion. The Almohads, of Al-Mu‘izz took advantage of their troubles to seize the town and include it among his own possessions. The successors of Al-Mu‘izz retained the town for a century but split of a revolt instigated by Bel Barq, uncle of the Emir Al-Nasir. After the capture of Tunis by the Almohads, Yahya, the last king of Bongie, sought refuge in Constantine, then giving up any idea of further resistance, surrendered to Abü Al-Mumin whose troops took possession of the town. Attacked unsuccessfully by Abü B. Ghaniya in 1185 A.D., Constantine remained faithful to the Almohads till the final collapse of the empire founded by Abü Al-Mumin.

At this period, Constantine was a very prosperous city. "Kostantina" says al-Bakri, "is a large and ancient town with a numerous population; it is inhabited by various families who were originally part of the Berber tribes established at Milla, in the land of Nafusa and in that of Kas­shily, but it belongs to a certain Kashtian tribe. It has rich bazaars and a prosperous trade. (cfr. p. 150) Al-Idrisi describes Constantine as a populous and commercial town. "The inhabitants" he continues "are rich; they have agreements with the Arabs and co-operate with them for the cultivation of the soil and the preservation of the harvest. Their subterranean storehouses are so good that corn may be kept in them for a century without suffering any deterioration. They collect large quantities of honey and butter, which they export to foreign countries..." (op. cfr. p. 111).

When the Almohad Empire was broken up, Constantine recognised the authority of the Hafsid Abü zakariya who was proclaimed at Tunis in 1230 A.D. (cf. the article HAFSID). The history of the town under the Hafsids (xiiith-xivth centuries) is very complex and disjuncted. The rulers of Tunis attached great importance to the possession of Constantine; they frequently lived there and delighted in improving it; they usually entrusted its government to princes of their own family. Nevertheless in spite of their precautions and trouble they lost it on several occasions; in 1282 A.D. for example, in the reign of Abü Ishaq, the governor Ibn al-Wazir rose against the sovereign of Tunis, who had to send his son, Abü Fares, to retake the town by force. In 1284, its inhabitants opened their gates to the pretender Abü Zakariya of Bongie; in 1305 at the suggestion of the governor Ibn al-Amir, they submitted to the Hafsids, sovereign of Tunis, whom they cast off almost immediately afterwards, however, to place themselves again under the authority of the King of Bongie, Abü T-Baksh. The latter succeeded in restoring to his own advantage the unity of the Hafsid kingdom in 1309 A.D. and for some years maintained peace in the Eastern Maghrib. But new troubles were not long in arising. From 1312 to 1319, Constantine was almost independent under the authority of the vizier Ibn Charrar, who succeeded in placing on the throne of Tunis one of his own choice, Abü Yahya. In 1325, the revolt of another vizier, Ibn al-Kafita, exposed the inhabitants to an attack.
which proved unsuccessful, from the 'Abd al-Wādītin. The war which then broke out in the Eastern Maghrib between the Marinids and the 'Abd al-Wādītin as well as the good government of the governors Abū 'Abd Allāh and Abū Zaid, son and grandson of Abū Yahyā, king of Tunis, gained Constantine a few years of respite. But peace, which had only been established with difficulty, was again broken. In the middle of the sixteenth century by Marinid expeditions. Abu-l-Hāfin entered Constantine without striking a blow and supplanted Hašid authority by his own in 1547. The defeat of Abu-l-Hāsin at Kairāwan brought about a revival in favour of the Hašids and one of them, al-Pādž, took advantage of the occasion to seize the town. He held it for only a short time. The former Hašid governor, Abū Zaid, set at liberty by Abu Inān, retook Constantine, then abandoning his protector, proclaimed Sulṭān a son of al-Hāsin named Tāşfīn. Soon afterwards, Abū Zaid's brother, Abu-l-Hābin, overthrew him and dethroned Tāşfīn. He in his turn took the title of Sulṭān, repulsed the Dawāwīda and Sadāwīnah Arab tribes, who had laid siege to Constantine in 1555, but could not prevent the town being taken by Abu Inān, who cut off the town from it. He regained it from the Marinids in 1560. Becoming Sulṭān of Tunis in 1570, Abu-l-Hābin maintained peace in the province of Constantine till his death. His successor Abū Fāris had on the other hand twice to reconquer Constantine from his brother Abū Bakr, who had seized it with the help of the Arab tribes.

We have no exact details on the history of Constantine in the xvth century. Rebellions against Hašid rule were, it seems, less frequent than in the preceding century but its authority was more nominal than real. During this period the real masters of Constantine were the chieftains of the Awlād Sawla, a section of the Arab tribe of Dawāwīda. In the town itself the exercise of authority was in the hands of a few families, clients of the Awlād Sawla. Such, for example, were the family of 'Abd al-Mu'min of Marabut origin, whose chiefs exercised by hereditary right the functions of Shākh al-Islām and Amīr al-Rakah (leader of the caravan of pilgrims to Mecca); the family of Ben Bādis, whose members had arrogated to themselves the duties of Kāfi, that of the Ben al-Faggān (or Lāfgnān), famous as legal authorities.

The arrival of the Turks in Northern Africa opened an era of troubles for Constantine. There were two parties in the field. The one, led by the 'Abd al-Mu'min, was favourable to the maintenance of Hašid suzerainty; the other, led by the Lāfgnān, invited the Turks thither. According to M. Vayassette, a first attempt by the Turks to occupy the town was made as early as 1517. According to M. Mercier de Husain, one of Khān al-Din's lieutenants, forced the people of Constantine to recognize his master's authority in 1519 or 1520. The submission of the town was only an ephemeral one, however, for in 1526 a representative of the Hašid sovereign of Tunis was resident in the town. It is not till 1534 that the establishment of a garrison definitely marks the occupation of Constantine by the Turks. Their authority was not firmly established without difficulty. The partisans of the Hašids did not bow at once to the Turkish yoke but sought to rid themselves of their new masters. At the end of 1567 or in the early months of 1568 they massacred the Turkish garrison and expelled their supporters. To restore order, the Pasha Muḥammad had to lead an expedition against Constantine, the inhabitants of which did not dare resist but opened the gates without showing fight. Another rebellion broke out in 1572 and was suppressed with the greatest rigour. The 'Abd al-Mu'min who had instigated it was speedily put down. From that date ceased to play a predominant part in the affairs of the town. They resigned themselves to their fall with a very bad grace. We find them again in 1642, taking advantage of the difficulties caused to the Turks by the revolt of the Kabylis and the insubordination of the great Arab chiefs to stir up risings again which were, however, speedily put down. After being selected as the capital of the Beylik of the East in the xviith century, Constantine enjoyed complete tranquillity for the half-century following the period of government of the Bey Fuḥat (1637). But the intervention of the Algerians in the affairs of Tunisia ended in exposing Constantine to the reprisals of its neighbours. In 1700, Mannār Bey, a son of Tunis, besieges against the Bey of Kindja Bey of Constantine, laid siege to the town and blockaded it for three months. The Day of Algiers, at length received warning of the precarious situation of the town by a messenger, who had succeeded in escaping from Constantine after being let down the cliff by a rope, and sent an army to its help, the arrival of which the Tunisian general did not dare await.

The xviith century marks the zenith of Turkish domination at Constantine. The beylik was held during this period by men of energy and intellect, ruling like independent sovereigns rather than as dourle representatives of the Bey of Algiers. Such were Karūnān Husain Bey, called Bu-Kumāna (1713—1736), Ḥasan b. Husain called Bu-Ḥanāk (1736—1754), Ahmad al-Kullī (1756—1771) and above all Shālab Bey (1771—1792). Constantine owes to them many public works and buildings of general interest. Bu-Kumāna built the mosque of Sūk al-Ghaṣūl; Bu-Ḥanāk made new streets and built the Mosque of Sidi Lakhdar. Shālab Bey rebuilt the bridge over the Eumel and the Koman aqueduct bringing the waters of the Djebel Washā to the city; he also built the mosque and madrasa of Sidi al-Kattānī and commissioned Italian artists to build him a palace adorned with faience and marble columns purchased in Italy.

A period of anarchy and disorder succeeded this brilliant epoch. Shālab Bey himself, depose by the Bey of Algiers, to whom he had given offence, tried to stir up a rebellion but perished miserably. Seventeen Beys ruled Constantine in the period 1792—1826. Some of them only held office a few months or at most a year, all were distinguished by their cruelty and rapine. Constantine suffered much from this state of affairs; public works were abandoned; commerce was ruined; the lives and property of the inhabitants were continually endangered. To the internal disorder were soon added attacks by the surrounding peoples. The Kabyl hostiles of the Marabut Baydjaḥi (against Harz) attacked the Turks and advanced up to the walls of Constantine in 1804. A Turkish army commanded by Sīmān Kikhlīs besieged the town three years later. It was blockaded
for two months (April—May 1807) and was once
bombardeed. The approach of a relieving army
from Algiers caused the Tunisians to raise the
siege and in their retreat lost 1167 prisoners
and all their artillery.

Aḥmad, the last Bey of Constantine, possessed
those qualities which were lacking in his prede-
cessors. Intellectual, active, ambitious and energetic,
he unfortunately made himself hated by his acts of
prudery and by the exactitude levied by him to raise
funds to build a palace in Constantine to
replace the old ʿAzīz-al-Bey. After the French
occupation of Algiers, he sought to profit by the
appearance of the Offense to create an independent
principality in the east of the Regency and had
the title of Paşsha given him by the Ottoman Porte.
Deposed by a decree from General Clauzel on the
11th December 1830, he nevertheless retained
possession of Constantine. The hesitation on the
part of the French government, which tried to
come to terms with him for his voluntary sub-
mission and after the failure of these negotiations
did not wish to enter on a dangerous campaign,
delayed his fall. But in 1836, Marshall Clauzel,
then governor-general of Algeria, obtained per-
mission to undertake an expedition against Con-
stantine. On the 21st November 1837, the
French troops arrived without difficulty in sight
of the town and took up a position on the heights
of Manṣūrīya and Kādiṭa. Two sorties by the
besieged led by Bīn Atīm (Taia), Khalīfa of the
Bay, were repulsed; on the other hand, two attacks
by the French in the night of the 22nd-23rd
December also failed. Clauzel decided to raise
the siege and returned to Bone after a retreat which
was rendered very difficult by bad weather. This
check was made good the following year. An
army under General Damrèmont laid siege to
Constantine on the 5th October 1837. Batteries
were planted on Kūliāt Atī, so as to make a
breach in the south-east front of the town. Dam-
rèmont was killed on the 12th October; but his
successor, General Välèe, ordered an assault on the
situated on the town. The town was taken after a
lighting by columns led by Colonels Combe and Lambeaux
ariers. Aḥmad Bey who had left Constantine on the
approach of the French troops, retired to the
south where he held the country against the French
for eleven years longer. It is said that the siege
of 1837 was the nineteenth that Constantine had
to endure.

After the French occupation, Constantine, the
administration of which had been entrusted to a
Hākim under the supervision of the military
authorities, became the headquarters of a comman-
dement supérieur and the base of French operations
in the eastern province. At first under military
law, it was not given a municipal government
till 1848 and became the capital of the départem-
ent in 1849. Since then the town has developed con-
siderably, but in spite of the growth of the Euro-
pian population, the natives still hold a more
important position in it than in other townships
of Algeria with the exception of Tlemcen.
Constantine has in fact remained a market and centre of
supplies for the tribes of the east; its native
industries have survived and supply the population
of the whole province with cotton stuffs and
articles of leather.

Bibliography: Varn, Circé-Constantine
(Conantine, 1893-97); Cherbonneau, Constan-
tine et ses antiquités (Paris, 1857, 8°); Vay-
sterre, Histoire des beya de Constantine. (Bul-
letin Société archéologique de Porto, 1899, 55);
E. Mercier, Histoire de Constantine (Conant-
tine, 1903, 8°); G. Mercier, Corps des inscrip-
tions arabes et turques de l’Algérie — Dèpar-
tement de Constantine (Paris, 1902, 8°). [See
also the Bibliographies to the articles: ALGERIA;
Harzpin.] (G. YVEL.)

CONSTANTINOPLE.

CONSTANTINOPLE TO THE OTTOMAN
CONQUEST (1453).

The Name. The city, which Constantinople the
Great on the 11th May 330 raised to be the
capital of the Eastern Empire and which was
called after him, was known to the Arabs as
Konstantin’iyah (in poetry also Konstantine, with or
without the article); the older name Byzantium
(μυστάντινα, in various spellings) was also known
to them as well as the fact that the later Greeks,
as at the present day, used to call Constantinople
simply "ὗπατρία τῆς πόλιος", the "kings city" par excellence (Mau-
čů, h. i. 537; Ibn al-Albâni, h. i. 273; Ibn
Ma’nî, h. i. 39; Dimkî, p. 241, 259; Ibn Baṭūṭa, h. ii.
431). From ṭī ṭūbīyâ the Turkish استنبول Stamboul (Istanbul in Ibn al-Albâni and in Ebnûs;
Iṣnaqâl in Abu ʿl-Fidâ, Dimkî, Yâkût, Ibn
Baṭūṭa; Câvîjî, p. 22, ed. Brunn: Escocibî,
Schillerger, p. 45, ed. Langnitzel: "Constantinopel
hayesn die Chriften Ithambol und die Thürchen
hayesn Stamboul"). In the 7th century we find
the form Iltambol "Islam-ful" appearing, Ko-
stantin’iyah, with the variant Konstantine, has
reained the official designation to the present day
on coins and firmans; the form Iltambol appeared
on coins from Aḥmad III to Selâm III; in
the written language and in more refined conversation
the form dor-ızâ−ızâdât, less frequently ıltınâ−ı−ızâdât, "the Gate of Bliss" is used. Stambol has
survived in everyday speech and in the narrower
sense is applied to Constantinople proper, in
opposition to the suburbs, viz. Galata and Pera,
as was the usage even in the days of the
Byzantine Emperors.

The Campaigns of the Arabs against
Constantinople. It is said that the Prophet
himself had foretold the conquest of Constantinople
by the faithful. The Ottoman historians adduce
the following hadith: "Ye shall conquer Constantin-
ople! Peace be upon the prince and the army
to whom this shall be granted!" (ʿAli, Ṭabâk ā
akhlûkâ, v. 252 et seq.; Solakrâde, p. 194; ʿAbd
l. 32 et seq.; 73, 'Ab Shîr, Ṭabâk ā al-deferînâ, 32 et seq.); Suyûṭî's al-Dhâfûn al-paghârâ is given
as authority; older references are wanting. As a
matter of fact, the Umayyads set about this enter-
prise with the energy and valour, that inspired
the early warriors of Islam. In the year of the
world 6146 (beginning of June, 1285), according
to Thoephanes, p. 315, a fleet was equipped in
Tripolis "against Constantinople" which under
the leadership of ʿAbdul-Razzâk (i.e. Baṣr Ibn Alī Abî Arjâ) defeated the Greek fleet at Phoenix (Finika)
on the Lycian coast; but it did not reach Constan-
tinople; at the same time Muhammad had in-
vaded Byzantine territory.

In the year 1444 or 1456 of the world
(664 A. D.), took place the campaign of 'Abd
al-Rahîm b. Khâlid who advanced as far as
Ferganou; the admiral Baṣr Ibn Alī Abî Arjâ, ac-
Concerning Arabic sources, it is said to have reached Constantinople (Tabari, ii. 86).

In the course of the next years, Fadaila b. Ubaid advanced as far as Chalcedon, and Yazid, son of Muawiya, was sent after him (according to Theophanes in the year 6159 of the world, beginning 1st Sept. 666; according to Elias of Nilus in Yazid appeared before Constantinople in 51 a. h., which began on the 18th January 672; a fleet commanded by Basri b. Abbas, son of Yezid, had supported this enterprise. In 672 a strong fleet anchor off the European coast of the Sea of Marmora under the walls of the city. The Arabs attacked the town from April to September; they spent the winters in Cyprus and renewed their attacks in the following spring until they finally retired "after seven years' fighting." A great part of the fleet was destroyed by Greek fire; many ships were wrecked on the return journey (Theoph., p. 353 et seq.). There are difficulties in the chronological arrangement in Theophanes of the various phases of this seven years' blockade. The land army seems to have appeared before Constantinople in 667 and the fleet to have finally retired in 673. The Arab historians vary between the years 48, 49, 50 and 52 a. h. and place the death of Ab. Aliya of the year 57 a. h., 58 or even 53 a. h. As the fighting around Constantinople was spread over several years, the difference in the estimates is not so unaccountable.

This siege has acquired particular renown in the Arab world as the Ansari Abul Ayyub Khalid b. Zaid fell in it and was buried before the walls of Constantinople; the finding of his tomb during the final siege by Salah ed-Din. It was an event only comparable to the discovery of the holy lance by the early Crusaders at the siege of Antioch. (The grave of Abul Ayyub is first mentioned by Ibn Katul, p. 140; according to Tabari, iii. 2324, Ibn al-Asb, iii. 381, Ibn al-Jawwari and Kayyim, p. 418, the Byzantines respected it and made pilgrimages to it in times of drought to pray for rain (litob); the Turkish expression "Ferag" is given very fully in Leucavius, Hist. Ant., p. 41 et seq. and in the painstaking monograph by Hadji Abul Allah, al-Ashur al-mujaddatiya d'Abul Ayyub al-Khailidiya, Istanbul 1257 a. h.).

There was a truce for over 40 years between Byzantines and Arabs until in 97 a. h. (beginning 7th October 715) Sulaiman b. Abul Malak came to the throne. A (Abd al-Malik was at this time current, according to which a Khalif who should bear the name of a Prophet was to conquer Constantinople. Sulaiman took the prophecy to refer to himself and equipped a great expedition against Constantinople. His brother Murad led the army, which was equipped with siege artillery through Asia Minor, crossed the Dardanelles at Aydapa and entered Constantinople. The Arab armada anchored partly near the walls on the coast of the Sea of Marmora and partly in the Bosporus; the Golden Horn was barred by a chain. The siege began on the 25th August 716 and lasted a whole year; Murad then found himself forced to retire owing to the attacks of the Bulgars and the scarcity of provisions (Theoph., p. 356—359; full details in Ibn al-Muqaddasi, ed. de Goeje, s. v. Mucada; Ibn Khwarizmi, ii. 134 et seq.; Ibn al-Asb, iv. 17 et seq.; cf. the vivid account in Gellius, Periplus marum by Theophanes and Osmann, p. 49—63). There are many references to Murad's hazardous march among the later Arabs. Even several centuries later, they knew of "Murad's Wall" at Abyssus where he had encamped (Mas'udi, ii. 372. Ibn Khurshid, 164), and the mosque built by him there (Yakut, i. 374). 4Abol Allah b. Talylb, the first Muslim to lead an attack on the "Garde de Constantinople," was one of Murad's commanders (Ibn Katul, p. 275). Murad is said to have made the building of the Imperial palace for the Arab prisoners of war one of the conditions of the treaty of peace and to have built the first mosque in Stambul (Makaddas, p. 147). Ibn al-Asb, x. 18, Dimishki, p. 227; finally he is credited with building the Tower of Galata (Dimishki, p. 228) and the 'Arab Usur' in Galata (Jah. al Aswad, Tashrih al-Turiv, year 97 a. h.). Elyas and his authority have made two sieges out of Murad's campaign and embellished their narrative with incredible stories. Narak (died 1044 a. h. = 1634) discusses Murad's campaign in the fourth section of his Pentes, following Muhayli l-Dir al-Abah's Mawriari.

Only on one or other occasion did an Arab host appear within sight of Constantinople, namely in 894 a. h. (1258), the fleet of the islanders marched through Asia Minor unopposed and encamped at Chrysopolis (Scutari). The Empress Irene who was acting as Regent for her son Constantin, hastened to make peace and agreed to pay tribute (Theoph., p. 455 et seq. under the year 6274 of the world (788-789); Badabkin, p. 168; Tabari, iii. 504 et seq.; Ibn al-Asb, vi. 44 a. h. 165, beginning 26th August 878). Elyas and his authority (Mas'udi, Ibn Khwarizmi, i. 957 =1550 according to Rieu, Catalogue etc., p. 46 et seq. have made no less than four regular sieges of Constantinople out of the campaigns of the Arabs under al-Mu'tad and Harun against the Greeks. After the second, Harun gained a quarter in Sambul by a trick similar to that by which Dido gained the site of Carthage (Leucavius, c. 114; Elyas, i. 81 = Feyg) the same story is given by Chalip, p. 27 of the settlement of the Genoese in Galata, and Elyas, Travel etc., i. 2, 66 of the building of Rumeli Hisar by Mehmed II.

The Arab accounts of Constantinople date from the 8th century. They considered the Dardanelles, the Sea of Marmora and the Bosporus as a single "Canal" (Behir), connecting the Mediterranean with the Black Sea, and others mention the great chain which prevented the entrance of Arab ships; this is probably the chain, which was stretched between Galata and Stambul in time of war that is referred to (see below). The high double walls of the city with their towers and gateways, including the Golden Gate, the Ayasofya, the Hippodrome with its monuments (notably the Egyptian Obelisk), the four bronze horses at the entrance to the palace, and the great equestrian statue in bronze of "Constantine" (really of Justinian, the so-called Augusteus) are described by them in greater or less detail. The Hawal and Makadda devote particular attention to the Pristorium where their countrymen, prisoners of war, were kept under a mild custody and the Dukas of Harun, the sons of Harun (cf. Yakut, i. 796, s. v. Balik and Constantinos Prophoropulos, de Cerim, i. 592 and 767). The most detailed account is that of Ibn al-Wardi (sixth century): he men-
CONSTANTINOPLE.

In the year 1452 he built the castle of Rumeli Hisar (then called bugas-hessen "the barrier of the strait") on the European shore of the Bosporus. The siege began on the 9th April 1453 and ended on Thursday the 29th May, when the main attack was directed against the land-walls between Topkapa, the "Gate of the Cannon", and the Gate of Adrianople, where the heart of the besiegers had made a great breach. Two episodes of the siege have become particularly renowned: the entry of the Turkish fleet into the Golden Horn, which was closed by a great chain, by being dragged overland (from the Bay of Dolma-Bagdah over the ridge of Pera into the valley of Kebir Pasha) on the night of the 21st-22nd April and the discovery of the grave of the Anjci Ahi Aytub by Sheikh Al-Shams Al-Diu.

The conquered city was given over to plunder and devastation for three days; the Sultan then made his entry, offered up the Friday prayer in the Aya Sofia and returned to Adrianople after appointing a sublieutenant (governor of the city).

The Genoese suburb of Galata which had remained neutral during the siege capitulated a few days after the fall of Constantinople.

On only two occasions since it passed under Ottoman sway has a hostile foreign force appeared before the capital; on the 29th February 1807, the English Admiral Duckworth, who however retired ten days later without making a serious attack, and in 1877, the Russian army which did not occupy the city but encamped in the suburb of San Simeon.

CONSTANTINOPLE UNDER OTTOMAN RULE.

The Seral and the Government Buildings. In the years immediately following the conquest, Mehemmed II employed himself in re-peopling the deserted town and making it the royal residence. From the inhabitants who were transplanted from Karahan, arose the names Karman and Aksarai of two quarters in Stambul; the conqueror also brought the inhabitants of Kaffa, Mytilene and other islands to the capital; there was also a great influx of Armenians, Persians and other races to the city. In the period following, large numbers of Jews and Arabs, who had been driven from Spain, settled there (cf. the very fantastic statements in Ewliya, Travels etc., l. 28, at any). The city had increased before and after the last siege, gradually returned. The imperial Byzantine palaces were allowed to fall into ruins; in their place Mehemmed built a Seral in the centre of the city on the third hill (Cristolium, ii. ch. l, § 21 Ducas, p. 317; according to Ewliya, Travels etc., l. 1, 50: from §55—$60 = 1454—1458); at a later period after the completion of the new Seral it was called the Esbi (old) Seral and was used for several centuries till the reign of Mahmiid II. — to provide apartments for the princes of dead or dethroned Sultans; it then became the residence of the Serasker and was taken down early in 1897; on its site was built the Seraskerh, but the ancient name — Esbi Seral — is still popularly applied to the latter.

Comparatively early — in 877 a. h. (1457-1468) it is said — Mehemmed began to build a second Seral in the midst of extensive gardens on the promontory between the Sea of Marmora, the entrance to the Bosporus and the Golden Horn and cut off the whole on the landside by...
a strong, high wall (completed in Ramadán 883 A.D., which began on the 26th Nov. 1478) on the sea side. The sea walls marked the limits of the Serai. Of the buildings of the Conqueror only the Ciniil (i.e. saloon)-Kiosk, finished in September, 1478; it is now attached to the Imperial Museums. On the site of the New Serai and its individual buildings, cf. the authoritative essay by 'Abdarrāşīḩ Shereif in Vols. I and II of the Revue Historique de l'Institut d'Histoire Ottoman (with a Map).

Within this area the Serai proper, situated on the site of the pre-Byzantine Acropolis, formed a separate complex of buildings with three great courts, which were entered by as many gates (Bab-i Husayn, Ondo-Kapusi, also called Bab-i Selim-i, and Bab-i Sāla'dar). Around the third court were the private apartments of the Sultan with the Harem, the treasury, the chambers containing the sacred relics of Islam (Zāhrā-i Şahriyāst Oda) and in the court itself was the hall of audience (Ard-e ʿAṣrāb) the hall of the Divān. It was built on the second court with the "outer treasury" (Taqīraḵābanisni); the first court contained amongst other buildings the armoury of the Serai (Jīrāh-šāhān, formerly the church of Irene, now a museum of arms) and after 1653 the mint (Zarḵābānā). The latter Sultan laid out a whole series of palaces and kiosks, partly on the heights, partly in the lower lying parts of the Serai, and close to the sea at the "Gate of the Cannons" (Topkapu), the best known are the Baghādād Kiosk outside the third court of the Serai, built by Murād IV, the İndjū Kiosk on the Sea of Marmara and the Yali Kiosk on the Golden Horn, the two latter now being destroyed. The palace of Topkapu which was used as the Sultan's winter residence till the beginning of the 16th century, perished in flames in 1662. Mahmut II was the first to reside in Beşiktas; his successor, "Abd al-Majid, built the splendid palace of Dolmabahce there, and his successor 'Abd al-'Aziz the palace of Ciragan which was destroyed by fire in 1910; 'Abd al-Ḥamid II (destroined in 1909) returned to the Yildis Kiosk on the heights above Beşiktas. Since then Mehemmed IV has occupied the palace of Dolmabahce. To distinguish it from the other modern palaces, the area, which has just been described, with its buildings is called Old Serai by Europeans; the Turks give it the name Topkapu Serai, formerly Yeni Serai.

Down to the year 1654, the Grand Viziers had no special official buildings allotted to them; the business of state, which did not come before the Divan, was transacted in the Grand Vizier's private house. In 1654, Mehemmed IV presented the Grand Vizier Derwish Mehemmed Paşa with a large building opposite the Aliä Kiosk near the Serai; this became the office of the Grand Vizier under the name "Sublime Porte" (Bab-i Alt, in popular language, Babu-i Paşa Kapusi; Tugla-i Paşa, Hohe Pforte). In the course of centuries it has been repeatedly destroyed wholly or in part by fire, the last occasion being on the 6th February, 1911. Besides the Grand Vizier the Agas of the Janissaries had also his separate Porte, the Aga Kapusi near the Janissary barracks and the Sulaimâniyâ-Mosque built by Sulaimân I, it was burned in 1750 along with the "Fire Kiosk" (yangin kiosk) and rebuilt by Mahmut II. After the abandonment of the corps of Janissaries the building was given to the Şah Râşid in 1825 as an official residence (Şah Râşid Kapusi, Bâb-i Furşat-i Şah Râşid) and the famous Vîr Kiosk was taken down, the Senaker Tower being built on the site.

The government offices which were instituted in the sixth century on a European model are now housed in various buildings, mostly quite modern of no historic interest; only the Dâtiyât-Khana (land-register office) on the Atmâlîâ with the registers compiled by Sulaimân I, the so-called (Kâpurk beacon), for the whole kingdom, deserves mention.

The Mosques. 1. The Aya Sofía, see the separate article, p. 524.

2. The Mehmed-i î, built by the Conqueror on the site of the Church of the Apostles and the Manseleum of the Byzantine Emperors on the fourth hill in the years 867–875 (1462–1470), famous for the various endowments attached to it, including a mosque built on the second court with the "outer treasury" (Taqīraḵābanisni); the first court contained amongst other buildings the armoury of the Serai (Jīrāh-šāhān, formerly the church of Irene, now a museum of arms) and after 1653 the mint (Zarḵābānā). The latter Sultan laid out a whole series of palaces and kiosks, partly on the heights, partly in the lower lying parts of the Serai, and close to the sea at the "Gate of the Cannons" (Topkapu), the best known are the Baghādād Kiosk outside the third court of the Serai, built by Murād IV, the İndjū Kiosk on the Sea of Marmara and the Yali Kiosk on the Golden Horn, the two latter now being destroyed. The palace of Topkapu which was used as the Sultan's winter residence till the beginning of the 16th century, perished in flames in 1662. Mahmut II was the first to reside in Beşiktas; his successor, "Abd al-Majid, built the splendid palace of Dolmabahce there, and his successor 'Abd al-'Aziz the palace of Ciragan which was destroyed by fire in 1910; 'Abd al-Ḥamid II (destroined in 1909) returned to the Yildis Kiosk on the heights above Beşiktas. Since then Mehemmed IV has occupied the palace of Dolmabahce. To distinguish it from the other modern palaces, the area, which has just been described, with its buildings is called Old Serai by Europeans; the Turks give it the name Topkapu Serai, formerly Yeni Serai.

The earthquake of the 23rd May 1766 caused the cupola of the Mosque to collapse and the türbe of the Conqueror was severely injured; the Mosque was then subjected to a thorough renovation which occupied almost five years (1767–1777).

3. The Mosque of Bayṣatî II on the Great Bââr with the türbes of the builder and his daughter Sâlihî Sultan, built from 1501–1506, famous for the market, which is held in the outer court during Ramadân and for the pigeons which nest in it.

4. The Selimiye, on the fifth hill, above the Fanar quarter, with the türbe of Selim I, completed by Sulaimân I in 1552: in it is also the tomb of Sultan 'Abd al-Majid.

5. The Mosque of the Prince, (Şahîha-i Şâhîh) on the third hill, built for Sulaimân I by the architect Sinâni (q.v.) in 955 (1554–1559) in memory of Prince Mehmed who died in 1499 A. H. with the türbe of this prince and his brother Şahîhûr (died 1560 A. H.) and the tombs of numerous Viziers.

6. The Sulaimânîye, whose commanding situation on one of the highest hills of the city and great size give it an imposing appearance. Built for Sulaimân by Sinâni in the years 1550–1557 with four medreses, an "intret" and other buildings, the four Minarets have 10 spiral staircases (şerîf), presumably because the builder was the tenth Ottoman Sultan. The türbe of Sulaimân I is in the court of the Mosque and Sulaimân II, Ahmed II and various Sultanesses are also buried in it.

7. The Ahmediye, on the Atmâlîâ, famous for the number of its minarets (six), completed
by Ahmed I in 1617; it encloses the | 11. The Mosque of the Grand Vizier Sokollu Mehmed Pasha, southwest of the Hippodrome, formally a Byzantine church, was finished in 1571.

8. The Yeni (New) Djami, on the shore of the Golden Horn at the 'Jews' Gate' (Čiist Kapısı) which has now disappeared, was begun by Kosem and afterwards completed by Terzahan Khadidja Sultan, the mother of Mehmed IV, in 1674 (1663-1664). Amongst other tombs in it are those of the Sultan Mehmed IV, Mustafa II, Ahmed III and Osman III.

9. The Nur-i Osmanlıys, on the second hill near the Great Bazaar, begun by Mahmut I in 1748 and finished by Osman III in 1755.

10. The Lüleli Mosque, the smallest of the imperial Mosques, built in the interior of the city to the south of Marmara near the Lüleli Çeşme ('Tulip Fountain') in the years 1761-1764, on the plan of the Selimiye, with two minarets in which the children, its two sons (including Selim III) and wives are buried.

The Mosques just mentioned are the 'Great Imperial Mosques' within the walls of Stambul; of the others — over 500 in all — the following are worthy of special mention:

1. Kılıç Aya Sofia ('the little Aya Sofia') on the Sea of Marmara, formerly the church of SS. Sergius and Bacchus, but transformed into a Mosque in the reign of the Conqueror.

2. Zeirek Djami, on the Golden Horn, above the Kız Kapi, was used for a period after the conquest as a tannery, and was then made a Mosque by the Conqueror; it is called after the neighboring cell (Zaüiya) of Zeirek Müllis Mehmed.

3. Mahmut Pasha Djami, near the Nur-i Osmanlıys, occupying the site of a church which was taken down in 1865-1864, and completed by the famous Grand Vizier whose name it bears and whose minarets it contains.

4. Mustafa Pasha Djami, in the Aşşerler quarter, built in 1463-1464; the founder was one of the Conqueror's rulers.

5. Weâr Djami, on the Golden Horn, built by Bayazid II in 1481-1487 (1479-1477) for the Zaüiya Shahîç Mahmut Pasha.


7. Kollu Mahmut Pasha Djami, in the Parnassus quarter, changed in 1497 (1489-1490) from a Byzantine church into a Mosque; its founder, whose name it bears, originally a Christian, is said to have been the same man as the famous Prince Djem. The Mosque is noted for the legends attached to the cypress tree, and the wall in the outer court.

8. Eski (Old) Pasha Djami, at the Cemil Bey Pasha, built in 903 (1490-1497), with the tombs of numerous Grand Viziers.

9. The Mosque of Mihrimah Sultan, daughter of Selim I, who died in 1557 (1555-1558) on the highest point in the city near the Adrianople Gate, whence it is also called Edirne Kapısı Djami; it is one of Selim's works.

10. The Mosque of Rustam Pasha, in the

Tahkassal's quarter on the Golden Horn is famous for its silver work; the founder, who was for a long time Vizier to Selim I and husband of Mihrimah Sultan, is well known from Bosnich's account of him; he died in 1561; the Mosque was built by Sinân.
small, are very numerous (μὴνάς, αὐτοί, αὐτίκα). In 1885, there were 260 such monasteries in Istanbul and the suburbs, including the villages on the Ropotarios, which belong to the most different orders. The most important are the Mevlevi monastery on the Yeni Cupa (built in 1056 = 1597-1598), the Sūntūlī monastery of Mekeş Efenli in the same place, founded by Şināb Mūshīl-d-dīn Mīrāzho (died in 991/1584), and the Mewlāwī-khān of Perā, which will be mentioned later.

Medreses (Colleges): von Hammer, Gesch. d. Osm. R., ix. 145 et seq., gave the names of 275 Medreses; in 1885 there were 168 in Istanbul and Ayıbat, one each in Belhektah, Top-khān and Scutarī, or only 171 in all 7,148 occupants. The most largely attended were: Aya Sofya (143), S. Ayham (200), the Medreses of the Sultan Mehmet (644 in all), and those attached to the Mehemmedīye (902 in all).

The Hospitals and Asylums, (στήλον, ἑίδος, Τάβλικά, Επανεναλθούσα) which used to be attached to the Mosques, have now been replaced by modern institutions on the European model (the hospitals of Güllahha, Haydar Pasha etc.; cf. Rieder Paşa, Fünf Jahre Istanbul, Jena 1904); the best known were the hospital of the Mehemmedīye and the Asylum of the Ahmedīye. The imaret (public kitchens) which used to be attached to the Mosques have also lost their importance; Parliament has just (1911) decided to reduce the number to three.

Libraries. In 1882 there were in Istanbul, Ayıbat and Top-khāne, 45 public libraries with 60,162 volumes in all — almost exclusively Islamic manuscripts —, most of these belonged to Mosques, or rather to the Medreses attached to them. The richest were: the Aya Sofya (3444), the Mehemmedīye (3883), Nīr-i Osmanîye (4353), Ebed Efenli (3853), Kūpsalı (2777) and Rāghib Paşa (1733) volumes; these figures do not include the collections in the Old (Topkapı) Serai and "public" libraries (amulet, containing many printed books) founded since that date; catalogues of these libraries (with the exception of the Serai libraries) have since been published in Istanbul. The first fairly accurate list was given by von Hammer in his Gesch. d. Osm. Reiches, ix. 169 et seq.; the older catalogues, manuscript as well as printed (cf. Flügel's edition of Madīdī Khafṣa, vol. vii), have not lost their value in spite of the modern catalogues.

The most important collections of the Serai are in the Bagdad Kilise (ca. 1500 volumes) and in the library built by Ahmed III in 1719 (Endülüsî hikayelî hikayelâmës, ca. 3000 volumes). The Serai Library has been famous in Europe since the sixteenth century for its wealth in Greek and Latin MSS. (now 37), because it was hoped to discover among these the lost works of classical authors.

The covered Bazars with open shops (hīrān, benestī), as well as the khān (like the Italian fornetto), both storerooms and shops in Istanbul all appear to date from the Turkish period. The Great Baz̄ar, laid out by Mehmed II, was in earlier times repeatedly ravaged by fire; great damage was also done by the earthquake of the 10th July 1564. A similar Oriental character to that of the Great Baz̄ar is borne by the Egyptian Baz̄ar laid out by Sultan I in 1560, and rebuilt in 1609 in stone by Ahmed I after a fire (Mīr Ćahān, baz̄ar for drugs and spices) near the Yenidjim on the harbour side.

The oldest and largest khān lie on the streets leading from the harbour to the Great Baz̄ar, for example the famous Yeni Khān (built in 1645 by Köşem Wālīde-Sultane as a work for the Yeni Khantı), the great resort of Persian merchant with about 400 rooms, the Büyük Yeni Khān, built by Meşef III with 320-350 rooms, the Sultanlı Khān, the Mâmûd-Pacha Khān, etc., of the others we may mention the Old Khān (in the Tağkhanı quarter) built by Köşrnzs. Fatih Pasha and that of Pâvest Pasha in the district of the Yenikapı. The number of these buildings dating from the older period and still in use may be estimated at 200.

The Çarşawsı (likewise called khāns) have almost entirely disappeared from Istanbul, or have lost their importance as resting-places for travellers; the largest used to be in Scutarī. Among them was the Elıe-Khān ("Khān of the Ambassadors"), taken down in 1885, which was the Divan of the opposite the so-called "Burnt Pillar" (Cemirli Taz), down to the second half of the eight century (according to von Hammer, Gesch. d. Osm. Reiches, v. 391, till 1644) the Emperor's envoys were quartered or rather interned there.

Water supply. The oldest aqueducts were laid down by the Emperors Hadrian and Valens; the picturesque remains of the aqueduct of Valens, Beyoğlu Kemerı, are preserved between the third and fourth hills. The Byzantine Emperors arranged for a perfect supply by bringing water through new aqueducts and pipes from the distant springs on the European shore of the Bosporus to the town. The Sultanı, who succeeded them, still further extended these waterworks, which were particularly important on account of the numbers of the Muslims, the first to do so was the Conqueror himself (Kritobulos, ii. 10. s.). Sultan ı. described the building of waterworks as one of the three great tasks of his life (the two others were the building of his great mosque and the conquest of Vienna). He ordered his architect Sinan to lay down five aqueducts (Bendińersı, Umay Kemerı, Mahaulık, Guluğlu K. and the Kınırsı of Midirbeshizı) with the pipes connected with them and a great reservoir — kawm (καώμ).

Osmanı II built the Pyrgos reservoir in 1620; to Ahmed III is attributed the building of the great dams (ḥawd) in the source area of the Belgrad forest; Mehmed I built the dam of Baghele-Köf in 1732 and the aqueduct which supplies Fera, Galata and Top-Khāne. In addition to these works, water has been brought for the last thirty years from the lake of Derkos by private enterprise. The Oriental style of architecture of the older works appears in the Tağkhanı (water-distribrutor) buildings and in the Sutanı (water-balances) pillars. The best known are the Tağkhanı of Fera and the one outside the Eged Kapa gate on the island of Stamboul.

Of all the Byzantine cities (over a dozen have now been discovered), which were used to collect water for periods of scarcity — droughts, sieges, etc. — and were fed from the great aqueducts, only one, that of Yere-balı-Serai ("the salted Serai"), has remained in use; the others, at least those that are roofless, have been turned into vegetable gardens (tahkār bāṣāh); the others are used, as for example the largest of them,
formerly the cistern of Philoxenus, now called Din Bür Darwâz ("two pillars"), as workshops for silk spinners on account of their moist atmosphere. In the Byzantine period, thousands of fountains (yâzâh, skîldâhâne) have arisen, some of them being real works of art, both as regards their architecture and decoration; particularly worthy of mention is the fountain of Ahmed III before the main entrance to the Serai (İbâd-ı Hamâyûn) with an inscription composed by the builder: himself in 1141 (1738-1739).

None of the Byzantine Baths have survived; their place has been taken by the well-known hot baths of Orientals (hamam) and at the end of the 17th century, the number of such institutions in Istanbul was estimated at 130 — there are probably about the same number to day.

The old Byzantine city walls, although they have long been worthless for the defence of the city, have survived practically unaltered on the west side. Mehmed II had them repaired a few years after the conquest and built the fortress of the seven towers (Yedikule). The castle of Yedikule (Greek: "Seven Towers"); it is one of the remnant of Constantinople had a garrison under a Divanî and was used down to the sixteenth century as a treasury and to the sixlî as a prison for high officials of state, foreign envoys and prisoners of war. In it Mahmut Paşa, Mehmed's II famous Grand Vizier, was interned and put to death and Osman II was strangled by his executioners in 1424 (1516). The Java from the menagerie (Deveshâhâne) on the Atmâidâm were transferred here; it is now left to fall to pieces.

The great earthquake of 14th September 1859 did great damage to the walls, and forced Bâyazid II to repair them (von Hammer, Gesch. d. Osman. Reiches, II, 350). In the reign of Murad IV (in 1635) the sea walls, which had been repeatedly damaged, were rebuilt by Bâroutü Paşa and white-washed (cf. Ewliya, Travel in, l. 1, 2 et seq). A thorough renovation of the sea walls and the harbour walls as far as Eğrikapâ took place in the reign of Ahmed III in 1722-1724 (Celebi-nâme, vol. 67 b. et seq).

Since that date nothing has been done for their preservation; a great part of the sea walls was removed when the Eastern railways were laid, the walls of the Golden Horn are almost entirely covered by the houses that have been built over them, or destroyed by fire and only in a few places have portions of any size survived.

The Gates of the City-Walls.

a. on the Golden Horn from East to West:
1. Bağdâât Kapâ (Garden Gate); 2. Cifîn Kapâ (Jew's Gate) before the Veni Lýâmî; 3. Bağlîbaşı Kapâ (Fishmarket Gate); these three are now destroyed; 4. Yenî skîldâssî Kapâ ("the Gate of the poor for fruitkops") usually called Züldûz Kapâ (Plan Gate) on account of the adjoining debtors' prison, which was also used as a female prison (changed in 1827-1832 into a Karakol watchhouse); near it is the tomb of Baba Dîârlâz, the patron saint of the prisoners; 5. Odun Kapâ (Wooden Gate); 6. Veni or Ayázma Kapâ, built in the sixteenth century; 7. Un-kapâ Kapâ (Gate of the flour storehouse); 8. Dînhbâli Kapâ, so-called after the man who took part in the siege under the Conqueror; 9. Ayaz Kapâ, (Saints' Gate, from the neighboring church of Saint Theodosius, now the Goldświ); 10. Fener Kapâ (at the entrance to the Fener quarter); 11. Petri Kapâ, which in the Byzantine period led into the fortified Petriot; 12. İcîrî Yenî Kapâ ("the new gate leading into the interior of the Golden Horn"); 13. Belâ Kapâ, so called after the palace of the Blachernai, which was situated there; in the sixteenth century it still bore its Byzantine name of Köyces" (Hittor's Gate); 14. Alâwâne Kapâ (ruined from Aiyb. Amâri, as it leads to the suburb of Aiyb), in the sixteenth century also called Xyloporta by the Greeks.

b. The Gates of the land walls, from north to south:
1. Eğrikapâ ("Oblique Gate"). At Eğrikapâ, adjoining the city walls are the ruins of the Tekfur Serai, the palace built by Constantine Porphyrogennetos (10th century). After the conquest it was used in turn as a stable for elephants, a workshop for the manufacturers of Nicanian t姵es and glass, and has become famous by the finding of the Çoĥanî, the most valuable diamond among the Ottoman crown jewels; 2. Edine Kapâ ("Adrianople Gate"); 3. Trencin Kapâ; 4. Mövelvhânî Yeni Kapâ (New Gate of the Derwich monastery); 5. Siliwî Kapâ (Siliwî Gate); 6. Kapalî Kapâ ("the Wall-up Gate", now reopened); 7. Salâhî Kapâ (Slâgherbon Gate) usually called Yedikule Kapâ.

The Golden (Triumphal) Gate of Theodosius III has been walled up since the Turkish conquest; the barrel arch, which adorned it as late as the beginning of the sixteenth century, has now entirely disappeared.

c. Gates on the sea walls, from west to east:

d. Gates of the Serai walls along the Sea of Marmora and the Golden Horn:

These gates were only used for communication with the Serai.

The sacred and profane buildings which have been enumerated, give a clear idea of the changes that have been brought about in Constantinople through its occupation by a people of different race, religion and culture with totally different requirements of everyday life. This revolution which spared nothing, has also affected the numerous monuments and works of art which once adorned the streets and public places of Byzantium. The Conqueror ordered the great equestrian statue of Justinian (bahîcî arî "the brazen horse") to be taken down from its pedestal and the metal melted down to make cannons; the other statues met the same fate.

(Or the other pillars etc. the following have survived — almost by a miracle, probably because they were regarded as talismans. On the Atmâidâm there still stand the Egyptian obelisk, the Snake Column and the core of the obelisk of Constantinople Fororphigenetos; the latter has however lost its coating of bronze. The Snake Column survived to
the beginning of the xviii century with its three heads with gaping jaws almost unearth; in 1705, while a Polish embassy was quartered on the Atmaidan, the three heads were cut off by some Vandals who were never discovered. The foreign guests were suspected of having committed this act of vandalism (quod non ferventur barbari, fecer Barbierii). One of the heads had lost its upper jaw before the committee according to the usual story, it was cut off by the pages of Ibrahim Pasha, Sulaiman I's Grand Vizier; others say it was done by Mehmed II, and others still by Selim II or Murad IV.

The porphyry pillar of Constantine the Great on the Taubkanar, called Lembertädik by the Turks, has survived in spite of the damage done to it by lightning, fire and earthquake; so has Mecu's pillar (i.e. taşlı; columna virgines) near the Saddler's Hall (Salehiye, Kâhin); the shapely base which supports it, is believed by the Turks to be the grave of the daughter of Constantine the Great. Of the Column of Arcadius, (the columna historiata, so called from the reliefs which cover the shaft as on Justinian's column) only the base of the column remains, and the beginning of the xvii century and the base-reliefs disappeared. On the various columns see: C. Guritli, Antike Donausäulen in Konstantinopel (1909); on the vicissitudes of the Snake Column in ancient and modern times, see O. Frick, Das Plastische Weltgeschicht zu Konstantinopel (Leipz., 1859); Fabricius in Jahrbuch der Deutschen Arch. Inst., xxix. 175-191 (1886). Old views and plans of Constantinople as well as some engravings of the beginning of the xviii century make it clear that at that time many monuments still survived, of which we have now no further details. On the monuments of the Atmaidan and the statues removed by Ibrahim Pasha from Pest and set up there, see Wieband's paper in the Jahrbuch des Deutschen Arch. Inst., xxiii. (1908).

The ancient harbours of the city on the Sea of Marmora have disappeared under the Ottomans; the largest of them, the harbour of Eleutheria, was quite filled up in the year 1760 and is now a large market garden (Ewanga berdön). The "Galley harbour" (Aydun önum, harbour of Julian or of Sophia) was used as a name of the houses afterwards built and extended till Selim I and Sulaiman I built the arsenal on the Golden Horn.

The Golden Horn (lavina bogaz) has since become the naval and commercial harbour of Constantinople. In the Byzantine period the entrance was repeatedly closed to hostile fleets by a chain (see van Millingen, p. 229 et seq.). A connection between the two shores was maintained by small boats at the place where the New Bridge has been erected.

Fragments still remained in the xvii century at Ayîth of the stone bridge built by Justinian which Ibn Batūta, 431 mentions as destroyed; there were one or more bridges in the innermost branch of this arm of the sea, at the "sweet waters" (Κλασσαία). The "Déspaïa" bridge and the Bridge of Elephas (Ed. Àpópias) are mentioned as existing within the Taubkanar, and this seems to have been the original state of affairs. The famous Mutfà Fâjlâfâj (beginning of the xvi century) wanted the jasan father Bemier to erect an observatory on the top of it.

The walls of Galata were pierced by the following gates: on the Golden Horn (from W. to E.): Azap Kapı, Kütüklî Kapı, Yâghi Kapı, Balkhisar Kapı, Karakö Kapı, Kuzuñî, Mahmûnî Kapı, Mumâfâ Kapı, Kuvikt Kapı, Egi Kapı; on the land-side (from E. to W.): Must Lambeyî Kapı, Dâvî Köy Kapı, Top-Sãhîne Kapı; in the inner walls: Kâcâk Karakö Kapı, Mahal Kapı, Mevlîndî Kapı, Kiliç Kapı, Iç Azap Kapı, Şarî Kapı. In the years 1857-1860 the walls with their towers were almost entirely taken down; a similar fate awaits
the Khâne of the Genoese period that have survived is the Pershembetârë. The originally Frankish (Italian) population formed the nucleus of the latter so-called Latin community of Pera; Greeks (particularly from Chios), Jews and Armenians settled there; after the foundation of the Arsenal and the gun-foundry of Top-Khâne, Muhammadans from the east and west also forced their way in and took possession of the larger Catholic and Greek churches which they found there. Only St. Pierre, St. Georges and St. Benoît have remained to the Catholics; the others, viz.: St. Paul, now the "Abâr Dârî" (a Mosque since 1525 or 1535), St. Maria de Dreapers (consecrated in 1665), St. François (since 1607 the Mosque of Wâlile), St. Anna (consecrated in 1697), St. Sebastian, St. Clara, disappeared in the course of the xvii and xviii century. Of the Greek churches the best known was the Xwsewès; it appears in the xvii century. The Turks have 14 Mosques in Galata of which 4 were originally churches.

One of its tavernas and other places of amusement was, as Pera now is, much visited by Turks who wished to enjoy themselves there like a France. Mehmed II used occasionally to visit the Catholic churches to see the services.

As early as the beginning of the xvi century, the ambassadors of Venice and France as well as other foreigners also settled on the heights north of Galata in the "vignes de Péra". Pera, abbreviated from this place, became the name of the new settlement and then fell into disuse as the name of Galata, to which it was originally applied. Luigi Gritti, the adviser and agent of fethi Pasha, Grand Vizier to Selim I, had his residence there equipped in oriental splendour; the name by which he was known to the Turks, Ibntrt ("Son of a prince" as he was son of a door) is still the Turkish name for Pera. The Greek name is Stavrópolis, the "cross roads", because at the entrance to Pera, the main road from Pera is crossed by the road from Top-Khâne to the Arsenal.

Pera has since been constantly expanding and with its 100,000 inhabitants forms the real European residential quarter; Galata has remained the commercial and industrial quarter. The "Turkish population which at an earlier period had settled on the western and eastern slopes of the high ridge of Pera, is gradually disappearing and only a few, small Mosques in the centre of the Christian quarter remind one that Muhammadans also were once settled here.

Two other foundations of the earlier period have survived: the Galata Serai and the Mawlewî monastery on the road between Galata and Pera. The former, built by Süleyman II, was used as a training school for the Imperial pages; in the reign of Selim II and again in that of Mehmed IV (in 1576 a. d. = 1665-1666) it was closed till Ahmad III revived it in 1714. the old building was taken down in 1820, the new one built in 1827 was too late, and demolished after a few years; since 1807, it has been the Lycée Imperial, instituted on the French model.

The Mawlewî monastery, the oldest settlement of this order in the capital, called "Galata Mawlewîkhâne" as the district of Galata included Pera also, was built in 897 (1491-1492), burned down in January 1765 and finally rebuilt by Seimen III in his present form in 1810 (1795-1798). It is best known to Europeans as containing the tomb of the renegade Ahmad Pasha (Bonneval, q. v., p. 744) and to Muhammadans by the tomb of Ismail Aghârâwi, the commentator on the Mihranmi.

Close to Galata, to the east on the seashore, is the suburb of Top-Khâne so-called after the gun-foundry erected there by the Conqueror himself and much extended by Selim II. The present building, which is only used at the present day for government offices, as artillery are now procured from foreign countries, dates from 1745. Just opposite it, Kapudan Paşa Kiliç Ali built his great Mosque in 1580 with a dome, both the work of Sinâh; the tomb, which is built in the Frankish fashion in bad taste, probably dates from a later period. In 1732 Mahmut I built opposite the Mosque a handsomely decorated fountain; and at some distance, on the open space, is the Nusretiye Mosque built by Mahmut II in 1823-1826 in memory of the massacre of the Janissaries. The site of the above-mentioned palace of the Grand Vizier, in which the astronomer Taqi al-Din built above Top-Khâne by command of Murâd III and which was destroyed in February 1580 on the representations of the historiographer Sa'd al-Din, cannot be more definitely located.

In the same neighbourhood in the Findikli quarter is the Mosque built by Selim I in 967 (1559-1560) in memory of Prince Dâlı Mehmed, who perish in 1553 on the Perisan campaign and called after him; it is a well known landmark and has been several times destroyed by fire; it was last rebuilt in 1833.

"Kâhârâdâh" or "the Rough Rock", was the name of a dangerous cliff near the shore at Dolmabahçe, the "Petra Thermostas of the ancients" (von Hammer, Const. u. Bist., i. 191); a certain Mustafa Nejîdî, who had a villa there on the shore, built a pier to it early in the xvi century. It was finally restored safe by the building of a small haven in 1627 (1853) but the name has remained.

"Dolm a-Bâghâh" ("the wall-filled garden"), the translation "Gourd-garden" — which first appears in von Hammer, Const. u. Bist., ii. 190 — is based on an amusing misunderstanding. The term which is accepted by the palace built in 1853 by 'Abd al-Majîd and the open space in front of it, was originally a deep gulf between the gardens of Kara Bâlî and Beşiktâş, often mentioned in the xvii century. It was regained from the sea in 1614 within three months by Kapuz Pasha Kahfî. It was from this bay that the conqueror's ships were dragged into the Golden Horn in 1453 (see above p. 869). At a later period the admirals used to anchor here for several days when the fleet was about to sail and give farewell festivals. The above-mentioned palace was used as the Imperial residence by Sultan 'Abd al-Majîd and his successor 'Abd al-Azîz till the latter built the palace of Çâsâhüta; the reigning Sultan Mehmed V has again returned to Dolmabâhçe.

Bibliography: On the Conquest, see Ducas, Phanères and Chalcondyles in the Bonn Corpus, also Monumenta Hung. Hist., xxi. et seq. (ed. Déthier); A. D. Mordtmann, Bilagerung und Evolutions Constantinopel..... 1455 (Stuttgart 1858).

The main source for the history of the Mos-
ques of Stambul and its suburbs is the Hâkânis al-Jâmiâ, the "Garden of Mosques" by Hâns Hüseyn Efendi of Alawasir (founded in the second half of the 18th century), which was first made known in Europe by von Hammer (cf. Gesch. des Osman. Reichets, ix. 46–144); it was printed in Stambul in 1251 (1661–1665) and was also re-edited in "Arif Sinâ" which came down to the reign of Abd al-Majid. The earliest descriptions of any value with pictures were given by Grote in his Relation nouvelle d'un Voyage à Constantinople (Paris 1672); there are fine engravings in D'Ohsson, Tableau de l'Empire Otoman, Vol. iii. of the folio edition. The section in von Hammer's Constantinople et des Byzantins, i. 335–446, although in many places out of date, still deserves to be consulted; see also L'Architecture Ottomanne, Ouvrage publié sous le patronage de S. E. Edhem Pacha (Constantinople 1873); Cornelius Gurlitt, Die Baukunst Konstantinopels (about to be published); Paspali has discussed the Byzantine churches which are now Mosques in his La荐e des Monuments of the Matel (Stambul 1877); lastly, J. Ebersolt, Étude sur la Topographie et les Monuments de Constantinople (Paris 1909).

On the aqueducts the authoritative work is still Andréosvoy, Voy. à l'Embouchure de la Mer Noire (Paris 1818; second edition entitled: Constantinople et le Bosphore de Théou, ibid. 1828); cf. thereon von der G Elia's map of the environs of Constantinople (Berlin 1867); cf. also v. Hammer, Const. u. jahr., i. 500–582, the baths are specially dealt with on p. 530 et seq. and by White (see below), ii. 296–313.

On the city-walls: A. van Millingen, Byzantine Constantinople (London 1899); A. Tanotti, Autour des murs de Constantinople (Paris 1911).


General works: Cosimo Comida de Carbogno, Notizie sopra l'istituzione generale di Constantinopoli (Bassano 1794); v. Hammer, Constantinople et des Byzantins (2 Vols., Pest 1822; not yet obsolete); Do, Geschichte des osmanischen Reichets (2 Vols., Pest 1827–1835); Charles White, Three Years in Constantinople (3 Vols., London 1845); Skarlatos Byzantinou, Kavourivoli (Athens 1851–1869; In Modern Greek; an industrious but uncritical compilation); E. A. Grosvenor, Constantinople (2 Vols., London 1895); Eugen Oberhumer, Constantinopoli, Stuttgart 1899 (reprint from Pauly-Wissowa Real-Encyclopädie, Vol. ix.); Jipal Essad, Constantinople, De Byzantine à Stamboul (Paris 1909).

Among Oriental authorities Ewšia Çevel (18th century) may be mentioned; these are three recensions: 1. ادیکپاتی (Stambul 1329) (H.; contains only the first sections); 2. Ewšia Efendi, Narrative of Travels in Europe, Asia and Africa, transl. by von Hammer, London 1850 (incomplete); 3rd edition in 6 Vols.; Stambul 1341–1358 A. H. An almost complete survey of the older travel literature is given by Lüdecke, Beschreibung des türk. Reichets (Leipzig 1780), i. 399 et seq., ii. 93 et seq.; cf. v. Hammer, Const. u. jahr., Vol. i. preface.

Plans of the City. On the older plans see Oberhumer, op. cit., p. 25; the first real plan is the considerable one compiled by F. Kaiser in the year 1726, and revised in 1726, which appears in its original form in Choiseul-Gouffier, Voy. Pittoresque de la Grèce, Vol. ii. and J. B. Lechevalier, Voy. de la Propontide (Paris 1800), H. Kiepert's, Overstreck en des Bosphorus (Berlin 1853) utilizes Mottk's surveys of the years 1836–1837. The latest plan by C. F. Stolpe is practically based on its details on that of Kaiser.


CONSUL (Arabic ٍبُنَش, Persian ٍبُنَش, Turkish ٍبُنَش), the accredited administrative and commercial agent to the local authority in a commercial town. Turkey gives its consuls the title of sheb-bender and Persia that of bâr-jârdîa. In Multan compared countries, the consul as well as those, who claim his jurisdiction, have the right of extra-territoriality; he is the judge of the latter, who are exempt from the jurisdiction of the local courts, except in mixed cases. The old Venetian capitulations granted the republic the right of maintaining at the Porte a consul called the "hule" (cf. the article sülü, Vol. p. 640), an official who had previously existed at the Byzantine court; in 1304, the Genoese Podesta had the title "îzlemiş inan courtel" (Salti, ii. 22). There was a Venetian consul in Egypt as early as 636 (1238); his right of jurisdiction was confirmed by the treaty concluded with the Sultan al-Malik al-Adîd II (1238–1240 A.D.). The French capitulations, which reserved for French citizens the privileges formerly granted to Venetians (last renewed in 1790), have fixed the position of consuls in the Ottoman empire; they manage lawsuits between their own citizens, without the intervention of the local authority (Art. 15 and 20); the Sublime Porte reserves the right of judging cases in which the consul is a party, but he cannot be imprisoned nor the seals placed upon his dwelling (Art. 16); they may make wine in their houses or import it from abroad without any one interfering (Art. 40) or levying duties upon it (Art. 51). They shall employ such native dragomans and such jazaries (yâsâqi) as they please (Art. 45 and 50). They are to be allowed to hoist their flag on residences which they have lived in for some time [except in certain towns such as Damascus] (Art. 49). They are to examine the papers of vessels of their nationality (Art. 54), levy the consulate dues (Art. 64), deliver and examine passports (Art. 66); they shall be present at the searching of his domains in connection with any crime committed by one of their country men (Art. 69 and 70).

CÓRDOBA, French Córdoue, English, Italian and German Córdoba (KÖRDOBA), Arabic Kūtura, Latin Córdūna (370 feet above sea-level) on the right (north) bank of the central course of the Guadalquivir (from the Arabic Wād al-Kāhin "the great river"), the ancient Baetic, with 60,000 inhabitants, is at the present day the capital of the province of the same name which lies on both sides of the river in the heart of Andalusia. The southern and smaller half of the province, practically the famous La Campiña (al-Kāmīnīyah, Idriši, Arabic text, p. 174), rising in the south east to a height of over 1200 feet, is more level, hot and fertile, being especially devoted to viniculture, while the northern, larger half which begins in the Sierra de Córdoba immediately to the north of the town, rises to heights over 2900 feet high in the central Sierra Morena (Marini Montes) with the plateau of los Pedroches which inclines in a northerly direction to the Zájar valley in the west and the Guadalquivir valley in the east; this plateau is called Ifīn al-Balūṭa by Idriši and by others Fīn al-Balūṭa "extensive" and in it lies the little town of Pedroches known to the Arabs as Bīrāwdj or Būqāš (whence al-Bīrābdj, q. v. above p. 735). The north has a more temperate climate and includes great stretches of hill country, suited for sheep and horse breeding (caballos cordobeses) and rich deposits of coal and minerals. The name Córdoba has frequently been called "the pearl of the South" or "the pearl of the West" (p. 777), "good town" since Conde first suggested this etymology in his Description de España de Jerón Almedin, Madrid, p. 161 (for even rashier etymologies see Madoz, vi, 646 and Makkar, i, 355). The name is certainly not Semitic but Old-Iberian (cf. Saldua the Old-Iberian name for Caesar-Augusta, whence Saragossa, Zaragoza; there is a Saldua = Mearha in the south between Malaga and Gibraltar). After the second Punic war it became known as an important and wealthy commercial city (see Córdobense) under the name Kābīya or Kabīyāh or Corduba. It was finally taken for Rome by M. Marcellus in 152 B.C., colonised with Roman citizens and as Colonia Patricia raised to be the capital of the Provincia de Hispania Ulterior. As Córdoba had taken its name from Molyca it was severely punished by Caesar after the battle of Munda in 48 B.C., but in Imperial times it remained the capital of the province (it was the home of the two Senecas and Lusus) alternately with Hispalis (Seville) and Italica (later the Arabic Tāllīja). Lewigk, king of the Visigoths took it in 571 from the Byzantines who had been settling in Southern Spain since the time of Justinian, but although it was a seat of a Bishop it remained unimportant under the Goths. In 711 Córdoba was captured by Mūghūth al-Rūmī, a married slave — it was betrayed by the Jews — but 400 Goths held out for three months longer to save the seat of the fortified church of San Acisclo. The town was treated very leniently by the Arabs (Simonet, Historia de los Maureses, p. 49).

As early as the year 100 (779), al-Samb b. Mālik al-Khāwānī, the sixth of the 23, mostly ephemeral, Umayyad governors, transferred the seat of government definitely from Seville to Córdoba and repaired the ancient Roman bridge. When the last governor Vīsuf b. `Abd al-Rahmān al-Fitrī (129—138 = 747—756) was overthrown by the Umayyad prince `Abd al-Rahmān I b. Muṣṭafī al-Dāhkī (9 v. p. 53, who had escaped the massacre of his house in Syria, the great period of prosperity of the city began, and lasted throughout the Umayyad dynasty (q. v.) of Córdoba, which was independent of the `Abūs̄īdīs in Baghdad (138—429 = 756—777). This incomparable period of splendour of the western rival of Baghdad, the city of the Caliphs, is uniquely perpetuated in the great mosque lying just in front of the lofty ancient Moorish bridgehead, the fortress-tower of Calahorra (Arabicised from the Iberian Calagurris), the Ka'bah of the west; although, at the re-conquest in 1236, it became a Christian cathedral and was disfigured by alterations, it has on the whole faithfully retained its Arabic character with its forest of pillars, its outer court (Patio de los Naranjos), the wall which encircles it as if it were a fortress or monastery, the bell-tower, which was however renewed in 1593 and 1763, along with its popular name of La Mequita "the Mosque" while all the other splendid buildings and monuments of this world-famed period of splendour in the early middle ages have disappeared except for a few wretched fragments. When the shrewd 'Abd al-Rahmān I had laid the foundations for the supremacy of his dynasty in circumstances of exceptional difficulty, by attaining some success in putting a stop to the rivalries and quarrels of not only the Haraks of North Africa, the Mochéans and the Berbers of North Africa, the Spanish renegades and the Mosarabs who remained a constant weakness to Arab rule in Spain and brought about its ultimate fall, he began the building of the great mosque in the last two years of his life 785 and 786. His son and successor Hishām I (172—180 = 788—796 completed it, and built the minaret (often called in Spain promenade and seenār = masure), but 'Abd al-Rahmān II. (206—238 = 822—854), son and successor of the Amir al-Hakam I. (180—206 = 796—822), found himself forced to enlarge the building; by extending the 11 naves southwards he added 7 transcepts with 10 rows of pillars and built the second mihrab into the south wall, west of the present Capilla de Nuestra Señora de Vírgenes (q. v.), while his son and successor Muhammad I. (253—273 = 852—886) had in 852—856 thoroughly overhauled the older building, which had been too hurriedly put up; he devoted particular attention to the decoration of the doors and walls, raised off the mukarnas reserved for the Amir and the court in front of the mihrab by a wooden screen
and built a covered passage (zabdā) from Alcázar, the palace to the west of the mosque, to provide a direct and private entrance to the maqṣara at the daily prayers. ʿAbd al-Raḥmān III, al-Nāṣir (300–350 = 919–961), the “Khalif” [q.v. p. 53], who marks the zenith of the Arab epoch in Spain, annexed the minor emirate which had been severely damaged by the earthquake of 888, in splendid fashion; he was also the builder of the celebrated country house Madinat al-Zahra (now called Córdoba la Vieja) for his beloved al-Zahra, 15½ hours’ journey northwest of Córdova at the foot of the Sierra (near the convent of San Gerónimo which has been built out of the ruins of the palace), but practically nothing is now left of it (cf. Makār, i. 344 et seq.). The most beautiful extension of the mosque proper (almost doubling its size) was carried out by the learned and scholarly Caliph al-Hakam al-Mustanṣir billāh (350–366 = 961–976), son and successor of the great ʿAbd al-Raḥmān III, who ordered his Prime Minister or Grand Vizier (called Ṣalāḥ ibn al-Mujāhid) to extend the colonnades in the mosque to the north to meet the addition of two transapsides, and built a splendid new maqṣara, a new mihrāb and the third noble mihrab, which alone has survived in its entirety. The last great extension was made by Hishām II al-Muʿayyad’s (366–399 = 976–1009) powerful vizier, the regent al-Mansūr (Alfonso, died 1002), who added seven colonnades to the whole length of the building in the east and thereby raised the total number of naves (previously 11) to 19, but threw the mihrab out of its proper place at the end of the central axis of the sanctuary (on account of the precipitous slope down to the Guadalquivir it was found impossible to extend the building further to the south). Like al-Zahra in the N.W., al-Madinat al-Zahra (“the flourishing city”), founded to the east of Córdova by al-Mansūr to be the seat of the government and its officers, was destroyed in the period of revolution in the beginning of the 11th century and has now quite disappeared.

After the complete extinction of the Umayyads with Hishām III al-Muʿayyad’s (415–422 = 1027–1034), Córdova became a republic under the presidency of three Umayyads: Abū ʿAbd Allāh al-Ḥāshib b. Muhammad b. Dībā, 1031–1040, Abū l-Walid Muhammad, 1043–1064, and ʿAbd al-Malik, 1064–1070. In the latter year it passed to the ʿAbbadids of Seville; in 1091 to the Almoravids and in 1148 to the Almohads, With Its conquest by Ferdinand III of Castile in 1236 it was doomed to gradual decline.

Of the Arabic scholars who belonged to Cordova, we will only mention here Ibn Hazm, died 1044, Averroës (Ibn Rushd), died 1136, and Maimonides, died 1204.

Bibliography: Makār devotes a whole book to Córdova, i. 297–482 (enlarged in Gayangos, History of the Mohammedi Dynasties in Spain, i. 200–249), though it contains many lies and bore historical notes referring to other places; Idrīsī, L’Afrique et l’Espagne (1866), p. 208–234 (arabic = tradition 256–266); Yūnūs, Muḥammad al-Buldān, iv. 58–81; al-Kawkubī, ʿAḥsan al-Bilād, 370; Mādar, Dictionnaire géogr.-statistique, iii, vi. 458–660; Schach, Poésie et Kunst der Araber in Spanien und Italien, ii. 182–224; Contreras, Estudio...


COROMANDEL, the name adopted by European geographers for the eastern coast of India. It is a corruption of Chiramanagallūthu, the kingdom of Chera or Chola, which is found in Tamil inscriptions of the 6th cent. at Tamil. The early Muhammadan name for the same coast is Ma‘bar [q.v.]

CRAC, CRATH, a medioeval Frankish corruption of the place-name Karak [q.v.]; CRAC DES CHEVALIERS SEE KHAN AL-ARKHED.

CRETE.

1. Present Conditions and Constitution. Crete, the geography and pre-Muhammadan history of which will not be dealt with here, was called: Chriomonos by the Arabs and Kirith by the Turks. At the present day it is an autonomous state, owning the sovereignty of the Porte but paying no tribute and governed on behalf of the four protecting Powers, Britain, France, Italy and Russia, by a High Commissioner (till 1906 Prince George of Greece, who was followed by Zaimis; the post is at present unoccupied). The High Commissioner is assisted by an Administrative Council of three members (kompotik), who control the departments of Justice, Finance, Education and Home Affairs. They are appointed and dismissed by the High Commissioner, are responsible to the Chamber and may be impeached before a special tribunal. According to the constitution which was granted on the 10th–23th April 1899 and modified on the 8th–12th February 1907, the Chamber of Deputies (Parlamento) was created to represent the people. One deputy is elected by each 5000 inhabitants. The Chamber meets annually on the 1st May for 2–3 months. There are elections every two years. Parliament has control of finance and approves taxes.

The four protecting Powers control the foreign affairs of the island.

Cretan is divided into 5 réyas, formerly called reías: Canea, Candia, Rethymnos (Turk. Rezuno), Spakia and Lasithi (Turk. Lagysh); each of which is under a Nomarch. Canea is the capital.

Ecclesiastical affairs are controlled by the Synod, which consists of the Metropolitan and several bishops of the island. They meet in Candia (Herakleion).
Justice is administered on the French model. Muhammadan judges retain their jurisdiction in matters of religion, marriage and inheritance as well as in of the worship of the mosque. The police and militia are commanded by Greek officers.

According to the Decree of 12th June 1015 (1837) the population is as follows: 307,512 Christians, 27,852 Muhammadans, 487 Jews, in all 335,274.

2. History.

The Muhammadans first came in contact with the island on their earliest campaigns against the Byzantines and occupied it temporarily in 673. We know very little of the history of this early period. It was not till 825, that Abū Ḥafṣ `Omar b. `Uts b. Sha`bīn al-Ballūṭī (q.v. p. 87) permanently won Crete for Islam. Abū Ḥafṣ `Omar was the leader of the inhabitants, who had to flee after an unsuccessful resisting against Hakam in Córdoba. On his raids on the Mediterranean coasts, he landed at Crete which he gradually subjected with the exception of the territory held by the Spahikotsis. In spite of repeated attempts by a Byzantine Emperor to drive them out, the Moslems retained their newly won possession for 135 years. To render their footing on the island more secure, they built the new capital of Khânadâk, which later became Candia, near the promontory of Charras. This name was commonly applied to the whole island down to the most recent times.

In 961 the Byzantine general Niképhoros Phokas succeeded in taking Candia after besieging it for several months and soon after subduing the rest of the island. The last Amir `Abd al-Azîz died in Constantinople and his son Anemas entered the service of the Emperor. The Muhammadan population left the island or in a short time adopted Christianity.

After the conquest of Constantinople by the Latins, Crete fell to Count Boniface of Monteferrat who sold it to the Venetians in 1204. Down to the Turkish conquest in 1669 it remained under Venetian rule, which, although very unpopular with the inhabitants and on several occasions guilty of acts of great cruelty, nevertheless produced a period of prosperity such as it has never again reached.

In 1669 began the Ottoman conquest. The pretext given was an attack which the Venetians and Maltese made on the Kīšār Aghâ Towqâl Agâ when he was on his way to Egypt with a slave and her child, whose father was said to be Sulṭân Berâhim. Their intention to occupy the island was however of much longer standing. After a siege of 57 days the Turks took Candia, then Rhethymnon and after long and heavy fighting and a desperate resistance on the part of the Cretans they finally occupied Candia (1648–1669).

The whole western world sent assistance to the Venetians under Morosini. Nevertheless the towns had to surrender on the 27th Sept. 1669 to the Grand Vizier Aḩmad Körpûli. By the terms of the treaty of peace the Venetians only retained Grámo, Ñídua, and Spinalonga. It was not till 1718 that the latter finally passed to the Turks.

At first the Cretans had hailed the Turks as liberators from the hateful Venetian yoke and aided them in many ways, but soon saw that they had only made their position worse. Many of them sought to advance themselves by adopting Islam. These Muhammadan Cretans, who were hated by their former coreligionists, the Christians, even more than the immigrant Turkish elements, who were on the whole less numerous, were the real cause of oppression. They became the possessors of the land; the Janissaries on the islands were recruited from them, and were the real rulers of the island, as the Ottoman government could do nothing against them. We really know very little about Turkish rule in Crete up to the beginning of last century. Small risings had often taken place but it was not till 1770 that there was a serious revolution. It was begun in the hope of receiving support from the Russian Empress Catharina II, who ordered Admiral Orloff to cruise in Greek waters, and was put down by the Turks with great rigour. In 1813 the governor Hadjiçjî "Othmân with the help of the Christians managed to suppress the Janissaries for a brief period. He was however misrepresented in Constantinople and recalled. The Janissaries then became masters of the island again. Crete took a prominent part in the war which began in 1821 for the freedom of Greece. The Risâli principium such compasse that the Sulţân (1813) had to summon Muhammad "Ali from Egypt to his help. When, in 1830, the Conference of London established Greece's independence of the Sulţân, Crete was not, as was hoped, given to Greece but to Muhammad "Ali, Muşâfi Paschâ, an Albanian, governed the island from 1832–1853, even after it was returned to Turkey in 1840. His rule was on the whole the best that Crete has had. After various smaller disturbances, the greatest revolution the island had yet seen broke out in 1866. It was only by great sacrifices on the part of Turkey and the granting of various demands of the inhabitants that peace was restored in 1868. In the so-called "Organic Statute", a national assembly; mixed courts and other reforms were introduced. When Turkey was occupied in 1878 with the war with Russia, Crete rose again. The Treaty of Berlin did not grant the wishes of the Cretans and Greeks, but only bound the Sulţân to carry out the provisions of the "Organic Statute". On the 13th August of the same year, the Pact of Châlepâ (Kálela nea Karakou) was signed by which the Cretans practically granted self-government. Affairs however were not improved thereby: on the contrary they became worse. A period of purely party government followed during which the finances particularly suffered. In 1889 a revolution again broke out. The Pact of Châlepâ was nominally modified, but practically annulled, and the island was governed by the governor sent from Constantinople. In 1894 Karathâbouda Paschâ, a Christian, was appointed governor, because the Cretans wanted a Christian; but he also was powerless. Almost the whole island was in revolution. He therefore sent in his resignation which was accepted in February 1899. Disorder increased more and more; at Whitewash there was fighting in the streets of Chánapà between Muhammadans and Christians so that the Great Powers sent their warships to the island, which arrived on the 26th May. On the 30th July the Christian deputies declared themselves ready to adopt the scheme of autonomy prepared by the representatives of the Christian Powers and the Porte, but the revolutionary committee of the rebels in Campi was against this and the Muslims also were not satisfied. On the 3rd February 1899, there was again fighting in
the streets of Canes, and at the same time the town was set on fire in several places. The foreign Powers landed troops from their ships. Greek warships soon afterwards appeared, which attacked a Turkish transport. Greek troops were landed. During the war between Greece and Turkey which ended in a treaty for the former, affairs in Crete remained unsettled. In 1878, Germany and Austria withdrew their troops. The remaining Powers (Britain, France, Italy and Russia) divided the island into four sections each of which was ruled by one Power. After a rising of the Mahommedans of Caudia and an attack on the English, the Powers demanded that the Turkish soldiers should be removed from the island by the 15th Nov. 1898, which was done. Prince George of Greece was then installed as High Commissioner for three years. Peace reigns at first but the Mahommedans emigrated in large numbers. Discount had been increasing since 1901 and in 1905 there was again a rising. The clamour for union with Greece became stronger and stronger. The Powers were determined to maintain the status quo. On the 1st Oct. 1906, Zaimis, a former Prime Minister of Greece, became High Commissioner. On the 20th March 1908 he announced to the Powers that he could not carry out the conditions of the treaty, and his commission was abolished. The defeat of the forces of Turkey by the Greeks, which took place in November 1913, has been a great advantage to the Cretan national feeling. The rise of the Cretan National Assembly is of great importance to the future of the island.

Bibliography:
- G. F. Hertberg, Geschichte der Byzantiner und des armenischen Reiches (Berlin 1883), p. 58, 128, 165; Jorda, Gesch. der oszm. Reiches (Gotth 1911), lv. 16 et seq., 123 et seq.; v. Hammer, Gesch. des oszm. Reiches (Pest 1836), iii. 261 et seq.; R. Dutty, Historie del Musulman d'Espagne (Leyden 1861), B. 761; Waliszew, Wissensb. & Arabis (Petersburg 1902); M. Gaspé, Cordobites Musulmanen in der Provinz von Creten (Koln 1833); F. D. Francisco Caroli (Zaragoza 1904); Monunenti Veneci dell' isola di Creta (Venice 1906–1908); H. Nairz, Documenti inediti per servire à l'histoire de la domination venezolienne à Creta (Paris 1892);
- Spratt, Travels and researches in Crete (London 1867); Pashley, Travels in Crete (London 1857); R. W. Weigart, Der britische Aufstand 1864–1867 bis zur Minsk-Konferenz nach diplomatischer Quellen bearbeitet (Berlin 1908); S. Stellman, The Cretan insurrection of 1866–1868 (New York 1874); J. Ballot, Histoire de l'insurrection crétoise (Paris 1868); Journaldes de l'insurrection de Cretan war of Independence (London 1865); Postorthkate, Taree ou Cret (London 1868); Yule, A Little Light on Cretan Insurrection (London 1879); F. Schroth, Kreta eine geograph. Allg. Skizze (Münich 1875–1876); Elpis Melias, Erzählungen und Reisebeobachtungen aus mehr als zwölfjährigen Aufenthalten auf Kreta (Hannover 1892); ebz., Die Insel Kreta unter d. ottom. Verwaltung (Vienna 1867); Alex. de Stieglitz, L'ile de Crete (Paris 1899); H. Bollmann, Fakten in Kopenhagen über die Freiheitsgeschichte (Leipzig 1899); V. Béraud, Les affaires de Crète (Paris 1898); Ministère des affaires étrangères, Documents diplomatiques (Paris 1903–1905); Mémoires de la commission du pouvoir exécutif en Crète (Canee 1910); Laroche, La Crétan ancienne et moderne (Paris 1868); A. J. Keinach, La question crétoise en de Crète (Paris 1910); Tunt, L'insurrection crétoise et la guerre grèco-turque (Paris 1898); and the following works in Greek: Kratia, [History of Crete] (Canee 1902); Janasiris, [Agriculture and Trade in Crete] (Canee 1906); Papantoniakis, [Cretica (Documents on the revolution of 1827–1898)] (Canee 1901); Pallassias, [History of Crete] (Athens 1909–1910).

F. GISEL

CROJA. [See AS. HEBAR, 5, p. 224.]

CU, a river in Russian Turkestan, rising in the Turski-Alatau mountains and called Kobzar on the upper part of its course, approaches within 12 miles of the west end of the Issyk-Kul and sends out a branch, the Kotunshki, to this lake; the river itself rushes through the Bum (Bügham) ravine, receives the waters of the Great and Little Kebin on its right bank and on its left the Aşau and Kuragati with their tributaries and after a course of about 650 miles falls into the small lake of Samul-Kul, about 80 miles from the bed of the Sir-Darya. The Çu forms the southern boundary of the Sir-Darya territory from the neighbouring districts of Semipalatinsk and Åkмолinsk, and a part of its eastern boundary from the Semirechye territory.

From the mouth of the Kuragati to the Samul-Kul, the Çu flows through a dreary waste, which has never been of any economic importance; at the present day the banks of the river in this area are visited by a few nomads in winter only. On the other hand the pastures on the upper course of the river have always been of great importance for the nomads; hence the Çu and the Bum, ravine, the geographical conditions favour the development of agriculture, so that permanent settlements were made here at a very early period; the water used for irrigation purposes is, as in the valley of the Amu-Darya and Sir-Darya also, not from the main stream but from the tributaries taken from the main stream but from the main stream.

Even in the pre-Mahommedan period, in the 8th century A.D., there were villages and even towns where was a centre of commerce here: as we know from Hiian-Luang's travel, the culture of this district had developed under the influence of Transoxanian civilization, the land from the Çu to the valley of the Amu-Darya is regarded by Hiian-Luang as being under the same civilization. In his time, two great trade-routes led through the valley of the Çu from China to Western Asia: one ran the Ili valley and the Kastek pass, and the other through Chinese Turkestan; to Aşau, thence over the Bedel pass and along the south side of the Issyk-Kul. In the valley of the Çu some pre-Mahommedan geographical names have
survived to the present day, such as that of the village of Merke or the river Aghara.

Even in the oldest Arab itineraries (Ilum Khudayjib, ed. da Goeje, p. 49; Khodjai, ibid., p. 206) several towns are mentioned in this neighborhood including Nawakatj), which is also mentioned by Šebib (in. 1593, alt.): The valley of the Cu was only affected in the extreme West, and that only temporarily, by the Arabs on their campaigns of conquest (campaign against Kilita, the modern Turti, in 194 = 313; mentioned by Ilum al-Ājurj, ed. Tarrabeg, vi. 164); Islam does not appear to have penetrated here till the 15th-16th century (cf. the article ČAHĀRA-KHAN, p. 517) proved fatal to prosperity and civilisation, both Muhammadan and Christian, in these lands. Even in the history of Timbú's campaigns neither towns nor villages are mentioned on the Cu. In the time of Muhammad Ḥalāl, the author of the Tawārikh-i Ḥalāl (about the middle of the 16th century), there were only the ruins of ancient towns in this district; their very names had been forgotten. Muhammad Ḥalāl mentions an inscription on a tomb of the year 723 = 1321-1322 and several buildings, including a minaret, a madrasa and some domed buildings, all of which were in ruins; these ruins were called Māwär āqāt, from the highest building among them. The only medieval building that has survived on this site (not far from Tokmak) at the present day, is a high tower, called Burana. This tower has been frequently described and reproduced (cf. e.g. Barthold, Oīt, etc., Plate VI and is apparently to be identified as the minaret of the Friday Mosque; even its name, as Petrovsky suggests (Zapiski vost. otd. Imp. Russ. akad. nauk, viii, 352) may be derived from the Arabic awzā'.

Down to the time of the Mongol conquest, the town of Balaqışt (q. v., p. 614) in the Ču valley was the residence of most of the feudal rulers of Turkestān, of the Muhammadan Ilkhan Khāns (or of one of their branches) as well as after the 13th century of their heathen conquerors of the Karā Khālūd steppes. Almost all conquerors of Eastern Asiatic origin, who have invaded the western part of Central Asia, have passed through this district. The revolt against the Karā Khālūd in 667 = 1260 and the destruction of the town of Balaqışt probably affected the other settlements considerably, although only temporarily. In 1218 the land submitted to the Mongols without resistance. Three years later the Chinese pilgrim Çancān crossed the Ču on a wooden bridge; at this time there was a small Muhammadan town immediately to the south of the Kastek pass and a number of villages between the Ču and the Talas; in addition to agriculture, viniculture and the breeding of silk worms were the only occupations followed. In the 14th century another Chinese pilgrim, Çancān, found a numerous population here but there were already many ruined sites which seem to show that a decline had set in. According to Rashīd al-Dīn (the passage given by Barthold, Oīt, etc., p. 38, note 2 is wanting in most manuscripts, and even in Blochet's edition), "City" was in his time still a land with many villages which were governed by the prince K̄ilījta, daughter of the Khān K̄ilīj who had died at the beginning of 701 = autumn 1301.

To the same period (vii=viith= ixth=xith=xivth centuries) belong, as the dated epigraphs show, the Christian cemeteries discovered at Pišpek and Tokmak. That the district on the Ču had some importance in the history of Nestorian Christianity, is clear from the title of the Bishop Metropolitan of Kāshgar in the Tabula Ameri: *K̄an 647 = 1250* (otherwise the Nawakatj mentioned above). The inscriptions on the tombs are composed partly in Syriac and partly in Turkic (in the Syriac alphabet); an Armenian epitaph of the same date has also been found in this neighborhood. When and how Christianity was definitely destroyed by Islam is unknown. The Catholic monk Piszchal speaks of a religious persecution in the year 1338, in the following year several Catholic missionaries perished in these persecutions. According to the inscriptions the land was visited in the same years by a pestilence (It has been supposed that this was the "Black Death" which appeared nine years later in Western Europe); but it cannot be made of it by Piszchal who must have passed through this district on his route from Urgen to Almanjīr and in the histories.

Certain it is that the constant wars and struggles for the throne in the xin= xiith century (cf. the article ČAHĀRA-KHAN, p. 517) proved fatal to prosperity and civilisation, both Muhammadan and Christian, in these lands. Even in the history of Timbū's campaigns neither towns nor villages are mentioned on the Ču. In the time of Muhammad Ḥalāl, the author of the Tawārikh-i Ħalāl (about the middle of the xivth century), there were only the ruins of ancient towns in this district; their very names had been forgotten. Muhammad Ḥalāl mentions an inscription on a tomb of the year 711 = 1311-1312 and several buildings, including a minaret, a madrasa and some domed buildings, all of which were in ruins; these ruins were called Māwār āqāt, from the highest building among them. The only medieval building that has survived on this site (not far from Tokmak) at the present day, is a high tower, called Burana. This tower has been frequently described and reproduced (cf. e.g. Barthold, Oīt, etc., Plate VI and is apparently to be identified as the minaret of the Friday Mosque; even its name, as Petrovsky suggests (Zapiski vost. otd. Imp. Russ. akad. nauk, viii, 352) may be derived from the Arabic awzā'.

Down to the xivth century, various nomad peoples have occupied the Ču valley in turn; for a period the land was under the rule of the pagan Kalmucks; even their successors, the Turkish Karā Khālūd, were but superficially affected by Islam before the Russian conquest. After the Kāshgar of Khoqand had succeeded in subduing all the nomad peoples on the lower course of the Sir-Darya as far as the Amu-Darya, they were again founded on the Ču and its tributaries by colonists from Mā warz al-Nahr, two of which, Pišpek (Pişpek in the historians of Khoqand) and Tokmak, were fortified. When the Russians penetrated into the Ču valley over the Kastek pass (the Asghār of the historians of Khoqand) from the II valley, both strongholds were taken in 1860 and destroyed. Pišpek is under Russian rule the capital of the district; a post road from Pishpek across the Ču and the easy pass of Kardus into the II valley; the old route via Tokmak and the Kastek pass is no longer used, so that the district around the modern Tokmak, north and south of the main stream, has no longer the importance it had in the middle ages. In the last few decades a considerable number of emigrants from Russia in Europe have settled here; lands in the Ču valley have also been allotted to the Russians who fled from Chinese Turkestan.

Bibliography: Histoire de la vie de Hwaam-Thisang, trad. par. Stan. Jüben (Paris 1855); Mémoria sur les matières occidentales, trad. par
CUPAN, CONAN (Cagnatia) or CUBAN (Oghamli and Krim-tatars), a Turco-Turk word for "herdsman"; it is applied particularly to shepherds and cowherds in opposition to horseherds (Pers. kalâbân). The Cupan is considered the type of the lowest class of the people in a contemptuous sense, when the rude and uncultured people are contrasted with the classes chosen to rule (cf. the sayings ascribed to Câpig-Khan in Kâshâli-Dju, ed. Bereini, Terci, ed. Ziya-ed-Din, et al., vol. 176, as well as in epic tales in which the representative of the inherent strength of the people appears as the faithful and revered son of his self-sacrificing parents (cf. in the Kâshâli-Kalâbân, Zâb, vost. et al., ii, 938 et seq.). The word "Cupan" is also found as the name of persons of the highest rank (cf. for example, Emir Cupan, regent of Persia under Abâ Sâliâ 1316-1327 a.d. and founder of a dynasty).

CUPAN-ATA (Turk. "father-herdsman"), a ridge of hills on the south bank of the Zarafshân near Samarkand. The modern name is apparently connected with the legend given in the Kâshâli-Kalâbân. Samarkand is said to have been attacked by a hostile force over a 1000 years before Muhammad; the inhabitants prayed to God and his prophets for help; when they awoke the following morning, not a trace was left of the enemy's army, but before the city was a mountain which no man had seen before and on it a shepherd was grazing his sheep. It appeared that the mountain had been brought by divine providence from Syria in a night and placed on top of the whole army of the besiegers with their horses, weapons, and baggage, so that not one escaped. In other legends the Cupan-Ata appears as a Muhammadan saint. Whether the city and the hill connected with it arose, is unknown; the building of the tomb which now stands on the summit of Cupan-Ata, is ascribed to Timur. The use of "Cupan-Ata" as a geographical name cannot be quoted before the sixteenth century; even in the sixteenth (seventeenth) century the literary language appears to know only the medieval name "Kûshâk" (Pers., little mountain) for the hill. On account of the important part played by Cupan-Ata on the course of the Zarafshân (the irrigation of the whole valley west of Samarkand is regulated by the dam built there and repaired annually), the name Kûshâk was transferred to the river itself; its modern name only came into use in the written language in the sixteenth (seventeenth) century.

At Cupan-Ata, not far from the modern railway bridge (1300 yards long), have survived the ruins of a medieval bridge; at the time of the Russian conquest two arches were still standing, now there is only one. It cannot be exactly ascertained to what period this bridge belongs; like all buildings of any size in Turkestan it is particularly ascribed to Timur or to "Abâ Allah Khusây" but no such building is mentioned in the histories of either of these rulers. It is possibly the bridge called Zhir by Ibn Hawkal (ed. du Gersac, p. 371, L. 13), dating from the Samanid period, but this cannot be proved, for the Arabic geographers give only very confused accounts of the course of the Zarafshân and seem to confuse the main streams with the Syr-Darya canal (for further details see the article SAMARKAND).

On the 17th May 1868 the army of the Ameer of Bukhara took up a position on the heights to ward off the attack of the Russians under K. v. Kaufmann, but was easily driven from its point of vantage and put to flight with little loss (2 dead and 31 wounded), whereas Samarkand surrendered next day to the victors.

Bibliography: Cf. especially the works of W. Wachtin in the Spandacca books Samarkandah, Future VI, VII, VIII, and, in Persian text (St. Petersburg 1864, Russian text); G. Pankratov, Ablom tertilishekan pamjatnikov goroda Samarkanda, No. 31 (reproduction of the tomb on the top of Cupan-Ata) and 38 (reproduction of the two arches of the bridge).

(C. W. BARTHOLOMEW.)

CYPRUS, Arabic KURUS or KURUS, Turkish KORUS, an island in the east of the Mediterranean, is geographically a plateau which has remained while the surrounding land has been submerged, consisting of two mountain chains running from east to west (rising to heights of 3142 and 6020 feet respectively) belonging to the Taurus system and the plain lying between them (4124 square miles in area). The island, which greatly facilitated the primitive coasting traffic between the Syrian and Egyptian seaports and the Aegean Sea, has, owing to the commercial importance of its position and the export of copper, for which it was particularly noted in ancient times, and to which it gave its name, always been an important centre of civilisation. The Greek settlement of the island, the foundation of Phoenician colonies, its political relations with the great powers of Egypt and Assyria, the wars of the Greeks and Persians for its possession, the vicissitudes of Cyprus in the Hellenistic, Roman, and early Byzantine period, testify to the importance of the island as a commercial centre.

When the expansion of Islam began, the island was under Byzantine rule. The first war against Cyprus was sent by Mu'awiyah in the year 28 = 649, (following Wallisaham, i.e., tradition gives various dates). It did not result in the
permanent occupation of the island but was merely a robber raid. The town of Salamine-Constantine was destroyed on this occasion. The result was, if we may believe the Arab sources, that the island had henceforth to pay the same tribute to the Moslem as to the Byzantines. The Aqada Ummi Hārūn, wife of 'Ubāda b. al-Sānid, had taken part in the expedition and died during its course; a tomb which is said to be hers near Larissa is still revered as the resting-place of Muslim saints in the island (see Journ. of the Royal As. Soc., 1897, p. 81–103). A second expedition in the year 33, according to Baladhuri, led to the first steps towards the settlement of Muslims and the extension of Islam to the island. Muḥammad’s successor Ṭāʾīr again visited the island, according to the Arab accounts, the correctness of which is doubted by Wallis and others. One of the conditions of peace between ’Abd al-Malik b. Marwān and the Emperor Justinian II in 69 (648) was (Chronicon, ed. de Boor, p. 753) the division of the Cypriote tribute between the two powers. In 745 (745) Walīr II is said to have deported Cypriotes to Syria.

From these accounts it is clear that Cyprus was a Realm of the Umayyads, apart from occasional Arab raids, and quite ephemeral occupations, gained a fairly independent position between the two great powers, to which it was materially bound by the payment of tribute, on which point the sympathies of its Christian inhabitants were rather with Byzantium than Islam. Under the ‘Abbasids the situation became still more favourable to the Byzantines. It is true that we read of successful expeditions against Cyprus, under Hārūn ar-Rashīd, for example, and even later. It is clear that on these occasions the permanent occupation of the island was not thought of. But Byzantine influence always soon became preponderant again (Byzantine conquest, 874–876). The population remained Christian as before; their trade assured them friendly relations on either side. The island was however used as a naval base by whichever side happened to be predominant at sea for the time. After Nicephorus Phocas (963–969) we find it again in the possession of the Byzantines.

When Richard I’s fleet reached Cyprus in 1191, Isaac, a son of the ruling house of CuriaCXI, was ruling there independently. The plundering of the ships of his fleet, which had been wrecked there, was followed by the conquest of Cyprus by Richard; he sold the island to the Templars, who soon passed it on to Guelo of Lusignan. Franks held the island for almost 400 years; massive fortifications and churches still remain as witnesses of their rule. The Frankish kingdom of Cyprus was a powerful ally for the Crusaders; on the other hand it formed a permanent menace to the Mamluk kingdom of Egypt and Syria.

Hullars I, the real founder of the Lusignan dynasty, therefore sent a fleet against Cyprus in 1279 = 1280, but this was wrecked off Larnaka = Famagusta and after brief fighting at the saltpans (13th–14th, not far from Marina = Larnaca) destroyed the citadel of Limassol. The most disastrous blow to the Lusignan kingdom was struck in 1295 = 1325. The Saladin’s army again occupied Limassol. A decisive battle was fought between this town and al-Ma’dara at Khorahrobor, in which king James was taken prisoner. The Muslims devastated the sanctuary of St. George (Rizokar) and even captured al-Attas (Koza — Leukosia, Nicosia). They did not however think of occupying the island permanently. They were content with exacting tribute, an arrangement which several times afterwards gave the Manhālik Saladin an excuse for armed intervention. The kingdom of Cyprus thus continued to survive; indeed in the reign of James II, Famagusta was again incorporated in St. Caterina Cusano, the widow of the king, called the island to Venice in 1489. It was still in the latter’s possession when the Ottoman under Sultan Selim II prepared to conquer it. The Beasik Lade Magišt occupied Nicosia in September 1570; Famagusta held out till the following August. Turkish rule which was established by a treaty was introduced with the greatest severity — though the Venetians were not entirely blameless in this matter — and was a period of great decline. On several occasions (1665, 1690, 1754–1766) risings had to be put down by force. The decline of the importance of the island, which had begun with the exhaustion of the coal mines in the early middle ages, was sealed by the development of steamships. In 1832 Mohammad Ali occupied Cyprus and was formally granted it in the following year, but had to return it to the Sultan in 1840.

By the convention of the 4th June 1878, Cyprus passed under English administration, the Turks retaining a nominal suzerainty, in return for which England pledged herself to guarantee the Asiatic possessions of Turkey against Russia.

The island is governed in the name of the King by a High Commissioner, who is assisted by a Legislative Council of 18 members (6 ex officio and 12 elected; 3 by Muhammad, and 9 by non-Moslem members) and by an Executive Council of 3 members; only English and Cypriote administrative persons. The island is divided into 6 districts: Nicosia, Famagusta, Larnaka, Limassol, Paphos, and Kyrenia.

With good government, Cyprus has again revived. Between 1878 and 1901, the population rose from 186,000 to 237,000. The majority of the inhabitants are Greek Christians; the number of Turks in 1901 was 48,900, and of Muslims 31,900. The economic prosperity of the island is again developing. Roads have been made and a railway from Famagusta to Morpho via Nicosia laid down. In commerce which almost doubled between 1900 and 1907, imports practically balanced exports (chiefly coal and barley) with totals of £692,954 and £603,530 respectively.

DABBAN, SUMR, and TAMHIN. A. ALYAS. MUSIRAN was the ancestor of the well-known tribe of that name. The name (which means a land, locuta soundeakers) is borne also by Dabbala b. 'Amir of Hisham, Dabbala b. al-Harith b. Kannab, and others (cf. Tabas, p. 3710-3711; iii. 1359). Dabbala b. Udd was brother of 'Abd Manat and of Muzainin (strictly 'Amir) and uncle of Tamun b. Marr. He is sometimes included amongst the Riblah which strictly denotes the three sons of 'Abd Manat only.

The pasturing grounds of this tribe lay in al-Vanana, but included the Ustr. 'Aqif in Najd (cf. 'Abd al-Fattah ibn al-Cansaul, New Tabas, p. 3714). During the war between 'Abd and Dhiyaban, the former got off time settled amongst Dabbala, but, owing to a quarrel, they had to leave, and after the outbreak of the war between the Banu Tamun and the Banu 'Amir b. 'Abdullaha, 'Abd entered the territory of the latter tribe. Upon this the tribes of Dhiyaban, Asad and most of Tamun, together with Dabbala and the Riblah, united in an attack upon 'Abd and 'Abd. They were, however, defeated at the battle of Dabbala. This happened some time about the year 579 A.D. When, in the Caliphate of Abu Bakr, the prophet's slave appeared, her claims were admitted by many branches of Tamun, especially Yathrib b. Hanapa, but Dabbala and the Riblah held aloof. On the defeat and death of Abu 'Ubad at the Battle of the Bridge in the year 12 A.H., or 634 A.D., Dabbala is mentioned as one of the Ruraw tribes who cast in their lot with al-Muhannak; and they distinguished themselves by their defence of 'Abd in the Battle of the Camel in which they lost a thousand men. They settled in Basra and took their full share in the repeated disturbances in that town. They opposed Muhannak and were engaged in the wars of the Khawarij. When Sulim b. Kutama held Basra for the Umayyads in 132 A.H. Dabbala were opposed to the 'Abbasids cause. They took a half-hearted part in the expi- dition of 'Abd b. 'Amir al-Qahwai against the Karumians in 287 A.H.

A few members of the tribe migrated to Spain (Makki, l. 185). Dabbala is one of the three Dhamah al-Arab, who did not form alliances with other tribes. Eventually, however, they became absorbed in the Riblah (Khanun; Gomara; and Lane). Dabbala b. Udd, the eponymous hero of the tribe, was the originator of several expressions which became proverbial (Malashi, Arab. Pros., l. 350, 599, 601).

Bibliography: Tabari, by index; Ibn 'Abd Rabbii, 'Abd al-Fadil (Cairo, 1305), ii. 48; Ma'ad, l. 326; Cassini de Perceval, Essai, 466 et seq.; Sprenger, Alte Geogr. Arabien, 316 et seq. 339. (T. H. WEBI.)

DABBAL, any animal that walks, creeps or crawls upon the earth. *And God hath created every Dabbal of water, and some of them go upon their belly, and some go upon two legs, and some upon four.* (Sure 4: 49). Here the word is used both of rational and irrational creatures. But Dabbal particularly applies to a beast that is ridden, especially the horse, male, or male; it signifies both the male and female.

Dabbala al-Ard is one of the greater signs of the resurrection: it is said to be a beast of corri- brils high, the parts of whose body belong to different animals, the head of a bull, the ears of an elephant, the legs of a camel, etc. It is to appear in Thaina or between al-Safa and al-Marwa. On the face of the unbeliever it will put a black mark and on the face of the believer a white mark. Those marks will spread until the whole of the face becomes white or black, and thus believers will be distinguished from unbelievers. It is said that the beast will bring with it the rod of Moses and the seal of Solomon. With the first it will strike unbelievers on the face and mark them with the word wau'mun with the latter it will stamp the word khayr on the face of the believer.

These traditions are issued on Sure 27, 28, "When the sentence shall be ready to fall upon them, we will cause a beast to come forth unto them from out of the earth." etc. — On the Dabbala al-Ard mentioned Sure 34, 11. supra 418. Art. Arada.

Bibliography: Damiri, Hayat al-Hayawan. (A. S. FULTON.)

AL-DABBAL, ABDU 'ABDAR AHMAD b. YAHYA b. AHMAD b. AMIRA (not al-Kurjat), a Spanish Arab scholar of the 9th (9th) century, was born at Villed (Ruthio, Blanco) west of Lora, as appears practically certain from references to himself and his family in his work, and began his studies in the latter town when not yet 10 years of age except for his journey to North Africa — Sebta (Ceuta), Marrakesh, Badiyia (Busgos), and Axamina — he seems to have spent most of his life in Mursiya (Murcia) and have died at the end of Rabi' ii. 599 — beginning 1205. Of his writings there has only survived a valuable biographical dictionary of the Arab scholars of Spain prefixed by a brief survey of the history of the Arabs in Spain, which is supplemented by 'Abd al-Wahid al-Marrakeshi's introduction (History of the Almoravids, ed. Dozy). For the rest, al-Dabbal follows closely al-Hamadani's Dhad- wasul al-Muhaddis (which comes down to 450 = 1058) and expands it by the addition of biogra- phies for the next 150 years. The work entitled Bughyat al-Mutana'is (not Mutamans, as stated by Brockelmann, l. 340) ft 'irfikh aligal al-Andalus was published by Codex and Ribera in 1791 from the good, old but just badly pre- served unique manuscript in the Escorial as the third volume of the Bibliotheca Arabico-Hispanica.
DABIR, a town in medieval Egypt famous for its manufactures of cloth, belongs to the district of Damietta and lies to the province of Gharbiyya (Ibn Djalal, Khams al-Djame, ii. 9). It is situated 16 miles E. of Tabgha and 25 miles W. of the city of Dabir (Middle East), which is placed 8 miles south of Silveshin on the main line of the Survey Department, near the N. E. W., in lat. 37° 30' N. Lat. (cf. Bonnet, Dictionnaire Geographique, p. 165) and only about 35 miles from the site of the ancient Tanis. The Dabir cloth was woven of linen threads but seems to have been occasionally or regularly interwoven with gold and silk. Originally a name denoting only the place of origin, like Tanis, Dnyje, Shatwau, Dabir cloth soon came to be the name of a particular kind of cloth, which were also made in Caria for example (Yaqût, ed. cit., i. 273). But there were more easily stuffs in Egypt; one may conclude from the customs duties paid at Dabir (Makhdoumi, ed. de Goeje, Bibl. Geogr. Arab., iii. 104, 1). In the reign of the Fatimid Azzar, the custom of making Dabir cloth of gold was worn, the gold of which alone without the silk and the cost of weaving was worth 500 dinars. The length of one piece of cloth was 100 cm. (Makhdoumi, ed. cit., i. 276). The material (habah) must therefore have been very thin. There were also thick materials for garments, which were likewise called Dabir (Yaqût, ed. de Goeje, Bibl. Geogr. Arab., vii. 338, s.). The Egyptian Dabir was an important and well-known article of commerce (Makhdoumi al-Tifih, ed. Cairo 1316, p. 26).

DABIR, a locality in northern Syria, in the district of Asur (Yaqût, ed. cit., ii. 513) on the road from Manbij to Amuqia (Tabari, i. 110), on the Nakš Nawwash above Halab (Ludor, Zeit. schrift der Deutsch. Pal.-Verein, viii. 53). These statements suffice to establish the identity of its site with that of the modern village of Dabir (near it is Dabiris - Turkish), which was the headquarters of the army and the base of operations for campaigns of the Marwandi and early Abbasid against Kattun. The Caliph Sulaiman b. 'Abd al-Malik in particular spent a good deal of time here. He died in Safar 99 = September 717 and was buried there. After his death the pious sabha b. Hajja had homage as future caliph paid in the mosque at Dabir to the man whom Sulaiman desired should succeed him; and when this was done, a will was produced which designated 'Uqba b. 'Abd al-Aziz as this man (see Wellhausen, Arch. Rev., 1858, p. 162). The Abbasids bestowed Sulaiman's tomb in Dabir after their victory (Mas'udi, Maruf, al-Dadjih, v. 471).

The name is best known however by the decisive battle fought between the Ottoman Sultan Selim I. and the Mamluk Sahnas al-Tha'iri on the 25th Baalaq 922 = 24th August 1516 on the field of Dabir (Maruf, Dabir) not far from the sanctuary of Nabi Isma'il which is still highly revered at the present day (cf. Yaqût, iv. 537, 545, and Mas'udi, iii. 402, No. 5). The Mamluk Sultan fell and the fate of the Egyptian kingdom was sealed (see v. Hammer, Gesch. des Osm. Reiches, ii, 474 et seq.; Jorga, Gesch. der Com., iii. 356; Welt, Gesch. der Chalifen, v. 413).

There is a popular legend that a decisive battle will once again be fought on the blood-stained field of Dabir, in which Turks and Franks will fight for the mastery.

DABIR, the poetical name of Mirza Sa'id, the son of Mirza Gulam Husain of Lucknow. He was a pupil of Muhammad Husain, called Dabir, and is noted chiefly as a writer of masnavis, or elegiac poems on the death of the sultans of Khorasan.

DABISTAN, the title of a Persian work, which describes the various religions with special reference to religious conditions in India in the 2nd (ivth) century. It is based partly on the sacred books of the various creeds, and partly on oral statements of their adherents. The author's observations on the Mughal period and Muhammadan literature on the subject has also been used in many chapters. The religion of the Persians is first discussed with special thoroughness; next follows that of the Hindus and the rest of the short chapters on the Buddhists, Jains, and Christians. Islam and its sects are treated of; the work concludes with sections on the philosophers (Ferishteh and Naqshbandi) and the Sufis. Mazahir Fari was long erroneously regarded as the author; the author really seems to have belonged to an enlightened Farsi sect and probably those manuscripts are correct which agree with Sinjii al-Tim Muhammad Ardi (in his Tashkhir) in attributing the work to Muhammad Shah or Mulla Milhifd. From internal evidence it is clear that the author was born in India shortly before 1528, came to Agra in his youth, spent many years in Kashmir and Lahore, visited Persia (Mazahir Fari) and was also acquainted with the west and south of India. The work was concluded between 1664 and 1667.

Bibliography: Dabirshin al-sud-i (Calcutta 1824 = 1859) — other editions have been printed in Teheran, Boushay and Lucknow; the Dabistan or School of Manners, translated... by David Shee and Anthony Troyer.
DADJIL, a fabulous personage in the mythology of the Persians, a kind of Antichrist.

According to Arab legend, he dwells in one of the islands of the ocean of the Mahattri or the Zulfi (Java). The scribes of Staff and of Omsa say that, in passing near this island, beautiful music is heard, produced on the lyre, the oboe, the tambourine and other instruments, accompanied by dancing and the clapping of hands. This story is widely diffused; it is found in Ibn Khurdadhbeh, al-Dirimi, Kanwairi, Dirghani, Ibn Lyysa, Mandri's "Fleures des Merveilles" (Meymoud et du Courtille, t. 1433) and Arab all kings (Livres de l'Amour). "Imaret (Imaret) et des Merveilles, 2nd ed., 1852.

The correct pronunciation of Dadjil need to be regarded as a sign of pure Arab descent; according to tradition the Prophet praised himself on this point. Cf. A. Schaab, Schwabich's "Lautlehre," Index.

A. Schaad.

AL-DADJADJA, the domestic fowl. The eggs are covered with down when they come out of the nest. Quick in their movements and able to take care of themselves (Macrophagy); they follow when raised. After a time however, they become stupid and ugly and ultimately are only useful for scavenging, laying eggs and eating. They have no fear of heaps of prey; but if they see a jackal, they run in front of its feet. They sleep very lightly and like best to perch on a high place such as a wall, a beam, etc. They combine the characters of birds of prey and granivorous birds, for they eat meat and flies as well as corn. The hen lays throughout the year except in the two winter months; many hens lay twice a day. It requires ten days to perfect the egg; the shell is soft when the egg is laid but hardens as soon as it is placed in the air. Between the white of the egg and the yolk is a thin membrane. The white of the egg corresponds to the seed while the embryo derivates from the yolk: the eyes, brain, and head are first formed from the white of the egg, then a covering (Libya = segmentum) which becomes the skin of the body; while a second covering is formed out of the yolk which becomes the umbilical cord of the chicken. Two chikens are produced from double-yolked eggs. If the hen while sitting bears thunder, the eggs are spoiled; if she is old and weak, the eggs have no yolk and produce no chicks. She also lays eggs without being covered by the cock but such eggs produce no chicks. When these become fat they no longer lay, just as fat women do not become pregnant. Eggs keep fresh a long time, if they are placed in straw in winter (chopped straw) and in hay in summer. The fresh ones of flesh, eggs, eyes, gall and dung, etc. in medicine are very numerous. Half-cooked eggs (moi-djhah) are credited with special efficacy as an aphrodisiac.

The Arabs astronomers give the name al-Dadjil to the constellation of the Swan, which is also called al-Tawir.

Bibliography: Kanwairi (ed. Wustenfeld), t. 52 and 413; Damiri: "Haqt al-Karaman." (J. Busch.)
ity and the place where he is to manifest himself at the end of time. According to some, he is a Jewish contemporary of the Prophet of the name of Shabbah ben Ze'id (Ibn al-Wardi, p. 142-144) others say he is the son of the son of Shabbi, the first of this name (Abeg, des Mannes, loc. cit.). Tabari in his chronicle (Persian synopsis, ed. Zonolberg, i. 67 et seq.) makes him a kind of Ishūanśu, a giant, king of the Jews who rules over the whole universe in this passage the author applies to Daghistān the Jewish prophecies relating to the Messiah. He is to appear, mounted on an ass as large as himself, when Gog and Magog break through the wall. His reign is only to last for forty days; nevertheless he will have time to go over the whole world from East to West and from North to South. His power and also his gigantic stature will disappear before these and the Mahdi; the Mahdi shall show him, Tabari's account says that Daghistān's real name is 'Abd Allah al-Sayyidūl.

He is to appear either in Khorasan, or at Kāna or in the Jewish quarter of Isfahan (Ibn al-Wardi, loc. cit.) or also-al-Biruni, Chronology, p. 295-296.

(D. Carra de Vaux.)

DAGH, a Baluch word meaning moun-hi, and hence applied in local nomenclature to a gorge or defile. It occurs as an equivalent in the Pashtū language which is similarly employed; and to which it is eymologically related (C.E. Av. sāfā). Example of use: Gandaksir Dagh, near the Bolan Pass, often spelled Daff in maps.

(M. Longworth Damer.)

DAGHİ, the poetical name of Nawârî Misra Khan of Dagh, one of the most distinguished Urdu poets of modern times. He was the son of Nawârî Ghansu al-Din Khan, and grandson of Nawârî Ahmad Bakhsh Khan, and was born in a.d. 1831. He obtained an excellent education under Maswali Ghishay al-Din, the author of the Kâshf al-Lughāt, and also studied Persian with Nawârî Vâsāf 'Ali Khan, ruler of Rampur, during his stay at Dagh. Dagh had a remarkable aptitude for poetical composition, and, under the influence of Shahî Wallâh Dabwâl, he became so proficient in the art that, when only 14 years of age, he used to take part in the amalkats, or poetical contests, of renowned poets which were held under the auspices of the emperor of Dagh. On the deposition and exile of Wadjâr 'Ali Shâh, Dagh left Dagh and went to Rampur, where he became the intimate friend of Nawârî Kâbul 'Ali Khan, the son of Nawârî Vâsâf 'Ali Khan. On the death of his father in a.d. 1865, Dagh was appointed to be one of the Court officials at Rampur, and had ample opportunities for writing poetry and associating with the leading poets of Lucknow, such as Ali Sattar, who used to assemble at Rampur. In a.d. 1895 (A.H. 1210) Dagh went to Haidarabad, and was honoured by becoming the poetical instructor of the Nizâm and members of his staff. He died there in a.d. 1896 (A.H. 1222). His biography has been written in Urdu with copious extracts from his works, and obituary press notices, by Muhammad Nihâj, 'Ali Shâhâ, formerly Director of the Educational Department of Jamnâ and Kashmir, and was published at Lahore in 1897.

(Daghi (Fr.)—"Mountain".)

DAHGHESTAN, properly Daghistan (Mountain land; Smack, Horgan, Melba, ii. 245 noted in Mecca that the name was pronounced Daghystan even by people who belonged to it), a Russian territory (coloured) on the west shore of the Caspian Sea between 43° 30' and 41° 11' N. Lat., has an area of 15,228 square miles and a population of about 700,000. Its boundaries, as in the days of the Sultan, in the south the Saray, in the west the watershed between these rivers and the Alasai, a tributary of the Kara; the territory is divided into nine districts (obrâg). Its present boundaries and its constitution as a Russian territory date from 1869 after the war with the mountain tribes; its name which is probably a unique linguistic phenomenon (Turk. dag=test mountain, with the Persian termination used to form the names of places) appears to be first found in the 8th (viii) century. Terek-Khan Dagh is the capital of the territory and the residence of the Russian military governor, but the number of its inhabitants is much less than those of the coast towns Derbend and Petrovsk (now the only harbour in Daghstān).

The highlands and lowlands on the coast were never united for any length of time in the possession of one people or under one dynasty before the Russian conquest. The highlands of Daghstān are divided into two parts by the Pass of Derbend, only 1½ miles broad, of which the southern belonged to the settled states of western Asia, and the northern to the nomadic kingdom of Northern Persia. Neither the peoples of the north nor those of the south have had any appreciable influence on the ethnographical conditions of the highlands. Before Russian supremacy was established, no foreign conqueror had succeeded in permanently establishing the highlands; from time to time the mountain tribes succeeded in conquering portions of the lowlands, but this always led in a short time to the severance of the political bond between these conquerors and their relatives who had remained behind in the highlands.

In recent times the southern portion of the lowlands as far as Derbend belonged to Albania; to the north, apparently in the mountains, lived the peoples called Algâns and Fāns by Strabo (Cit. 503). The Roman, and after them, the Persians, had to fortify the pass of Derbend against the nomad tribes. The state of the country when conquered by the Arabs leads one to conclude that the civilization of the Sassanian Empire and probably Mandaean also had been without influence on the neighbouring mountain-tribes. Several rulers of these regions are mentioned by Persian titles, e.g. the Tārazūn-Shah, the ruler of the district now called Tashkurgān (west of Derbend); in the same neighbourhood dwelt the Zīlahgīrūn (from the Persian ariq, cost of mail) who were famous smiths, the modern Kūbah (Turk. Kölbe), whose burial customs have been described by Ali Yâhid al-'Amdadī (text in Barthold, Zabāîk, v, 171, v, 88, xiii, 182) and seem to have arisen under the influence of the Iranian religion. Whether Christianity had been brought from Albania and had any influence on the people of the mountains and subjects at this early period, cannot be ascertained from the documents we possess.

In spite of individual successes of Arab arms in the northern parts of Daghstān (particularly under the Caliph Hârûn, 105-125=724-745, whose brother Maslam was the first to establish Arab rule in Derbend), even in the Arab period,
Dagestan.

Derbend still retained the position as a border fortress which it had held under the Sasanians. Trade with the neighbouring peoples seems to have become much more active, as was the case elsewhere also, after the Arab conquest than before; but it was at first only Christians and Jews and not till later Muamammadans who profited thereby. As early as the time of the Armenian Patriarch Sahak III. (674-705 A.D.) the "Hams" or the Khasars, are said to have adopted Christianity; in the reign of Hārūn-alk-Rashīd (780-809) the Jews succeeded in converting the ruler and nobility of this people to their religion.

The geographers of the 9th to 10th century give us fuller details of the ethnographic and political conditions in Dagestan as well as of the discrimination of the three religions. The Arabs only possessed, in addition to Derbend, the neighbouring castles which, according to Mas'udi (Mārūṣī, ii. 40) were only three miles (one farsākh) distant from Derbend. In Mas'udi's time (ibid. ii. 7) a Muslim, the sister's son of the Emir of Derbend 'Abī al-Ma'ālik, was ruling in Tabaristan. The prince of the adjoining Khasār (this is the correct reading according to Marquart, Ostostreichs und osmanitische Streifzüge, p. 492) professed all three religions; according to Ibn Rusta (ed. de Goeje, p. 147 - of 192), and Friday with the Muhammadans, Saturday with the Jews and Sunday with the Christians in Mas'udi (Mārūṣī, ii. 5), he appears as a Muslim and is even said to have invented an Arab genealogy for himself; but there was no follower of Islam except himself in his country; this principality belonged to the Khasar empire (ibid. ii. 7); the prince bore the title Salātīn. Further north ruled the Barazan, prince of the Gurīd, also a Muslim; north of his lands were the Christian Gmunit and further north still lay the imperceptible highland countries of Zirgūrgān (or Zīrgūrgān) where all three religions had adherents, and lastly the land of the Christian prince of Sarir who bore the title Frizūrkī (or Khīshgūrī). According to Ibn Rusta, only the inhabitants of the capital on a high mountain were Christians, the other religions of the people heathen. Ibn Rusta gives that title "Aba'wī" to the ruler. According to 'Irākṣār (ed. de Goeje, p. 223), the frontier of Sarir was only two farsākh from the town of Samandar on the coast; the Christian ruler of Sarir had made peace with the Jewish ruler of Samandar, a relative of the king of the Khasār, as well as with the Muhammadans in Derbend. According to 'Irākṣār Samandar was four, and to Mas'udi eight days' journey from Derbend and is described as a flourishing city; there were 4,000, or according to other reports 6,000, wineyards there; the Muslims had their mosque; the Christians their churches, and the Jews their synagogues there. In the west the land of the Sarir bordered on the land of the Alans.

Samandar seems to have lain in the northern part of the country, near the lake Tarlik or Talik and the modern Petrovsk. The land of the Sarir lying next to this part of the coast consists in the district now inhabited by Avar tribes (cf. the royal title monument by Ibn Rusta); the chief town in this district, formerly the residence of the Avar Khan, is Khūmāk, which is said to have been founded by the Arabs. Mas'udi does not appear to define the location of the land of the Zīrgūrgān accurately; the correspond-
belonged to the kingdom of Toqisium: the Kaitak are described by Shams al-Din Yarali (Zafar-Nama, ed. i. 742 et seq.) as a people "without religion" (ba'd fi'lam) or "with a bad religion" (ba'd al-'Ilm) so that Islam was not then the dominant faith among them. According to Barber (Hunnu, vol. ii. 105) even in the xvi century, there were still many Yunos. - Ghilzai, Armanian and Russian Catholics — among the Kaitak; on the other hand the ruler of the Kaitak (Khalil Beg) mentioned in the account of his journey by Afnasai Nikitin bears a Muhammadan name.

The Kait-Kumilk were Muhammadas and were regarded as the outposts of Islam against the neighbouring heathen tribes: their prince was called Shawkal. North of the Kait-Kumulk dwelled the Aghjikdas; the Kait-Kumilk had helped the latter against Turtur; they were therefore reproached by him with having stained their reputation as warriors of the faith by their alliance with these unbelievers (Zafar-Nama, I. 737 et seq.). The Aghjikdas therefore had not at this time adopted Islam. In the history of these campaigns the town of Turtur is mentioned. The Zirighsan lived between the Kait-Kumilk and the Kaitak; i.e. in the district of the modern Koolak, they still retained their ancient fame as armourers and brought considerable revenue. They had made, as offerings to the conqueror (Tibet, I. 732).

The tribal name Aghjikdas may safely be connected with the name of the village Akhsa, the capital of the district of Dasa (Dorjvantsy okrug). The language of this region at the present day shows only dialectic differences from that of the Kaitak; but the inhabitants were never subject to the prince of the Kaitak and have never obeyed any authority but that of the elders of their tribes.

The account of the campaigns of Timur affords conclusive proof that the conditions found by the Ottomans in the brief period of their rule in Daghestan (1586—1595 = 1587—1600) could only date from the xvi (1586) or xvii (1600) centuries. Nevertheless the historical tradition which was first invented about this time depicts this state of affairs as having existed in the early centuries of the Hijra. Just as the Jews possibly even before the Arab conquest had localised various events in the history and tradition of the tribe, so in Daghestan (as in Georgia, Ossetia, Khevsure, p. 20) and as at the present day the so-called "mountain Jews" (Daghestani) say their forefathers were brought hither by their Assyrian and Babylonian conquerors, so all the Mahromnads tribes claim to have been converted by Abi Muslim to Islam, and their rulers to be descended from Arab governors, left behind by Abi Muslim. The title maksim of the rulers of Tagvanan was explained as Arab 'awal (midnight); Arabic etymologists were also founded for the title of the Usul of the Kaitak ("ingenious") from the Arabic (sam 'usul) and of the Shamskili of the Kait-Kumilk (now written Ghuzi-Chumuk). The word Shamskili was said to be derived from Shams = Syria; various explanations were given of the second syllable. There was also another etymology (Shas-BoI). It is not impossible that the pronunciation of the various titles became influenced by such etymologies. It certainly is not an accident that the title of the ruler of the Kait-Kumilk appears in the oldest Russian documents in the same form (Shewkat or Shawkal) as in Shiraf al-Din Yarali; it is obvious that both Persians and Russians could not have independently corrupted Shamskili to Shawkal; it is much more probable that the present form of the title only arose out of the above mentioned etymology. The subjects of the Shamskili, the Kait-Kumilk, now claim to have distinguished themselves fighting for the true faith. Muslims and by their names, as late as this early period the complimentary appellation "Ghan" from the Arabs. The Chief Mosque of the village of Kamshik is said to have been built by Abi Muslim as is evidenced by an inscription (which is of course much later) on the interior of the main entrance. In Shamskili, the Avesta capital, Abi Muslim's tomb is still shown as well as his sword and clock, on which the date 150 A.H. is said to be inscribed. The scholars were of course aware of the fact that Abi Muslim never was in Daghestan; to reconcile the legend with history, it has been asserted that it is not Abi Muslim Marwazi that is referred to here but another Abi Muslin; on account of the similarity of names, this Abi Muslim was confused with Muslama, so that in historical works and even in inscriptions "Abi Muslim b. 'Abd al-Malik" sometimes appears as conqueror of Daghestan and founder of Mosques. A Shamsi Abi Muslim is said to have lived in the xv century A.H. It is, however, more probable that these native scholars have hitherto been misled by the invented tradition and the irresponsible compilations of native scholars.

The first historical prince of the Kaitak, who bore the title Usul, appears to have been the Saljoq Ahmad Khan who died in 995 = 1587-1588. He is said to have founded the village of Magaita, where the members of his tribe assembled to transact their business (whence the name); by his orders the provisions of the customary law were collected to form a code which the judge "fayza" had to observe, a proceeding which Mirdas Hasan Efendi, the author of the Ajwa-i-Daghistan (p. 85), regarded as "grow importance" (sussr-fayza). Among these prince's innovations is mentioned the law by which the sons of a Beg, whose mother was not of princely birth, were to be excluded from inheriting their father's estate. About the middle of the xv century (1646), a part of the Kaitak separated from their compatriots and migrated to the lands lying south of Daghestan, Husain Khan, the leader of these emigrants, succeeded in founding a new principality in Salakta and Kuba; Fath 'Ali Khan, prince of Kuba and Derbent, in the xvii century, was descended from this branch of the Kaitak.

The Ottoman traveller Eyvili-Celebi (Sevitbadii, II. 291 et seq.) in 1647 met those transplanted Kaitak between Shakt (the modern Nohcha) and Shamskili; the vocabulary given by Eyvili-Celebi shows that the Kaitak did not then speak Lezgian as they now do, but Mongol. Unless there is some inconceivable error here, the fact is of great importance for settling the question of the origin of the Kaitak.

The Shamskili of the Kait Kumilk (or Ghuzi Chumuk) gradually extended their power from their mountain home in a south-south-westerly direction to the coast; in the xv century these princes used to spend the winter in the lowland at Baniak and the summer in Kamshik. The Shamskili Chubin died in 886 (1587) at Baniak and his lands were divided among his sons. The power of the house
was thereby much weakened; the Ghureh-Ghunduk who remained in the mountains gradually made themselves quite independent of their former rulers. Since the death of the Sháhghul Sulkhálí-Mírak in 1649 (1639-1650), the Sháhghulí have only ruled on the coast in Búntuk or Türksh (Turkí); none of these princes came to Kánsú where the tombs of the early rulers of the dynasty may still be seen. The name Ghundúk is still borne by a village in the lower Gureh-Ghunduk, not far from Ténsúr. Kánsú Sháh, the present capital of Daghestán; this village is now called Kánsú-Kúntsú. The following story is told to explain the origin of this name: at the same time as the Ottoman, the Khor Tátos invaded Daghestán by command of the Sultan; Adil-Girán, a brother of the Khor Músháhík Girán, was defeated by the Persians in Shárat and ended his life in confinement. His mother wished to release her son and therefore undertook the journey to Persia, bearing rich gifts; her arrival was too late; on her return journey she was robbed in the land of the Sháhghulí for the sake of the presents she had brought for the Sháh, and died in this village; for this injustice done to a woman, its inhabitants are still branded as "womanisers".

The inhabitants of Daghestán never in any way impressed the Ottoman conquerors as pious Mahommedans. The historian Ali Caldwell, who took part in the campaign of the year 1578 and has described it in his Nuwar-Namasí, called the attention of the Sháhghulí to the barbarous practices of his subjects; one section of the inhabitants which he called Délí ("dog-tongued") on account of their language, is accused by him of having had community of wives (cf. v. Hunsen, Geschichte des Osmanischen Reiches, 2nd ed., ii, 486).

To the same period belong the earliest Russian attempts to subdue to Astrakhan the lands of the northern Caucasian, including Daghestán. In 1554, a Russian army under Prince Paul Zotovitch, succeeded in taking Tábruz and building a fortress on the Kánsú Sháhí; but the Russians were soon afterwards defeated by the armies of the Sháhghulí and had to retreat over the Sulak. An attack on Türksh in 1604 under Butúnik and Peshbekly had still less success.

Since that time three powers, Persia, Turkey, and Russia, have claimed supremacy over Daghestán as well as over the other lands on the western shore of the Caspian Sea; the native rulers made alliances sometimes with one and sometimes with the other power; it was not till the sixteenth century that the struggle was finally decided in favour of Persia. After 1558-1578, in addition to the Sháhghulí and the Khor, the ruler of Tabásaran (the same even at this time is still written Tabarssun) and the ruler of the Khasa had submitted to the Sultan. When Sháh Abbas brought Persian rule here in 1613 (1603), he was joined by the Umád Rúmúsh Kháín, while the Sháhghulí remained faithful to the Turks; amongst other provisions of the treaty of peace made in 1612 (1612), it was provided that the Sháhghulí and the other princes subject to the Poste should not be interfered with by the Persians. The same Rúmúsh Kháín went over to the Turks in 1625 (1625) on which account his position, the Sháhghulí, was invested by the Sháh and confirmed in his rank; he had already received confirmation from the Caer-Michael (Akbásh Dáíkide, p. 51).

When the Safawi empire began to decline under the weak rule of Sháh Husain, a revolution against Persian rule broke out in Daghestán also. At the head of the movement was Qází Sháh Sháhí-Khán, who a short time previously had founded a new principality in the land of the Ghur-Gurúkhí. Allied with the Usán and the leader of a popular movement, the Mudarris Hájjí Dávid Efendi, he succeeded in taking Sháhghulí in 1724-1725; the subsequent events took an unexpected turn; he received letters of marque, titles, and arms from three and were adopted as subjects of the Sultan. Affairs took another turn on account of the intervention of Russia. 300 Russian merchants had been slain at the taking of Sháhghulí; as Russia had received no satisfaction, Peter the Great undertook a campaign in Persia at the end of the Northern war and occupied Tehran in 1722; soon afterwards the other provinces on the west bank of the Caspian Sea had also to submit to Russia; by the Partition Treaty of 1734, Russia's claims to these coasts were recognised by the Porte also.

Russian rule did not last long on this occasion; when Nádir Sháh had succeeded in establishing the unity of Persia, all the lands south of the Kura were given back to the year 1722, and by that of 1725, the land between the Kura and the Sulak also. The Porte also had withdrawn its claims in 1733 after an advance on Daghestán by the Khor Tátos which was failed by the Russians, but hostilities were renewed at a later period; the native population also, particularly in the highlands, stubbornly resisted the new Sháh. It was not until the constitution that Nádir Sháh was able to establish his authority permanently. The Sháhghulí Adil-Girán had taken the oath of allegiance to Peter the Great in 1725 and given his assistance in the campaign of 1722, but had afterwards risen against the Russians; in 1725, he was sent to Lapland and the rank of Sháhghulí was declared abolished; the rank was next restored by Nádir Sháh and given to Khán-Púkhí Khán, the son of the vanished ruler. In spite of Russian influence (particularly in 1733 and 1744) the population of the highlands remained independent.

After the assassination of Nádir Sháh (1806-1847) there was no strong government in Persia for half a century, which might have maintained Persian suzerainty in this region. Even the inner provinces of the country could not be protected from the robber raids of the princes of Daghestán; for example, the town of Khorshid was plundered by Umád Ansí Hámára. In spite of the treaty of 1735, Russia again made its influence supreme in Daghestán. When the traveller Cosnin was captured in the land of the Umád and died there in 1774, the land was ravaged in the following year by an army under Medem; in 1784 the Sháhghulí Músháhí Ali again attached himself to Russia. In 1785, Russian power in these regions was strengthened by the creation of a Caussanian government. Daghestán was only subjected indirectly by a religious movement under Sháhí Mánúshí, provoked by the Turks in 1797-1820, 1845; most of the rulers took up a hostile attitude to this movement.

When the Kánsú which had succeeded in again bringing all the provinces of Persia into one kingdom, the Caussanian lands were intended to be included
in it also; but Russia was not now inclined to give up its claims without a war, as it had done in the time of Nich. Shah. War broke out in the last year of the reign of the Empress Catherine II (1795): Derbend was occupied by the Russians, vacated soon after by order of the Czar Paul, but occupied again in 1801 by Russians. Persian rule in Daghestan finally came to an end, although it was not till 1837 that the Persian government finally gave up its claims to those lands by the treaty of Jennis at Gallistan.

The resistance offered by the native rulers and particularly by the people, lasted much longer. In 1818 almost all the rulers in Daghestan with the exception of the Shamlul made an alliance against the Russians; the rising was put down by the Governor Jerome, and without difficulty. In 1839 the title of Czar of the Khatkhi and in 1828 that of Mari of Tabasaran was abolished; the remaining rulers have had Russian officers given them as joint rulers since the thirties of last century. The resistance offered by the mass of the people tainted by their religious leaders against the infidels was much bigger. The members of the murdered order of Nebishandov had founded their way into Daghestan and spread their doctrines there with great success, about 1830 a movement was started. In the head of the Avars by the leaders of the order, which was directed against the ruling dynasty as well as against the rule of the infidels. Shahul law was to become supreme, all provisions of customary law which were in contradiction to it were to be abrogated. The first leader of the rebels, Ghafl Muhamed, called Kass-Mullah by the Russians, was pardoned by his disciples as an authority on Arab sciences (Ullman 'Arastw'); he is said to have composed a book directed against the customary law entitled 'Usma al-Beiruha 'al-ahfarta 'Urusbi'ét Daghishtin'.

On the 19th—29th October 1832, Ghafl Muhamed was surrounded by a Russian army in the village of Girmi and slain; his successor Hamza-Beg fell soon after in 1834 at Khimsan; the third leader, Shamlul-Efendi was more fortunate: though he was sentenced as a scholar, he was far superior as a ruler and general. He held out against the Russians for 25 years in his native mountains; his greatest successes were won in the years 1843–1844, when the Russians were reduced to the coasts and the southern districts; all the Russian fortresses in the mountains were taken, and the Lezgos captured many prisoners, weapons (including 25 cannon) and supplies. After 1849 Shamlul was again driven back to the western part of the highlands but was able to continue the war for ten years longer.

His strict rule won him great respect among his people. But even in a state like this ruled by a Shahil, it was impossible to observe perfectly the principle that only the Shahil law should be valid; the taxes levied by the Avar Khatkhi, the grazing lands, and the Avar cattle, were retained by Shamlul although they were handed not as a religious but only on customary law.

After Shamlul submitted to Prince Bahrotkhan on the 25th Aug. (=6th Sept.) 1859, the power of the Avar rulers was restored to the Russians for a brief period. It seemed advisable to the Russians to strengthen the hands of the rulers and nobles, to break the influence of the clergy by their help; but the Russian authorities seem departed from this principle. The Avar ruling house was depopulated in 1869 and soon afterwards the rulers who still remained, including the Shamlul, in 1879, had to give up even their nominal rule. The district was organized, which it is still governed. In 1875, during the Russo-Turkish war, the people of the highlanders again took to arms; on the 8th (22nd) Sept., they took the fortress of Kunstk; the representatives of the ancient ruling houses in Khatkhi and Tabasaran again took the titles of Enik and Maljan; but as above this time the war against Turkey took a favourable turn for Russia, the revolt was soon suppressed.
DAHEKHAN (arm.) = Per. Dagh,
A gold (and silver) coin worth 20 (v.t.).

AL-DABHAK. A noted pasha of Meccan.
In the year 939-600 by the latter's orders he
undertook an expedition with 3000 men against
the pashas of 'All in the Hijaz and barred the
way for pilgrims to Mecca, till 'Ali sent Husayn b.
Abd al-Karim against him, who put al-Dabhak to
flight. In the year 55-675 or according to
another authority in 56 he was appointed go-
vernor of Kufa. After filling this office for some
time, he was dismissed in 56-675. After
the death of Mu'awiyah he was 60-680, al-Dabhak,
who delivered the late caliph's funeral oblation,
in obedience to his dying wish, secured the elec-
tion of his son, Yazid b. Mu'awiyah, as his successor.
During Mu'awiyah's illness, he was appointed
by him to lead the prayer in Damascus till the
new Caliph could be chosen. Al-Dabhak also played
a part in the intrigues in Syria on the death
of Mu'awiyah II in 64-684; but all the details
are not clear. The Caliph left no children and his
nearest relative was his sixteen-year-old brother
Khalid b. Yazid, who was appointed Caliph in
'Arak and he had also many supporters else-
where. Taim Marwan b. al-Hakam, who had inten-
ted to go to Mecca to bear in person the ho-
mage of the Syrians to Ibn al-Zahiri, allowed
himself to be persuaded by 'Uthman Allah b. Ziyad
to carry out as a claimant himself, as he was the
oldest and most respected among the Umayyads.
According to some, al-Dabhak, who was by this
time provincial regent in Damascus, had always
been a partisan of Ibn al-Zahiri, according to
others he preferred to remain neutral in order to
be able to appear as a claimant to the vacant throne
when a suitable occasion should arise. In any case
after some hesitation he openly took the side of
Ibn al-Zahiri. According to a statement which is
certainly not improbable, he was induced by the
sultan 'Uthman Allah to demand that homage should
be paid to himself. He thereby lost the confidence
of the people however; this plan had soon to be
given up and al-Dabhak again took the side of
Ibn al-Zahiri. When Marwan was elected Caliph in
Damascus on condition that after his death the
throne should pass to Khalid b. Yazid, the strug-
gle had to be decided by the sword. The hostile
armies met at Marj Fihah, the Kais led by al-
Dabhak and the Kais by Marwan, in 94-684.
After skirmishing for 20 days, the latter was vic-
torious; al-Dabhak's army was slain, and his followers
had to take flight.

Bibliography: Ibn Sa'd, v. 47, 16 sq.;
Tabart (ed. de Goeje), ii. soc. Index: ii. 170 et
seq.; 468-500; Ibn al-Ashir (ed. Tornberg),
ill. passim; ii. 120-125; Weil, Gesch. der
Chaifchen, ii. 360, 376, 381 et seq.; Müller, Der
Islam in Morgen- und Abendländ., i. 373 et seq.
Wellhausen, Das arabisch. Reich, p. 197 et seq.;
Buhl, Die Krise der Umayyadenherrschaft im
Jahre 684. Zeitchronik, für Assyriologie, s.ii.
(K. V. Zettlerrstern.)

AL-DABHAK, son of Al-Sha'beeni, a Kharrijiti.
When the chief of the Kharrijites, Sa'd b. Bahjat
al-Sha'beeni, died in 127 (745) of plague on
the road to Kufa, al-Dabhak was proclaimed his
successor. The Kharrijites flocked to his standard
from all sides, and when al-Dabhak advanced against
Kufa with his powerful forces. Marwan b. 'Abd
al-Malik, governor of Iraq, al-Nadji b. Sa'd al-Hurathi, and the governor of Hira, 'Abd Allah b. 'Umar, united their forces,
but were defeated in Ragibia 128 (746)
although they were said to have had an army
of about 30,000 men, and had to flee while al-Dabhak
occupied Kufa. Ibn al-Hurathi went to Marwan in
Syria, while Ibn 'Umar remained in Wasit,
where he was besieged by al-Dabhak. In Shawal
August of the same year he had to capitulate
late after a siege which lasted several months
and conclude a peace with al-Dabhak by the
terms of which Ibn 'Umar received Kaskar, Malsah,
Daimalim, the land on the lower Tigris, al-
Ahwaq and Fihals, as governor. Al-Dabhak then
returned to Kufa while Ibn 'Umar remained in
Wasit. In the following year the people of Mosul
applied to al-Dabhak and begged him to take the
town. After an absence of sixty months or it is
said, he set off and drove Marwan's governor
out of Mosul, which then fell into his hands. As
he was able to give high pay, recruits flocked to
him and according to the probably exaggerated
accounts of the Oriental historians,
bad an army of 120,000 men at his disposal.
The Caliph, who at this time was in Syria, occu-
pied with the siege of Hims, sent his son 'Abd
Allah against the victorious Kharrijiti leader.
The former came as far as Najaf; but after an
unsuccessful encounter he had to retire into this
town, where he was besieged by al-Dabhak.
After the conquest of Hims, Marwan himself took
the field and came upon al-Dabhak at Karfathiti
in the short of 128 (about Sept. 746). The
battle lasted the whole day; al-Dabhak was slain
and when his successor al-Khalisi sought to re-
pel the attack, he was also killed, whenupon
the Kharrijites retired to Mosul. According to another
account, al-Dabhak and al-Khalisi did not fall
till 129-740. 741.

Bibliography: Tabart (ed. de Goeje),
ii. 1487 et seq.; Ibn al-Ashir (ed. Tornberg),
ii. 254 et seq.; Weil, Gesch. der Chaifchen, ii. 687
et seq., Wellhausen, Das arabisch. Reich, p.
224 et seq.;
DAHLAN, the name of the principal island of the group of the same name in the Red Sea off the coast of Masawa. The origin of the word is uncertain; it is hardly possible to derive it from the name Kala (Kala) of this group mentioned by Arreborsch and in the Periplus Maris Erythræi or from the Allaca which appears in the elder Pliny (L. v. 31. 9). The population is of Tige origin and speaks this language. Islam was brought to Dahlan at quite an early period; it was used as a place of punishment under the Umayyads; the poet al-A'abyhim and the Medina jurist A'mar were imprisoned there. This use of the island survived under the Abbasids; but Dahlan was lost to the caliphs under their rule and fell to the dynasty of the Princes of Zaid, whose vassals it shared. Trade with Abyssinia brought wealth to this outpost; for after the 12th century we find Arabic inscriptions here, monuments of which have only been partly collected by Valentin, Sall, Küppel and Maflouni. The island became independent of the Caliphate and took the title of "king"; these entangled relations with the Mandi Sultan, probably to be the more easily able to assert the claims of the Yemen. Dahlan was nevertheless under the suzerainty of Yemen again when Almusco d'Albuquerque and the Portuguese arrived in 1557. Almud, the prince then reigning, whose name is known to us from an epitaph, attempted to give them a friendly welcome but really meditated treacherous designs. As a punishment the island was laid waste in 1520 but the inhabitants had left it. Peace was come to however: Shaikh Almud was allowed to gain possession of the island again on condition that he paid tribute to the Portuguese, which did not prevent him from attaching himself to Almud Gazi when the latter had become lord of the whole Ethiopia kingdom and receiving the government of Dahlan (Arakko). His successor followed his example and on the approach of 2,000 men under Don Estavan da Gama in 1541 had to flee with the entire population of the island. The further history of the island till the conquest of Yemen for which it shared, by the expulsion of the Turks by the Esmadin, is unknown. In the period following, Dahlan's history is that of Massawa; it was an independent Yemeni suzerainty and was finally ceded to Italy. The population is estimated at 1900 souls; the pearl-fisheries are almost abandoned.

Al-Dahnazi (Med. Pers. dahan), Mafhizite, green copper ore. The description of this mineral in the *Ikhwan al-Safa* may be traced to the *Petroleum of Aristotle*. It is said to be formed in the copper mines from the sulphur dust which combines with the copper and forms stratified layers. It is a soft mineral and shows the greatest variety of all shades of green. Tiftah, following Florence, describes mafhizite as mafhizite, i.e. malachite, copper lazuli (not lazuli copper, hematite) were originally copper, which first of all became shahbazlum; when this is affected by heat, it becomes green like dahni, if a little moisture still remains in it, or blaze lazur, when as a result of the great dryness of the earth block is mixed with it. The most copper is therefore obtained from these stones. We may safely recognize in those descriptions, if the ambiguous names are correctly applied, the association of minerals found in certain copper mines. Tiftah, says, it is chiefly found in Kermān and Siyāhjan as well as in the land of the Banū Sulaym in Arabia Deserta; he also describes the agate-like designs on the beautiful varieties which are used for vases, daggers, sealstones and ornaments of metal; the stone loses its brilliance as it is not very hard.

It is said to belong to that group of stones which are clear in a good light and clouded in a dim light. It is also said to cause a clouding of the colour of the emerald. The statement in the *Ikhwan* and in Aristotle's *Petroleum* that it soliders broken gold — it is even more effective with brass — shows a connection with the ancient chemical tradition (ἀρχαία) in Kzawat, quite the contrary statement is made.

It is considered a poison for people in good health but it is also an effective antiseptic, taken internally with vinegar and applied externally for bee-stings etc., leprosy, and as an aphrodisiac.


(J. RUEG.

DAHR. This word is used by the philosophers to mean "eternally" in opposition to time. It is regarded as something transitory and fleeting and eternity on the other hand as abiding. This is the abode of that which changes or alters; it is measured by the movements of the heavenly bodies. Things, which do not move and are eternal, have their place not in time but in eternity, like the "Ideas" of Plato. The latter, philosophers tell us, is in a sense the basis of time; it is the "prime principle of time," *šahî al-sha'ab* (cf. my *Atlas*, p. 189).

The book of the *ta'rifat* gives the following definition of the word *dahe*. It is the permanent moment in which the divine presence expands; it is the basis of time and unfolds in itself eternity and perpetuity*. (H. CARL DE GAUX).

DAHRYA (Ar.). A name applied with reference to *Sūrat al-xv. 23* (where it is said of the unbelief). And they say: "There is no other than our present life; we live and we live nothing but the course of time (al-dahe destrawth anu) to those people who are not content with repudiating the belief in one God, the creation of the world by Him and His Providence, and denying the postulates of any positive religion (divine laws, future life, retribution), teach the eternity of time and of matter and assert all that happens in the world merely to the operation of natural laws (or the movement of the spheres). As the most characteristic principle of their teaching on which all the others depend, Aristotle is held on their doctrine that time is without beginning (*Mofa* al-*Umm*, ed. van Vloeten, p. 35; penult., 40). It would be difficult to give a satisfactory translation of the term *dahr* in the sense in which it is used in Islamic literature, for (as is also the case with the application of the term *šahîd*) its connotation is not rigidly defined and it is easier to define it in negative than in positive terms. Discourses are by no means absent in theological literature as regards the details of their teaching. Shahrastani in one passage says of them that they deny the existence of intelligible entities (mofa al-*Umm*) and only allow those which can be perceived by the senses (mofa al-*Umm*). (ed. Cureton, 201, 9) and in another he contradicts this by saying that they also allow intelligibles (201, 9). We even find a definition of the Dahrists according to which they grant the existence of a world that explains the origin of the world from the random concurrence of atoms whirling about in space: Atimites (Ikhwan al-Din al-Kazzwi, *Mufid al-umma* al-Ma'um al-Bi'at [Cairo 1310] p. 57). One comes nearest the meaning of the name Dahrists by translating it Materialists or Naturalists, the meaning Fatalists, formerly much in vogue, is quite wide of the mark. — The oldest definition of the meaning of *dahr*, which we have in the main followed above, is to be found in *Ikhwan* al-Ma'um al-Bi'at [Cairo 1325, viii. 5] where (with reference to Sura xlv. 22: "he who taketh his desire for his God") they are credited with a hedonistic view of life in addition to Atheism and Naturalism mingling the terms in their most general sense: "The (the dahrists) knows no connection between man and beast, only what stands in the way of his desire is evil in his sight; everything with him turns upon the question of pleasure and pain; that alone is right which is to his advantage, though it should cost a thousand men their lives." It follows from their general doctrines that they deny popular superstitions and scoff at the existence of demons and angels, the interpretation of dreams and the efficacy of magic (*Dhab*, ibid. ii. 59, et sqq.) on the other hand many of them are said to grant the possibility of the metamorphosis of men into animals (mawdah) on rationalistic grounds (ibid. iv. 24, 25, et sqq.). As do the Manichæans generally, the Jewish Arabist theologian *Sâ'ul* (died 942) also repeatedly combatsthe dahrists; first in the introduction to his commentary on the *Sûrat al-Isrâl* (ed. Lambert, Paris 1891) afterwards in his first book of his *Kizah al-ushâb* wa-Mawdâd (ed. Landauer, Leiden 1880, pp. 63-65) in connection with the belief of those who deny the origin of the world without time, and in the latter place he devotes particular attention to combating their limitation of the perceptible to that which is perceptible by the senses. In his translation of Job, he refers characteristic xxii, 15 to the Dahrists and trans-
lates the Greek "words of the text by mazābīk al-dāhiryyat; or, also several passages in his commentary on Proverbs (H. Heller, in Recueil des Études Juives, xxxvi., 229).

The origin of the Dāhiryya is traced to the Greek schools of philosophy: they are distinguished by Ghazali (al-Mustakhrib, p. 1309, complete vol., N° 8) from the físāyiyāt (fēsāiyyāt), as granting the existence of a creating and controlling Deyl, deny the substantiality of the soul and its consequence its immortality, and from the isārīyan (sawātīyya, Sābit, Aṣūrīyya, Gūthtdīlī). — With the penetration of European natural science among oriental scholars, Darwinism, Materialism etc. have made great advances among them (translation of Huxley's Käf ywati and Kafka into Arabic by Shibli, Khallil al-Lebi, Alexandria 1884, and the pamphlet al-Adwa'ī, by the latter w. k.). A literature consisting of these tendencies has also been produced of which may be mentioned the anti-Darwinian writings of Ismail al-Hawwāyat and Beydār (al-Madknīl, ab. 'l-baṣtīl, Darwa'in maqā'el al-shārūf al-madīdīn, li-šarī'at al-Adwa'ī, li-Shibli 1887; a reply to Shibli). While these writings and their reputation have been produced in Christian circles, the materialistic philosophy which has also found its way among Muhammadans has been combatted as Dāhiryya by the Afghan scholar and agnostic Djamāl al-Din al-Husaynī (q.v.) in a pamphlet, which originally appeared in Persian (Boulay 1296, līfīth), was afterwards translated into Urdu (Calcutta 1886) and into Arabic (by Muhammad 'Abduh) and in the latter form was printed first in Beydār (1903) and again in a new edition at Cairo (1912; 100 pp. 5°) under the title Khassās bi 'l-lāfīz al-maḥkūm al-dāhiryyāt wa-kāf ywati naṣīfīyya min al-bāzīl wa-nakhrīyya wa-maṣūfīyya min al-Marādīs wa-fāsādīyya wa-maṣūfīyya min al-Andalūsīyya wa-maṣūfīyya min al-fāṣārīyya and has been widely disseminated in Muhammadan circles. To this literature also belongs al-Durar al-maṣā'īl fī lāfīz al-dāhiryyat wa-ndāhiryyat lārāfī al-maṣā'īl fi lāfīz al-dāhiryyat by 'Abdallāh al-Hāfiz al-Hudnī al-Durānī (Cairo 1313; 190 pp. 5°). It is clear then that in this connection Maḥdīyyat (materialists) and Dāhiryyat are used as synonyms. Philologists allow that the latter word may also be pronounced dāhiryya according to a vowel change common in Arabic (Sittah Prin. der, Berlin, ii. 64, et seq.).


DAHSHUR, a place in the Egyptian province of liṭrān (district of al-'Abya') on the west bank of the Nile northwest of Cairo. Dahshūr has been known since ancient times for its pyramids, the building of which is ascribed by the Arab geographers to mythical kings (like Khafraim and Shāhād b. aṣhā'). Abū 'Ishār mentions a Christian monastery and a church of Moses there; the latter was afterward turned into a mosque while the monastery was overthrown by the Nile. Before

the making of the railway, the place was one of the stations for carriages going from the Faiyum to Cairo. "Alt Mahirah mentions Dahshūr among other places as being visited by pilgrims who visit the tombs of the heroes of the faith who had fallen in the battle with the Byzantines; in honour of these a festival is celebrated annually."

Bibliography: Yāqūt, Majmu'a 11, 653; Abū Sa'id ibn 'Isa (ed. Evvetti), vol. 51; Majrūt, Makhtūt, 1, 413; Al-Bīrūnī, al-Makhtūt, q. 113; Ibn al-Ḥāfiẓ, al-Makhtūt, q. 127; Boudier, Historien Géographique d'Egypte; Boudier, Anfāsīn, p. 152.

Dā'ī. This title means "missionary," literally, "the one who calls," who he summons to the true faith. It is frequently found in the history of the Ismāʿīlīs, the Karmānis and the Druzes.

The dā'ī is in the scale of dignitaries in the Ismāʿīlī sect; beside them are the Khăṣīn (prophet) or Naqīb whose duty it is to spread their doctrines. The five ranks in the sect correspond to five metaphysical principles: that of the dā'ī corresponds to time and that of the Khăṣīn to space.

Among the Druzes, according to the system of Hamza, the dā'ī is not included among the five supreme ministers; nor are they, like them, incarnations or representations of spiritual principles. They are at the head of the lower ministers and have the Maḥdīs, and Mahāsib below them to aid them in their missions; they hold their powers from the fifth minister, called the tāhīf. The dā'īs are sometimes summoned al-fāṣāl (the application) because they have solemnly studied the true doctrine or also dā'ī al-fīsāl (missionaries of glorification) because it is believed that the Antichrist will also have missionaries who will be called "missionaries of the blind Illumination." Moḥjāna (the Servant) who exercised supreme authority over the Druzes after the retirement of Hamza, recommended that twelve dā'īs and six māḥdīs should be appointed as soon as possible to each diocese. The heads of missions receive from the masters of the sect the letters destined to be read to the faithful.

The name dīs is also used to designate persons of different rank, one of whom is subordinate to the other. We find the title Grand Dīs or Dīs's of the historians and Fātima. We read: "Uthmān Allāh, after being proclaimed Mahdī, came to Bakkhāda" in 397 A.H., a certain Shāhīr, surrounded by dā'īs, held a public assembly; he thus acted as Grand Dīs.

We learn from Majrūt and Nawāz how these missionaries went about their work. They spoke to people in a manner suitable to their mental attitude and degree of education, tried to persuade, without doubt, the religious in their minds, taught them that one should judge by reason rather than by traditions, explained the systems of ancient philosophy and made by representing the rites of religion as more symbols. If the listener accepted these premises, he was asked to become utterly subservient to the Imam and was then initiated. Among the Ismāʿīlīs, the greater part of the dā'ī themselves would now completely initiated; the ceremony of initiation had at first seven steps and afterwards nine. Many missionaries stopped at the sixth.

On must be careful not to think of these missionaries as purely religious; they accompanied
expenditures and many of them have been military leaders of considerable eminence.

The most celebrated of these are: Abdun and Harun Karun, Ismaili missionaries who founded the Karunian sect; Harun was the first Grand Da'i of the 'Iraq; — Zi'kraab, Da'i of the Western 'Iraq; he was able, thanks to the missionaries he had with him, to collect a force powerful enough to ravage the frontier towns of Syria and the 'Iraq; he was finally defeated and slain in 294; — Ali b. 'Abd al-'Ilumah, who conquered the city of the Caliph 'Abd al-Malik near Basra, conquered all the towns of Bashiun, and subdued the caliphate within 20 years of its fall, and died in 300 A.H.; — Abu 'Abd Allah, who, beginning as a missionary of the lowest rank, succeeded by his real and military genius in putting himself at the head of the powerful tribe of the Katima and conquered all North Africa on behalf of 'Abd al-Malik; he had the latter consecrated and thus founded the Fatimid dynasty in 296 A.H.; — 'Abd Allah, jealous of him, put him to death in the year after his accession (298 A.H.). — 


DAIBUL (DAIVAL), a commercial town and seaport in Sind, mentioned even in Sanskrit history; the Arab on the occasion of the first Arab expedition (154) to India won a victory at Daibul and it was finally conquered by Muhammad b. al-Kabir in 934. The Arab geographers, some of whom had personal acquaintance with Daibul, describe its situation (not far from the mouth of the river) and emphasise its importance as a commercial harbour; in Mughal times the merchants spoke Sindhi and Arabic. Yuhin gives the names of traditions who belonged to Daibul and it is mentioned by the Persian historians of India down to the time of Avrangzib. It is mentioned by European travellers as late as the middle of the 18th century. Unfortunately, with all the notices in geographical and other works it is not easy to locate the exact site of Daibul in the Indus has considerably changed its course; the old name may also have been transferred to other places in later times. The identifications with Kanal, Ratn and Lakhri Bandar cannot be maintained; Hughe believes he has identified Daibul in the ruins of Kalrak Bakri on the right bank of the river (Carre de Vaux).

The name Dair al-Āšul can hardly be explained, as has been done, from the Arabic as "monastery of the camel-birth" (Arabic ʿāšul, popularly ʿāṣul), but most certainly like so many other pre-Musliman place-names in the Ḥas man be of Aramaic origin. The Arabic ʿulḥl reproduces the Aramaic ʿuluḥ, from which the name means the "monastery at the bend of the river", and refers to a settlement which was founded at a place where the Euphrates takes a decided turn. In any case ʿĀšul exists elsewhere as a place-name in Babylonia, as the name of a salubrity of the Arab town of Kūš in the northern sphere; but this word itself seems to be merely a translation of the Aramaic), that this name was given on account of a well marked bend in the Euphrates there, is expressly stated in Syriac sources. Cf. on this point, Nöldeke in the ʿāṣul, an epithet given to Bagdād is perhaps to be similarly explained (see above p. 563).

Dair al-Āšul is famous in history for the decisive battle fought there in 622–627 between Yaʿqūb b. Laḥūn al-Sāfārī and the army of the Caliph al-Ḥasan ʿal-Dinārī, in which the rebellious governor suffered his first serious defeat which threatened the Caliphate was arrested. On this battle cf. Taḥṣīl, iii. 1871; Masʿūdī, Marājī, Marājī al-Dhakāb (ed. Paris), viii. 41 et seq.; Weil, Gesch. der Calīfāt, ii. 441; Müller, Der Islam im Morgenländ. Abendland, l. 583; Nöldeke, Sketches from Eastern History (1893), p. 195 et seq.


DAIR AL-DJMĀDĪJIM, a Christian mon astery in Babylonia, 7 parasangs (128 miles) from Kufa, according to Yaḥyā, on the edge of the desert on the road to Basra. Near it was another monastery, called Dair al-Kuʿra, which may be identified with the al-Kuʿra in Kaḥīsya (cf. Yaḥyā, B. 685; s. v., 763). The distance between Dair al-Kaḥīsya and Kaḥīsya is 5 parasangs (30 miles); cf. H. Wagner in the Notaer, der Gesell. Geograph. der Wissensch., 1902, p. 257 et seq. From a story in the Kitāb al-Āṣul it may be deduced that Dair al-Djmādījim was near the bank of the Euphrates and apparently on its west side. According to these data, the site of this monastery should be sought for south of Kūš (the ruins of which are known as the "city of Masʿūd") or the monastery of al-Najdī, somewhere in the southeastern part of the modern Bay ṣul, a swampy lake which has arisen on the west bank of the former channel of the Euphrates.

Dair al-Djmādījim means "monastery of the skull". There are various stories in the Arab authors of the origin of this name. All are agreed that the same ornamented in skulls of men slain in a battle there, buried or piled up; but no to the actual event, which is placed in pre-Musliman times, and those who took part in it, opinions differ. Sometimes it is said that the skulls in question belonged to members of the Banū Tamīm, who met their death here in a tribal feud; sometimes they are said to have belonged to Persians slain by the ‘Abū Ḍafī, a third tradition says that it was the Persians who were concerned; their bodies covered the skull in an encounter between the two tribes and were buried in the monastery. Whether the name really owes its origin to some such incident, may be doubted. It may more probably be derived from the skulls of martyrs and saints buried and reverenced in the monastery. In any case, the analogical name al-Djmādījim means "the skull", which is borne at the present day by a village at the mouth of the mixed of Babylon, should be compared. There are two different views on the origin of this latter name; cf. on the one hand, J. C. Rich, Collected Memoirs (1839), p. 61; or on the other, Meisner in the Archiv für Religionswissenschaft, v. 322, and in the Mitteil. des Seminaris für Orient. Sprach. (Berlin), iv. 1901, Abteil. ii. p. 137, and.

In Muḥammad, the "monastery of the skulls" is mentioned by itself under the title of al-Djmādījim in its neighborhood. In 827 (701) after the Hijri, the governor of ‘Abd al-Malik, and the rebel ‘Abd al-Raḥmān b. Muḥammad b. al-ʿĀṣul [q. v., p. 56]. The former had his headquarters at the above-mentioned monastery of Dair Kānūr, while ‘Abd al-Raḥmān occupied a strong position at Dair al-Djmādījim. The opposing armies skirmished with one another for more than three months. Although ‘Abd al-Raḥmān’s force was raised to over 100,000 by the addition of the troops from al-ʿĀṣul, he had finally to quit the field, when the last, decisive battle was won for ‘Abd al-Raḥmān’s Syrian troops by a powerful cavalry charge by Sufyan.

DAIR AL-DJÁTHALIHK — DAKHAN.

'Isáq, governor of the Anti-Caliph 'Abd Alláh b. al-Zubayr. Mu'ájab, on whose side the poet Ibn Kúsá al-Rušáyfí fought, was slain after a desperate resistance, after being deserted by the majority of his followers. A chapel (muqadd) was built on the spot where he was buried, which soon became an object of pilgrimage. The name "monastery of the Catholic" points to the fact that later the Nestorians stood here at times. There was a monastery of the same name in Baghdaid; cf. Strecker, op. cit., t. 167; Le Strange, Bagdad, p. 210.


DAIR MURRÁN, a place of which cannot be identified with certainty; at the present day the name is unknown in Damascus. From the 7th century onwards the Arabs writers are ignorant of its exact site. Some of them have wrongly tried to locate it at Dummar, at the entrance to the Barada valley. Dair Murrán belonged to the Ghíta in the district around Damascus; it was built not far from and in sight of (jáuz) the capital, on an elevated piece of ground among vineyards and luxurious gardens near the foot of the Djabal Kásiyút. At a short distance from it was the 'Aqabá or Pass of Dair Murrán. In poems written after the Umayyad period, the place is frequently mentioned, along with certain villages, all in the immediate neighbourhood of Damascus. Dair Murrán was "opposite Bah al-Farádís", i.e. in order to pass through one had to pass through this gate. During the rising against the Umayyad Walid II, we find the inhabitants of Dair Murrán uttering Damascene by this gate. These data point to Dair Murrán having been in the northeast of Damascus, not far from where the Barada enters the Ghíta at the western end of the present large quarter of Saliyút.

As the name shows, Dair Murrán possessed a monastery, adorned with mosaics and precious marbles, and occupied by a large number of monks. At the conquest the monastery was not interfered with. The country residence of the Umayyads at Dair Murrán is frequently celebrated in their poems, particularly by Ya'qúb I; he spent a while there shortly before his departure for the siege of Constaninople. Dair Murrán must have belonged to the estates of the Ghíta on behalf of which this caliph dog or enlarged the canal derived from the Barada, called the Nahár al-Walid I died there. Walid II chose Dair Murrán as his country residence. The Caliph Hírán al-Rušáyfí used to go there to drink wine and hear the aerophones of the Umayyads related to him. After the 8th century the name only survives in the Ka'imís of the poets of Damascus as that of a place of no historical importance, if indeed it still existed at all.


DAKHALÍYÁ, also pronounced Dákhálíyá at the present day, is an Egyptian province of the Eastern Delta. It is called after the town of Dákhálíyá; Amélineau (Geographie de l'Egypte) traces this name to the Coptic Tékhel. And al-Salih counted the Dákhálíyá as one of the provinces of Egypt, and estimates its revenue at 35,761 dinars; on the other hand Yakút calls it a district (fihri) in the time of Náhir b. Kálíyún. It seems to have formed with Múrtíthá the province of Ughúmín 'Amádhá. At the present day the Dákhálíyá province has, according to Boinet Bey, 9 districts and about 736,000 inhabitants. Its chief town is Músínúr.


DÁKHAN (DECCAN), derived from the Sanskrit word Dákhána, the south'. As applied to India it means, etymologically, the whole of the southern part of the country, but convention has restricted its application to the tract bounded on the north by the Vindhyas mountains and the Godavari, the natural boundaries between northern and southern India, on the east and west by the sea, and on the south by the river Krishna, the country to the south of that river being known as the Peninsula. The Dákhán consists of several natural and ethnographical divisions. The narrow strip of country between the western Ghíta and the Indian Ocean is known as the Konkan, and the country above the Ghíta to Mahárásthá, the home of the peoples speaking Maráthí, Easterners of Mahárásthá and extending to the Bay of Bengal, lies Télinghá, the land of the Telingáns, a Dravidian race. On the north of the Dákhán lies Gondwána, the country of the Gonds, a forest tribe of Dravidian origin, and the northeastern and southwestern angles of the tract are occupied by the races speaking Ûriyá and Kamararáse. According to Hindu legend the greater part of the Dákhán was ruled in prehistoric times by a king who had his capital at Yádhavára, probably the modern Bidá Dar. In historical times the country has been ruled by the Máryles of northern India, in whose empire it was included, and, on the decline of their power, by a number of local dynasties, the Cénáníras, Sákas, Pádaváros, Yávaúras, Káthrákás, Váktákas, Cúlahkas, Yávâras, and Kákátyaras.

The Muslims first appeared in the Dákhán in a.d. 1294 when 'Alá al-Djáhíd, nephew and son-in-law of Fírús Khásí fir Dáhil, led a raid into the kingdom of Devagíri, and compelled Ráma- chándra, the rajá, to agree to pay tribute to Dáhil. The two principal southern kingdoms at this
time were Dervâsî or Mahâbâtkhân, governed by the Vâdavas, and Warrangal or Telengkun, governed by the Kâkâtidas. The former were finally overthrown in 1318, and their kingdom annexed to Dîhlî. The Muhâammadan conquests in the south were greatly extended by Muhâammad-i Tughlîk, but in 1347 his officers in the Dakhân, girt to desperation by his tyranny, rebelled, and under Hassan Khân who, under the title of ‘Allâ’ al-Dîn Bahman Shâh, founded the Bahman dynasty, established the independence of the Dakhân. The kingdom of Telengkun was finally subdued by ‘Abd al-Mîrâd I of this dynasty in 1424-1425. In 1490 the weakness of Bahman Shâh’s descendants led to the dissolution of their kingdom and between this year and 1525 the Dakhân was divided into the independent kingdoms of Bidjâpûr, Ahmadnâgar, Golkonda, Berar, and Bida, under the ‘Abd Shâh, Nizâm Shâh, Kâti Shâh, Isâm Shâh, and Barid Shâh dynasties, founded by the provincial governors under the latter Bahman king. Berar was subsequently absorbed by Ahmadnâgar and Bida by Bidjâpûr, and in the reign of the Emperor Akbar the Dakhân was invaded by the imperial troops and Berar was annexed, but the further advance of the Mughals was long stayed by the ability and energy of Malik ‘Amber the Africano, who was nominally the minister of the later representatives of the Nizâm Shâh dynasty, and it was not until after his death that the dynasty was overthrown and the kingdom annexed by Shâhjâhân’s officers in 1633. The remaining kingdoms of Bidjâpûr and Golkonda coexisted, by intrigues with the Mûrâqis and by bribing the corrupt imperial officers in the Dakhân, to maintain a precarious existence for another half century. ‘Awrangzîb placed Bidjâpûr in 1686 and Golkonda in 1687, and the whole of the Dakhân was incorporated in the Mughal empire, but the authority of the imperial officers was set at nought by the rising power of the Mûrâqis, who established their independence in the western Dakhân and overran and levied blackmail in the Mughal dominions. In 1723 Khîlî Khân Nizâm al-Mulik, who had been appointed viceroy of the Dakhân, defeated at Shurkirkhâh in Berar Mubârâz Khân, who had been appointed by the two Sâlyûdîs then a dominion of the Mûrâqis, and overthrew him, and established the virtual independence of his family in the Dakhân. In the eighteenth and the early part of the nineteenth centuries the eastern and western districts of the Dakhân passed into the hands of the British, as a result of their wars and treaties with the French and the Mûrâqis, and in 1903 Berar, the northernmost province of the Nizâm’s dominions, was leased in perpetuity to the Government of India, but the Nizâm of the Haidarbâd still governs the greater part of the Dakhân.

Bibliography: T. W. Haig, Historic Landmarks of the Deccan. (T. W. Haig.)

Dâkhânî, also spelt Deccani, Dakhânî or Deccanî, the form of Hindustani spoken by the Muhâammadan inhabitants of the Dakhân, or Southern India, more especially of the Haidarbâd State. The language is that of Western Hindi, with an admixture of elements of Persian and grammatical forms, introduced into it by the Mughal conquerors, who formed a large accession to the Hindo population of this part of India. The structure of sentences also differs from that of the modern and more polished style of Hindustani as spoken in Upper India. Thus we find the Persian termination -nd to express the plural numbers of Hindustani names, whether denoting persons or things, as d圩ênd ‘people’, -ndîkînd ‘eyes’. The use of the Agent case (-nd) and the construction of the transitive verb—peculiarly characteristic of the polished style—is, as a rule, not observed in Dakhânî.

Dakhânî Hindustani was the language in which Urdu literature took its rise in the beginning of the 17th century, A.D. The early poets of the Dakhân were of the Sîn’s creed, and their works were written in the Persian character—consisted chiefly of versions of popular Persian or Arabic theological treatises, stories of Muhâammad, the Caliphs and saints, and adaptations or translations of popular romances or legendary stories. The earliest extant compositions of Dakhânî poets are the Tîwânbîh, or ‘Tales of a Parrot’, These two works were written by ’Aliwâsî, a poet at the court of ‘Abd Allah Khâtîb Shâh, Sultan of Golkonda in Haidarbâd. The first is dated 1327 (A. D. 1618), the other A. D. 1629 (A. D. 1639). During the reign of the same ruler Ilm Nîshâbî wrote, in A. D. 1656 (A. D. 1655-56), a romance called Pîshîn, translated from the Persian Rûdûh, and Nussâtî, the court poet of Bidjâpûr, wrote the romance of Prince Manohar and Madhumâlâ, entitled Guîhâsâ Tîwânbîh (A. D. 1668 = A. D. 1657-58), and ‘Aliwânsal, an eulogy of his sovereign ‘Ali ‘Abd Shâh II (A. D. 1727 = A. D. 1660-61). Several other minor Dakhânî poets, viz. ‘Âdîn, Sowak, ‘Anûr, Ghûlâm ‘Ali Khân Luthîf of Hyde- rashad, and others flourished about the same time.

Shâtî Wall of Ahmadnâgar in Osûrjat, the most distinguished poet of the Dakhân, bornished in the time of the emperor ‘Alângî I, in the beginning of the 18th century. He enjoys the distinction of being the first to compose an Urdu Diwan in accordance with the Persian system of prosody, which form of poetical composition was universally adopted by the poets of Lucknow, Dîhlî, and other principal cities of the Mughal kingdom.

(J. M. Bûnîmakît.)

Al-Dakhîlî, an epithet of ‘Abd al-Rahîmî I of Cordova. [v. v., p. 53.]

Dakhîlî, is a musical term applied to a vocalised consonant preceded by an ‘âlâì (here called ‘âlâì al-ta’âtî) and followed by a ‘awwâr or rhyming consonant (vocalised or quiescent). Thus, for example, in a verse which ends with mîkâhî, mîkâhânî or ta’kâhânî, the Allî (îlî) is the ‘âlâì al-ta’âtîn the Rît and the Kâf (kî) the ‘awwâr. [Mott. in the Digest of the History of India.]}

Dâkhânî, is one of the southern groups of the Dakhânî, the most important in the region of Asâs; the most important place in it is Mûrî with about 1300 inhabitants. Little is definitely known about the history of the oasis; the accounts we find are mostly fantastic tales of mythical rulers and fantastic wars and battles. Thus the lake is located there into which all lakes which fly over it irresistibly fall; we are also told that whoever approached the gates of the town guarded by four idols of copper, fell at
once into a deep sleep from which he could only be awakened by being breathed upon by the inhabitants. According to Ibn Wash Sirh, Mīrāb b. Nūsair unsuccessfully attacked for seven days a fortified town, which had been built in ancient times to afford protection against the Deluge. While al-Bakrī speaks of the great fertility and large population of the oasis, which was apparent at one end of a road to Qādis, which has been engulfed by the desert since the 2nd century, Idrīsī a few generations later describes its dreary desolation. There can be no doubt that much flourishing land has been covered by sand as occasional allusions show. Makrīzī points out, ve ter allah, that the feuds which arose through the intermingling of the original population with Berbers were considered the cause of its decline. Al-Kāmilī and al-Kalāmilūn are the towns most frequently mentioned. The oasis now consists of 12 villages and has about 27,000 inhabitants.


(A. Graeber)

DAKIKI, ABD MANṣUR MUHAMMAD B. AHMAD, a Persian poet belonging to Ṭūb. He began an epic in the mārtiḫār metre for the Sāmānīd ruler Nūh II b. Māsūrīr and had completed 1000 couplets (covering the reign of Ghuḥāyib and the preaching of Zoroastrianism), when he was murdered by a Turkish slave, his favourite, in 341 (952). These 1000 couplets were incorporated by Firdu’sī in his Shāh-nāma (ed. Turner Macan, iii. 1065—1105; ed. Vullers, iii. 1495—1555). He also wrote lyrical poems of which a few fragments have been preserved by Avvāl (ed. Brown, ii. p. 14—15). It has been supposed from a verse in one of his poems that he was a Māzḏūz, but it is more probable that what he really admired in Zoroastrianism was the liberty to drink wine.

Bibliography: Ritzk—Kakim, Merchants in the Fourth—Sixth Centuries, i. 214; Ebtisī’s Itinerarien der Zeitgenossen, p. 29; Nübelke, Die Iranische Nationalpoesie, p. 18; Horn, Gesch. der Pers. Poesie, p. 81; Edw. G. Bynon, A Literary History of Persia, i. 132, 459. (C. Hart.)

DAKKA, a village in Sūhā, on the west bank of the Nile opposite the mouth of the Wāḥlah al-Allāhī [5° 4′, p. 314], famous for its gold-mines. It was probably to its situation here that the ancient Per-selket, called by the Greeks Paolchō, owed its importance; ruins of temples of the Hellenistic period exist still and far from Dakka. Cf. Behzdek, Egypt, v. p. 385 et seq.; E. A. W. Budge, Egypt, vii, 349; ii. 130—114; 119, 297, 329 et seq.

DAL, the eighth letter of the usual Arabic Alphabet, and fourth of the Abjad (whence its numerical value = 4). It is pronounced at the present day as in Old Arabic as a voiced dental explosive. Cf. A. Schadee, Silhouethide’s Listenthe, Index.

(A. Schadee)

DALAL‘ (预售 "broker, commission agent"). Dalal, literally a "finger-post", is the popular Arabic word for "similar, usual. The Tāfil al-A‘ūs says on itmān: "this is the man whom the people call dalal; he points the way for goods to the buyer and for prices to the seller." The Arabic notices of the occupation of sannāl, which is of great importance in the history of commerce, and corresponded to the Byzantine meris, are very scanty; as there are no systematic lists available, we can only give here a few suspicious notices. In the law-books, the sannāl are cautioned against trickeries usual in trade (Ibn al-Hajjā, Kitab al-Madhāb, iii. 75). They often commend highly to the buyer goods which they know to be worth less than the price placed on them and, just as the modern dragons in trade do, they made common cause with the dealer against the buyer. Their occupation, which under certain conditions was of an official character, was called dalalī. Al-Dalalī appears quite early in names (Tāfil al-A‘ūs). In the Fātimid period certain goods could only be sold through the intermediary of a sannāl (Mu‘ayyadīs, ed. de Goeje, Bibli. Gorgias, Arab., iii. 215, etc.). In the Mamlūk period a tax was laid on the sannāl (sannāl al-dalalī) which had been usual in Cairo from ancient times, by which the dalalī had to give up half of his profits, a tax which he naturally managed to evade by the public. This was called nīf al-amara (Makrīzī, Khafṣ, i. 84, etc.). A somewhat similar arrangement existed in North Syria (cf. Soberheim in von Bercher’s Corpus Inscriptionum Arabidarum, ii. No. 55, and my review in Der Islam, i. 100). The most important transactions were made at the customs-offices at the seaports. Here the sannāl were also interpreters in commerce with the Franks. The relations of these sannāl and the interpreters were minutely defined in the treaties of commerce (Amari, Diplomats Arab., 166, 203). Heyd, Levantische Handelst., collects all the available information on these points. On the western Mediterranean cf. de Maat Lutri, Traité de Poids et de Mesures (Paris 1866), p. 189. The business of brokering was then taken over by the west (cf. Schanze, Handelsgeschichte der romanischen Nationen, 761).

It is not only in commerce with foreigners but among themselves also that Orientalists employ the dalalī but in this case he appears also as an independent dealer, e.g. in old clothes (Description de l’Egypte, Etat Moderne, xxiv. 2, p. 421). The auctioneer in the secondary market is also called dalalī, as more frequently is the small broker and commission agent. His manner of business is well described by Lane in his Manners and Customs of the Modern Egyptians, i. 13. Women brokers (dalalīs) are also found who take business with the better-class harems (Lane, op. cit., i. 200, 239, 242). For other meanings of the word see Daş, Supplement, s.v.

(C. H. Becker)


DAM is the name of an Indian copper coin. Dams and damay are diminutives applied to fractional parts of a Dam.}

The first coinage of dams was under Shīr Shāh and his successors of the Sūrī dynasty and it was continued by Akbar and his successors up to the fall of the dynasty, Damay is the popular name
in N. India for a small coin at the present day. Damān were issued in great abundance by Shēr Shāh and Akbar, and in smaller number afterwards, in fact so scarce were those of the later Mughals. The Persians, however, had all the advantage in the principal European collections. During the past twenty years owing to the researches of C. J. Rodgers, Oliver, Burn, Wright, White King and others numerous specimens have come to light. Akbar's damān weigh from 303 to 347 grains (= from grammes 19.8364 to 21.3896) these being the lowest and highest recorded weights. There were also according to Abu'l-Fazl half, quarter and 'ghir' damāns called respectively shabās, maddās, and damārā. These were also double damāns, a specimen of which weighing 625 gr. is given by C. J. Rodgers (Journ. of the As. Soc. of Beng., x11 (1), VI. xx.) on Akbar's currency the name damān does not appear, the coins being described simply as faāths. The names damār and damārā however are found on some of the small coins. According to Abu'l-Fazl 360 damāns went to the officer and 46 to the runtime.

Bibliography: A. B. Bury, 'Account of the Pathan Kings of Delhi', Brit. Mus. Catalogues; Soltāns of Dehlī and Mughal Emperors (Introduction by S. Lane- Poole, Copper Currency); Papers by C. J. Rodgers and others in the Journ. of the As. Soc. of Beng., Indian Antiquary and Numismatic Chronicle.

(M. Longworth Damk.)

Dāmād, son-in-law of the Sultan. Under the early Ottomans Sultan, princesses of the royal house were occasionally given in marriage to the sons of chains of Mamluk, for example, to the Mamlūk Mamluks, and even to the viziers and generals of the sovereign; the case of the saint Sūrī Sultan of Brum, who married a daughter of Sārānās, is quite unique not only for that but also for later periods. We afterwards find Grand Viziers, Kapadān Pāsha, Ağhan of Janisaries, Bostān ğilāqāt and other high officials as sons-in-law of Sultan, the best known are: İbrahim Pāsha, the favourite of Sultan İsmet Pāsha, husband of Murādīn, Sokollu Mehemmed Pāsha (husband of Sultan), İbrahim Pāsha (son-in-law of Mehemmed III) and İbrahim Pāsha under Ahmed III, etc. (cf. v. Hammer, Gesch. d. Osman. Reiches, s.v. 607 s.v. Sultan). The name dāmād is applied to some of them by their contemporaries and in history, as it is still the usual fashion (e.g. Dāmād Mehmēd Pāsha, Dāmād Perād Pāsha, etc.).

DAMĀN "security, bail", is an agreement by which a man pledges himself to the creditor (al-muqāblah) to stay the debts of a third person (al-muqāblah 'annab) if the latter does not do so. The guarantor (damān or damās) can only demand compensation from the debtor when he pays his debts if he becomes secure for him with the latter's consent; otherwise he is considered a guarantor "for the sake of God". The latter is the case amongst others when a man becomes secure for the debts of a dead Muslim. — Damāns in the books on Fīhār further means responsibility for things, the loss of or damage to which must be compensated to the creditor.


(Th. W. Juyunb.)

DAMĀN, a Pers. word meaning 'skirt' applied to the low lands lying along the base of a mountain range, fully written dama beard. This is especially used to designate a tract in the De radjat, now part of the Dera Ismail Khan District,
N. W. Frontier Province, India. The dāmān is the high plain below the mountains, and does not include in its lower land the Indus known as māblād or kathā. The eastern part of this raised plain formerly called Mokhānādīd is now included in the dāmān. In the similar tract farther South (in the Dīrā Gharī Khūn Dīst.) the corresponding tract is also called dāmān occasionally, but more usually Fākhād or West. The dāmān is a level patchwork plain with little vegetation, intensely hot in summer, very dry with scanty rainfall. Irrigation from torrents is carried on by an elaborate system of embankments which catch the flow after rainfall and divert it on to the fields. In a few places there is irrigation from permanent hill-streams (kālādān), the chief of which are the Takwa near Tānk, the Gōmāl (called the Lāri where it issues into the plains) and the Vahābā. The principal towns in the dāmān are Khullār, Dhrand, Čañdhwāna and Tānk. The population is mainly Afghan, speaking the southern dialect of Pashto, with numerous comm.unities of Pathī, speaking Lahūndā, especially in the tract near Tānk known as the Dpāžārī. There are also some Balūcīs, and the Khārānā an aboriginal tribe assimilated by Afghān at Vahābā. The principal Afghan tribes are the Gundāpur, Mānṣūrī, Bābār, Ustaţānī and Kandī. The Pāwīndā or nomad Afghan traders enter this tract every year in the autumn by the Gōmāl Pass and spread through the dāmān where they camp and graze their camels while their traders wander through India. When the hot weather commences they return to the highlands of Afghanistan. These traders are mainly Sulāmānī and Kharāzī.


(M. Longworth: Damān).

DAMĀNHUR, Captive Timūrid, "city of Horus", the name of a number of places in Egypt, mostly in the Delta of which only the most important are mentioned here.

The Damānhur al-Shābid or Damānhur Sūlah, mentioned by Sīhā, p. 401, and placed by Ibn Ḳīfīn in the suburbs of Cairo, deserves special mention on account of the Christian Festival of the Martyrs, also frequented however by Muslims, observed on the 9th Pashghōnā, which the Christians used to throw a wooden box containing the finger of a saint into the Nile to bring about its rise, apparently a corruption of some ancient festival of Osiris and Horus. In 702 = 1502 the festival was forbidden, but in 738 = 1338 permission was again granted until 755 = 1354. The relic itself was burned (see Notices et extraits, Vol. iv. P. 177).—F. Mālākhī, Šūrūn Māmsūlāt, trad. Quatrempre, ii. 2, p. 213.

Maundbild speaks of a Damānhur in the Rif; as Ḳūrīr Bānī, which gives a clue in the Coptic texts to the locality of a Damānhur, was certainly in the Rif, we would be inclined to regard the two places as the same and further to identify them with Damānhur Wābīḥ (in Bīnī Bāy; Damānhur al-Wābīḥ) which the later Arab geographers locate in the province of Ghāribā. This is unfortunately rendered uncertain by the fact that at the present day there are two places bearing the name Damānhur in Ghāribā. The Damānhur al-Wābīḥ of the Arab authors must not be confused with the above mentioned Damānhur Wābīḥ; the former (the ancient Hermopolis Farra), is by far the best known of the places of this name. According to the later division into provinces which still exists, it was the capital of the province of Buḥārah [q. v., p. 772], was fortified in 792 (1392) by Buṣrākī, and lay on the western road, the so-called Tārib al-Kulāyī, (see Quatrempre in Maṣṭūl, Šūrūn Māmsūlāt, ii. 2, p. 188), now on the railway from Cairo to Alexandria. This fine town, which forms the centre of a large system of railway lines, is of importance in the cotton trade and for its industries.


DAMASCUS, Arabic Dμasqūs, Dimashq, Dimashq al-Šāṣem, also like Syria briefly called al-Šām, the largest city in Syria, situated in 36° 18' E, 33° 27' N., Lat., 2330 feet above sea-level on the edge of the Syro-Arabian desert, close to the boundary of the great mountain wall of Liban and Antilebanon with Hermon. The spur of these mountains (the nearest is Djbēl Kāshīr) shelter the plain of Damascus in the north and south; in the south the Djbēl al-Aswād and Djbēl al-Mānī afford a certain amount of shelter but on the east it is quite exposed. The climate of Damascus, which has not yet been properly studied, cannot be described as particularly healthy (east winds predominate; but there are also west winds bringing snow and rain and in spring occasionally the burning Khamsin, great variation of temperature from 6° C. in the middle of January to 27° C. in the middle of July) but on the whole it compares advantageously with the country adjoining it on the east.

The importance of its site lies in the fact that the Bāndā [q. v., p. 652] has here created an extensive oasis, the celebrated Ghīța [q. v.], where it debouches from the Antilebanon into a country with a low rainfall (average estimated at 14 inches yearly) before its waters are finally lost farther to the west in the swamps of Ṭalāib. This splendid district, a veritable garden, naturally forms a centre of civilization for the broad stappy-like hinterland. Owing to the incomparable fertility of its natural surroundings the town, lying on the north-south road through Inner Syria, was able to attract the trade of North Syria and Mesopotamia, of Arabia and Babylonia with the Mediterranean and Egypt from the natural routes farther north and south respectively and to make itself the centre of this traffic.

With such a favourable situation Damascus has naturally been a centre of culture of the first rank from the very earliest times. The name (see the phonetic list: Timaṣṭa, Aṣyrmā Dimasqūs, Timaṣṭa, Hebrew Timaṣṭa) later in Syriac: with dissimulation of the double consonant - is obviously pre-Semitic. In the Old
Testament the name early appears in connection with the story of Abraham (Genesis xvii, 5). This association was further extended in Tradition and even at the present day, Muslims locate the Mundjid Ibrahim in Jerusalem. They also locate Damascus (presently the Aqsa Mosque of Joseph) as the birthplace of Abraham. After the 3rd century B.C. we find an Aramaean Kingdom of Damascus, mentioned in the Old Testament and in Assyrian texts, which was destroyed by the Assyrians in 732 B.C. For the history of this kingdom as well as of the later vicissitudes of Damascus under Assyro-Babylonian, Persian, Greek and Roman rulers, the reader may be referred to J. Beazley's article in *Pauly-Wissowa's Real-Encyclopädie*, 4th edition, 1924–1928 and the authorities there given. Here we are only concerned with Damascus in relation to the Arabs. About 85 B.C. the town passed for the first time under Nabataean rule (Arabs I. III. Philhellene). The Nabataean kingdom owed its possession of Damascus for the second time to Rome (between 37 and 54 A.D., under Aulus IV. Philopator; cf. *Second Carthaginian War*, p. 15). Arabic influence made itself strongly felt at once and the town which was too much exposed to the desert ([Justinus: Η 13] Arabophile 72 A.D. or 55 B.C.). This gravitation towards the desert was probably also the reason why Damascus under Roman rule never became the capital of a province. According to the later division into provinces it belongs to Phoenice, Lycias, the political metropolis of which was Emesa (Himera). On the other hand the strongly Hellenized town of Emesa was never directly subject to one of the Arab phylarchs ruling in the neighbourhood, not even to the Ghassanids; yet the latter were the lords of the immediate neighbourhood ([Quillin, q.v.] cf. Nabolak, *Geschichte Färöer*, p. 47) and there was always a lively intercourse between the Beduins and their great market. They were acquainted with Damascus, looked upon it as the ideal of earthly splendour and gazed with wondering and envious eyes upon the treasures of the town. It is therefore no wonder that towards the end of the Arabic period the Muslim Arabs not only referred passages in the Koran like xvii. 41 and xxiii. 28, the name *Irano Abi Sirr Amul* (Koran ixxxiv, 6) to Damascus but increased its glory by many sayings put into the mouth of the Prophet.

We have no accurate descriptions of the Damascus of antiquity. Even Julian who praises the situation and embellishments of the city in words of unmeasured, gives no details. We can hardly be wrong however in supposing that the general plan of the town had been the same for centuries before it was at the Arab invasion. The town had suffered considerably shortly before from the Persian invasion, but this had certainly not brought about any radical alteration in its configuration. Since the Muslim conquers the walls and essential features of the town have been practically unchanged. This striking fact is largely due to the natural position of Damascus; for it lies at the point where the road from Damascus to Emesa from north to south crosses the Barada which runs from east to west. A regular arrangement of streets was thus formed. This feature was further emphasized by the gigantic temple of the ancient quadrangular temple (of the Sun?) in which Theodosius or Arcadius built the Church of St. John. We must look upon the city as having existed since Roman times in its present day form, as an elongated rectangle on the right (south) bank of the Barada, which was cut through by a road along its greatest length which is still called the 'old road pleasing to the foreigners' (in allusion to *kheil*, cf. *Josh.*, xiv. 9). In the northern part lay the real centre of the town, the great sanctuaries. The foundations of the citadel in the northwest corner probably also date from ancient times. We do not now know where to locate the armories founded by Diocletian. Even the city-gates, which were there before the Arab conquest have in part survived to this day. Balakhtari (following Wajheli) mentions, in connection with the siege of Damascus by the Bani al-Shakii at the east end of the main street, on the north side the Bilt Tambah, the Bilt al-Fardah, then the Bilt al-Dhabya in the west at the end of the street running northwards and the Bilt al-Saggira and Bilt Kaisan in the south.

**The Conquest by the Muslims.**

After the battle of Badr and Fidh al-Dhul-qarnayn da 13 = January 635 the Arab hosts advanced on Damascus along the Djawf road. They met with no resistance until they reached Mardj al-Saffar north of al-Sanamayn. The Byzantines were at first successful in surprising the Muslim advance guard but were finally forced to fall back on Damascus (Muhammad = February 635). Fourteen days later the Arabs appeared before Damascus. Khalid b. al-Walid, the commander-in-chief, made his headquarters north or northeast of the city at Dair Sallil or Dair Khalib (see: Ibn Shaddab, quoted by de Goeje, *et al.*, p. 94); the predominant tradition placed his camp at quite an early period further east at the tomb of Shashi (Shaddab, see Feuillet, i. 35 and *Journ. Asiat.*, lxxvii. Ser. v. 405; *id.* 449). It is necessary at all costs to prevent the union of the troops who had been driven back on Damascus with an army of relief which might come from the north; and this object was attained. The consequence was that in Rajahis = September 635, the inhabitants of the city (perhaps through the bishop, as Baladhi says, or al-Mansur the grandfather of John of Damascus, as Enychius says) secretly opened the eastern gate to Khalid's Muslims whereas the Greek garrison retired to the north and the city passed under Muwarranmud's sway.

A wealth of irreconcilable traditions exists concerning the taking of the city. Only the most important can be mentioned here. The usual view, which has been disseminated in the east by Ibn Asakir and in the west by A. von Kremer, is that Khalid b. al-Walid conquered the eastern part of the town by force of arms from the Bani al-Shakii, while the Bilt al-Dhabya side of the town was surrendered to Abu Ubaida. The two generals met in the ancient church of St. John and thus the eastern part of this building with the eastern part of the town came to be occupied by the Muslims, while the western remained to the Christians. The untenability of this late story which is in contradiction to all better older traditions has now long been recognized.

Baladhi's account seems more worthy of credence, according to which Abu Ubaida seized the Bilt al-Dhabya and was met by Khalid, who had entered by the east gate, which had either been surrendered or treacherously handed over to him, at the Muqattam Church (*Journ. Asiat.* i. 197, *id.* 239, *id.* 271). *Journ. Asiat.* i. 197
Ser. vii. 376, 381, 404; at the Three Kanûns; cf. V. Kemmer, Topographie, ii. b. Tahî al-Qanûnîn); in al-Bârî (de Goede =âšâh, probably the vase recta).

The credit of having conclusively shown, in his exhaustive examination of the point, that Abî 'Ubâda was really never in Syria at all in the year 14 is due to Cantani. It was Kahîb whom the city was surrendered to. The date of the meeting of the two leaders in the centre of the city, so persistent in Tradition, therefore falls through, unless we, giving a new turn to a suggestion of Lammens (Mélanges de la Faculté Orientale, Beyrouth, iii. 355), replace Abî 'Ubâda by Yâsîd b. Abî Sufyân who according to the usual story had entered at the Bâb al-Saggîr. There can be no question of the falseness of the story of a partition of the city, particularly of the church of St. John. The Christians were rather guaranteed the possession of their property, their houses and churches and only pledged to pay tribute.

The Arabs spent the winter in Damascus, but had to vacate it on the approach of the large army of Heraclius in the spring of 636. A second siege of Damascus was therefore necessary after the decisive battle on the Yarmûk in Râdâh 15 = August 636, in which Abî 'Ubâda commanded the operations. Cantani therefore places the incidents which are said to have taken place at the Bâb al-Qââyibya, in this second siege. In any case the city surrendered for a second time in Tih 7-Ka'da 15 = December 636 under conditions which were perhaps somewhat harsher: it was possible on this occasion that the number of churches to be left to the Christians was fixed at 15.

The fall of Damascus, this earthly paradise, was an event of incalculable importance. The Muslims took up their abode in the houses abandoned by the Byzantines. Here, if anywhere, were the conditions requisite for the assimilation of Hellenic culture by the Arabs in a great centre of civilization, in the neighbourhood of which tribes of Arab stock had long been settled. It was fortunate for Damascus as for the city, that it received as governor a man of the Meccan family, which proved itself capable before all else of bringing civilization into the Umma of the Prophet, the Unayzâ Yâsîd b. Abî Sufyân.

**DAMASCUS UNDER THE UMAYYADS**

Yâsîd succumbed in the year 48 to the plague of 'Amwâsh. His heir was his brother Mu'âwiya who united all Syria under his rule in 31 A. H. He succeeded in making his position so strong in his governorship that after the assassination of 'Othmân in 36 he was able to wage a war against the Caliph 'All to avenge 'Othmân, in which he was finally victorious in 41 (661) after the death of 'All and the abolition of his claims to the throne by his son 'Abd al-Malik. Damascus became the capital of the new empire. Never before and never again was Damascus so prominent in the history of the world as in the Umayyad period. How far the city immediately benefited by this is difficult to say. Mu'âwiya does not seem to have shown any activity in building on a large scale in Damascus. The area around the Church of St. John or rather the Umayyad Mosque as it afterwards became, continued to form the centre of the town as it had previously been and still is to the present day. Here close together lay the Old Mosque, the Church of St. John, and Mu'âwiya's new palace al-Khârîj. The only contemporary account of Damascus is given us by the Gallic bishop Arculf. According to this account transmitted to us by the monk Adamnan, he describes Damascus as follows in qua (see cited) Saracenerum urbem aduersas virum triumfatum sequn, et ibidem in honorem Sancti Johannis baptizavit granulæ fudenda ecclésia sit. Quandam enim Saracenorum insigne in urbe coram locumdum ex opis in eadem civitate, quam neu fragmentum, fabricata est (Hieron Hierosolymitanae, ii. 262, 263, 270, 276). The mosque was therefore quite distinct from the church. That they were close together is clear from the Arab accounts of later events. The Khârîjjoined them from II. Mu'âwiya had direct access to the mosque and it was near enough the church for him to be disturbed in his sleep in his old age by the noise of the al-Khârîj (Ibn Khaldûn, Cv. al-Alkâh, p. 328). According to Ibn Dhu'aybi, the mosque stands on the site of the later emir's baths, which probably corresponds to the modern goldsmiths' baths (cf. also the Khâlî al-Adîlî, vi. 159, 160). Mu'âwiya's son and successor Yâsîd I. did not particularly care for the city; nevertheless he bequeathed the gratitude of the envoys by making or extending the Ca'nal of Yâsîd (see the article Barakâ, p. 653; cf. Zewa, A. i. 8th Ser., vii. 400 et seq.).

After the death of Mu'âwiya II. (64 = 683) there was no one left of the Sufyân branch of the Umayyad house, who could be seriously considered as a successor to the Caliphate. The succession was disputed by various factions. In Damascus where al-Đahhâk b. Kais (94, 9, p. 892) played a double role, a riot broke out during and after divine service between his party and the partisans of the Umayyads, represented by Hasan b. Malik b. Nâfîl, which became celebrated as the Day of Djarîrûn. According to Yahyâ b. 175, 176, Djarîrûn was a ball with pillars dating from pre-Muhammadan times, after which the east door of the great mosque bears the name Bâb Djarîrûn. This celebrated building, which survived till 559 = 1164 when it was destroyed by fire, lay to the east of the modern mosque, for the building of which according to Maxâwî, Mu'âdîtî, iii. 271, portions of it were used. It can hardly be doubted that the pillared halls were part of the ancient temple buildings, of which the Church of St. John only occupied a part, and from which arose the isolated pillars and groups of columns which exist to this day in other buildings (on Djarîrûn cf. also de Saiss in his translation of 'Abd al-Lâ'îf, p. 442 et seq.). If we add the fact that the scene named as the Day of Djarîrûn apparently took place in the mosque itself (Tabâri, ii. 470 et seq.) it is natural to suppose that the Djarîrûn was really the old mosque itself. The latter's site is thus really, as Tradition says, to be sought in the east of the present Unayzâ Mosque. What exactly was the position of the mosque with regard to the Church of St. John in detail, cannot be definitely ascertained. The location of the site of the Church seems to be even more difficult than that of the old mosque (cf. the new theory proposed by Thiersch: Phares, p. 104); however
simple it may appear from Castani, Annali dell' Islama, ii. 390 et seq. (but see also ibid., p. 349 and cf. Becker in Islam, iii. 397), the solution is by no means easy.

The hostilities which began with the Day of Ḥijrat, led to the bloody battle on Mardj Rabīṭ which secured the Caliphate for the Mawāridh branch of the Umayyads. With the decrease in the personal importance of the Caliphs and the decline in their actual power, which marked the following period, there went hand in hand a gradually increasing necessity to make an external display of empire. It is therefore now that the most brilliant epoch for the Caliphate and the capital begins although in secret its disintegration had already set in. The city owes its greatest claim to fame, the Umayyad Mosque, to the Caliph al-Walid b. ʿAbd al-Malik, the most important builder among the Umayyads. The old mosque had only been a makeshift; the capital of the empire was at last to receive a place of worship worthy of it. The site on which it was to be built was already indicated. The centre of the town was always to have been, even in the days of Paganism and Christianity, the seigneurie or bourghouf of the great temple. The first thing to do was to deprive the Christians of their church and build the new mosque on the site occupied by it and the old mosque, with the material that still remained in the ruins of splendid ancient buildings. This was then done. In 86 (705), the Christians were forced to give up the church; this was partly destroyed and the new building, which was afterwards celebrated as the third wonder of the world, erected on its ruins. It used to be thought that the building was left practically unaltered and only the decoration was the work of Walid. Objections have recently (see in particular, Thiersch, Placita, p. 104 and 214) been rightly raised against this view. Careful examination of the building has actually shown that more particularly the colonnades and the transept cannot well be pre-Muhammadan (see Fleckie in the Quaterly of the Palestine Exploration Fund, 1897, pp. 268—282). Walid's expenditure on the building was enormous. Hosts of workmen were brought from Constantinople particularly for the mosaics. Papryi recently found show that materials and skilled workmen were brought from Egypt (see Islam, ii. 274. 374). Probably only very essential parts of the old walls were retained, but these, if Thiersch is correct, need not have been the walls of the church itself, and the western and eastern towers as minarets. It is very doubtful, if, as appears probably from the Arabic sources, the whole of the old mosque was incorporated. In the new edifice, Absolute clearness in detail may be obtained with good fortune by renewed expert examination on the spot with judicious utilization of tradition. In any case al-Walid's work certainly was the building up of the present mass of buildings at the mosque into a whole, the erection of the minarets, the execution of the northern minaret, Mīljam al-ʿArba'a, used as a beacon tower, we learn from later writers, the building of the Musalla with its beautiful mosaic in a form essentially the same as it has at present, as a lunāba with three waves and a transept, above which rises the celebrated Kubbat al-Nasr (on this name, see Zeitschrift der Deutschen Morgenl. Ges., 18. 369, 702; Isliv. 661). On the artistic importance of the Mosque, cf. also H. Saladin, Manuel d'Art Musulman, i. 80—87, van Berchem and Strzygowski, Islam, p. 326 et seq.

The later Caliphs did not do a great deal for Damascus. Several of the Mawāridh transferred their capital to another place and others spent at least a considerable part of the year in Egypt (q. v., p. 557) in their palaces in the desert. Those of the splendid palaces in Damascus which might have served to preserve the glory of the Umayyads were sacrificed to the fury with which the ʿAbbāsids sought to extinguish the memory of their predecessors. At a later period there was a prison on the site of the Khidr. Only one other Umayyad palace may be particularly mentioned here as the great road to the southwestern suburb of al-Maidān bore its name to modern times, the ʿAṣr al-Hādījīā, called after al-Hādījīā b. ʿAbd al-Malik b. Marwān, which lay outside the Bāb al-Sughr and Bāb al-Dhābiya (Yahkū, iv. 110), according to which von Krenner's statement, Topographie, i. 14, is unsatisfactory; cf. Journ. Asiat., 18th Series, vii. 379.

A. von Krenner, Culturgeschichte, i. 114, has given a very astute analysis perhaps something too splendid a picture of life in the city of the Caliph. Unfortunately we know very little about the time and rate of the Muslimisation of the city. But it is quite obvious that the number of Muslims settling in it immediately after the conquest must have been quickly much increased by immigration. Under the earlier Umayyads at least, religion did not however form an unmountable barrier. We find Christians on terms of intimacy with the Caliphs and filling the highest offices. The family of the Byzantine surveyor of taxes, which played a part in the surrender of the city, and to which John of Damascus belonged, may be specially mentioned (see Castani, iii. 376; Lammens in the Mélanges de la Fac. Or., iii. 248 et seq.) Here were the conditions requisite for the adjustment of relations between the two religions. How strongly Christianity had inspired Muslim theology just then developing, may be clearly seen from the writings of John of Damascus, which are in part clearly the outcome of disputation between Christians and Muslims (see Becker in Zeitschrift für Ägyptologie, xxvi. 175 et seq.).

The end of the Umayyad period with its civil discontents brought misfortunes to the town. On several occasions in 740 (740) turbulent Ṣuqāq set fire to it and laid various quarters in ashes (Tulasi, ii. 584; Theophanes, ed. du Bœuf, p. 412). In 126 Yastal b. al-Walid succeeded in gaining the capital of the Empire and thenceforth the Caliphate by a coup de main, but this seems to have passed off without bloodshed. After Yastal's death Marwān II. (127 = 844) occupied Damascus without opposition, his opponent Sulaimān b. Hishām taking to flight. But when the new Caliph moved the capital to Harrān, Syria rose against him. The rebellion was put down and, according to Theophanes, the walls of Damascus were razed as a punishment. It had played its part as capital of the Islamic Empire.

From 750 to 1150.

Two years after Marwān appeared to have made his empire secure, it fell before the ʿAbbāsids. After a short siege, Damascus was taken by ʿAbd Allāh b. ʿAli, an uncle of the new Cali-
liph, on the 4th Ramadan 132 = 25th April 750.
The 'Abbasids gave rise to their hatred and dis-
honoured: the tombs of the Umayyads. According
to the Arab historians it was now that the old
walls of Damascus were destroyed. The new rulers
resided in the 'Irak, and Damascus sunk to be
the capital of a province. The western parts of
the empire were often—not to their advantage—
granted as a governorship to a prince or favour-
rice in Baghdad who only resided in the
provinces.

The notice of Damascus in the following period
is not numerous. It is clear that the split between
Kufa and Yemen in Syria which had been gradu-
ally increasing in the days of the Marwhids,
continued (in 170 the Marwhid Mutha' was sent to
Damascus and in 180 his brother Dja'far). The
frequent visits of the Caliph did not of course
restore the ancient glory of Damascus as the
place of the Arab empire and al-Mutawakkil's
plan of again making Damascus the capital (244
= 858) was given up after the Caliph had made
but a brief stay in the Syrian city.

The empire was rapidly approaching its disso-
lution. When in 254 (868) a strong personality in
Ahmad b. Tullam became governor of Egypt, the
independence of this province soon became an
advantage for the Caliph of Damascus, who also
passed into his hands. The 'Abbasid supremacy
only lasted about a quarter of a century; this
at first so brilliant period for Egypt can hardly
have been the same for the more ex-
posed Syria, although we read of a palace which
Khumrasaw built for himself near Damascus
below Tiberias (q.v. p. 785) on the Nahr Tiberias:
the palace in which he was assassinated in 260
(873). The latter, ill-fated period of the Tullamids
coincided with the ravages of the Karmatians
who had been constantly appearing before the
gates of Damascus since 389
(903), until they were routed by the forces of
the Caliph, which next made an end of the Tullamid
rule also.

A schism of the Transoxanian dynasty of the Ikhtshid, who
had proved himself a trusty officer, had
been created in 293 (905) at Khumrasaw.
Tughdi b. Luff. His son, the Ikhtshid Muhammad
(293 = 915), governor of Egypt, was despatched
again to play the Tullamid drama in Egypt and
Syria. The latter was always a dangerous and
insecure possession. The Ikhtshid finally fell be-
fore a power which also disputed the religious
title of the supreme Khalifa: the Shifatulmids had
long been ready to pounce on Egypt. When the
Karmatians were again ravaging Syria, al-
Mu'tasim saw his opportunity had arrived. Egypt
fell in 358 = 993. Damascus fell in the same
year, only to slip from his grasp almost immedi-
ately. The city was first taken by the Karmatians.
Their overthrow was followed by a state of
anarchy in which great parts of the city were
destroyed by fire. Even at a later period the
century of Fatimid rule does not seem to have
been a happy one for Damascus; we read of
frequent changes of governor, of risings, which
are certainly not to be wholly ascribed to the
recess spirit of its inhabitants. One of these
turbults resulted in 401 (1008) in the burn-
ing of the Umayyd Mosque.

In 408 (1016) the Saljuq general Atula seized
Damascus. The town was for ever lost to the
Fatimid. The name of the 'Abbasid Caliph again
appeared in the Khilafah in the pulpit. Atula is
said to have built the citadel (Journ. Arislogeth.
16 Series vii. 375) but its foundations at least
are certainly older (see above p. 905). His rule
lasted only a few years. In 471 (1079) he had to
vacate the city in favour of the Saljuq prince
Tuimiq (see his inscriptions in van Berchem, Insr.
Arabicae, p. 12 et seq. 90 et seq., and Beltraga su Atevrologia, vi. p. 149).

After his death, the Saljuq chief Tughpeq governed
for his son Dja'far, whom are ascribed a hospital
(Journ. Ar. 14 Series iii. 328) and a Khilafah
(Sb. v. 328) and from whose time the oldest
madrasa in the city is said to date (ibid iv. 306),
till he finally became really an independent prince,
after the death of Dja'far in 479 (1084) and shortly
afterwards his son also, and founded the
Buluk dynasty (q.v. p. 800), which ruled Damascus
for half a century.

The stormy period of the Frankish invasion was
not suited for architectural activity on a great scale
(cf. however the collection of inscriptions of
this dynasty made by van Berchem in Floridgem
et Voghi, p. 29-43). Tughpeq earned the gra-
itude of the principal sanctuary in the city by
rescuing the supposed original cave of the Karim
of Sb, and his successors restored it to Damascus
from Tabariya which was threatened by the Crusaders
in 492 (1099). Tughpeq's successors showed themselves more and more unfit to cope with
the dangers threatening them. Sometimes Damas-
cus was being attacked by the Franks (e. g. in
353 = 1159, and in 343 = 1148), sometimes the
Arabs were calling upon the Franks for help against
Zangi (343 = 1139) and his son Nur al-Din (544
= 1151) of Hulaf until the latter finally succeeded
in capturing the city in 543 = 1154.

THE DAMASCUS OF NUR AL-DIN AND
Saljuk Al-Din.

The period of Nur al-Din opens a new era of
prosperity for Damascus. The two reigns of Nur
al-Din and Saljuk al-Din are the most brilliant in
the history of Damascus, but its glory is different
in character from that of the days of the Umayyads.
The whole city was inhabited by the religious
orders. The first cause was the foundation of
the city and alongside of this the cultivation of
pious learning; the profuse branches of
knowledge were not however entirely neglected;
this is for example the period of Ibn A'shikir,
the great historian of Damascus. But gradually all
the subjects cultivated became theological. The
ruin of the Crusades contributed largely to quicken
the spirit of asceticism. Damascus became the
great bulwark of Islam.

Although the name of Damascus is inseparably
associated with later ages with Saljuk al-Din and
the glory of the city as its residence is celebrated
even in contemporary western poets, it was really
rather his predecessor Nur al-Din who gave
the new Damascus its character. The defence of
the city was improved by the renovation of the walls
of the towers and gates. North of the citadel
he built a mosque where he opened a new
gateway, the Birr al-Foradji. Not far from it, ac-
cording to von Kruzel, Topographica, l. 14; ii. 84;
probably on the site of the present military Serai
lay the Birr al-Add (also called Birr al-Saf'a; cf.
of troops, opened its gates to the victors; the only obstacle the latter met was a vain resistance in the citadel. The victory of the Mamlicks of Egypt at Ain El-Attas [q.v., p. 212] made the latter masters of Syria. The Sultan then proceeded to the capital, Damascus, where he was received with all honors by the native Christians, who were encouraged by the good reception they had given them by the destruction of the long-faithful Church of St. Mary [see Abil Shatta: Rev. Hist. Cris., Or. v. 192].

In the following period, Damascus became the center of the most important Mamlick province in Syria, the Mamlick fleet al-Dinâq, which practically included the whole of southern Syria from the Egyptian frontier up to Baraî, Hims, Tadmur, al-Raṣûma on the Khefran (afterwards united to Hâlab) with the exception of the little principality of al-Karak, and Safad for a period also (see Hanzâ and Hims).

Under al-Zahtû Babar [q.v., p. 588], the great organizer of the Mamlick kingdom, brighter days again dawned on the city. This indefatigable monarch often held his court in Damascus. He not only rebuilt the ruined walls and citadel but also built a new palace for himself on the Mâdîn al-Askarîah on the Khefran. The Mâdîn al-Askarîah, which is said to have served as a model for al-Reṣâlî in Kâfi‘în [see above p. 524] building of the same name in Cairo, on the site of the modern Têsêkkîya (see Quatremer de la Villard titled as Mamil, Damascus - Mameluke, i. 2, p. 44: Journ. Asiat. ix. Ser. vii. p. 235; Ibn Sâkîh, Tâmîd al-Wajîsât, i. 190). Babar died in 676 (1277) in Damascus and was buried in the Mausoleum of the Mamlicks built by command of his son el-As-Sâd by 2nd al-Dînâq, governor of Damascus, northeast of the Umayyad Mosque (Makrî’î, Sultûn Mamilûk, i. 2, p. 162; Journ. Asiat. ix. Ser. iii. 400 et seq.). Babar’s reign had been for Damascus a worthy continuation of the prosperity it had enjoyed since Nûr al-Dîn; sciences were also steadily cultivated as evidence of which we need only recall the name of Nawawi [q.v.]. But under the late Mamlick Sulthan’s decline set in. Damascus remained unvisited as the second city in the empire and this, the most important province, was naturally filled only by most distinguished Mamlicks; but this too readily resulted in a rivalry between the Sulthan in Egypt and his officer in Damascus. To prevent this, the commander of the citadel was appointed by the Sulthan himself, independent of the governor, who naturally produced a constant strained relationship between these two officials. Immediately on the deposition of Babar’s son el-Sâd and the accession of Kâfi‘î, Sulthan al-Aṣkhar [678 = 1279] rose in rebellion, supported by a farâwî from the Kâfi‘î 1-Knights Ibn Khalilîkân, but this rising was put down in the following year. During the confusion which followed the assassination of al-As-Sâd Khalî, Sulthan Katboghû was surrounded by troops devoted to Lâdîn in the citadel of Damascus and forced to surrender in 676 (1277). A fugitive Nâib from Damascus, Kâfi‘î, is said to have been the man who brought about the Mongol Ilbânî’s campaign in 659 (1300), in the course of which Damascus suffered terrible devastation in the fights between the Mongols who occupied the Mosque and the Mamlicks who stubbornly defended themselves in the citadel while the suburbs like al-Sâhiyya [q.v.] were utterly destroyed. The garrison of the citadel levied the whole neigh-

The Mamluk Period.

Soon after the middle of the 13th (xii. century) the invasion of Thâlû’s Mongol hordes made an end of the Ayyubid kingdom of Damascus. In Rabî’ I 652 = March 1260 the city, empty
bourgeois from the Bāb al-Nasr to the Bāb al-Faraj, and the Mongols burned great stretches of the city including the Dār al-Dawād and the Qābūs. The Mongols soon retired and Kīptāq, who was left behind by Chagātsu as governor submitted to Sultan al-Nasir. Damascus escaped with only a slight damage from the Mongol invasion of the year 702 (1303). As regards the intellectual life of Damascus, it continued as in previous periods. The activity of Ibn Taimiyya [p. 276], whose puritanical ideas ultimately brought him into conflict with the government. During al-Nasir’s third reign, Tangi, the governor of Damascus, to whom the other Syrian Nāṣir’s were subordinate was for a quarter of a century (724-740 = 1312-1339) regent in Syria with practically unlimited power. In 717 he founded the Tangiyya Mosque on the site of the present military buildings behind the military Serai (Journ. Asiat., ixth Ser., vii. 237 et seq.), and in 729 a school for the study of the Korān and the Hadith (Journ. Asiat., ixth Ser., iii. 284). He repaired the damaged southwest wall of the Umayyad Mosque and is also said to have widened the streets. While he was occupied in repairing the damage done in the city by a fire, he fell into disgrace and was finally shamefully put to death in prison in Alexandria.

In this period the military prerogative role again followed the peaceful reign of al-Nasir and Tangi, during which rival Amirs were struggling for the mastery. Damascus rose up in 753, 762, 790 also was the scene of these wars. In 791 (1386) the decisive battle between the all-powerful minister Miṣṭaham and the dethroned Sultan Barqūk, was fought before the gates of the city, by which the latter won back his throne. His son Faraj had to win back the town in 501 (1500). Under the youthful Sultan the rivalries of the Amirs broke out, so that Syria fell an easy prey to Timur. In Djumah, i. 303 — December 1400, his forces encamped before Damascus. When Faraj, owing to a rebellion in his camp, left the city and fled to Egypt, the result of the campaign was decided. The city surrendered but the citadel continued to offer a stubborn resistance for a long time. Contrary to the terms of the surrender Damascus was entirely given over to plunder, and a fire in which many houses were destroyed whilst the garrison were still in the great Mosque which was then set on fire. It is certain at least, that the citadel, which by Timur was the heaviest blow this much harassed city had suffered for centuries.

The latter part of the reign of Faraj was again filled with anarchy by the rebellions Amirs, whose operations chiefly centred around the ill-fated Damascus. During the whole of the last century of Mamluk rule these tumults were constantly recurring. The change of ruler in Cairo was usually the signal for the rebellion of the governor in Damascus. It is therefore no wonder that the city did not so rapidly recover from the devastation wrought by Timur. Kalkhašdī (died 521 = 1423) says that only a part of the city still lay in ashes (Dar al-Sabah, p. 283). Nevertheless new schools and mosques were constantly being founded and the names of the Sultan were perpetuated in numerous inscriptions, which tell of new buildings and restorations of ruined buildings, of pious endowments and royal proclamations. To this period Damascus owes buildings like the beautiful Sābūnīyya in the Maidān Road (Journ. Asiat., ixth Ser., iii. 264), the Ilībghā Mosque northwest of the citadel (ibid., p. 256, 453 et seq.). The western minaret of the Umayyad Mosque is a present form from the time of Khātāt Bīt as this part had been burned down in 834. But even this more energetic Mamluk rulers were no longer able to revive a real and permanent period of prosperity for the city.

The Turkish Period.

A few weeks after the defeat of the Mamluks at Aţībākh on the 25th Rajab 922 = 24th August 1516, Damascus opened its gates to the victorious Ottoman. Previously under the Mamluks of Egypt, it had still been only the capital of a province but now it passed entirely under foreign rule. From this period the land ceased to be the scene of the great events of history. It is hardly right to ascribe its decline solely to Turkish misrule, for its resources had already been exhausted by the wars of the preceding centuries. The Turkish period preserves a place of honour in the history of the architecture of Damascus and is one of the finest monuments of Mamluk architecture in the modern city date from it. The Egyptian style had become very prevalent under the Mamluks, but now Turkish influence began to make itself felt. Subhānī I. in 962 = 1554 built the Tekkiye further the western gates of the city on the site and from the ruins of the ancient Kūr al-Aṭībākh; this beautiful building picturesquely situated on the Burāq is built in the Turkish style (see Journ. Asiat., ixth Ser., vii. 255 et seq.; Safahī, Maqālī l'Art Musulman, i. 174). Only two of the most celebrated mosques in Damascus may be mentioned here which owe their origin to Turkish Pashas: Both lie on the Maidān Road. The first is the Darwijīya begun by Darwijī Pasha in 779 = 1371 (Journ. Asiat., ixth Ser., vii. 260) and the second the Sīnānīyya, so famed on account of its faience work, built by Sinān Pasha in 994 (1585) on the site of the ancient Māmik al-Balad (Journ. Asiat., ixth Ser., vii. 260), according to von Kremers, Topographies, i. 48, the finest in Damascus next to the Umayyad Mosque. In fact, architectural activity in Damascus never seems to have ceased, although we have but scanty sources at our disposal for its history in the last few centuries.

The re-awakening of the East is associated with the appearance of Muhammad ‘Ali. From 1832—
1840, Damascus was in the hands of the Egyptian Pashas. Ibrahim Pasha strenuously strove for restoring peace and order to the ruined country. Trade and industries began to flourish. Buildings for administrative and some particularly military purposes were erected, for which unfortunately however, ancient and vanished edifices were often sacrificed. Thus, for example, the Tangiyya was altered to form a military school and the Ilībghā Mosque became a biscuit factory. The modern Military School is built on the site of the Nūr al-Dīn’s Dar al-Adl. The churches between Regus and Maronites in Lebanon, which had been gradually increasing during the Turco-Egyptian wars in the time of Baqīt Shibā, lead in 1850 to a terrible massacre of Christians in Damascus, in
which 'Abd al-Kadir [q.v.] who had been hanged from Algeria placed the Christians greatly in his debt. In recent years one may mention the brief period of government by the reformer Hudaib Pasha (1875); education was improved though the system soon in part broke down again; a permanent reform was the replacing of the old narrow bazaar alley by broad streets. With the end of the ease in Damascus in earlier centuries, the building of the city has again in quite recent times been affected by great outbreaks of fire. In 1853 the Umayyad Mosque was burned down to its walls and in April 1912 considerable portions of the new bazaars perished in the same.

The commerce of Damascus was considerably affected by the opening of the Suez Canal. The railways, which since 1864 have connected the city with copper-producing Hauran, since 1895 with Beirut, and since 1905 with Heliopolis, have afforded a certain compensation, while the main line of the Hijaz railway does not yet seem to have produced any considerable effect on its economic prosperity. Although the continuation of the Syrian railway system will more and more completely ruin the caravans traffic, yet a great development of the narrower hinterland may certainly be expected, which will probably reassure the city permanent prosperity if it does not also bring it back its erstwhile predominance. According to the English Consular Reports the total trade of Damascus for 1909 and 1910 was roughly the value £ 1,000,000 both for exports and imports.

Damascus, which, as the capital of the Wilayet of Syria, with the four sandjaks, Damascus, Hamah, Hauran and Karak, is the seat of a Wali and the headquarters of an army corps staff, is, according to the last edition of Besideker (1912) with 300,000 inhabitants (exclusive of 3,000 garrisons) which is probably too high.

The Configuration of the Modern City.

As has already been pointed out, the ground-plan of the heart of the city has hardly altered in any essential features in spite of the numerous savages of fire and sword since the Umayyad period. A sketch of the modern city will therefore be a supplement to the historical survey. That the eastern part of the city has practically not yet given beyond the bounds of the walls is probably in a sense the result of the fact that the Christian and Jewish quarters are here; but the reverse is still more likely, that these quarters are here because the ruling Muslims preferred the western parts as they were situated on the roads to the more cultured lands of Syria. The city soon exceeded its ancient boundaries. At quite an early period we read of the suburb of Al-Uqayqieh northwest of Damascus. When, after the town of Nur al-Din, a new period of prosperity dawned, new suburbs grew up before the Bāb al-Dajbiyya expanding towards the Ma'dān al-Akdhar (Qwīq Mādān) westwards and the Ma'dān al-Fāsak (corresponding to the modern suburb of al-Ma'dān) to the southwest. Gradually the old western boundary became the military and administrative centre while the business activities of the population continued to be concentrated as before in the quarter around the Umayyad Mosque. This evolution has been slowly but steadily going on from the time of Nur al-Din to the present day.

The great veins of traffic from east to west, the "street which is called Straight" ends in the east of the city at the ancient Bāb al-Sharkī. From this point, the city wall, still well preserved, runs past the tomb of Sheikh Arslan (see Journ. Asia, ixth Ser., v. 204) northwards as far as the Barada, which it reaches at the Bāb Taimā. It then follows the southern of the two arms of the river, which here enclose an island, up to the Bāb al-Salām. Between the two last named gates there was once, according to Ibn Shākir (Journ. Asia, ixth Ser., vii. 372 et seq.) a gate Bāb al-Lajjūth, called after the quarter of the same name: which forcibly reminds one of the ancient poetic name of Damascus, Ḥjjīlīth. The traces of the course of two walls may still be followed, although now built over in many places, westwards from the Bāb al-Salām, between which runs the Bātras Ṣārān and up to the Bāb al-Faradī, to which there was according to Porter, l. 53, a second gate farther inside and the Bāb al-Amāra outside across the Barada. This gate takes its name from the suburb al-Amrā which began at the Bāb al-Salām and gradually developing by the incorporation of originally isolated quarters like al-Ma'dān from the Mahārīth al-Dājbiyya (Journ. Asia, ixth Ser., vii. 451), al-Balụja, etc., now sends out a thoroughfare to the northwest up to al-Salāfīyya (cf. Journ. Asia, ixth Ser., iv. 472 et seq.), which had arisen at the foot of Ḥṣīr al-Kāsūn before 600 (1200). The city wall must have been somewhere here linked up with thecitadel. The manifold alterations, one of which is witnessed to by Nur al-Din's section of the Bāb al-Faradī (on the site of an older Bāb al-Amrā, cf. Journ. Asia, ixth Ser., vii. 374) probably owe their origin to the desire to protect the quarters which were gradually growing and becoming linked up to the city. But the city constantly expanded beyond the bounds drawn round it; and Porter and v. Krenner have not succeeded in definitely locating the course of the ancient walls in this part of the city. While the ancient Bāb al-Yahud was incorporated in the citadel in the sense of al-Adīb's alterations in it, the name was transferred to the formerly called Bāb al-Nāṣr, a little farther to the south and has thus survived to the present day. The wall then ran close along the east side of the Ma'dān road up to the Bāb al-Jābiyya, which corresponds to the west end of the great street running the whole length of the city, and without a doubt continued a considerable distance farther in the same direction, although all traces of it have now utterly disappeared, following the šīk al-Sifūniyya until it turned eastwards at the Bāb al-Saghrī. At the present day the suburbs of Ma'dān with numerous beautiful mosques stretches a mile or two southwards on this side, as far as Bawwābat Allāh, the starting point of the Ḥujjāj route, not far from the Ma'dān al-Kadām, where Tradition sought to locate the grave of Moses and footprints are pointed out which need (see Ibn Līdān, ed. de Goeje, p. 281 et seq.; Ibn Baṭīt, l. 236 et seq.) to be said to be those of Moses and at a later period of Muhammad (cf. von Krenner, Topographie, ii. 22; Zeitschr. der Deutschen Palästina-Verein, xii. 284). It does not appear quite certain, although according to Yāqūṭ, ii. 236, very probable, that the ancient Bāb al-Ṣaghrī is identical with the modern Bāb al-Ṣaghīr, at which a double doorway is further evidence for the former existence
of a double ring of walls. Although the name Bāb al-Šaṣīr for the gate has now disappeared, it is preserved in that of the most celebrated cemetery in Damascus, the Māhbarat Bāb al-Šaṣīr, where a number of companions of the Prophet, and several wives of Muhammad as well as his daughter Fāṭima found their last resting-place. The very memory of the tomb of Muṣawwīn which was once here has utterly disappeared, while not far from the neighbouring Qubā‘ al-Ḍarrāb, in which — probably merely owing to some misunderstanding — the grave of Ali ibn al-Ḍarrāb is shown, the alleged tomb of Yazid I. remains still an object of veneration (von Kremers, Topographie, ii. 201; cf. Zeit. d. d. Mitt. gr. u. alt., xvi: 365). From this point to the new closed Bāb Kalaāsh, where legend locates the scene of Aṭ‘a‘, i.e. 35, and thence to the east gate, the wall is still fairly well preserved with many towers but only as a single line of defence, although it seems to have been once double here also, cf. Thévenot, Sallust’s Knight of Levant (1673), p. 23 et seq. The alleged tomb of Bīlān b. Rabah [q.v., p. 719] and a Christian sanctuary of St. George, which is however also revered by Muslims, are situated in the gardens south of the city.

As the more important monuments of architecture in Damascus have already been mentioned above, a few general remarks on the interior of the city will suffice. As in all Oriental towns the usually dilapidated houses of the quiet residential quarter with their blank high walls, which often however conceal veritable palaces, form a striking contrast to the streets of the bazaars always busy and full of colour, with their huge khan, the offices and warehouses of Eastern merchants. One great advantage the town has over others is its inexhaustible supply of running water which the Horan supplies. It is no wonder then that the baths of Damascus, often splendidly decorated with faience work, enjoyed particular renown. Weitzstein had a delightful picture of the picturesque scenes in the markets of the city about the middle of last century in the Zeit. d. d. Mitt. gr. u. alt., xi: 475–525. If the city has since lost some of its real Oriental character, it has nevertheless remained purer than in the other great cities of the east which have been more influenced by European cosmopolitanism. The old established industries of Damascenes have however declined considerably. The armourer’s art, which is usually traced back to the armories founded by Diocletian, has been extinct since Timur carried off those who followed it. The once world-famed silk-looms (cf. Idris, op. cit.) have, it is true, not entirely disappeared but they have lost their former importance. At the present day manufactured goods (particularly cotton-stuffs) hold fast place among imported articles. On the other hand many craftsmen still supply good and well made articles for native use. The leather work is particularly well known. The goldsmiths make pretty filigree work while the wood and metal (copper, brass) inlaid work is a ready market in foreign countries also. Though the town has irredeemably lost its erstwhile importance as the capital of a great empire and a centre of the world’s commerce, it by no means lives solely on its glorious past and we may well concur in M. von Oppenheim’s verdict that “The new era of prosperity is clearly dawning upon it.”

254; Ḥājīdī Khudīfī, Dīkḥāmūnūd (Constantinople 1145), p. 571 et seq. G., Le Strange, Palæstina under the Muslimes, p. 224–237; H. Sauvain, Description de Damas, in the Journ. Asiat., 9. ser. iii:–vii. Numerous works in manuscript specially devoted to Damascus, particularly Ibn Ḥāshār, have unfortunately not yet been printed; but even the available sources have not yet been systematically utilised; indeed the topography of modern Damascus has not been thoroughly studied. The publication of the inscriptions of Damascus announced by van Berchem will supply a new basis for investigation. A. v. Kremers’ old, in many places erroneous Topographie von Damascus, I. ii.: Denkhafe, der phil.-hist. Cl. der k. Akad. d. Wissensch. Wien, 1896, xi: (1854 et seq.), is quite inapplicable, also Qattaneh in Makrit, Sultan Montiukh, i: 1, p. 262–285; A. v. Kremers, Mittlerungen und Damaskus (Venice 1853). For the conquest of the town by the Arabs a. de Goeje, Mémorial sur la Conquête de la Syrie, p. 82–113; Caustani, Annali dell’ Istria, iii: 326–422. The older travellers have been utilised in Ritter, Erdkunde, vili: 1332–1428. See also more especially J. L. Porter, Five Years in Damascus (London 1846); H. Schmoller, Reise in Orient, i: 44–174; Loret, La Syrie d’Aujourd’hui, p. 367 et seq.; M. von Oppenheim, Von Mittelm. zum Fert. Golf, i: 49–77; Baudet, Palæstina und Syria (1912), pp. 298–332. (R. HARTMANN.)

DAMİETTA, a town in Egypt 12 miles south of the mouth of the eastern arm of the Nile. Damietta, Arabic DUMYAT, also popularly pronounced DUMYAT, has at the present day (census of 1897) 31–32,000 inhabitants and is the capital of the government (mahāz) of the same name, which has 43–44,000 inhabitants. In spite of the fact that it is at the present day a moribund town and only holds the tenth place among Egyptian towns as regards number of inhabitants. In the middle ages on the other hand Damietta was a flourishing industrial centre and an important seaport, the importance of which may be recognised from the fact that when it was besieged by the Crusaders in 616 (1219) Malik Kāmil was ready to restore the kingdom of Jerusalem as it existed before Saladin’s time to save Damietta, an offer which was however refused by the Crusaders. When the period of Damietta’s prosperity began, cannot be exactly determined. In Coptic sources it is called Tāmint or Tamiati, a name which it is said to have received from a son of the legendary eponym Ughmān b. Miṣrayīm. Nothing further of the pre-Islamic town is known.

The history of the conquest also, in which a relative of Mūsawwī plays an important part (Makrit, Kāmil b. Li. 213 et seq.) strikes one as even more legendary. Al-Muṣawwī b. al-ʿĀwad is said to have been its conqueror. The exposed
situation of the town was responsible for the fact that Damietta, even after the final occupation of Egypt by the Arabs, was repeatedly a subject of hostile attacks and suffered much from the Byzantines and afterwards from the Crusaders. The town was, for example, thus suddenly attacked in 70 (708-709), 121 (715-719) and in the beginning of the third (ixth) century. An assault on it in the year 383 (852) induced the Caliph Mahommed the Fatimidi's government to fortify Damietta. After a century of peace the town was again disturbed by the Byzantines in 557 (967-968) and two centuries later devastated by the Normans of Stirling (550 = 1153). The fights for Damietta, best known in history, are however episodes of the Crusades. It was recognised by the Christians that the possession of the Holy Land could only be secure if Egypt, the great bulwark of Islam, were overthrown. It was with this end in view that the expeditions prosecuted so vigorously against Damietta were undertaken; the first of these was a joint attack by the Byzantines and the king of Jerusalem upon Saladin who had just come into power (562 = 1160). The second expedition was led by Jean de Brienne, King of Jerusalem (615-618 = 1218-1221) against Malik Adil and after the latter's death against Malik Kamel of Egypt. Damietta fell after fierce fighting but was soon afterwards retaken by Kamel. An equally ill-fated attempt was made by Louis IX, on his Crusade in 647-648 = 1249-1252. These events took place just as the unity of Egypt was passing from the Ayyubids to the Mamluks. To render such occurrences impossible in the future, Damietta was destroyed in 648 (1250) by the Mamluks. The whole town was razed to the ground except the mosque which alone was left standing. A new Unfortified town arose further to the south. In 659 = 1260-1261, Balbars al-Brunk abdominal made the mouth of the Nile at Damietta impassable for ships. In the period of Damietta's prosperity the entrance had been barred by a chain. The new Damietta immediately adjoined the old town. The former Chief Mosque of Damietta, which dates from the period of the foundation of the town, the Djami' Abu 'l-Ma'ali or Djami' Fateh, still survives in a ruined suburb lying to the north of the modern Damietta, as Salaman has demonstrated: beyond all doubt. The site of the ancient Damietta is also thereby defined, a problem for which various solutions have been offered on historical grounds. It was not until the French period that Damietta again began to play a part in history. After Napoleon's return, Kleber defeated a Turkish force which had landed here, on the 1st November 1799. The English afterwards occupied it and then returned it to Turkey.

While the modern Damietta has only a few unimportant industries (weaving of coarse linens, sugar, salt fish, and pottery), in the middle ages it was a centre for the export of the textiles manufactured there. The linens called Dinayaj (also Shahr, Kung etc.) were famed throughout the Muslim world. Only white stuffs were manufactured in Damietta but in the neighbourhood coloured clothes were also made (Yakht, Majum al-Balchli ii. 604, 8). An admixture of gold thread was very popular and silk, which had to be imported, was applied in many ways. These industries were carried on by the state as well as by private individuals. The work was done by free-men (Christians) who were quartered in the factories and worked up a given amount of material allotted to them (cf. the article Damiya; for further information see C. H. Becker, Reiseberichte zur Geschichte Ägyptens, iii). This industry was at its zenith in the Fatimid period. It did not survive the wars and turmoils of the Ayyubid period and had perhaps disappeared or lost much of its importance even before Saladin's time, but we have no details on this point. At the present day only a few miserable remnants of the ancient industry remain. The decline of the town was sealed by the making of the Mahmyda canal (1816) which diverted trade to Alexandria.

Bibliography. Makris, Khrup, i. 233 et seq.; Yakht, Meşkun al-Balchli, ii. 604 et seq.; 'All Mahdara, Khruf Lajzul, xi. 36 et seq.; Baederker, Egypt, p. 171-172. The remaining literature will be found in the important study by Georges Salmon, Rapport sur une Mission à Damietta (Bulletin de l'Institut Francais d'Archéologie Orientale au Caire, ii, Mai-Juin 1905).

(C. H. Becker.)

**DAMIR**

a technical term of Arabian grammar: the personal pronoun. The term al-damir or al-nu'mar is really elliptic for *al-damin al-farai or al-numar, the implied name* (al-damin al-farai or al-numar), the explicit name expressed by a substantiate. It originally denoted not the personal pronoun itself but only the substantive represented by it (cf. Fleischer, Klein Schriften, i, 161). Shawaithi therefore does not call the personal pronoun *damir or nu'mar but *al-damin al-numar or *al-damin al-farai (see for example, Derenbourg's edition, i. 188, 4 and 329, et). The personal pronouns are divided in the later Arabic Grammar, of which al-Zamakhshari's *Mašfafi is the classic, into independent (damir mun'uzil) and dependent (muqaddif). The former are the separate or independent pronouns *ana, anta, kawn etc.; the latter include primarily the suffixed pronouns of all three cases (fathat, *sura, ru'da, ru'a 3a) but also the merely virtually existing pronouns like *kaws in the form fi'dna etc. A pronoun of the latter class is called *muqaddif (invariable), in opposition to the suffixed which although dependent is actually existent (muqaddif). A variety of the *damir al-muqaddif, the invariable personal pronoun, is the *damir al-silfin, the inherent pronoun, which is however not a rule expressed, as for example, the subject of the first and second persons of the verb.

In Shawaithi this terminology is not yet developed. He only distinguishes between an implication (damir) which actually finds some poetic expression (either by a separate personal pronoun or by a suffix, one which is not so expressed (cf. particularly i. 188, 4 and ii. 318, 320, 332, et). But he already has expressions for the first, second, and third person (al-mukaddim, al-mukhabbat and al-qatii), in place of the latter also of al-mu'adatha *kawn*. As regards syntax, the personal pronouns have given rise to a very subtle distinction amongst the Arabs, which thronged on a theory of knowledge. Even Shawaithi (186, 3) says that the personal pronouns are always determined, "because a noun can only be implicitly referred to when one knows that it has been made clear to another whom or
what is referred to and that one is referring to some thing definite". Doubts as to the antecedents of personal pronouns (te which as genitives the possessives also belong) can only arise in cases like the following: ἁδρακάντων ὄνειρα, ὄνειρα (a Bedouin lost his she-camel) and are hence practically cleared up (for further information on this debatable point see Ill. Yalquth, p. 683). But even on this point the Arabs have found the correct view, viz. that ἢ in a case like this is still determinative although it refers to an indeterminate noun for it cannot refer to any Bedouin but only to the one just mentioned (loc. cit., l. 11).

It should be further noted that our demonstrative and relative pronouns are not considered by the Arabs as one class with the personal pronouns but form a separate class by themselves, that of the μουκεντίδεσ [q.v.].


**AL-DAMIRI,** Muḥammad b. Mīrā, b. Ḳaṭāb (1330-1414) was born at Cairo in 750 = 1344. His nisba is derived from the northeastmost of the two towns both called Damirat near Sambandus in the Delta (Al-Ṭāhir Juddāda, st. 59). He was a Shaikhī, a pupil of Ḳaṭāb al-Din al-Sulḥāt (d. a. h. 773). Brockelmann, ii. p. 121, to whom he acted as famulus, and of Ḳaṭāb al-Din al-Iskandar (1772, Brockelmann, ii. p. 90). After first gaining his livelihood as a tailor, he became a professor of theologian and taught with reputation the normal branches of theology, philosophy, and belles-lettres at Cairo in the Azhar, the Dār al-Ẓāhir, in the Ḳutubiyya and elsewhere. He held a delectative lecture (μαθετά) in the Madrasa of Ḳaṭāb al-Ṭāhir, inside the Ṭabār al-Naṣīr, having been appointed to it by the founder (Maqrīzī, Kāfīrī, i. ed., ii. p. 391 = ii. ed., iv. p. 250). He was also in charge of the course in Ḳutubiyya in the Kubba of the Kubba of Bābār Lāyāḥakār (Maqrīzī, i. ed., ii. p. 216 = ii. ed., iv. p. 276; Ibn Siḥna, Ṭabābī in Wustenfeld's *Aeretics*, p. 373) which made the pilgrimage several times and taught at Mecca; one of his pupils told that he heard him in the interior of the Ka'ba. As one of the Sufi brotherhood of the Kubba, in the Dar al-Sud al-Sa'dī (Maqrīzī, Kāfīrī, i. ed., ii. p. 355 = ii. ed., iv. p. 373 et seq.) he celebrated for his ascetic life and for his preaching; al-Maqrīzī, a younger contemporary, tells us that his *Uṣūl* and what he used to go and hear him with admiration and frequently for him years, *Ḳur享受到* were ascribed to him alone and that, after a youth inclined to gluttony, he became almost a perpetual fastener. The great majority of his works were of the conventional commentaries, epitomising verifying kind, and seem mostly to be lost. Thus, he wrote a commentary, derived from al-Sulḥāt, on the *Muṣannif* of al-Nawawī (Brockelmann, i. p. 248) and in it has the remark that some held that the Ḳutubiyya (Hariri's apparently) and Ḳutubiyya *wad-Dira* were the allegories of alchemy. He left also two *Ḳur享受到*: one a treatise on canon law in *Ḳur享受到* and all these were in the capacity of his profession, but his great work, the *Ḳur享受到 al-Khayrām*, by which he is known in the east and the west, was evidently a labour of love in spite of his disclaimer in the preface of Ḳur享受到, or natural faculty for such an undertaking. The book is a theological dictionary in which the zoological element is minimised; the names of the animals are given in alphabetical order, and all the longer articles extend to seven sections. (I.) *Philosophical,* derived from Ibn Sīdī, li-, al-Qāḍī, al-Dāmīrī's predecessor in writing, a *Ḳur享受到 al-Khayrām*. (ii.) *Description of the animal and its habits,* (iii.) *Ḳur享受到* mentioning the aspect of (iv.) It's lawfulness according to the different schools of canon law, (v.) *Ḳur享受到* bearing upon it. Majdūdī is used mostly. (vi.) *Ḳur享受到* properties of its different parts, (vii.) its meaning when occurring in dreams. The result is an enormous compilation, full of digressions and almost unreadable consecutively, but a store-house of folk-lore, tradition, popular medicine and racial psychology beyond all praise. Very frequently Dāmīrī had no knowledge of all the animals on which he was writing, but he had an immense knowledge of what had been said about them and all that he brought together with scrupulous care but in bewildering order. The book exists in three recensions, a long, a short and an intermediate, of which fortunately the long one is that which has been printed; at least at Bilād and Cairo. There are also abbreviations, and a Persian and a Turkish translation. For these see Brockelmann, ii. p. 138. It is being made generally accessible in an English translation by Colonel A. S. C. Jaynaker (London & Bombay, 1906, 1908) which has reached *Ḳur享受到 al-Misāh*, having covered more than three-quarters of the whole.

**Bibliography:** Besides the references above, *Weinfield, Arresi*, No. 255; *Leslere, Medicinal Arabes*, ii. p. 278; *Introduction to Jaynaker's translation; Encyclopaedia Britannica*, ixth ed. (much fuller than xth).

**DAMMA** the name of the sign for the vowel *a* (also *a, o*) in Arabic. The sign is originally an abbreviatum *aw* (cf. the article, *ARABIA, ARABIC Alphabet*, p. 354). The sound expressed by *Damma* is given (though *Damma* i. e. "contraction," of the lips, rounding of the lips. The Arabs therefore correctly recognised the feature of the formation of *a* and *o*. Cf. also A. Schairer, Sibawayhi's *Lawlehier*, p. 24.

**DANAK, DANNAK, (Pahlavi, dajrā, Pers., *danak,* "corn"; cf. Pahlavi and Pers. *dakān,* Arm. *danak,* OIr. *danax,* a small weight and using the sixth part of a dirham or of a zollor. Among the Moors, the *danak* was in the pagan period a weight of 28 lb. (barleycorns of average size); afterwards it was worth 3 ½ *Trees* = 10 *bogha* (barleycorns) = 40 *wenna* (grains of rice). In Spain it was a rule worth 2 *boghas* (Castil.; *Bibl. At. Hist.,* i. 366 and *al-Qalqisina*).

**Bibliography:** H. Savard, *Alhorrige Mainumi*, in the *Journ. Asiat.*, viiith Sec. 1908; *Bibl. Iran.*, 1897; viiith Sec. i. 412, 413.

**DANAKILA,** sing. *DANKULETH;* an inhabitant of Dan (q.v.).

**AL-DAMI,** Abū ’Ammar ʿAbd Allāh b. Sa’d b. ʿOmar al-ʿOmrāwī, born at Cordova in 371 = 981-982 is best known by the name of Abu ʿAmr al-Dāmī (of Denia) as he lived for long at Denia, in the province of Valencia. I began my studies, he tells us himself, in 385 (var. 384, 386,
At the age of 14 and set out for the east on Sirmian, the 29th of Muharram 397 = 29th Sept. 1006. After spending four months at Kairouan I entered Cairo in the month of Shawwal of the same year. In 398 (=1007) I left Egypt and went to Mecca and Medina to perform the pilgrimage. I spent the most of these two years in study and returned to Cordova in the month of Dhu 'l-Ka‘da 399 = August 1008.

In order to escape the turmoil which was then raging in the latter town, he took himself to Almeria and then to Denia where he died on Monday the 14th Shawwal 444 = 8th February 1053; he was given a sumptuous funeral — the prince himself walked before the cortège.


His pupils were: Abu Da'ud b. Nadjib, author of the Kitab al-Fasial fi 'l-Kasab, Khalif b. Burhum al-Toledi etc. etc. A Malikite jurist, Abu 'l-Azm al-Din is everywhere credited with having immense knowledge of all the sciences connected with the Koran and the Hadith. His life was inexpressible, and his education admirable; according to his biographers he also possessed a prodigious memory such as none of his contemporaries could claim to have.

At Denia, he formed a friendship with the ruler Mudjihib, the Mugalus of the early Christian chroniclers, who had a decided leaning for the sciences studied by Abu 'l-Azm al-Din.

Out of more than a hundred works from his pen enumerated by him in an 'Oryx' we now possess only the following:


DANISHMANDIA. The Turkomau dynasty of the sons of Dānishmand originated, according to Oriental authors, in Malaya (the Maltese of the Byzantine) and traced its descent from the Arab tribe, Bajfili Ghat (p. 562) who fell in 740 in battle with the Byzantines; according to Nekuen (Bonn edition), p. 45, they were of Arakid descent. Their ancestor, Malik Ḏaṉsẖm̱āṉḏ Ahmed Ghat (d. 1334), invaded Asia in alliance with and in the train of the Seljuk sultan Kaykhusraw and founded an independent kingdom there, which in addition to Swās, their capital, included the towns of Aminis, Kangirai (Gangra), Corus, Nekaar (Neocaesaris) etc. within its borders. He also ruled over Ahaltan (Ellasses) and Malaya (Hasanefenn, Hadjiq Khalfa). He died, according to Abu 'l-Fariqi, in the year 1154 A. D., in 1150 according to Armenian authorities, while according to Hasanefenn and the coin in the Ostomucnum Museum (Ahmed Tewfik, No. 191) his death must have taken place some years earlier (in 1084 A.D. Cassovia presumes). He was succeeded by his son Malik Ghati (Amir Ghati or his kinsmen and in Armenian sources: 'Amurjegi) who, in his coins and Batumi in 1277 engaged in fighting the Byzantines, among whom he wielded the capital of Paphlagonia, shortly before his death (Kinnamos, p. 15 et seq.; Niketas Chon, p. 35 et seq.). Ewliyya credits him with the conquest of Gümüşhane and Corum and his son (in 1205, 1207; iii, 189), but according to Hasanefenn they had already been taken by his father, Muhammad, the son and successor of Malik Ghati, come to the throne about 1126, to follow Kinnamos and Niketas. He lost Kaykhusraw and Gangra to the Byzantines, but retained possession of the other dominions, the modern Ermopref, and established himself in Konya. He also waged war on the Georgians and captured several towns in Cilicia. Niketas calls him lord of Kaykhusraw; on his coins he actually describes himself as lord of all Anatolia.
and Romania (i.e. Dalmatia, Asia Minor, in the narrower sense of the district of Amaia). He was succeeded in 537 (1142-1143) by his brother Nizam al-Din Yaghbashian (the lay prelates of the Byzantines, Yaghbashian, Amaia Arslan of the Arabs, and Yahub Arslan of the Armenians). According to Niketas, p. 152, he ruled over Amaia and Angora and was brother-in-law of Kilij Arslan II of Karaman; another brother-in-law of the Seljuk Sultan ruled in Kazkaya and Smyrna, Daladzes, i.e. Imam al-Din Dhu l-Nun b. Malik Muhammad, a nephew of Yaghbashian. Yaghbashian was in a way under the protection of the Emperor Manuel and was therefore constantly assailed by Kilij Arslan (Kinnamos, p. 39 et seq. year 1143). This did not however prevent him from plundering Byzantine territory; in 1155 he fell upon Osmannion (Unia) and Pamaz (Balstra) on the Black Sea; but this did not prevent him from sending a special embassy to greet the Emperor when the latter appeared with an army in Cilicia, an allyship with him in 1158 against Kilij Arslan (Kinnamos, p. 176, 182, 200).

After the death of Yaghbashian, who according to Hazarimn died in 562 (1166-1167), Kilij Arslan decided to dispense with the Danishmandids and drove Dhu l-Nun out of his territory; the latter, in vain, tried to take Amaia with the help of Yaghbashian's widow; on the other hand the Emperor Manuel claimed Yaghbashian's estate on the ground that it was originally Byzantine territory. Ultimately Amaia fell to Kilij Arslan while Niketas surrendered to the Emperor (Kinnamos, p. 296 et seq., 300). The disastrous war, which Manuel then waged with Kilij Arslan, and which ended in the total defeat of the Byzantines, forced the Emperor to restore his conquests. (Kinnamos, p. 230 et seq.). According to Abu l-Farraj, Dhu l-Nun had died in the Emperor, who was trying to restore him; he then turned with greater success to the Arab Abu al-Din of Damascus, who again procured for him the possession of Smyrna for a period.

Hazarem and Minuedjamshid mention as successors of Yaghbashian:
1. Abu Muhammad Kamal Ghazi, son of Yaghbashian.
2. Malik Irshad, son of Muhammad, and nephew of Yaghbashian.
3. Shams al-Dunya wa l-Din Abu l-Khalid Isma'il, son of Malik Irshad, died 564 A.H. (1168-1169).
4. Dhu l-Nun, brother of Malik Irshad.

A coin of Isma'il is known which shows that he actually reigned, if only for a brief period; Dhu l-Nun's coins are more numerous. After the death of Niketas (May 1173), Kilij Arslan finally made an end of the Danishmandid kingdom. According to Djanbogl and the author of the Nakhbat al-Tamuriki, in von Hammer, Gesch. des Osman. Reiches, i. p. 22, Kilij Arslan had the last Danishmand prince — probably therefore Dhu l-Nun — put out of the way by poison and at the same time occupied Malaya, where another branch of the family ruled. The latter is as yet only dimly known from scattered allusions in Armenian sources. The following dynastic list may be compiled.
1. 'Ain al-Dawla, son of Ghazi (Malik Ghazi), died 1111.
2. Dhu l-Karim, son of 'Ain al-Dawla.
Jews and Christians on the meaning of Chap.
Zeit, der Deutsch. Mission, Ger. LIII. 58, et seq. and Jewish Encyclopedia, iv. 450, and the
Arabic authors cited there.
See also Thablay, *Kisej al-Anbaya* (Cairo 1325),
P. 212 et seq. (B. CARRE DE Vaux).

DAR (a.) *house*, frequent in compounds of which the most important follow.

DAR AL-BEBA (Baibda'), called CASABLANCA
in Europe, a town on the Atlantic coast of Morocco, about 200 miles S.E. of Tangier and 200 N.W. of Mogador, in 31° 37' N. Lat. and 12° 15' W. Long. (Greenw.), with 30,000 inhabitants, including 4000-5000 Jews and 5000-6000 Europeans (Spanish, French, English, German and Portuguese). The town is surrounded by walls crowned with towers and pierced by four gates. It is divided into three sections: the Medina with houses built of stone in the Moorish style, but with outer walls, traversed by irregular streets; the Mellah or Jewish quarter; the Taibar, a quarter of reed and clay huts. Adjoining the Taibar is an extensive enclosure of recent origin which has not yet been built upon. There are no remarkable buildings; the great mosque, the only building of any importance, is by no means a work of art. The town is surrounded by a narrow circle of orchards of olives and fig-trees and vineyards with a few scattered country houses.

The largest section of the native population consists of Arabs and arabized Berbers, natives of the surrounding country, who form a profligate class of labourers, porters, camel-drivers etc. The public offices are filled by Moors who came almost entirely from Fez, Rabat and Tetuan. The Jews are artisans or merchants, as are the Europeans. The Musulms of Casablanca have a special reverence for Sidi Bel-Abb, whom they regard as the patron saint of the town. This saint, whose cult seems to have made particular progress in the second half of the sixteenth century, is said to have had the gift of omnipresence and of subduing wild animals. According to Dourtet, *Marrakech*, p. 15 (Paris 1905), his name is a corruption of the literary Arabic *Abu l-Layth* "the man with the lions*. The water that falls into his Kabba is credited with the power of irresistibly bringing back to Casablanca any one who has lost it. Casablanca is of considerable economic importance as a market for the district incorrectly called Shafiyya by Europeans, the arable surface (or "black earth") of which is estimated at 1500 sq. miles and which supplies a population of 200,000 natives.

In 1909 its foreign trade totalled £1,010,600 in value and about 20% of the trade of the whole of Morocco. The harbour is the busiest in Morocco although it consists of a dock accessible only to small boats, while ships of large tonnage have to anchor in an open and unsheltered roadstead.

Casablanca occupies the site of Anfa, the Anafe of Massini, a flourishing place in the middle ages. It is mentioned in a passage referring to a harbour visited by merchant ships which came to get wheat and barley (Hdtis, ed. de Goeje, p. 34). According to Leo Africanus, Anfa was a rich and populous town, with beautiful buildings, traces of which were still to be seen in his time, where learning was held in great honour. In the 15th century its possession was disputed between the

Marinid princes of Fes and Marrakesh, but Anfa seems to have succeeded in retaining its independence. The piratical raids of its in habitants on the Spanish and Portuguese coasts however exposed them to attack from the Christians in retaliation. The Portuguese sent a fleet of 50 ships against Anfa in 1458. At the approach of this fleet, the people of Anfa, feeling unready to offer any resistance, quit the town and abandon it to the Christians who entered without opposition and sacked it utterly.

The site of Anfa remained deserted till 1555, when the Portuguese laid the foundations of a settlement which they called Casablanca but had however soon to evacuate. It was not till the exilic century that Sulthan Muley Mulamanet, anxious to develop Moroccan commerce, rebuilt the town which received the name of Dar al-Beba. Dar al-Beba, where the Spanish were allowed the monopoly of the trade in cereals in 1569, and which had to sustain no attack from the natives of the surrounding country in 1790, was at the beginning of the six century still only a wretched little town. It developed considerably in the reigns of Muley 'Abd al-Rahman and his successors so that by the end of the six century it had become the most important centre of commerce in the whole empire. The enlargement of the harbour was deemed necessary and undertaken. The murder of several European workmen employed on the harbour works on the 30th July 1907 provoked the armed intervention of France.

A body of soldiers occupied the town and restored peace in the Shafiyya country which had risen. The French occupation has resulted in a material transformation of Casablanca as well as in a notable increase in the number of European residents.


(G. Yerv.)

DAR AL-DJHAD. [See DAR AL-HAJJ.]

DAR FUR or DAI FOR, a territory and Sultanat in the Eastern Sudan, is one of the still unoccupied areas in Central Africa, nominally belonging to the English sphere of influence and even paying tribute (cf. the annual Reports on Egypt and the Sudan) but still practically independent. Its boundaries can only be roughly defined as: in the north the 15° and in the south the 10° N. Lat., in the west the 22° and in the east the 27° E. Long. (Greenw.). Dar Fur is bounded on the west by the Sultanat of Warda under French influence, in the south and east by the province of Bab al-Ghazal (*q. v.* p. 37) and Kordofan of the Anglo-Egyptian Sudan. To the north lies the Eastern Sahara, the ownership of which is still undefined. Its frontiers have frequently changed. At times great stretches of Warda's, Kordofan and even Bab al-Ghazal have belonged to it and at others the rule of its Sul than has been limited to the natural geographic centre, the Djabal Marra and the territories adjoining it. Since the end of the 18th century the capital has been al-Faher. Nachigal, to whom we owe all our real knowledge of the older Dar Fur, estimated the population of the whole country at 3-4 millions, but this suffered great diminution in the horrors of the conquest by Zahir Pacha.
and in the time of the Mahdies. Dār Fūr is inhabited by negroes, immigrant Arabs and half-breeds. The five main elements of the population are distinguished by the letters a, b, f, s, n. These are according to Nachtigal whose orthography is practically retained here, 1.) the Dā dzięki—called Tagó by Satán Pasha and the geographers since idiots—probably the old owners of the country, living in the south and south-west; 2.) the Tuscher (imæfír, perhaps from 'tmæfír), of Arab origin but strongly mixed, said to have come 400 years ago from North Africa into the country, still speaking Arabic and living in the centre of the kingdom at the eastern end of the Murr range and also in Wadā'ī and Bornū [q. v., p. 747 et seq.]; 3.) the Fūrāwa, forming with the Dā durée the great mass of the population, live principally in the Murr range and the S., S.W., and W.; they speak a language of their own; 4.) the Zoghwā are wholly or half-arabic and live chiefly in the N., 5.) the Nawi's show who are probably the earliest immigrant Arabs and are divided into numerous sections, all of which profess to belong to the Dīj-hāinā (q. v.) tribe. They are mostly cattleteers, Bakkäras (cf. the article Kāhkār, p. 561).

Of these six tribes, the Zoghwā have played a certain role in the north and east outside of Dār Fūr proper (Dār Iškān, i. 162 et seq.), but in the history of the land itself they are not at all prominent. The course of the latter was first defined by the Dā durée, then by the Tuscher and finally by the Fūrāwa, who within the historical period gave Dār Fūr proper (the dwelling of the Fūrāwa) this name still in use to this day. According to Nachtigal, III. 360, the Dā durée ruled the country for some centuries from the Murr mountains. They lost their power without a struggle to immigrant Arabs, the Tuscher. The first ruler of this line was called Āhmad al-Maqār. The name is explained by Satán as al-Maqār (the man with the cut snout in his foot) and an ethnological legend adduced in support. He seems a historical personage, but later than the Fūrāwa. The Tuscher period is still very uncertain. The last Tuscher ruler Shāh was overthrown by a relative, a descendant of Āhmad, who on his mother's side belonged to the tribe of Kērā, a branch of the Fūrāwa. This, the first ruler of the Kērā dynasty, was called Dālī or Dālī Bahār and is still one of the most popular of the kings of Dār Fūr, being particularly famous for the national system of laws which he is credited with introducing. The Book of Dālī, which has unfortunately not yet been studied by any European. The Book of Dālī forms the basis of the administrative and criminal law of later times. According to it, for example, the land was divided as follows. The country was divided into five provinces, the north province Dār-Tokanāwal, the south province Dār-Uma, the southwest province Dār-Ifhīma, the east province Dār-Diffi and the west province Dār al-Qāwīn. The latter province was divided into 42 districts and many minor divisions which have not survived in its entirety. The west province was the only one, which did not have a governor, but its three districts were ruled directly by the king. The centre of the Murr range had also a separate organization of its own. The punishments inflicted by the criminal code were exclusively money lines which, when money was not available, were paid in kind, confiscation of property etc. It is highly improbable that this book originated at so early a period; for it may be presumed that the use of writing was not known till a later period. If the whole story is not actually fiction, the customary law must have been codified at a later period and ascribed to the legendary founder of the ruling dynasty. It is also possible that a king named Dālī was invented from the book bearing this name. Nachtigal and Satán regard both individual and book as historical. Nachtigal places the Dālī of the legend in the middle of the xvi. century. Some ten kings followed him, whose names are uncertain. The last of this line was overthrown by Salimān Shāh, the son of an Arab woman. With him we enter on more historical ground. Iškām, which had possibly already entered the land with the Tuscher but secured no strong foothold, now became the state religion; the borders of the flourishing kingdom, which became a real state, were extended far and wide across the Nile and farther to the Athana. The most prominent ruler and the second founder of the kingdom was Salimān Shāh’s grandson Āhmad Bobkār, who was the first to make Dār Fūr a real Musulman state and by attracting foreign elements on a higher scale of civilization sought to elevate the country. At this period a strong current of immigration set in from Bornū [q. v., p. 747 et seq.] and Bagirmi [q. v., p. 570 et seq.]. Mosques and madrasas were built everywhere, firearms introduced and the government probably first organised on the lines which Nachtigal described at a later period. It is impossible to mention here the constant civil wars, the quarrels with Wadā’ī and the struggles for the throne which Nachtigal has carefully detailed. Dār Fūr remained the great power in the Eastern Sudan till Mahnnumad ‘Ali conquered the Sudan. The Sudan now sought to enter into negotiations with Constantinople and ‘Abd al-Magdhūf and ‘Abd al-'Aţīz actually issued firmans confirming them in their power. But circumstances were stronger than these firmans. It has already been stated. The young Shāh al-Ghārāfī [q. v., p. 579], how the Egyptian government followed in the wake of the slave-traders. Zībār Pasha at the instigation of the Egyptian government advanced on Dār Fūr while Isma‘īl Pasha co-operated in the north. In autumn 1874, King Isamūn (Brühl) fell in battle with Zībār at Manusah and soon afterwards al-Fāsh was sacked. The country was now ruled from Khartūm, but pretenders still held out in the more inaccessible parts. Both fell before Zībār Pasha and succeeding governors continued the war with his successor Hārūn. A general rising, which Hārūn was able to stir up against the Egyptians, was quickly put down; and Gordon, the recently appointed Governor-General of the Sudan, was able to pacify the turbulent spirits of Dār Fūr also. He left Hassan Pasha Hālīns there as Mudīr who was succeeded by the Italian Messediglia and later by the Austrian Stali.
Dārā succeeded in reviving the ancient Dār Fūr kingdom. England has not again intervened in the domestic affairs of the land but is on diplomatic relations with ‘Ali Dārā and receives tribute from him regularly. With the advance of the Sudan railway Dār Fūr is gradually being opened up to commerce. The land has recovered somewhat what under ‘Ali Dārā’s rule from the grievous damages done by the constant wars and the ravages of the Mahdists. A list of the historical Sahālas is given here; a very useful genealogical table is given in Helmolt’s Die Geschichtlichen, iii. 573. 1596–1637 Salimam Solon; 1637–1682 Mūtak, son of the preceding; 1682–1722 Ahmad Bakkar, son of the preceding; 1722–1732 Mūhammad ‘Umar, son of the preceding; 1732–1739 Oma ‘Asā (the Asa), son of the preceding; 1739–1752 Abū ‘Abd al-Rahmān, uncle of his predecessor; 1752–1785 Mūhammad ‘Abd al-Rahmān, brother of his predecessor; 1785–1799 ‘Abd al-Rahmān, brother of his predecessor; 1799–1839 Mūhammad al-Fāṣr, son of the preceding; 1839–1872 Mūhammad al-Hadda, son of the preceding; 1873–1874 ‘Abd al-Rahmān (Ibrahim), son of the preceding; 1874–1875 Bosch h. Mūhammad al-Fāṣr, uncle of his predecessor; 1875–1879 ‘Abd al-Rahmān al-Nāṣir, son of the preceding; 1880–1885 ‘Abdullāh Dāl Benga, cousin of the preceding; 1885– ‘Ali Dārā, regnant.

It was fortunate for science that Nachigal was able to visit Dār Fūr just before the break-up of the ancient kingdom and to make a permanent record of the conditions then existing. The great collections of material that Slatin made at a later period were destroyed by the Mahdists. Of special interest are his notes on the ceremonial punctiliously observed at the court with its hierarchy of officials. Immediately below the king (‘Ali Kāri or Asli) ranked the king’s mother who bore the title Abo and as the chief of the Abungs (plur. of Abo); the seven mothers — widows or relatives of the royal house advanced in years — also played a certain part in the state religion. The Kamene (the king’s neck), a kind of reflection of the king, the king’s shadow, as Nachigal calls him, was hardly less important. He was an official, to whom all honour was shown as to the king himself, but he had no actual regal power. In ancient times he was put to death when the king died. This shadowy figure was of lesser actual importance than the Abū Shaltik Dall, the chief eunuch and governor of the eastern province. He had charge of the harem, had great influence on the transactions of the court and in earlier times was the real maker when a vacancy in the throne occurred. He was considered the guardian of the book of Dall, whence his name. He had also to keep a sacred fire alight which was only extinguished on the death of a king. A second such fire was maintained in the royal palace. Fourth in rank was the Iya Rasi, i.e. the great woman, almost always a sister of the king. She actually had the onomasticon of an official, appeared in public on horseback, and had great influence everywhere, almost more than the king’s mother although the latter was superior to her in rank. These were only the highest members of the court to whom were attached numerous others.

We have already seen how much that is pre-Islamic has survived in Muhuyun Dār Fūr, and the late appearance of Muslim influence in originally heathen ceremonies like the principal annual festival, for great drums were still not clearly recognised. It was originally merely a spring festival celebrated according to the solar year at which sacrifices were offered to former kings on their tombs. The ceremony became so far influenced by Islam as to have passages from the Korān read at the tombs for the good of the souls of the Muslim kings along with these sacrifices. The Korān was not read at the tombs of heathen kings but sacrifices continued to be offered. To this was attached a typical spring rite. The king dug seven holes in which he placed seeds. These holes were then filled in by the seven Abogas; a further part of the ceremony, from which the whole took its name, was the slaughter of white cows and oxen with the skin of which the great royal drum al-Manṣura was covered. The king had to beat a rib of the slaughtered animal on its own skin drawn across the drum. The drum as a tribal religious symbol is also found among the Fulbe (Strumpehl, in Mitteilungen der Geographischen Gesellschaft in Hamburg, xxvi. (1913), p. 51 et seq.). The third part of the ceremony consisted in the pursuit of a sheep, of which a certain part with symbolic meaning was allotted to each office. The half decayed intrinsics of the animal had then to be devoured by the courtiers before the eyes of the warriors of the court. Whoever hesitated, was originally slain. The sheep in this peculiar meal is said to have been substituted for a virgin under the influence of Islam. Elsewhere we also find traces of a primitive cannibalism in Dār Fūr. It is to be hoped that the future opening up of Dār Fūr will add to the account of this interesting land by Nachigal.


(Dār al-Harb. In Muslim constitutional law the world is divided into Dār al-Harb and Dār al-Islām. “Abode of Islam” is that which is already under Muslim rule; “Abode of Jāhil” is that which is not, but which, actually or potentially, is a seat of war for Muslims until by conquest it is turned into “Abode of Islam”. For an anomalous and disputed exception, see Dār al-Sulh. Thus to turn Dār al-Harb into Dār al-Islām is the object of Ḫāshidī [q. v.], and, theoretically, the Muslim state is in a constant state of warfare with the non-Muslim world. But practically that is now impossible. The rulers of Islam are not in a position to keep up a constant warfare against Christianity. Territories that have, occasionally coming under the rule of unbelievers. To meet this situation the early and logical position...
DÄR AL-SALAM, "Abode of Peace," is in the first place a name of Paradise in the Korân (vi. 127; v. 90), because, says Babâjî, it is a place of security (salama) from transitoriness and injury, or because God and the angels salute (salama) those who enter it. Hence it was given to the city of Bagdad by al-Mansûr, and the town of Madina al-Munâwarah (cf. al-IKhâmish, p. 565 above, and also in the geographical lexicon of Yahyâ, ad 180). As for the capital of German East Africa it is Daresalam, p. 923.

DÄR AL-ŠINA'A, also DÄR AL-ŠINÀA and DÄR AL-SINÀA, the Arabic word for dockyard. The literal translation is "house of work." With so general a meaning, it is natural that Där al-Šina'a not only means dockyard but also simply workshop (e.g., Där al-Šinàl fât, "a workshop of iron,") and even a place of manufacture (Där al-Šinàf, "a place of manufacture of cloth"). But the meaning Där al-Šina't al-Bârî is by far the commonest and has passed into the Romance languages from the Arabic like so many other nautical and commercial terms. In Italian it appears as darsena and arsenale, in Spanish as arsenal, and thence has passed into almost all European languages (Dorsy and Engelmann, Glossaire des Mots Espagnols et Portugais dits d'Arabe, p. 205 et seq.). The dockyards were in the first place naval shipyards. In the earliest period of the Caliphate there appears to have been a Där al-Šina'a only in Egypt (Halâkhi, p. 117). In the year 490 (569), Mu'aâwiya built an arsenal at 'Akhâr (Acre), which was transferred by the later Umayyads to Şar (Tyre). Even in the reign of 'Abd al-Malîk, warships were built by him in Tunis (Dorsy and Engelmann, c. 4). We are best informed on the arsenals of Egypt, to which Maqrizi devotes a comprehensive chapter, "Arsenal," Li'âl warmer. The Aphrodito papacy gave valuable information on the Egyptian arsenals (cf. H. I. Bell, Catalogue of Greek Papyri in the British Museum, Vol. iv., The Aphrodito Papry, p. xxxii; C. H. Becker, in Zeitschr. für Assyri., xx, 84 et seq.). At a later period there were naturally similar arsenals at all
important places on the coast. The head of a Dar al-Sina'a was called Mutawalli or 'Shay'. Ibn Munmatt, *Kamal ed-Din*, pp. 16, gives some account of the work done in one of these government workshops.

(C. H. Becker)

**DAR AL-SINA'A**. Besides Dar al-Harb and Dar al-Ism (q. v.) some schools of canon law recognize the existence of a third division, Dar al-Sina'a, or al-Mas'ud, which is not under Muslim rule, yet is in tributary relationship to Islam — a form of control by force. The two historical examples of such a status, as far as the origin, apparently, of the whole concept is Nadrjan and Nubia, where, the Christian population of Nadrjan Muhammad himself entered on treaty relations, guaranteeing their safety and laying on them a certain tribute, regarded by some afterwards as *Kharaj* (q. v.) and by others as *Diriyah* (q. v.). See on the whole story Bulaghiy, *Mufid ed-Din*, pp. 63 et seq.; Sprenger, *Leben Mohamмедa*, iii. 504 et seq.

In the course of events, and because of their position within it, this protection for the people of Nadrjan amounted to very little. The case of Nubia was somewhat different. Their treaty with the bow the Nubians were able to hold off the Muslim attack and to maintain their independence for centuries. In consequence, (Abd Allah b. Sa'd entered into treaty with them, not requiring the head-tax (Diriyah) but only a certain tribute in slaves (B. B. H., p. 562). Others, however, evidently disliking the implication that there could be any territory in a status of Nadrjan or Nubia, further specified the arrangement for an exchange of commodities (Bulaghiy, *Mufid ed-Din*, pp. 236 et seq.; Well, *Gesch. d. Chalifat*, i. 10, 11 et seq.; Lane-Poole (following Kafri), *Hist. of Egypt*, p. 21 et seq.; Torrey (translit. from Ibn 'Abd all-Hakam), *Vols Bibl. & Sem. Studies*, p. 307 et seq.). This conception in some vague form was probably also the basis on which treaty relations with Christian states were accepted as possible; the present day by such states, and then regarded as *Kharaj*.

An emotional situation on the matter is thus formally laid down by Müsward. All territories, into the control of which, in different degrees of directness, Muslims come, fall into three divisions: (i) those taken by force of arms; (ii) those taken without fighting after the flight of their previous owners; (iii) those taken by treaty (Sa'ba). The last divides again into two, according to the soil: (a) in the Muslim people as a whole, or (b) retained with the original owners. In the first case, the original owners remain in actual possession, becoming *Diriyah* (q. v.), and paying *Kharaj* and *Diriya* and the land becoming *Dar al-Ism* (q. v.). In the second case, (b), the terms of the treaty are that the owners retain their lands and pay a *Kharaj* from them, as a provision that they are not *Diriyah*.

C. H. Becker


**DAR (v.): Avestan door** "door or gate", particularly the gate or outer court of a royal palace. Dar*gâh* (Pahl. dar*c*ga*"*d* "door, properly 'place of the door'). Dar*g* Sakt* (formerly and *d*anâl* "gate of bulls", a name given to Constantinople. Dar*g* (Anglo-Indian dar*kar*) is the name given in India to solemn court ceremonies, receptions and morning audiences.


**DAR-I AHAHIN** or DERSENDEN AHAHIN, Arabic BAH AL-HADO or BAH AL-HADID, Old Turkish "Chim-Kapun" = "Iron Gate" — a frequently recurring name in the Muhammadan world for impassable passes and ravines. The meaning of the name, about 2 miles long and only 12—20 yards broad, in the Balasum-taw range, through which ran the main road from Samarqand and Bakhshir to Balkh. This ravine is first mentioned under its Perisan name by Ya'qub (ed. de Goeje, p. 200); Ya'qub's statement that a "town" bore this name is not confirmed by any other authority. The name "Iron Gate" dates from pre-Islamian times and was known to the Chinese pilgrim Huan-Chung (*Merveilles sur les Contre-Ocidentales*, trad. par Stan. Jules, i. 23). To the east of this ravine began the highlands on the upper course of the Oxus comprised by the Arabs under the name Tashkhrista (Chin. Tu-bu-bo), where Buddhists were supreme as late as the fifth century A.D., in opposition to the districts of Samarqand and Bakhshir. In later times also the "Iron Gate" was always regarded as the natural boundary between the land of the Nubians and the lands dependent on Balkh on both sides of the Oxus. Besides the "Iron Gate" there are other routes across the Baisum-taw, which were known even in the fifth (sixth) century; one of these routes
is described by the Chinese pilgrim Ch'ang-ch'un who was here in the autumn of 1225 (E. Bretschneider, Medieval Researches etc., i. 91); but this does not seem to have fixed the strategic or importance of the ravine. In the description of the campaigns that have affected these districts, the "Iron Gate" is almost always mentioned; in the ivth (4th) century the ruler of Čağkhanîyân [q. v., p. 311] had a fortress here which was burned in 337 (948) by an army sent by the Sâmaân Nâb b. Nâz (Gardîst in W. Barthold, Turkistan etc., i. 9). All caravans bearing goods from India via Balkh passed through the "Iron Gate"; a day's journey to the north of the ravine, at Kandah, the road to Nabûshab (Nassaf among the Arazu, the modern Karhâl) and Bukhâr separated from the road to Kâh (Kiss among the Arazu, the modern Shahr-i Salih) and Sarakand. As is clear from Clavijo (ed. Seremewski, p. 251) there was still a customs house here in 1404 from which Timur drew a large revenue. Until 1875 Clavijo was still known as the Frenchman who had ever passed through the "Iron Gate". The ravine is sometimes mentioned by Sharr al-Din Ya'aqi (Zafar-Nâmâ, Ind. ed., i. 49 etc.) and also by Bâbur (Bâbur-Nâmâ, ed. Beveridge, f. 124) by the Mongol name Kâhâqâ, this is the form in which it is written in the Arabic script; at the present day it is pronounced Kâhâ or Kâhâ among the Mongols, whence the name of the town Kalâmân "gates" (the word is not Turkish as supposed by Le Strange, The Lands of the Eastern Caliphate, p. 441). The name Bughâla-Kâhâ ("House of the Chanâl") (which was found in use by the fierst Russian travellers to reach there in 1875) is first mentioned by Muhammed Waft Kâhâqâ (Tâurlâl al-Khânî, MS. in the Asiatic Museum, f. 281), f. 164, in the description of a campaign by Muhammed Kalâmân Khân in 1171 (1757).

At the present day the Russian post-road from Sarakand to Termes (Tirmâd) runs through the "Iron Gate". The road is now not the slightest strategic or commercial importance; the "Iron Gate" is therefore only regarded by modern travellers as a remarkable natural feature of importance for the study of the geological conditions of the neighbourhood; no traces of medieval buildings have survived here. The view of the ravine is in Reclus ( Nouvelle Géographie Universelle, vi. 503) is a reproduction of a drawing made in 1879 by the Russian painter Kazuine; the same view is given in Mughatbî's Turkistan, L. 555 (W. Barthold).

DARÂ SHIKOH, eldest son of Shâh Dâhrân. His mother was Ardjûmand Bânu Mumtâz Mahal, and he was born at Adâjurt on the 20th March 1615. In 1633 he was married to his cousin Nûzâd Begam, the daughter of Prince Parwân, and granddaughter of Dâhrân by her. By her he had one daughter, Dâjân Begam or Dâjânî zebr Bâni, and two sons Sulaimân Shâkhî and Sîphr Shâkhî. Darâ, says Elphinston, was a frank and high-spirited prince, dignified in his manners, generous in his expenses, liberal in his opinions, open in his counsels; but impetuous, impatient of opposition, and despising the ordinary rules of prudence as signs of weakness and artifice. In most of these characteristics he was the opposite of his younger brother Awarangzâb whom he used to speak of as the Namâst the prayer-maker. He had the inquiring spirit of his great-grandfather Akbar, and was much interested in Sûfism and other religious questions. But he had not his ancestor's military skill or daring, and he was unfortunate in all his undertakings. He was thus no match for Awarangzâb. Somehow, he seems to me to resemble Charles I. of England. He was like him in luxuriously, detachment to reli-
region, literary tastes and hungry temper. He re-
sumed him too in his fate. In 1653 he made a
long and fruitless attempt to take Kandahar. In
1657 when his father fell ill, he practically con-
guished the empire. But his younger brothers could
not endure his predominance, and he was twice
defeated by Awrangzēb, once near Agra, in June
1648, and again at Adilpur in March 1649. He was
betrayed and seized by the Afghan Malik Dā�ar, the chief of Jūrū (q.v. the Jūrū of the
Dādar family) and brought to Ulihār where he
was put to death by order of Awrangzēb in the
end of August 1659. He was the author of
several books which are noticed in Rich, Catalogue of
Persian Misc. The best known is the Sūfīn-i
Afghānī or "Ship of Saints," a series of short
biographies of Muḥammadan saints. It has been
lithographed at Lucknow and there is a very full
table of its contents in Eth, Catalogue of the
273-310. There is much about Dādar in Bernier
and Manucci, both of whom were personally ac-
quainted with him.

H. Bavergerd.

Dārābdijārād, a town and district in Fārs; the principal places in the district are Fārs and Zardjīrā. The town which is sur-
rounded by a wall and by suburbs had four gates and
a rocky dome-shaped mass in the centre. In the
neighbourhood, ibn Kh. (mūsāq) was collected in a
vast closed with an iron door and opened once
a year, in the presence of the authoritas of the
town; the pure mūsāq was kept in the royal treasury (vāqīū). Industry was
in a flourishing condition there; all kinds of
clothes, mats of rushes, and the tapestry
known as sīne-īzār were manufactured. Salt
mines in the neighbourhood still yield rock-salt
of various colours. In Iranian legend, the founda-
tion of this town is attributed to Darâšt, father of Dārâšt (Farâs III. Codomanus).

Bibliography: Barbier de Meynard, Dic-
cionario de las Fers, p. 226; Mehran, Comos-
graphie, p. 243, 409; Liakâh, p. 37; Ibn
Hawâl, p. 214; Muhammad, p. 422, 438, 442;
Fr. Spieg, Erdnские Arbitektonika, l. 88;
4. 535; G. Le Strange, The Lands of the
Eastern Caliphate, p. 288 et seq.

(C. L. Haurt.)

DARAZI, was one of the founders of the religion of the Druze, not the most
important who have given his name to the sect. Several
historians, both Muḥammadan and Christian, have
written about him and he is also referred to in the
books of the Druze: unfortunately these different
sources do not at all agree with one another.

It seems certain that Darazi began as a Bātinī
missionary or ḍāʾī (q.v., p. 385). According to
the Christian historians John of Antioch and Al-
Makki, the first of whom was contemporary with
him, he was called Muḥammad b. Ḥusān and was
of Persian extraction; according to the books of the
Druze he was the preeminent Nežik in which
Turkish. The vocationation of Darazi is given in
the books of the Druze.

He came to Egypt in 408 (1017). He had rec-
ognized Huṣn as Inān in the preceding year
(407 = 1016), for fear says in his epistles that
Darazi had been won over to the mutakker
religion by the Muḥājirūn (a missionary of low

In Cairo he entered the service of the Caliph
Huṣain b. aṭ-Ṭāhir b. I ᾄ i and at first enjoyed his
favour. He then tried to supplant Huṣain; by
409 (1018) he had around him partisans called
after him Dārāzites whom Huṣain persecuted; the
most important of them was Dārāštī. There still
exist writings of Huṣain in which he speaks of
Darazi's undertakings; he called him, the insolent
spirit, the Satan, and describes him as opposed to the
Inān, i.e. himself; he also complains that he has
"gone from beneath the cloak of the Inān" and
 taken the title Sīās al-Inān or "Sword of the
Faith" (409 = 1018).

Darāštī was the first publicly to recognize the
divinity of the Caliph Huṣain; according to him,
universal reason became incarnate in Adam at the
beginning of the world and passed from him into the
Prophets, then into Ali and thence into his
descendants, the Fāṭimid Caliphs. Darāštī wrote a
book to develop this doctrine, which was only an
application of that of the previous Bātinī system.
He read this book in the principal Mosque in
Cairo and, although Huṣain did not protest, this
doctrine caused a scandal. It is also said that he
allowed wine, the forbidden marriages and taught
metaphysics.

According to the ʿAbāda, Darāštī continued in
the doctrine which had been started by the Muḥājirūn,
especially in the valley of Târūf and the Ḥamāsī (q.v.,
p. 645) territory. He came into conflict with the Turks and fell in
battle against them.

John of Antioch and, following him, al-Makki
did not give account of his end; according to
them he was killed by the Turks. The only page on
account of the scandal which his teaching caused,
in Cairo while actually in Huṣain's carriage. After
his death his house was pillaged, and there was
a riot for three days in the city, the gates of which
to which he had been closed. The Turk who had slain
him was arrested and put to death on another
protest. The Druze sources would lead one to
believe that it was at Huṣain's instigation that he
was assassinated; several of his followers, including
Barbier de Meynard shared his fate (410 = 1019).

Bibliography: J. S. de Saunié, Espai de la
157 et seq. Vol. 2, pages 157 et seq., 170, 190; John of Antioch, Chronique, ed.
Cheikho, Carte de Vaux and Zayāh,

(B. Carat de Vaux.)

DARB (Ar.), plural darʾ, "passage, pass, or
road." Al-darb was more particularly any road into
the land of the Byzantines (cf. e. g. Balkālum, p.
137 et seq.; such as the road over the Taurus and the
pass over Araxes (Bellini, pass., q. v., p.
460); more especially those through the Pylea
Cilicia from Tarse via Basshabaddīn = Fondos (see
BOZANT, p. 768) and Luʾlūm = Lulon to Tyana
and Heraclea, and the eastern route from Marābūn
(Germanica) via Itadaz to Malayta. These noto-
riously difficult passes were euphemistically called
Darʾ al-Saltāna (cf. Ibn Khudāddīb, p. 190 or
Balchārī, p. 189 et seq.) The district around the
Taurus passes north of Dijārsīa, in the territory of
Bildīt al-Darʾī in the time of the Armenian king-
dom of Cilicia of the Būrūj, i.e. in Fāṣil Allāh al-ʿQamāt, Tarīkh, p.
181 and 183; Ibn al-Aḥṭī, xi, 20 and 145.

As the word al-darb, which in its technical
sense appears as early as Ismāʿīl b. Kāli, cannot be
explained from the Arabic, the name is usually derived from the name of the little town of Derbe in Asia Minor. The meaning (darkh = dekhur) rather suggests a connection with the Persian darband (cf. the name Zjihal al-Darbando for the Armenian Taurus in Qurani, ed. cit., p. 56). Perhaps, however, both Derb and Darkh be explained from some language indigenous to Asia Minor. One difficulty is the fact that the word appears in Arabic from the very first with a name proper Persian or, if the form of an appellation (whence the article) and gradually becomes quite naturalized in the language with the general meaning of "dark" ="way," "road." (cf. expressions like Darb al-Mu'alla, Darb al-Sultan). 

**Bibliography:** G. Le Strange, Eastern Caliphate, p. 132, 133 et seq.; C. Quatremère in Mârket, Saloum Mârket, ii. i, p. 147; H. Lammens in Mélanges de la Fac. Or., Geneva, i. 15. Sarre, Reise in Kleinasien, p. 86, should also be specially noted.

(R. Hartmann.)

**DARB** (a.) "blow," "striking" (whence darbâh, "mint"); in arithmetic = multiplication; in Arabic a component in the second half line of a verse.

**DARBUKKA** (pl. darbukas) is a drum found in Egypt, the Darbukh in Syria, darbukh in the Maghrib; given as a neologism by Arab lexicographers in the form Darbukk, a kind of drum, consisting of a tube enlarged or expanded at one of its ends; this end is covered with a skin (fish-skin in Egypt and goat-skin in the Maghrib) and the other is open. In the cast the tube of the darbukh; is usually of wood or earthenware (often painted or decorated) but occasionally the skin is made of skins or parchment. For play on this instrument it is placed under the forearm, with the large and covered end uppermost and the skin is struck alternately with the fingers of the two hands. In Egypt the Darbukka is an instrument used by jugglers, and street singers, also by women and the beastmen of the Nile. In the Maghrib the darbukh is played by women; it also forms one of the essential elements of the music of the Berbers and contributes to the rhythmic harmony which characterizes the music of this orchestra. The word is of foreign origin, but its etymology is disputed (cf. Dory, Supplement ad Dictionnaire Arabe, i. p. 430; Völlers, in Z. der Deutschen Morgenl., Ges., 1857, p. 326).

**Bibliography:** A. Lane, Modern Egyptians, ii. 73-75. Delphin et Guin, Notes sur la Peinture et la Musique Arabe, p. 43; 44; Bel. La Population Musulmane de Thémen, p. 49 note 1 and Pl. xxyii. (W. Marçais.)

**DARD, or Khwâjâ Mr. DARD,** was a descendent of Khwâjâ Bahâ' al-Din, the founder of the Nakhshbandi order of the Sâfi sect who was born at Buhârî in a. H. 728 and died a. H. 791. His father, Khwâjâ Mr. Nâsir, potently called An-dalû, belonged to an ancient and highly respected family of Dihl descended from Nawâjâ Dîlâr Khân, a noted general of the time of the emperor Djalâhâr. He held a military appointment, and eventually renounced the world and was initiated into the Nakhshbandi order of devotees under the tutelage of Khwâjâ Muhammed Zâbir. Khwâjâ Mr. Dard, like his father, was originally a soldier by profession, and became a religious devotee. His biographer, Mawâli Muhammed Hâsan, Az\d, states in the Abî Fâ'âil (2nd ed. p. 170) that Dard wrote a treatise on prayer, entitled Aṣâr al-Mudâlib, when he was only 15 years of age; and a work, called Wâridât- al-Dîrân, at the age of 29, to which he composed an extensive commentary, entitled Ibn al-Khâtîb, comprising 411 treatises on Sâfi mysticism. He is also the author of numerous works on astrology and material choice, short works in Persian, and an Urdu Dhaqan, which has been frequently lithographed at Dihl. He was contemporary with Sa'dûl, Mr. Ta'bî and Mâhad, and had numerous pupils, chief of whom were Khwâjâ al-Dîn Khâám, Hâdiyât Allâh Khân Hâdiyât, and Tâ'ân Allâh Khân Fardâ. According to most biographers Dard died at Dihl at the age of 68 in a. H. 1199 (A. D. 1785) but Mirâ'âr Lâfî in his Tahdikûr Gourâbîn Hâid gives a. H. 1202 as the year of his death. (J. F. Blumhardt.)

**DARDANELLES, in Turkish Kaf-asül Sultânîya Begkârî, the ancient Hellespont, a strait which joins the Archipelago to the sea of Marmora (Propontis), and separates Europe from Asia (44 miles long and one to five miles broad). Its shores are covered with fortifications which guard the approach to Constantinople and are armed with Krupp guns of large caliber; their garrison consists of two regiments of heavy artillery and one of engineering. The forts and batteries on the Asiatic side are: Kaf-asül Sultânîya, Kân Kafî, Hanûlîya (recent), Mahdijya (formerly Kôse-burnu), Nûgâtû (Atülyos); on the European asent: Sâd-d al-Bahâr, Hâmûlâr, Mahdijya (recent), Nâmisû, Khîbî-i Bahâr, Fatimâ-Janûûr, Çam-bihû, Malûûs, Bokâlî-Kafî, Külâ-Tapû (Seutou). They were entirely rebuilt in 1857 under the administration of the Grand Vizier Muhammed Khâmil. The town of the Dardanelles (Arabic name usually called Comâh-Kâfî = the fortress at the paces), capital of the sandjik of Bigâr which is directly under the Sublime Porte and is not attached to a vilâyât, was until 1876 the capital of the province of the islands of the Archipelago; it was attacked in May 1833 to the vilâyât of Kasrî, since abolished. There are twelve potters in it, none of which are older than 1740; this industry, no longer supplied by foreign wares and vases of strange forms (calabashes or quadrupeds usually taken for the Trojan Horse) painted in brilliant colours and gilted in parts. The Frankish quarter which is close to the shore, was built after a fire in 1860; the other quarters were, for the same reason, rebuilt in 1865. The population is 11,982 of whom 3,551 are Muhammedans and 2,577 Greek Orthodox; the Armenians originated for the most part in Persia whence they came to the reign of Sultan Sulaiman (1526); the Jews, for whose emigration here there is evidence, in 1660, are refugees banished from Spain in 1492. The total population of the Kasrî is 19,494 of whom 9,029 are Muhammedans and 5,501 Greek Orthodox; the 1,826 Jews and 3,173 foreigners are found only in the town itself. There are numerous beautiful forests in the district and gold mines at Asytan and Osramâr. 

**Bibliography:** A. Dardâwî, Bayâ'âfâs al-Dârî, p. 92; Y. Calmet, Travels d'Anat. iii. 689 et seq.; (H. Huâr.)

**AL-DARDJINI,** Abu 'l-'A'nrâ Azâmidî al-Sayîfî, Sullanîr a, Allah al-Hâlî, an Arab scholar of the viiith century A. H. to whom we owe the Kitâb Tabbâbî al-Mulukhî, an historical and biographical collection which has not yet been
published, though there is a manuscript in Mslb.

Abu ’l-Abbas’s work falls into two distinct parts. The first is merely a reproduction of the *Chronicles* of Abu Zakariya, (translated by M. Masquerey, Algiers 1875) in which have been added some personal observations and reflections. The second contains the detailed biographies of the principal members of the Abaši sect, both African and Oriental, arranged chronologically by *jahāmāh*, each of which covers 50 years, from the earliest years of Islam to the end of the 11th century A.D.

For the latter volume, Darbījī made use of a list drawn up by Abu ’lamak ’Abd al-Kafi of Warga, to the end of the eleventh century. To this he added the biographies of the caliphs in the twelfth century. (Cf. the tables in the *Kūt al-Tabāti‘*, Vol. II, given by M. de Mottlinski, in his *Lettre de la morte Abašis*, p. 30 et seq.; Algiers, 1889).

Darbījī’s work is valuable for the history of the Abaši of the Maghrib. It contains valuable information for the groups of oases of Warga, the Wirda, and the Sif where Wahbi Berber communities lived after the fall of the Kusamids.

The *Kūt al-Dimashqīr al-Miṣrī* (discovered and written in the 11th century A.D.) by an Abaši of one of the Dāhil families in Egypt, Ibn Ḭaşām b. Ḫašām al-Barradī, gives an interesting account of the genealogy of the *Barradī*: “Here follow” says al-Barradī, “the circumstances under which the book of Abu ’l-Abbas was composed.”

Al-Ḥašāmī b. Zakariya had just arrived from Ḫan, bringing with him various works, such as the *Ḥillah* of Ibn ‘Uyayna, the *Dīwān* of Shaykh Abu Ḥasan al-Ṭabari, that of Ibn Ḥašām and other important books. His brothers in the East had asked him to send them a book covering the biographies of the Abaši of the earlier centuries of the Ḥijra and retracing their virtues to their ancestors in the west. Al-Ḥašāmī b. Zakariya consulted the learned ’Ababu who were then in Djerba and told them of the desire expressed by their co-religionists in the east. They thought at first of Abu Zakariya’s work but they saw that it was not complete and that the style of its author, noted for theobar language and little bound by the rules of the grammar, was often offensive. They then decided that a new work should be composed giving the history of the Rūm and the virtues of the ancient doctors. No-one was more fitted than Abu ’l-Abbas to carry out this task in a worthy manner and it was to him therefore that it was entrusted.

According to a passage in the *Kūt al-Dimashqīr* (p. 210), Darbījī went to Warga in 516 and spent two years there. (A. P. MOTTIINKSI).

**DARESSALAM, capital of German East Africa**, is a flourishing town of 10,000 inhabitants, 500 miles from Dar-es-Salaam and the terminus of the main railway line of Tanganyika. It is situated on the west bank of the largest river of the country, the Rovuma, which is navigable for a distance of 50 miles. The town is surrounded by a wall of stone, and the houses are built of mud and straw. The streets are narrow and winding, and the buildings are of a simple and picturesque style. The town is divided into two parts, the foreign and the native, and is connected by a bridge over the river. The principal buildings are the government house, the chief magistrate’s residence, the post office, the telegraph office, the customs house, and the hotel. The inhabitants are mainly Germans, followed by Africans, Asians, and Arabs. The climate is healthy, and the soil is fertile, producing a variety of crops, including coffee, cotton, and tobacco. The town is an important centre of trade, and is a centre of education, with several schools and colleges. The town is also a centre of commerce, with a thriving trade in cotton, coffee, and other products. The town is well provided with water and electricity, and has a good system of public works. The town is well connected by rail and road with other parts of the country, and is an important centre of communication and trade. The town is the centre of a large agricultural district, and is well supplied with water and electricity. The town is well provided with schools and colleges, and has a good system of public works. The town is well connected by rail and road with other parts of the country, and is an important centre of communication and trade. The town is the centre of a large agricultural district, and is well supplied with water and electricity.
DARAYA, a district in Central Arabia, so-called after a well with a village beside it on the road from Mecca to Batra, 32 Arab miles from Dzhufila, 18 (according to Ibn Rusta, 28) miles from Tbilis. According to the Arabs, it took its name from Daraya, the daughter of Rabi b. Uthman, the mother of the Kharijite Hadjim. It was a much frequented halting-place for pilgrims, for here was the junction with the road from Hailwan. It was under Medina for administrative purposes. The district of Daraya, of whose wells and mountains al-Bakri gives a detailed account, included the area, called Hammyy (probably = Himayr) on Dougherty's map and described as good pasture land, but also extended to the northwestern side of the hill of the town inhabited by the R. Khilaf, against whom Muhammad sent troops led by Abu Bakr in the years 6 and 7. It. The Caliph 'Omar reserved a portion of it as himayr for the camel-owners as qadala and taken in war (cf. Ibn Sa'd, ii. p. 220, n. and 336, n.); but as the number of these animals was always increasing and reached the total of 40,000 in 'Othman's reign, this Caliph considerably extended the area set aside for them, which was reckoned against him (Kamil, ed. Wright, p. 606, n.) The land afterwards became private property and is said to have yielded an annual tribute of 800 dirhems in the early 'Abbadid period.

**Bibliography:** al-Bakri (ed. Wüstenfeld), pp. 626—639; Bibl. Geogr. Arab. (ed. de Goeje), iii. 109; v. 26; vi. 146 and 190; vii. 181; viii. 254 and 256; Yulîj, al-Mu'jam (ed. Wüstenfeld), iii. 471; Wâkidî (transl. by Wellhausen), p. 226 and 297; Tabari, Annalen (ed. de Goeje), iii. 1107; Bâshîhû, Al-Sawâ'id, Al-Ma'dî, Al-Tâlî, Al-Jâmi', etc. Among his pupils were: Masûmî, Abd al-Darî, al-Tanzûlî, al-Nâsî, except in his Sunnî, Abd Allâh b. Ahmad b. Hanshal, Tabî, b. 'Umar al-Samarqandî, etc.

Appointed chief of Samarkand, he only judged one case and resigned. He was pious, fervent, of keen intellect and pious.

He is the author of the following works:

1. 'Al-Ma'mûn, a collection of hadith, edited for practical use: the Traditions are classified in chapters following the order in the law-books; it was lithographed at Cappadocia in 1293

2. 'Al-Tâfu'î and 3. Kâfîr al-Darî, considered lost.

**Bibliography:** al-Darâshâ, Ta'khîr al- 'Uffîsir (Haïdarîbâd 1235, l. 270; Ibn al-Ashârî, al-Kâmî (Cairo, 1303), vii. 71; al-Dîyrîshkî, Ta'rif al-Kâmî (Cairo, 1285), l. 341; Abu Tâ-lî, Ta'rif (Constantinople, 1286), ii. 49; Brocklamm, Geschichte der arabischen Literatur (Weimar, 1898), l. 153; Ben Chenî, A dûlûdî (1885); Komppânî, Amân el-Dîrîsh de Sidi Abl-kâfr el-Fây (Paris, 1902), v. 150; Hanzî, Arabîc Literature (London, 1903), 231.

(MOH. BEN CHENî.)
caravan route from the Red Sea to the Persian Gulf. It was handomely built of stone and lay at the foot of high hills in a narrow valley, and a little west (W. Haifa) which was usually dry in summer ran through it. In addition to a large and several smaller mosques it had many madrasas. It lay in a very fertile neighborhood and was surrounded by extensive wheat, barley and millet-fields and rich orchards with extensive date-palm groves, peach, apricot and fig-trees. This very fine breed of horses, which in this district, was famed through the Arab states. It was inhabited by the great tribe of 'Amara amidst others. It attained its greatest prosperity when at the end of the xviiith and beginning of the xixth centuries it became the capital of the Wahshat kingdom [q.v.] under the independent rulers 'A'id, 'Abd al-'Aziz and 'Abd Allah. In 1818, it was taken by storm after stubbornly resisting a five months' siege by the Egyptian general Isma'il Pasha and almost levelled to the ground by fire; the splendid orchards and date-palm groves surrounding it were mostly reduced to ashes. The Wahshatins considered it unlucky to rebuild the town and transferred their capital to the town of al-Qar'ah, some 7 miles distant. At its zenith, Darya had about 50,000–40,000 inhabitants (according to many estimates, nearly 60,000). At the present day there are about 1500 people scattered around the district chiefly at the time of the date harvest.

The only European who visited Darya in the time of its glory was the Englishman who visited the rulers 'Abd al-'Aziz in April 1805 on a political mission from Muzaffiy, the English resident in Crete on the coast. Captain Sadler saw it soon after its destruction; he was commissioned by the Indian government to pay its respects to the victorious Isma'il Pasha in his camp at Darya. In more recent times it has been visited by the traveller Palgrave.


**DARUM** is mentioned by Muhammad as the district in which Haij Dabrin [q.v.] was situated. It is the Hebrew Darom, the South, which the term Jews particularly applied to the south-west plain on the coast of Iudaea and appears in Eusebius (who distinguishes it from Eleutheropolis) as Doroima. It is wrongly described by certain Arab historians as the goal of the expedition, which Muhammad shortly before his death was going to send Uma b. Zaid; its real objective was, as is clear from the account of the campaign which was afterwards carried out, the southern lands east of Jordan.

The name al-Darum was afterwards transferred to a fortress on the road from Ghaza to Egypt, which king Amalrik built on the ruins of a monastery of the same name. After an unsuccessful attempt in 566 (1170) Salih al-Din succeeded in taking this stronghold in 584 (1185) along with the adjoining coast-towns; but in 588 (1192) it was taken and destroyed by Richard I. The site is marked by the ruins of Dar al-Balah, 14 miles S. W. of Ghaza.


(F.K. Buhl.)

**DARYA (Pers. Daryâ, Daryâh, Daryâh, Daryâh; Arab. Darâ, Darâ, Dârah) in Persia, one of large river. Daryâh-3 Khan is the Caspian Sea; Awal-Darya [q.v. p. 339] and Sir-Darya are the Oxus and Jaxartes of the ancients, the Ijilshin and Sovan of the Arabs. The south coast of Luristan and Kirmân bears the name daryâh-âr (Quatremer) Not. i Extract, xiv. 281, note 1 The naval commander at Bandar A Khâbân bears the title daryâh-âli; among the Ottomans, this name has been used, as is sometimes given to the Šah-e-Poish or Admiral-in-Chief; the daryâh-âlamî were, before the reforms, the administrative offices of the Islands of the Archipelago. — Daryâh-âr, "sea of light," is the name of one of the large diamonds in the crown of Persia (Polak, Persien, i. 374). Daryâh-i-rud is a river which rises in Mount Sabalan (Sabavân) in Ardberndjan and flows to the north to the Arax; its name is connected with the Zend nor, p. 194; with the Zend norâg, Palawt, the name of the river on the banks of which Zoroaster was born according to the Vandsdâd (xiv. 15) and the Bundabâd (ii. 3).

(C. Huard.)

**DARYA-I SHAHI. [See YEMAMA.]

**DASKARA, the name of three places in the "Irâh, viz.: 1. a town on the Diyâl, N.E. of Baghdad; 2. a village in the district of Nahâr al-Malik, W. of Bagdad; 3. a village near Dârâb, on the road to Khristian. Cf. Yâhûn, Mâhid, Jâhid, ed. W. Watenfeld, ii. 575; Mardûs al-Hijjâzi, Lex. Geogr., ed. J. H. Cohn, (London, 1836 et seq.), i. 492; iv. 468. Daskara is a word borrowed from the Arabic darskar, "a shop" in the Persian darîqâzar, mod. Pers. darîqâzar; literally "handled, a work of the hands," whence it means also "building, village, town." On this word see Djavâlî, al-Mârutâb, ed. Sarre, ii. 57; Vullier, Lexicon Persico-Latinum, v. 871, 872; 878 (x. v. Darskâh, Darâvûsh, Darasdâh); Fleischer in L. v. 577 (gegen ii. 942); Petrie, Ethnol. Studies, p. 83; H. Hübschmann, Armenische Grammatik (1897), p. 135. The best known is Daskara 1; for further information see the article DASTAZDIR.

(M. Strick.)
DASTAJDIRD, the name of a number of places on Iranian soil or within the bounds of the former Sassanian Empire (Istkh. The Maqālib gives ten places of this name; the Arabs usually give the Arabicized form Daskar to those in the Irák; for the meaning of Dastājdīr = Daskar see the article DASKAR. The most important was Dastājdīr (De Daskara 7) on the Diyālā, N.E. of Baghdaď (12.5 miles, 20.1 km), from the latter, just above the 34° N. Lat. The Arab historians describe the foundation of this town to the Sassanian king Hormid I b. Şapur (383-385 A.D.). This probably was however only a re-foundation on the site of older settlements; for the Armenians of Scabō must be located practically on this spot. Dastājdīr attained its greatest prosperity under Khwarazm Ḥārūč (590-628), who made it his permanent residence and erected a number of splendid buildings. As it was the favourite abode of this king, the town was called Dastājdīr-i Khwarazm or Daskar nar-Malik i.e. D. of Khwarazm or of the king, to distinguish it from other places of the same name. Cf. also Dastāgār-ḵašt (Chronicon Ponticae) and Deskhtar dē Mālka (Gudī, Sūr. Čerē, publ. in the Verhand. des viii. Orientalisten-Kongr. Sect. P. 211). As a rule Byzantine authors write simply: Dastāyēd (also Dastāyēč or Deskhtor or Deskhtar-bīh). In the Tarikh b. Ḫakhtarī (a Berliner, E. Ger. Ṭarīqā-e Gengi, u. Eichaghe, Babyloniens im Tibet, 1853, p. 30),

Dastājdīr's glory did not last a quarter of a century and was suddenly closed by the great Asiatic campaign of the Herodians, so disastrous to the Sassanian Empire. In the early part of the year 628 the capital abandoned by Khwarazm Ḥārūč fell into the hands of the Byzantine Emperor; it was sacked and reduced to a heap of ruins; immense booty was carried from it to Constantinople. On this conquest cf. E. Gerland in the Byzantin. Zeitchrift, iiii. 368 et seq. Dastājdīr was never able quite to recover from this crushing blow; this is sufficiently explained by the fact that only a few years later the Sassanian Empire, considerably weakened by the Byzantine wars, finally collapsed before the vigorous onslaught of the Arabs.

In the Muhâmmādian period a small town again arose on the imposing ruins of regal splendour, which at a later period still excited the wonder of the Arab geographers (cf. in particular the accounts of Yaḥṣīb and Ibn Rosta); it was of some importance, as a caravan station on the great highroad from Babylonia to the Iranian highlands. (The so-called Towī dē Khorāsān). Yaḥṣīb and Ibn Ḫawāḳ describe it as a flourishing place surrounded by date-groves and orchards. It is not known when the Arab Dastājdīr became deserted. It probably was ruined like so many other, once busy, towns in the Irák by the Mongol invasion so disastrous to progress.

Even at the present day there are considerable ruins of the Sassanian and Muhammadan periods of Dastājdīr. The latter name has however now utterly disappeared from the district; the ruins are usually called Baghdaď ("Old Baghdād"); a name also given to other ruins in the Irák, which is to be explained from the rather common Turkish custom of naming ancient ruined sites after important towns in the neighbourhood. Cf. above p. 504 and Ritter, Erdkunde, x. 216.
of the Sufi Ibrāhīm Dasuki (see the next article) born in 1226–1811 in a poor family following the Mālikī ritual. After completing his elementary education in his native place of Dasuki, he attended the lectures of distinguished Shāfi’īs at the Asāhr Mosque, among whom was the celebrated Mālikī Mūhammad ‘Uleb (died 1239–1823). After his return to the Asāhr for a short time, he entered the employment of the state in 1248 (1832) where on account of the accuracy of his knowledge of Arabic philology he received the office of corrector of the text-books destined to be used in the higher educational institutes and was ultimately appointed khāṣiṣkhā (chief reader) at the government-printing office in Būlāk in the time of the Khedive Ismā‘īl Pasha. He was for a period also assistant editor of the official gazette al-Wafd al-Misrij. He died in 1300–

388. — His claim to a place in this work is based on the fact that, on the recommendation of ‘Erfand, he was employed during E.W. Lane’s (Manṣūr Efendi) second residence in Cairo with him for several years as a trusted collaborator in the preparation of and collection of material for Lane’s Arabic-English Lexicon, for which Lane in his preface gives him a glowing testimony. After Lane’s return to England, Dasuki continued to assist him with extracts from Arabic works (Preface, I. xxii, xxii.). We possess a memoir prepared for the former Egyptian minister ‘All Muhārak’s encyclopaedic work in Sīfī from the pen of Dasuki in which he describes his meetings and intercourse with Lane, his impression of his personality, his domestic arrangements and mode of life in Cairo, his intercourse with Muslims there (including Shāfi’īs, theことが to the Manṣūr and the Qādis, and the modern Egyptian), his singular mastery of the Arabic idiom (‘as if he were as ‘Almān or a Kāfīm’); their joint method of studying the authorities on Arabic philology and their work on the utilisation of these materials for the Lexicon, Lane’s generosity to his Arab collaborators, etc., in the fullest detail. This article is an indispensable document for the biography of the great English Arabist.

Bibliography: ‘All Muhārak, al-Khāfi’ al-Dhijliyya al-Mīr al-Shafī’ī, waw, waw (Khāfī, 1304), Bd. xi. p. 9–131 S. Lane-Poole, Life of E. W. Lane, p. 117 et seq. (I. Goldziher.)

AL-DASUKI, YEHUSRA. M. MUHAMMAD b. ‘ARID AL-RUYMAN, an Arab mystic, born in 833 (1439) and died on the 9th Shafī’ī, 919 = 1513 Oct. 1513 in Damascus; collected passages used in prayer, which have been preserved in a Berlin MS. (Al-Dasuki, Versuchische, No. 3778) (cf. al-Nasafī, K. al-Rawd al-Mizrī, ed. Wezarat, ii. 289; Ahlw., Vers., No. 9868, fol. 172). (C. H. Beckemann.)

DATÁ GANDI BAKISH LÁHORI, whose real name was ‘ALI b. ‘UHDMAH b. ‘ARID AL-DASUKI, al-HIJRAW, an eminent Sufi, was born at Ghan- a, and is called al-Dasuki and al-Hijraawi, because he alternately resided in these two suburbs of Ghanza. He is said to have travelled through all the Maghribian world and to have made his acquaintance with all the eminent Sufis of his time, i.e. the 8th century of the Hijra. In his latter days he settled in Lahore, where he died in 8. H. 405, (1007 A. D.). He wrote many books, of which the Kaṣf al-Maghūbi — a work treating of the ḥesab, teachings, and observances of the Sufis — is the most widely known and read.


DATHINA, a district in South Arabia, lying to the west of the land of the ‘Awādilja [q.v., p. 514] in the Ezbeib Kawr. It is a fairly mountainous country with a dry climate, as a rule. The soil is fertile only in the N. E. where it produces tobacco, wheat and maize. The main wadis are: the very fertile Wād ‘Abd Mārān (Mārān) and the Wād ‘Abd al-Dara. Dathina is inhabited by two large tribes, the main branch, the Ahī um-Su‘āl (Ahī al-Su‘āl) and the ‘Ujār (Ahī ‘Ujār, ‘Ujār al-Kawr and ‘Ujār al-Balj), the chief town is Blad Ahī um-Su‘āl with several hundred inhabitants (including several families of Jews) and a large palace. The chief market of Dathina is Hafsa (also called Sīk, Ahī um-Su‘āl). Dathina is nominally under the suzerainty of the ‘Awādilja [q.v.], but has to pay tribute to the ‘Awādilja.

Dathina is a very ancient country. Hamādīn gives a detailed account of it in his Līdāsī. In his time it was larger than it is now and is probably also comprised the territory now occupied by the ‘Awādilja [q.v., p. 516]. He calls it Ghit, a dry unfertile land, a steppes, which description is still applicable to the greater portion of it. He says it is inhabited by the Bāt Wād (the present ‘Awādilja), who speak very good Arabic. Of settlements in Dathina he mentions: Akma, ‘Arra (also called al-Rujab or al-Ruqab), Alīja, Alīja Khantūn (Tu‘b al-Khantūn), Al-Muwāsh (the vocalization is not given; it is said to have been the largest town in Dathina) and al-Zahrī et al.; of Wādīs: Wādī Dathīna, al-Hār and Tārir, al-Ghar, al-Humārī, al-Muwarik or al-Muíwarik, Mirūn, Ṣaḥf and ‘Urnūf, of hills, besides Ezbeib Āl Wāsir (Black Mountain), the Ruq, and ‘Arabī (Still), which no longer belongs to Dathina, but to the land of the ‘Awādilja.

The name Dathina also appears in the geographers in addition to Dathina. Several Dathina are further mentioned. One is a town between Byrūn and Mecca and usually written Dafīnā.


DĀ‘UD (the Biblical David). The Korān has several passages in which reference is made to the legend of the kingy prophet David, the Kafša of Allah (Sūra, 38, v.). Like the legends of the other prophets, it has been somewhat corrupted and shows signs of Rabbinical influence or
of an effort to explain certain imperfectly known verses of the Bible. Muhammad knew that David elected Goliah in I Kings 2. (16) of the Tetragrammaton, and that he received the Psalms from God. The Book of Psalms is one of the four volumes of the Bible which Rabbans wore acquainted. David shares with Solomon the gift of wisdom (28, 32-37); together on one occasion they delivered a remarkable judgment in a case concerning the damage done by some sheep in a field. The commentators say that in this case, Solomon, though only 11 years of age, showed his wisdom by improving the solution already given by his father. In another passage, the case of two saints is referred to, who came to David to reproach him with his fault in the guise of asking him to deliver judgment (28, 33). Mention is made of the repentance of David in Sura 38, 60. The royal prophet is thought to be the inventor of coats-of-mail, that is to say, he replaced by them the cuirasses of plats of metal. Iron seemed to become ductible in his hands (28, 32 and 38); he had the gift of song; the mountains and the birds alternated with him in his songs (28, 31, 34; 38, 33-34); this is evidently only the literal interpretation of verses in which the Psalmist invites the hills and beasts of the field to praise the Lord. Lastly by combining verses 5, 6 and 21, 62 of the Koran we learn that David punished Saba’ah-brukhe; by changing them into monkeys.

The brief references to David are considerably developed in the commentators and agree in the main points with the Bible: The following are the main points in Tahart. Dâlût (Goliath), a descendant of the Adéites and Thamûdites, having attacked Dâlût (Saul), David says him with his sling; he marries the daughter of Dâlût and shares his authority. Dâlût becomes jealous and tries to kill him; David flees and hides in a cave across the entrance to which a spider weaves its web, thus protecting David from Saul. Tahart gives David's genealogy, tells the story of Bathsheba, wife of Uriah, David's repentance and the plan of building the temple; he also adds a few anecdotes.

Mas'ûd knew the Mihrâb Dâdût, built by this king in Jerusalem and still standing in this historian's time; it is, he says, the highest building in the city; from it one can see the Dead Sea and the Jordan. It is apparently the Citadel or Tower of David. Mas'ûd had some slight acquaintance with the Psalms.

Down to the xiv. century the Muslims like the Christians before them located the tomb of David in Bethlehem although other traditions regarding its site were known to them. In the Crusading period a tomb alleged to be David's was found on the southwest hill of Jerusalem. In the xv. century it was taken over by the Muslims who still regard it as particularly holy (cf. al-Masâri, xii., 898-902; Kühle in the Palestina-Tafeln, vi. 74 and 86).

David is of a certain importance among the mystics. Dâlût al-Din Kûnt in his Maktûbât quotes him several times. The Kâshf al-Mubâlik is a very early work on Sufism, exaggerates in an almost absurd fashion the legends on the charm of his voice: the wild beasts, we are told in this work (p. 84-85), used to leave their lairs to listen to him; water ceased to flow and the birds fell from the sky. People followed him into the desert forgetting to eat and drink for days, many of his auditors perished in this state. On one such occasion 700 virgins and 12,000 men died. Some finer features of his character are given in the same work (p. 197): "Hate them, my God, for my love depends on thy hatred of it."

In Kârâdû there still exists a small sect of followers of David (Dâdût); they live in the mountainous district of Kûra, near Kârâdû, and at Mandâla, north of Baghût; to them David is the most important of the Prophets. (See le Père Anastase, Le Système des Daoudiens in Maghreb, 1903, No. 4, large folio.

Bibliography: In addition to the Korân and the works dealing with the lives of the Prophets: Mas'ûd, Les Précieux des Or (ed. and transl. Barbier de Meynard), i. 106-112; Tahtâb (Perisan Chronicler, transl. Zotenberg); the Kâshf al-Mubâlik by Dâlût al-Din Kûnt (ed. and transl. Nicholson, Gîbûl Memorial, 1911); Al-Sâdi, Kâtib al-Ashârîya (Cairo 1525), p. 170-180; Weil, Die Biblischen Legenden der Muslime, Grünbaum, Neue Börsenkurier, 1892, p. 265 et seq. (B. CARMA DE VAUX.

DA‘UD B. KHALAF AL-IŠÂRAMI ASH-SULAMI, the founder of the Zâhirîyya school of Arab law, which regards only the literal meaning of the Korân and Tradition as authoritative. Da‘ud was born in Kàfa about the year 1007 (815), but was brought up in Baghût, afterwards studied in Bâza and Nisûr (with Īshak b. Râhâwîbî) and returned to Baghût where he died in 1008 (883). Although his father belonged to the Hâfizî school, he attached himself to the Fâhishî but went even farther than they, as he rejected not only the Râ‘î but also the Kâtibî, by which he really denied the Fâhishî, i.e. the unconditional adherence to the teaching of the Imâm, which the Sunni jurists consider necessary. He only nominally approved the validity of the consensus (Jumhûrîa) as he limited it to the companions (Saḥâbî) of the Prophet. His pious and ascetic life is much praised, but his literary labours were less highly thought of. All that nothing of them has survived, although he composed a great many works. But he collected many pupils around him and his teachings afterwards found a fanatical but highly gifted protagonist in Ibn Hâza (q.v.). Cf. the article Zâhirîyya.


DA‘UD PASHA, the name of several Ottoman officials of high rank.

1. Da‘ud Pasha, Bâyazîd II’s Grand Vizier, an Albanian by birth, was taken prisoner in his youth and brought up at the imperial court; he began his career under Muhammad II, fought, as Beglerbeg of Anatolia, in the battle of Kérât îns (1473) against Urûn Hasan (Sa‘d al-Dîn, 557) and, as Beglerbeg of Rumelî, took part in the siege of Sèdru in 1478 (Sa‘d al-Dîn, i. 564). In 1483 (1483) he became Grand Vizier under Bâyazîd II. (Sa‘d al-Dîn, ii. 246) and was deposed on the 4th Rûjûb 920 = 8th March 1497 (Sa‘d al-Dîn, 605); according to the Venetian Report in
von Hammer, Geschichte des Osmanischen Reiches, II. 309 et seq. on the 3rd March) the reason alleged being that he had facilitated the flight to Persia of Mirza Almad, a grandson of Umm Hasan, who had married a daughter of Bayzad II (Lunelar, I. 644 et seq. 1040). He was sent in disgrace to Dinarzade, where he died on the 24th Rabii I. 904 (20th October 1498) (Sa'd al-Din, s. c.). While Grand Vizier he only twice took the field: in 893 (1487) he subjected the Wazak and Torghud tribes in Karaman (Sa'd al-Din, li. 53 et seq) and in 897 (1493) he accompanied the Sultan on his campaign against Albania (do., li. 71). The great mosque built by him in Constantinople in 895 (1490) [l. v., p. 371] is celebrated and after it one of the gates on the sea-walls on the Sea of Marmora is named (Hadżal al-Lajmanî, l. 105 et seq). His name also survives in the plain of Da'dud Pasha before the land-walls of the city, where the army assembled on leaving Constantinople for Rumelia; Da'dud Pasha had built a Serai there for himself (Hadżal al-Lajmanî, l. 396, cf. Kantemir, Gesch. des Osman. Reiches, p. 428; v. Hammer, Gesch. des Osman. Reiches, li. 286 is quite erroneous).

3. Kurna Da'dud Pasha, a Bosnian, brought up in the Imperial palace; in 1013 (1604) as Beglerbeg of Rumelia, and entered with several military expeditions in Asia Minor by Ahmed I.; he accompanied the expedition against Erivan in 1612 and was Kapudan-Pasha for a few days in Mustafa I.'s first reign (1613); in the reign of Osman II. he took part in the Chochem campaign in 1621. At the outbreak of the revolution against Osman II. (May 1662) he was appointed Grand Vizier and on the abdication of Wallid Sultan, the mother of Mustafa II., whose sister he had married, and carried out the execution of the deposed Sultan (20th May 1622). He was generally abhorred for this cruel deed and was deposed in a few weeks on the 7th Sha'bân (13th June), subsequently brought to book and executed on the 7th Rabî'I. 1032 (9th January 1625). His tomb is in the Mosque of Murat Pasha in the Askoria quarter (Husni al-Lajmanî, l. 204). Cf. Hadżal Khalîla, Pekhlevî; Nâsis, von Hammer, Gesch. des Osman. Reiches, in Rev. d'Antiquités. (J. H. Monkmann.)

3. Da'dud Pasha, last Ottoman governor of Bagdad of the Mamûlîk line, a Georgian slave-born about 1188 = 1774, taken to Bagdad at the age of eleven and bought by Sulaiman Pasha; at the age of twenty-seven he was appointed Āsemâdâr (tax farmer) to the governor; becoming the brother-in-law of Sa'd al-Bey, son of Sulaiman, he was elected by the latter as successor (1191 = 1779), but almost immediately dismissed; dissatisfied he assembled a few Mamlûks, enthrone himself at Sulaimanîya (1232 = 1816) and demanded the office of wâli, which he received; he entered into his office without striking a blow (5th Rabî'I. 1232 = 22nd Feb., 1817) and had his predecessor assassinated. During the fifteen years his power lasted, he restored peace to the country by pacifying the Yezidis and the Ancess (1234 = 1818); he prevented the advance of the Persian Army, contributed to the suppression of the Janissaries, carried out numerous public works (canals dug, mosques repaired or built) and instituted manufactures of cloth and gun-foundries; he engaged a French officer, Devenus, whom he took from the Persian service to drill a body of ten thousand regular soldiers which he had created (1824). His delay in forwarding the contribution demanded by the Porte at the conclusion of the war with Russia decided the government to put an end to the practical independence which the province of Bagdad enjoyed. Sulaiman-Efendi, entrusted with the task, was strangled by trusty emissaries of Da'dud who tried to fight but was defeated, rather by frauds and astuteness, than by the military operations conducted against him (1247 = 1831). When taken to Constantinople, Da'dud was well treated by the Sultan Mahmut II and 'Abd al-Malik'; in 1260 = 1844, he was appointed governor of the Tomb of the Prophet at Madina where he died in 1267 = 1851 and was buried opposite the tomb of the Caliph 'Abd-umm âl-âmmâh; his praises have been sung by the Arab poet 'Abd al-Qâdîr al-Ashraf. Bibliography: Ameb b. Hasan al-Halwî, Maqâlât al-Sulûm (Bombay, 1904); Shâhi-Zadi, ii. 306, 379; Ahmed Târîk al-Fârîkî, al-Thābiân al-anfâs (Constantinople, 1830), p. 239; Thâbit-Efendi, Bagdad-îl al-Kutuban Hanbûbî; Ancher-Eloy, Relations de Voyages en Orient, I. 325 et seq.; Cf. Huart, Histoire de Bagdad, p. 198, 275, 175; Coulomb, Histoire de Bagdad. 4. Da'dud Pasha, first governor (Muhâsinî) of the Lebanon province (1867—1868). He was an Armenian Catholic, born in Constantinople in 1816, who began his official career as attaché at the Turkish Embassy in Berlin and was afterwards Consul in Vienna. In 1868 he was appointed Minister of Public Works but was unsuccessful in an attempt to negotiate a loan in Europe and, as his health also began to fail, he had to give up his office. In 1873 he died at Biarritz: cf. Saint Bey, Šâhi al-Šâriy, ii. 217.

Dâ'ûd Pasha is the name of the tribe to which the family of the Nasrâbîs of Bahawalpur belongs. The name means 'descendants of Da'ûd' and the tribe claims descent from Dâ'ûd Khân a member of the Sindi family known as 'Abbût, from which also springs the Kálbârî family of Sindi. There can be little doubt that this family is purely indigenous, probably of Râhjāt or Dard descent, and that the legend of 'Abbût origin (founder of a family of the Egyptian 'Abbût Khalîts, who is supposed to have come to Sindi at the time of Sultan Muhammad Taghlîk) is of late invention. The family first emerged from obscurity in the XVIIIth century and obtained some importance through timely submission to Nâdir Shah, who gave them some of the possessions of the Kálbârîs including Shâhryâr. Shâh Muhammad the head of the family was killed afterwards in a war with the Kálbârîs, but the family continued to exist. Bahawal Khân founded the town of Bahawalpur in 1162 H. (1748 A. D.) and took the title of Nasrâbî, Under Abbât Khân Durrânî and his successors his dominions were enlarged. Bahawal Khân II was involved in wars with the Durrânîs, and Timur Shah invaded Bahawalpur but left it without success, and his successors came rather as refugees than conquerors, as for instance Shah Shuja'. al-Malk in 1219 H. (1804 A. D.) In 1808 Elphinstone visited Bahawalpur and the first treaty was made with the British government. Shâh Muhammad II succeeded in 1224 (1809); he was involved in wars with the Balû tribes beyond
the Indus and made friends with Raṇḍīt Singh, who after he had conquered Dēna Ghaṭī ṭhō ṭhō from the Durrāns gave it on lease for 250,000 rupees a year to Śiddī Ṣiddu Ṣiddu. This involved him in further trouble with the turbulent Bāle tribe, and especially the Khōṭ tribe who rejected his demand for the hand of a daughter of their chief. His successor Bahlīwal Šāhī Ṣī Ṣī was unable to fulfill his obligations to the sikhs and Raṇḍīt Singh sent an army under Gen. Ven- turini and seized him from Dēna Ghaṭī ṭhō ṭhō. To avoid destruction by the sikhs, he allied himself with the British, gave facilities for the passage of troops during the Alīgūr war of 1839-1842, and came to the help of Edwards during the siege of Multān in 1848-49. After the annexation of the Panḍīb, the Nawāb of Bahalīwalpur were maintained in possession of their dominions, but were troubled with internal feuds. The present Nawāb is a minor. He holds the second place among the chiefs of the Panḍīb and receives a salute of 17 guns from the Indian Government.

Bibliography: Gavatte of Bahlīwalpur (Lahore); Shāhānā Shāh, History of Bahalīwalpur (London 1846).

(M. L. W. D.)

DAW (often written Deaw, etc.), an Arab vessel on the Red Sea and elsewhere. The word is probably connected with dawī, darī, dawīnī (sleep) and appears to be of Persian origin.

Bibliography: Yule and Barnell, Hobson-Jobson, s. v. Dheri, Deaw.

DAWA (plur. ṣawādīs, s. v. p. 144) "medicine", "medicament", "drug". — The word is first used in the meaning of ingredient (constituent part of a medicine). Thus in Arabic prescriptions, after the individual components are stated — usually introduced by the word waṭṭ ṣawādī "let there be taken" — there very frequently appear: ṣawādī ṣawādī ṣawādī munakka munakka "these ingredients are to be pounded, sifted, and combined". Dawā is also used in the wider sense of "medicine", "drug". (A medicine composed of several elements). Medical treatment is therefore called waṭṭ ṣawādī bi ṣawādī in opposition to surgical (al-ṭīlī jī al-ṭīlī) and in medical works the prescriptions themselves are called ṣawādī ṣawādī or ṣawādī ṣawādī or are given with the simple title ṣawādī. The various prescriptions have also separate names according to their character, e.g. ṣawādī waṭṭiḥi "apetent medicine", ṣawādī ṣawādī "pungent medicine". (For other names see the article ADWĪA, p. 144).

An attempt has been made to derive the word "drug" common to all European languages from ṣawādī. Cf. C. F. Seybold in the Zeitschr. für Deutsche Wortforschung, x. 218 ff. 40.

(E. Mittwoch.)

DAWA, means accusation or arraignment in civil and criminal law. It should be noted that according to Muhammadan law, prosecution is still partly a private affair in as much as the aggrieved person means himself or his heir (and not the authorities) has the right either to inflict punishment himself on the guilty individual or to demand his punishment. The law however distinguishes between laws made by man (ṣajj ṣajj) and divine laws (ṣajj Allah). There is for example a human claim for justice when any-one has to demand the blood-money (diyya) in atonement for a murder or the price of a thing sold by a thief or the return of something stolen from him by a thief. If on the other hand an human being has been afflicted in his right, it is only a divine law that has been transgressed, the punishment of the guilty one is regarded as the right of God. In the latter case every believer has the right to bring the slayer to judgment. But the judge may pass sentence on him (ṣawādī). Such an accusation is called ṣawādī ṣawādī, and the office of muḥtār, who supervises commercial transactions in the markets and bazaars and when occasion arises has to act as public prosecutor, has arisen out of this right to arraign those who trespass divine commands. A ṣawādī ṣawādī is not allowed only when it is a quantum of a crime which requires a ṣawādī punishment. In this case the judge, if suspicion falls on anyone for any reason, must himself go into the matter and order punishment to be executed on the guilty individual in accordance with the strict letter of the law, if his guilt is conclusively and legally demonstrated. According to common law however it is regarded as meritorious (even for the judge also) to avert punishment from the guilty one as far as possible, if it is purely a divine law that has been transgressed. (Cf. the article "ADWĪA", p. 132).

As regards impeachment on a question of a law of man, the following is in the procedure to be observed. After the accused (al-ṣawādī) has duly preferred his charge and explained it, the judge hears the reply of the accused (al-ṣawādī al-nāzī). If the latter concedes the justice of the accusation it requires no further proof. If, on the other hand, the accused disputes the justice of the charge, the judge must act as a rule not pass sentence until the prosecutor has brought forward evidence in support of his statements. The judge is however allowed in certain circumstances, if he is personally acquainted with the facts of the case, to give a verdict from his own knowledge without further evidence being brought by either party, and he is never required to give a verdict, based on evidence formally valid adduced by the parties, but contrary to his own better knowledge. Valid evidence in a law-suit is mainly the testimony of free adult believers, who are known as āḥāli; written documents are not legally valid evidence unless their contents are confirmed by reliable witnesses. If the prosecutor cannot bring any proof he is nonsuited if the accused swears that the charge is unfounded. If the accused declines to take this oath, the accused is held to be in the right if he will testify on oath to the justice of the charge. The judge also can make one of the parties take an oath in order to make the testimony of a witness quite conclusive. Finally it is to be noted that the judge must dismiss a charge by a statute of limitation if it be proved that the prosecutor has, without valid grounds, been an unusually long time in bringing his charges, for this can only be interpreted as showing then that the accusation is unfounded. The period of limitation is however not definitely fixed. According to some faiths it is 15 years, while others say it is 30 or somewhat more.

Bibliography: In addition to the chapter on the administration of justice in the collections on Tradition and the Fiqh books and

(DIR. W. JUNSOLE.)

DAWADAR. [See DAWADIR.]

DAWADIR, an encampment of Beduin Arabs, where the tents are arranged in a circle or ellipse, the empty space in the middle being reserved for the stocks;—this very ancient form of encampment is found among the Beduins of the East (North Syria, Mesopotamia), and among all the nomads or semi-nomads of North Africa; and the name dawadir, which is given to it, appears in certain medieval travellers and geographers. In the east, the exact form of the word is dawadir or wadad, and in the Maghreb it is dawadi or dawadi (plur. dawadirs). The number of tents which make up a dawadir is very variable; it may be as many as several hundreds, whilst on the other hand it need not be more than a dozen. Many reasons, e. g. the abundance of pasture, the varying state of security or insecurity, etc., lead alternately to the breaking up of the same body of Beduins into dawadirs of little importance or its reunion into dawadirs of considerable size. On the whole, the permanent state of peace and security introduced by the French conquest into Algeria and Tunisia tends to bring about the ultimate disappearance of the great groups of tents. The administrative language of Algeria, the word dawadir has lost its primitive significance and is used to mean an native settlement, nomad: or sedentary, under the authority of the same chief, wadad or shaih.


(W. MARSHALL.)

DAWAR. [See ZAMIN-DEWAR.]

DOWASIR or DOWAWIR is the name of a tract of country lying to the southwest of Nejd in Arabia. It is contained within latitude 21° and 24° N. and longitude 44° to 46° E., and forms one of the districts into which the kingdom of al-Riyadh is divided. The extreme limit of that kingdom in a southwestern direction is the Wadi Salayil, which separates the Wadi Dawarir from the Araf provence of the Yemen. The Wadi Dawarir itself seems to be the continuation in a northeasterly direction of the W. Tihmas and W. Bitah [q. v. p. 727], and is itself continued by the W. Al-Afr. The province, which is named after an Arab tribe, lies immediately to the north of the great southern desert or Dahab [q. v.], and is itself described as barren and unproductive. Throughout its shallow length of over 200 Arabian miles or ten days' journey are scattered villages of palmsless huts. The inhabitants are an inharmonious and soil. They live, wherever possible, by plunder, and are said to be the most fanatical and dangerous of all the Wadisurites. Palgrave states that they had been already extirpated by Mutanabbi, and are still "the most condemned and the most contemptible among all the Arab races". Dougherty states that one informant told him that one might ride a camel for three days through the Wadi Dawarir without leaving the palm-groves for any length of time; but the common report is what has been given above. It was also said to be filled with good villages of some of which Dougherty gives the names. The distance from al-Afr to Wadi Salayil was said to be twelve days' journey for a Dhuwir. It was also said that the wild ox was found there.

Bibliography: Palgrave, Central and Eastern Arabia, ii. 72, 75, et seq.; Dougherty, Arabic Deserts, i. 38, 324, 397; Spranger, All Geogr., Ar. §§ 679, 679, 374, 372.

(T. II. WEIR.)

DAWATDAR (DAWADAR, DAWAHSE, DAWWASIR), composed of dawad or dawad and dar = inkpot-bearer, called dawasir in the journals of European pilgrims) was the title of an official in the Mamluk kingdom, who with the Dajdar [q. v.] and the private secretary received the mails destined for the Sultan from the emperors, and all the Sultan's letters signed by him and despatched. He supervised the remuneration of the Mamluks and had therefore the deciding voice in the assessment and allotment of the lands. The office of Adur Dawardar al-Khabir (Great Dawardar) was at first held by a Mamluk, who being a foreigner was often not sufficiently well acquainted with the Arabic language. Sultan Qal'a'n therefore found it necessary again to organise the Privy Chancery on the lines on which it had existed in the Fatimid period. The importance of the Grand Dawardar gradually increased. Even in the time of Sultan Hasan he was chosen from among the commanders of 1,000 Mamluks (general). In the later period of Mamluk rule in the xvth and beginning of the xviith centuries, his influence often turned the scale, particularly as the Grand Dawardar frequently held at the same time the office of faradar (Master of the Household) and of chief superintendent of rents (Khattat al-Kumshul). Besides the Grand Dawardar there was also a second Dawardar Sikkhan also is frequently mentioned; according to Ibn Iyad's account, his office was to conduct the correspondence between the Sultan and his Mamluks. Besides all the higher officials had Dawardars of their own, corresponding to the modern private secretaries.


(M. SCHRERD.)

DAWLATABAD, situated in the north-western corner of the Nogai's dominions, is the ancient DOWASIR or DOWAHR, which has been identified with Fiolemy's TOYAS. It was the capital of the northern TOYAS from 1187 until their final overthrow by the Muslims in 1318. In 1294
Devagiri was attacked by 'Ali al-Din, nephew and son-in-law of Fitr Shah Khalji of Dhill, but Khunzaduddin, the Vdala sidd, was permitted to redeem the city by paying an indemnity and promising to pay tribute. In 1318 the town was attacked and captured by Kuth al-Din Muhammad Shah Khalji who, having taken and stayed alive Hauril Deva, built the great mosque of which the ruins are still standing. Muhummad b. Taghlaq (1325–1351) after his extensive conquests in the Deccan, when in Dhill, Devagiri, fortified it absolutely, named it Dawlatabad, and made it the capital of his empire, driving the entire population of Dhill across India to the new city. The measure was a failure, and Muhammad was obliged, before the end of his reign, to permit the exiles to return. When the centurions of the Dakhun rebelled in 1347, Ishaq al-Din, whom they had elected as their king, was besieged for some time in Dhillatbad by the emperor, who was compelled to raise the siege by the news of a rebellion in Guptala. On his departure Ishaq al-Din resigned his crown to 'Ali al-Din (Ishaq), who assumed the title of Bahman Shah. He transferred the capital to Gulliara, and Dhillatbad remained the capital of the parof, or province, of that name. After 1400 the fortress was included in the dominions of the Nizam Shahi Kings of Ahmednagar. In 1630, when Shah Dahaan resolved to extinguish this dynasty, Fatb Khan, son of Malik Ambar the African, murdered Murtaza Nizam Shah III, and, after proclaiming his son, Husain Nizam Shah III, king, shut himself up in Dhillatbad. He made a pretence of submitting to the Moghuls, and the Nizam Shahi dominions were invaded by an army from Bidjirpur. Fatb Khan sought help from the emperor, but on the arrival of the imperial troops allied himself with the Bidjirpurs. In June, 1633, after a siege of four months, he was compelled to surrender, and Dhillatbad passed into the possession of Shah Dahaan.

The town on which the citadel stands has been scarped on all sides to a great height, and is surrounded at the foot of the escarpment by a deep and wide ditch. Access is gained to the citadel by a spiral passage, cut through the hill itself, and the entrance is closed by an iron gate. The top of this passage is covered by a grating, and when, which it was closed, a fire could be lighted in order to suffocate any who might succeed in forcing the iron gate. The fortress was impracticable before the improvement of artillery, and its capture by the officers of Shah Dahaan was due to the failure of provisions. The extensive ruins of the old city are now unoccupied, save for the huts of a few villagers.

**Bibliography:** T. W. Hail, *Historic Landmarks of the Deccan.* (T. W. Hail.)

AL-DAWLATABADI, Shihab al-Din Ahmad b. Shams al-Din b. Omar al-Zahawi al-Hindi, was born in Dhillatbad, a town in the Dakhun. His early days were passed in his native land but the fame of some eminent Ulama of Dhill induced him to leave his home, and to visit that town. Here he remained under the instruction of Mawliwani 'Ali al-Mukhtar and Mawliwani Khwajag. When Tamerlane swept down upon India, Mawliwani Khwajag thought it advisable to seek a place of safety. His pupil, Shihab al-Din Alyan, and the Mawliwani went to Kalapi and stayed there for a long time. But afterwards Shihab al-Din went to Dhillpur where he was received with honour by Sultan Ibrahim Shari, who appointed him Kudir al-Kasid (chief justice) of Dhillpur and conferred upon him the title of Malik al-'Ulam (king of the learned). He lived here to his last days and died (N. H. 849, A. D. 1397), and was buried on the right side of the mosque of Sultan Ibrahim Shari, and is the author of a commentary on the Koran, *Ikrar Manmuchar* (illustrograph, Lucknow 1880), and several other works.


(M. HUAET, HOBAIN.)

**DAWLAT-SHAB (Amir).** u. "ALLI AL-DAWLA BAKHTIYARI, a Persian man of letters, a descendant of a family of Isfah' in Khorasan which held certain estates there; his father was one of the most favoured courtiers of Shah Kuth, son of Tuth; he himself took part in the battle between Nush Mahman and Sultan Husain, near Antibakht. He was about fifty years of age when he began to write his *Tafhirkat al-Ghurab,* which was completed in 892 (1297).

The eldest son of Fahd, "Ali al-Shab was also called Dawlat-Shab; he was born at Nawr on the 7th Kabi'a, 1203 (6th Jan., 1883), was for long governor of Kirmam-shahin and died on the 26th Safar 1250 (3rd Dec., 1830) on returning from his campaign against Muhammad Fasaah; he left some poems.


(CL. HAORT.)

**DAWR (A. Joy, *Circle,* technical term in astronomy (period of revolution); in logic: argument in a circle, c. g.: The sun is the star of day and the day is the time when the sun is in the sky; in music: strophe in certain metres; in music: melody, for the meaning in divination, cf. Duy, Supplement, i. 473.)

**DAWRAK, a town in Khatatin, also called Dawk al-Pur, = D. of the Persians), in the middle ages capital of a district which was sometimes called after it and sometimes after Surak. Dawrak lay on the bank of the river of the same name, which flows parallel to the Khatat, in approximately 48° 37' E. Long. and 30° 35' N. Lat. The wells here made use to be famous; a sulphur spring was used for medicinal purposes (baths). A few remarkable buildings dated from the Sassanian period. In recent times Dawrak was abandoned by its inhabitants, who built a new town an hour or two's journey from it, the modern Fallahiya, to which the old name Dawrak (populbly Dukak) is also sometimes given. This modern town is now the most important place in the coastlands of Khatatin (or 'Arabistan). It is built in 30° 30' N. Lat. within the fork of the arms of the river Djarah in a low lying swampy district, above 16 miles from the Persian Gulf. The majority of the innumerable canals end at Fallahiya, and much of their water has been used up to irrigate the fields, and then lose themselves to the south in the swamps. The Djarah
connected by canals with the Kāhī. Fallāḥiyān
is about three miles in circumference; the inner
town is enclosed by a wall of earth protected by
towers around which extensive suburbs lie in the
shades of large groves of palms. With the seven
wells attached to it, the total population
numbered 30,000 or more. Within the town, there
is the manufacture of cloaks (kāfār) which are exported
to Arabia and Persia in large quantities. —

Since the middle ages the swampy lowlying stretch
of coast of Khālītān, 3 parasangs in length and
breadth, through which flow the river of Dāwārən
and the Kāhī, has been called Dānqākshān (Dōhākshān, popularly Dōqākshān) after Dāwārən.
The bay in this district of lagoons in the Persian
Gulf is called Khawr Dāwārən (Khōr Dōhārən).

Bibliography: Būhl, Geogr. Arab., ed. 1 (de Goeje), passim; Bahā’ūn, Khātīf al-Perduš (ed. de Goeje), p. 382, 415; Yāḥūt, Muṣūm (ed. Wüstenfeld), ii. 618, 620; Marāqī al-
Araber aus Zeit der Sassaniden (1879), p. 13; 2;
1464; Ritter, Reisende, i. 158–160, 227; xi.
1028–1029, 1060; Tommasei in the Iter Per.
viae, Abu al-Ward, iv. 1, 1899, p. 73.

DAWASA. The place, literally "trampling," was
a ceremony performed at Cairo by the Shaykh of the
Sa’dīte fraternity of dervishes on the Mīdār, or
birthday ceremonies, of the Prophet, of al-
Shāfi‘ī, of Sūlīmān, (a celebrated Cairene
saint who died in A.H. 847; Kāfīf, jad., 933; iv.
103), of Shāhī, Dāshqū, (or Tashqū, another
saint; see Lāqī, Modern Egyptians, chap. xxv.
and Kāfīf, jad., iii. 74, 133; iv. 111) and of
Shāhī of Dāwārən (see below). These took place
by day: a similar ceremony was performed by the
Shāhī al-Dīnār on the Mīdār of Dāshqū, but by
night. This ceremony has been described at length
by Lāqī, and, later, by Kāfīf. It is short, consisting in
about three hundred dervishes of that order laying
themselves down with their faces to the ground
and the Shāhī riding over them on horseback.
By a special kāfūmā [q.v.], inherent in the order,
one was never injured, and by such physical contact
the blessing (bāshā) belonging to the Shāhī was
communicated to his followers. The same
ceremony is performed elsewhere. Lady Burton
found it at Bāzī near Damascas (Inner Life of
Syria, chap. 4). Doby, Supplement, (v. r.) refers
to Fez (Journey to Tunisia, trad. par Pers. 760.
in other Orientals, this ceremony has been described
to rubbing with the feet of the Shāhī and even to the
dust on which he has trod. The
The use of a horse by the Sa’dītes has been associated
with the rank of their founder as a des-}
cendant from the Prophet. The origin of the Cairo
Dōsā is obscure, but the legend told of it is, that
when Shāhī, the son of Sa’d al-Dīn al-Hijāwī, the founder of the Sa’dīte Fraternity, came to Cairo, the Sa’dīte dervishes there asked him to establish for their usage a kāfūmā (good
innovation) which would be a kāfūmā in proof
of Māqāl fi’l-Shī‘a and of the sacred origin of their
order. He directed them to make round glass
vessels in rows on the ground, and to ride over
those on horseback without breaking them.
His successor could not, and prostrate

Dawārən — DAY.

935

derivatives were substituted for the more fragile
glass (Goldscher in Zeitschr. d. Deutsch. Morgenl.
Ges. xxvii. pp. 347 et seq.; Taf'ī’s, Muḥam-
mad ‘Abduh (Caïro, 1324), vol. ii. pp. 147 et seq.)
This Shāhī’s Yazūn is said by some (e. g. Gold-
scher’s authority) to be bartered in the Bāb al-Nāṣr,
and by others, outside of that gate on the way to
Dāwārən (Kāfīf, jad., ii. 2). The dates are quite
uncertain apparently because of the carefull
as to origin between the Sa’dīte and the Kāfīfite
derivatives. Perhaps, also, there has been confusion
with the mājāl of Shāhī Yazūn al-Shāfi‘ī (Ma-
p. 204 et seq.), the founder of the Yūsūfite order.
Sa’d al-Dīn is commonly assigned to the second
half of the 18th century of the Hijra. The Dōsā
was finally abolished by the Khādī ‘Abd al-
Mustafī in 1881, on the basis of a faštūn from the
chief Mufti of Egypt. It was judged, to be a
kāfūmā (good innovation) as involving con-
tempts to the long-standing tradition of Mustafī. The Sa’dīte pos-
tioned, that they might be permitted to hold it
at least on the Mīdār of Shāhī Yazūn himself,
but even that was forbidden. At present, all that
is left is that on the morning of those Mīdārs
the Shāhī finds before his door a number of
derivatives lying on the ground and walks over them
(A. Le Chatelier, Conferences religieuses, p. 235.
Bibliography: Add. to references above, Kāfīf, jad., iv. p. 113; Deput et Coppolani, Conferences religieuses munificentes, pp. 329 et seq.

(See D. B. Macdonald.)

Al-Da’wān, Muḥammad K. an Arab. a Persiān, author,
born in 830 (1427) at Dāwān in the district of
Kāzar, where his father was Kāfīj; he claimed
descent from the Caliph ‘Abd al-Malik whose
Nītha al-Sa’dīte. He ultimately became Kāfīj of
the Bāb al-Nāṣr and professor at the Ma’dīr al-Ālī‘ī in
Shāfī‘ī and died in 907 (1501) (according to others
in 908) near Kāzar. In addition to numerous
commentaries on well known works of philosophical
and mystical literature he wrote a series of smaller
volumes on mystical and speculative treatises in Arabic.

He has been especially praised by his
students for these volumes. He has been
printed by another at al-Qādir al-Abdūn, the
student of Sa’d (d. 756 = 1355), Stamba, 1817, St.
Peterburg 1833; his commentary on the Tābī‘ī al-
Munīqī, an Aṣli al-Tābī‘īn (died 791 = 1386),
Luc
dow, 1264, 1293 (with glosses by Mir Zāhīti),
and his Fī’l al-Zawā‘ir, a treatise on several
philosophical and mystical points, compiled in
870 (1465) (Caïro 1326 with Taf’ī’s), the idea
of which had come to him not far from the Tugrīa,
which is also called al-Zawā‘ir, after a vision of
Alī. Of his Persian works the best known is his
edition of Naṣīr as-Sīnī’s Taf’ī’s, 1773),
Aḥkāf al-Nāṣirī, which was itself a translation
of the Kāfīf of Ibn Maskawah (died 421 = 1030),
entitled Lewā‘ī al-rahīf, fi Maktūm al-Abdūn or more briefly Aḥkāf al-Nāṣirī, printed
Caccurin 810, Navstlah 1283, trad. into English
by W. T. Thompson, Practical Philosophy
of the Muhammadan People, London 1839.

Bibliography: Khowandurī, Iṣṭaṣ al-
Shu‘ar (Bombay 1857), iii. 4, 113; Ross, Cat-
tology of the Persian Manuscripts in the British
Museum, ii. 442; Brückelmann, Gesch. der
arch. Literatur, ii. 217.

C. Brückelmann.

DAY (D.). Maternal uncle; cf. the article family.

DAY (DAI), name of the tenth month in the
Perian calendar, and also the name of the 8th, 15th and 23rd day of each month, to which the name of the next day is added in order to distinguish them from one another, thus: Dai bā Aghdar, Dai bā Mīkhā, Dai bā Dīmā.

DEBDU, a town in the east of Morocco at the western end of the chalk range which runs from Tinocom to Debdo, is 3530 feet above sea-level (according to De Fouchald), about 85 miles, as the crow flies, from the sea and has a temperate climate. Debdo lies in the upper valley of the Wat Debdo, a tributary to the middle Mulaya on its right bank. "Debdo" says de Fouchald, is built on a delightful site at the foot of the right bank of the valley, which rises sheer upright to a height of 250 feet above the river. It forms a high wall of yellow rock, over which run long creepers with their dark foliage. At the top lies a plateau with an old fortress in a commanding position on the edge of the precipice with a high miraret and crumbling towers, on the other side of the plateau is a series of steep walls of rock and step slopes rising to the summit of the heights. There, 4500 feet above Debdo is a long wooded ridge called the Gaida. Brooks running from the mountains of the high cascade down these steep walls and clothe the surface with bands of silver. Debdo is surrounded by splendid gardens; vines, olive, fig, pomegranate and peach trees form thick groves around the town, and extend beyond along the edge of the Wat. The rest of the valley is covered with pasture, fields of wheat and barley rising up its lower slopes.

It is not possible to fix the date of origin of Debdo. Historians mention it for the first time in connection with the partition effected by 'Abd al-Hajj in the 8th = 13th century among the Marinid tribes. The district of Debdo fell to the Bani Urtațin and the town became the capital of their fief. These Berbers organised into a kind of mahzam tribe, were entrusted with the task of protecting the kingdom of Fis against the attacks of the rulers of Tlemcen. Thence resulted numerous struggles of which the best known is the war of 'Abd al-Hamid II, king of Tlemcen, against Ibn Zagan, lord of Debdo, and his ally Wannamnat b. 'Attif, lord of Garaf and chieftain of the Mau'étch Arabs of the Angled country to the north of Debdo (Sulit, Aïlif, Sa'djia, etc.). In this war, in the 9th century of our era, the lands of Debdo and of Garaf were utterly devastated by the king of Tlemcen.

The fall of the Marinids and the rise of the Bani Wujjas brought about a revival among the states of the Angled country, who entered the service of the Tlemcen dynasty. Wars followed between the Urtațin Marinids of Debdo and the Arsah. The latter besieged the town; the Marinid chieftain Ibn Rahil negotiated with them, then installed himself at Debdo where about 1430 he founded a practically independent principality. This little state lasted for over a century, then the Marinid the third successor of Ibn Rahil, had a fortress built, erected the mosque and its ka'bah, welcomed many foreigners to his town, particularly the Andalusian Jews who had been driven out at the Spanish conquest. To this day the Jews of Debdo divide themselves into native and Andalusian. It was in this reign of the Amir Muhammad that the Bani Wujjas sovereignty of Fis was forced to recognize the practical independence of the descendants of Ibn Rahil. They were too much occupied with their struggles against the Spanish and Portuguese in the west and north of Morocco, to undertake the difficult task of forcing the Amir of Debdo to submit.

Nevertheless the descendants of Ibn Rahil took up arms on behalf of their Marinid suzerain against the Sa'dian Sharifs who were trying to overthrow the kings of Fis. After the capture of Fis from the Shawir Muhammad al-Mahdi in 1534 we find the Amir of Debdo as an ally of the Marinid of Hassania and of the Türkischer Beghribeg Shah Ra'ia. The second Sa'dian Sultan, al-Dżahhāl b. Tahf, forced the last Amir of Debdo, 'Amundar, to come and live in Fis. On the death of the latter, the Sa'di extinguished the principality and placed the territory of Debdo under a Pasha in 1563.

From this time onward the history of Debdo is full of obscurity. There were not only intermittent wars for predominance between Arab and Berber tribes, wars in which the people of the town played a part, and in which their town was often at stake. The town gradually became so depopulated that the Jewish merchants in it were ultimately more numerous than the Muslims. Debdo became merely the commercial centre of Eastern Morocco and did not have an important garrison. The disputes about boundaries between the Turks in Algiers and the Sharifs of Fis had their scene farther west: the upper valley of the Wat 25, Udjar and the basin of the Tafsīf.

From the time of Mūsīy Hashan (1873—1894) there has not been a Pasha in Debdo, which is over 100 miles from the frontier of French Morocco. Debdo became ruled like the majority of independent Berber districts by the ādām and al-ka'm. The Muhammadan population recognised the authority of the 'Amil of Tafsīf, who annually sent his Khalīfa to collect taxes; the Jews recognised the Pasha of Fis al-Dżahhāl, to whom they regularly sent their tribute. This state of practically complete independence facilitated the anarchy engendered by conflicts between Berber and Arab Luff (political confederations).

In a period which cannot be exactly defined, about the middle of the 16th century, the Ulid al-5ādir Arabs, already masters of the right bank of the Upper Mulaya and the Rakkam (in the south of the Gaida or mountainous plateau of Debdo) ultimately secured the town of Debdo also, in which two of their sections, the Ulid Yusuf and the Ulid 'Abd, definitely installed themselves. Since then Arab influence and the Arabic language have been predominant in Debdo, to such an extent that the Berber language is only spoken in the ísticas of the surrounding mountains.

The accession of the Mūsīy 'Abd al-Azīz (1594), and the rebellion of the claimant 'Abd al-Amir, were the signal for a recurrence of anarchy in this region. Ibn Hujjāj, a Berber of the Bani Sandal, who had distinguished himself in the pretender's wars, brought the region under his rule and tried to make himself independent. But in 1604 at the instigation of a Berber Jew Dūdā b. Hadda, the town and all the surrounding tribes proclaimed the pretender. The latter appointed Kā'id from among his officers to all the tribes; but these foreign Kā'idis were incapable of putting an end to disputes between
the various tribes and to put down the resultant anarchy. They were content to collect tribute from their subjects and to oppress them. Dâdû b. Hâfida, Kâlid of Dâbûbî, rallied by his enemies the "tyrants," alone held out. He took advantage of his position to revenge himself on his enemies, the Andalusian Jews. The latter attacked him before the Rabbinical tribunal of Fâs and even before that of Jerusalem. His Hâdâ was confirmed, but his exploits only ceased with the French occupation of the town, which took place in 1911 after the proclamation of Mûlîyah Hâshî by the Andalusian Jews and the Muhammadan Arabs. It was necessitated by the increase in local disturbances, the Berber attempts to plunder the town but particularly by the assassination of several Frenchmen. Dâbûbî is one of the four markets to be jointly organised by France and Morocco in the Algerian-Moroccan hinterland (Art. 3 of the Franco-Moroccan treaty of the 20th April 1902).

The town consists of two parts, Dâbûbî proper with its fortress Kašba Dâbûbî, and a suburb Mawâlî on the left bank of the valley. Dâbûbî has 2032 inhabitants of whom 729 are Muhammadans and 1303 Jews. The Kašba has 264 Muhammadan inhabitants and Mawâlî 234; in all 2530.

The town is divided into four quarters: 1. the Ulād ʿAmir of Berber origin; 2. the Ulād Yûsuf, Arabs; 3. the Ulūd Abîd, Arabs; 4. in the centre the Mawâlî, the Kašba, and the Jâhâr. The Ulād ʿAmir claim descent from the Malākîs. They are divided into Khwâsh (sons of Kâhîn) who are Berbers, and Andalusian (Ulūd Marqânc, Ulūd b. Guîn, Ulūd b. Susân, Ulūd Nâzîm and Ulūd Mâghâlî).

The Ulūd ʿAmir claim to be banârous; for it is in their quarter that the only mosque in the town is found. The Jews have 12 synagogues of which two are particularly notable for their internal decorations. The natives say that the Kašba was constructed by Christians; in any case it is remarkable for its size and tall minaret.

The houses of Dâbûbî are square in form like those of Tlemcān, built of jâdîm (a kind of tile) and are surrounded by terraces in spite of the high situation of the town. Each has its frînâ, a kind of oven for baking bread but not one has a well or granary. The latter are replaced by mats baskets, in which the natives store their grain.

Before the troubles of the last few years the municipal government of Dâbûbî was carried on by three zâhiyâ elected annually by the citizens. They were also charged with the duty of administering justice among Muhammadans. Among the Jews, on the other hand, justice was administered by a Rabbinical tribunal which still exists. It consists of a Chief Rabbi and two Rabbi assessors. These are appointed by the members of the local consistory called shiâjîh (pler. of shiâjî). The shiâjîh are nominated by the Sâlîm of Fâs. It is clear therefore that the Jews are an influential element, for the Maghribi, in the midst of almost independent peoples. In the case of an appeal the case is settled before the Rabbinical tribune in Fâs which is the final course of appeal.

The marriage customs of Dâbûbî are those of the Berbers of the district except as regards the Andalusian Jews who follow the customs observed in Tetwân and Fâs. The Andalusian Jews can dispose of their dowry and realise it under the supervision of her husband. The Berber Jewesses possess nothing; her husband has bought her from another Jewish family and she is the property of her lord and master. The Jews of Dâbûbî are polygamous.

The Andalusian Jews dress in the western (Teltwâna, Fâs etc.) fashion while the Berber Jews follow the custom of the Arabs or Berbers of their district. The Jewish women dress like Muhammadan women but do not wear the nîbâs of the Beduin. The Jewesses tie a kerchief round their heads and do not wear the sâhâbas.

The women make carpets, which are sold in Tlemcān, weave cloths called nesghâs, which after being embroidered by the men find a market in the country round. At Dâbûbî black soap is also made as well as slaves and other Arab household requisites.

The much frequented weekly market of Dâbûbî is held on Thursdays. But the Berber Jews are not content with displaying their goods there; they go to trade also among the tribes and towns of Algeria of the Uqîdja region and the Upper Mâlîyâ. Owing to a kind of feudal system of protection — Kašbâ yâskâ de jariji, "every Jew has his master" — says a local proverb — they trade in comparative security up to borders of the lands still unsubdued. For this the merchant makes an agreement with a Berber chief, pays him an annual sum, leaves with him in his grey one of his wives and her children, and by an oath on the Bible declares himself the chief's man. Henceforth the Jews can freely go about wherever the influence of the chief extends. This custom, which was noted even in the middle ages by al-Bakî, is general in the Moroccan Atlas.

Agriculture, favoured by the climate, is prosperous in the neighbourhood of Dâbûbî. Muhammadan and Jews alike are landlords and cultivators. Some Jews work as khammâmis, i.e. as hired labourers for a fifth of the gross harvest. The unit measure of labour is the mbâs, the amount which a pair of asses can till in a year, as in Algeria. There are fine nut-trees around the Kašba of Dâbûbî. The woods around are unfortunately rendered unsafe by many wild boars and a few panthers.

To the south of Dâbûbî is a fountain the building of which according to the natives dates from Roman times. They also say that their town is over 500 years older than Fâs. This fountain and many others supply the beautiful gardens with water. The waters irrigating them are divided according to the number of square feet in each.

The length of the time they are to be wasted is fixed as follows: by day the hours are decided
by the length of the shadow cast by a staff placed perpendicularly in the sunlight, by night the hours are fixed by the movement of the stars. In a district, agricultural products in Dehli are carried throughout the "amadi" of Ullas along with those of the Turk Samaus.

**Bibliography**: Ibn Kahlubin, "The (transl. de Salle), ve. passim; Leo Africanus (ed. Schefer), ii. 330 et seq.; il. 140, 399, 321; De Fouchaux, "Reconnaissance au Maroc", p. 246 et seq.; Marmol, "L'Asie", ii. 296; Masson, "Le Maroc", passim; La Martiniere and Lacrot, "Documents pour servir à l'Etude du Nord Ouest African", i, 122 et seq.; A. Bernard, "La Cosenzza Algérie-Maroc", p. 146 et seq.; Nellis, "Notices sur les Tribus de la région de Douira", passim. The reports of the Bureau des Affaires Indigènes d'Ouloutes have also been utilised. (A. Cour.)

**DEDE** (v.), "grandfather," is a surname frequently given to Shkelsh of Turkish communities. We may cite the names of Khish-Dede Na'nibon, born at Fergana; Muhammad Dede, buried near the seven towers at Constantinople; Hamza-Dede, who had built himself a hut as high as the minaret of the mosque of Sultan Muhammad II and died when his frail structure was destroyed in a night by a tempest; Khamir Dede, Seif Dede, who lodges in a bokhane and threw himself into the sea and was never seen again; Sedik Hakk, Aga of Seima in Hungary, who became daimi at the end of the war under Muhammad III and only recovered his speech seven years hence by pronouncing the words "yemnâ zhorâ" "70 piseler" constantly, which became his surname; he used to walk among the streets of the cities without getting any trace of mud on his slippers; Ahmet Dede, who lived at Saraidji-Hànna, never left it and used to clean the streets of the stones which he found in them; Durni-DDede, at Kamilji-Hjàr, whom the captains of ships used to consult as they passed. In Asia Minor pilgrims visit the tomb of Burhan-Dede, near that of Koyun-Bâbâ, and that of Pir-Dede, a contemporary of Murad II at Marashin.

**Bibliography**: Ewilja Efendi, "Travels", transl. Hammel, ii. 21, 25; il. 97, 215. (Cl. Huart.)

**DEDE AGHÂ**, a supporter on the Aqean Sea in the wilayet of the islam, and capital of the Sandjak of the same name. In recent years since it has been connected by rail with Constantinople and Salonika, the town formerly of no importance, has increased considerably and now has 80,000 inhabitants. The harbour is a fairly busy one and is increasing in prosperity. Cl. "Sîrab, Liqâb, Liqâb, Liqâb, p. 395 et seq.

**DEDE SULTAN**. A certain Borekduje Mujafta is known by this name, who played a part in a religious movement under Sultan Muhammad I. For further information see the article INDIAN SKÂNA.

**DEFTER** (v.), from the Greek διαφημ., parchment, register, book; cf. Yule and Burnell, "History of Turkey", i. 747.

**DEFTERDAR** (v.), strictly "keeper of the registers," was formerly the name applied in the Ottoman Empire to the superintendent of the finances and still applied to the director of the finances of each province ("amadi"). From the time of Muhammad III there was only one defterdar, that of Esmih, who had an assistant for the Asiatic provinces; at a later period there were four of them. Selim I had instituted the third to control the finances of Egypt and Syria; the fourth was created by Sultan IV for Hungary and the provinces of the Danube. Under Selim III, the first, was the minister of finance, the second administered the new taxes which were established under the name of sînâtên fiâoden; the third had charge of the collection of the capital. (sultan世俗aires.) These officials were admitted on Tuesdays with the vassals to audience of the Sultan; but they could not present reports which had been revised by the Grand Vizier and approved of by him. The first promontory on the Bosporus on the European side is called Defterdar-Buari, "Cape of the Controller of Finance.

**Bibliography**: Hammer, "Histoire de l'Empire Othomân", ii. 212; d'Oulotes, "Travels", ed. 192, 261. (Cl. Huart.)

**DEHÄS**, explained by Ibn Hawqal as driving dâw "Ten Mills," the name of the river of Balakh called Baktros by the ancients (cf. Peshawar's "Râf-i-Kapâki," ii. 2814) and now known as Balakh-dâ, to which this town owes its favourable topographical situation (it must however be noted that the Araba frequently mean the Amu-Darya by the Nahr Balakh). The Dehas, which is rich in fish, rises in the Koh-I-Râth from the Band-i Amdr, flows through several natural pools and on emerging in the plains south of Balakh is divided into numerous channels, which irrigate the wide country around the town, in which their waters disappear without reaching the Amu-Darya (see Yate, "Northern Afghanistan", p. 283). The supervision of the individual channels was in ancient times as even in the sixteenth century an important and remunerative task (see Asiatic Journal, xxii. 169). The swamping of the district and its resultant unhealthiness is apparently due to the increasing neglect of the canal system. — For further literature see the article BALASH.

**DEIR AL-ZOR**, the capital of the sandjak of Zeb directly under the Sublime Porte; it is a charming, quite modern town on the right bank of the Euphrates with a government palace in the modern Greek style, three mosques, and two Catholic churches. It has also basars of vaulted masonry rebuilt in 1880 and about 2,500 stone houses with streets 3 yards broad. It is surrounded by the gardens of the island of Havida and connected by canal to the left bank of the river, a large boat called the turâme is used. It has about 20,000 inhabitants, the great majority of whom are Saudis. It is here that the date palm begins to be cultivated (see the article 208).

**Bibliography**: V. Chmiel, "Turquie d'Asie", ii. 275 et seq.; René d'Argonne Macleod, s. ix. 1911, p. 208; M. van Oppenheim, "Vom Mittelmeers zum Persischen Golf", i. 329 et seq. (Cl. Huart.)

DELI (See DELI)

DELEHEM (See ELLEHEM). [See DAVLA.]

DELI (v.), "mad" or "wild", the name of a body of irregular troops formerly in the Turkish army, mainly Bosnians or Albanians by birth and commanded by a Deli Bashi. They often served as the Vizier's bodyguard. — The word deli also appears in Turkish personal names, e.g.
Deli Beräder, as Ghazi of Brusa [q. v.], was called; Deli Bekir Tuszes, a character in the Turkish shadow-play.

_Bibliography:_ Eycart, _Histoire de l'Empire Ottomane_, p. 468 et seq.; Jacob, _Türkische Literaturgeschichte_, p. 24 et seq.

**DEMÅVÆND**, the highest point in the mountains on the borders of Northern Persia, the Elburz (cf. the article _ALBURZ_), and about 50 miles N. E. of Taberhri. According to de Morgan it rises out of the Plateau of Râhna to a height of 13,000 feet above it. The various estimates of its height differ; Thomas estimates it at 12,000 feet (certainly too high), de Morgan at 20,260 feet, Houton Schindler at 19,846, Sven Hedin at 18,187 and in the last edition of Stieger's _Handatlas_ (1910) it is given as 18,350 feet. Its summit covered with eternal snow and almost always enveloped in clouds, may be seen several days' journey off as _Vâkâni_ tells us from his own experience. In good weather and light it may be seen as _Molgoun_ tells us, from the Caspian sea, a distance of over 260 versts (162 miles). Kazwini's statements on this point are exaggerated; but it is certain that the massif of Demêwând commands the whole constellations of Mâzandaran (the medieval Tabaristan).

Geologically Demêwând is of recent origin as is clear from its volcanic nature which is shown in several features. There are as many as 70 craters on this mountain mass; from one of them, which is covered with thick deposits of sulphur, rises a conical peak. There are also many sulphur springs on its summit; Jâzîfeh mentions the springs of Demêwând from which smoke arises by day and fire by night. Demêwând is the centre of the earthquake zone which stretches throughout Mâzandaran. It is clear from the earlier accounts of Arab travellers that the internal activity of the central volcano had not yet quite ceased as it now has.

Demêwând is rich in minerals, particularly anthracite. Sulphur is found in immense quantities; the finest quality, the best in Persia, according to Pollak (op. cit., li. 178), is found just below the summit of the mountain, where it is collected in the warm springs by the people of Ask and Demêwând, and sold by them. Around the foot of Demêwând rise numerous mineral springs of which two, in particular, one in the little town of Ask, the other somewhat farther north on the Horâba (Herbas), enjoy a great reputation (as baths). The majority deposit considerable sediment; for example Ask is built on the deposits of springs (Pollak, op. cit., li. 226). The springs which are found in the valleys of Demêwând are highly esteemed in Persia (Pollak, op. cit., li. 146).

Like the other Titans of Eastern Asia, (e. g. Ararat q. v., p. 409) Demêwând was for long regarded as inaccessible; this opinion which is widely disseminated is found repeatedly in the Arab geographers, though one successful ascent is mentioned; see 'Ali h. Razîn's statement in Kazwini, p. 159. Oliver (1758) was the first European traveller to visit the mountain, without being able to reach the summit. It was not till 1837 that W. Taylor reached the top; he was followed in 1845 by the botanist Th. Kotches and in 1852 by the Austrian engineer Canontii and Baron Minutoli, and also to have reached the summit in 1868; see Petermann's _Geographische Mitteilungen_, 1861, p. 472. In recent years a number of (rather successful) ascents have been made (by Nepals etc.) which have usually been undertaken from Ask; cf. especially Sven Hedin, op. cit. Inhabitants of the towns of Ask and Demêwând also go up the mountain once or twice a year to collect the sulphur found round the summit.

In the ancient history of Persia, Demêwând is the scene of the legendary history of the Fâhshâ and Kayûn rulers. Even at the present day the people of Mâzandaran point out the different places which were the scenes of the wonderful deeds of Djamëhdât, Fâshûtûn, Šám, Zâf, Rustâm and other heroes immortalised in the _Shāh-nâmah_. Demêwând is also the abode of the fabulous bird Simógha. From ancient times the prison of the cruel king Dâhûk (Old Iran. Dâthâka, also Bëwramâny) has been located here. Farîshûn (Old Iran. Farâshû) is traditionally said to have shut him up in a cavern on the summit of this mountain and here the imprisoned tyrant still lives to this day, as the country people believe. The grotto sounds which are periodically heard inside the mountain are thought to be his groans and the vapour and smoke which comes from cliffs and springs on the face of the mountain his breath. It is of course evident, that the volcanic properties of Demêwând are responsible for the formation of this legend. The demon Sâkhîr imprisoned by Solomôn is also enclosed in Demêwând according to one story. This mountain is thought by the Persians to be the highest in Iran next to that on which Noah's Ark rested. Cf. the wealth of legends of Demêwând in _Vâkâni_, li. 606, 610; Kazwini, op. cit.; Molgounf, op. cit., p. 224 et seq.; Grünbaum in the _Zeitschr., für Deutsch. Morgenl. Ge-schlech.,_ xxxi. 238-239.

There used to be many fortified places on the slopes and in the valleys of Demêwând. At the present day, the most important place is the little town called Demêwând after the mountain and situated on its southwestern spur (according to de Morgan 6425 feet above sea-level). It is said to be very ancient and according to Moustafi used to be called Fâshûn. The beautiful valley of Demêwând watered by two rivers with the chief town of the same name, and ten villages no longer belongs to Mâzandaran but to _Isfâhân_. In consequence of its high situation the climate is very pleasant; on this account the Shâh of Persia used to delight in spending the summer in its valleys. The ultra-Shiite sect of the _'Ali b. Fâhî_ (see above, p. 292) has a large number of adherents among the inhabitants of this district.

As to the name Demêwând itself it appears in Persian and Arabic sources in a series of variant forms. Pers. Dânhwând (Vullers, _Lex. Persico-Lat._, li. 907*), Dâmâwând (L. C., 902*), Demêwând (l. c., 919*) and Demêwând (1955) An. Demêwând, Dahwând, Dêmâwând. The oldest form of the name appears to be Dähwând; the form Demêwând is now the usual one.


_Bibliography:_ _Bibliotheca Geograph._, Arab.
DENIA is the chief town in the northeastern district of the Spanish province of Alicante, the most southerly of the three modern provinces (Castellón de la Plana, Valencia, Alicante) which make up the ancient kingdom of Valencia, with 14,000 inhabitants, situated almost at the southeast end of the Gulf of Valencia (Sinus Saronicus) north of Mango (2196 feet high), in Arabic Ḍubba Mātūn = Monterozzi, was on account of its good harbour, northwest of the ancient promontory of Aenartium, Tarradus or Tarraco (now called Cabo de San Antonio, S. Martín de la Nap) an ancient Phocasian settlement (from Massilia-Marseille or Emporion-Ampurias) founded in the 6th century B.C., and was first called Ṭaḥara (Strabo), Homeiropósis, "the watcher for the day," afterwards Aenartium from the famous temple of the Euphrates, Aenarion on the hill on which the town was built and since the Roman period Dianium (the town of Diana) whence the Arabic Aṭīm, with Imāl Dinya and Spanish Denia. Although it was a Greek colony allied with the Romans it was spared by the Carthaginians; near it Carthage defeated the Spaniards before 205 B.C. Its soil was used by Sertorius, the liberator of Spain, as his last bulwark and station for his fleet; and it was most probably there that he was murdered in 73. Caesar punished it as it was on the side of Pompey (Dianium Stipendiarii). As a municipium however it attained considerable prosperity under Roman rule as excavations show. But it was under Arab rule that it reached its zenith (50,000 inhabitants) after the conquest by Tibir in 713 A.D., while nothing is known of it for the period of migrations and the Gothic. It played a part in the risings against 'Abd al-Rahman I and later, but still more after the extinction of the caliphat of Cordova in 1013, when the 'Amirid al-Muwardak, a maimmed slave of 'Abd al-Rahman b. Munṣur, named Abu l-Dihāb Mūṣāḥah, [q. v.] (Mūṣāḥah, wisen in western sources, Musett, Mugeto) seized Denia and the Balearic Islands [q. v., p. 617] (405-430 = 1014-1015 = 1044-1045), at first in alliance with the learned Khalīfa Mūṣāḥah (1015-1030), and tried also to subdue Sardinia. His son 'All Ikhāl al-Dawla ruled over Denia from 431-439 = 1045-1054; but was dethroned by the Ḥabīb al-Muṭlaq, the former remained attached to the kingdom of Saragossa from 1057-1081 when it fell on the partition of this kingdom, with Lérida and Tortosa, to the second son Muḥir of al-Muṭlaq till 1099. His son Sulaymān 'Abd al-Dawla continued to reign under the regency of the Bani Rait till after 1092 when Denia was ruled by the governors of the Berber Almoravids and Almohads (with frequent rebellions and reconquest), who held it till in 1224 James I of Aragon's (Don Jaime I el-Batlador) German general Carcas finally won it from the Muslims. In 1358 Denia was made a county by Pedro IV and a duchy by the Reyes Católicos (Ferdinand and Isabel). In 1610 through the expulsion of the Judaeos Moros by Philip III, Denia lost the greatest part of its population.
and therewith all its importance. As a fortified seaport it played a prominent part in the War of the Spanish Succession on the Archipelago's side, was twice besieged by Philip V and taken in 1708. In 1812-1813 it was occupied by the French.

The most celebrated Arab scholar of Dénia is the great reader of the Koran Abu 'Amir 'Uthmân b. Sa'd al-Denî (q. v., p. 512).

**Bibliography:** Korpus Chartas, Historia de la Ciudad de Denia, 2 Vols. (Denia 1874-1876); Madoz, Diccionario geográfico-político, viii. 317 et seq.; Idris, Description de l'Afrique et de l'Espagne, p. 122 et seq.; Vehí, Murhâm al-Balad, iii. 569 (Denia's harbour is called al-Sumâma); Bayrâc al-Banûtani, Divârî al-Malâ'ifî ('Encyclopædia arabiæ'), v. 572; Lexicon geometricum: Marâqî 'al-Iš'ârî, v. 416; Biography of Muhammad in al-Qâdim, p. 457 et seq.; Afriqî, Arabico-Spanish (Versión Italiana), p. 437; Dow, History of the Muslims of Spain, iv. 348; Ibn Khaldûn (Ba'kî), iv. 164; Coins: Franc. Coders, Tratado de Numismatica arábigo-española (Madrid 1879), p. 174-181; Frano. Caballero-Infante, Estudios sobre las monedas arabes de Denia (reprint from Archivum, iv. 137 p. (Denia 1889); Ant. Vives y Escudero, Memoria de las Dinastías Arabo-Españoles (Madrid 1893), p. 212-221. (C. F. Seyersted.)

DÉNIZ (Te; Est. Turk. Günge, Sea-Varađ, Sea-Karave, the B. E. and C. A. D. Dini, the Greek Archipelago (also called Acharavës or denizî) and in a wider sense the Mediterranean; it is also the name of a lake north of Antioch in the Wilâyê of Aleppo, which is also called the Lake of Yaghra and Amûk-Gölî (al-Amûk is the name of the district, see Abu L-Fida', Ta'ziyn, p. 45 et seq.). Aqîhâm-dêdîn, "ocean of trees," the name of a great forest with very thick foliage at Famal (Famalic) in the northeast of the peninsula of Kozlî-je.

**Bibliography:** 'Ali Djevâtî, Description de Dêni, p. 17, 34, 346; Semay Bâyî, Kûntî al-alamî, i. 149-150, 239-240, 245 et seq. (Cr. Haury).

DÎNIZLI, capital of the Sanjak, also called Dinize, the name of the province in the province of Aiûdî (Seyyûr) with a population of 20,000 including 2000 Turkish-speaking Greeks, in the sixteenth century a fortified town, and latterly a fortified town of the Caracal, near the railway station of G僧dejî, 6 miles from Dînjâ. In the wars of the Komnenoi with the Seljûqs (twelfth and thirteenth centuries) Dînjâ was repeatedly captured by the latter. Alexios I occupied it for a brief period in 1098 (Anna Comnena, ed. Reiterschneider, ii. 118 et seq.); John Comnenos captured it a second time in 1119 and fortified it (Comnena, p. 5; Nicetas, p. 17); in 1155 and again in 1180 the town was sacked by neighbouring Turkish tribes (Comnena, p. 198; Nicetas, p. 163 and 523), but remained in possession of the Byzantines, who strengthened the fortifications and made the inhabitants live within the city walls. In 1206 Theodore Lascaris was forced to cede the district of Dînjâ and Chomen to Manuel Mawroûzim, the father-in-law and vassal of Kai-Khaswan I (Nicetas, p. 842; cf. Remel of the Texnî Roll in l'Histoire des Seljouqû, ed. Housman, iii. 66, 67 = iv. 28). On the Tatir invasion (1255) however Kai-Khaswan II restored Laodice to Michael Palaemoniogus, but the small Greek garrison was unable long to hold the city (Akropolî, p. 333 et seq.). Lâdî and Chouze became the seat of a vicariato under the Seljouqu (Remel et al., iv. 308, cf. 333).

When Don Baltás visited Dînjâ in 732 (1751-1752) after the collapse of the Seljûq empire, the town and its environs were in the possession of an independent prince, Ismaûî (ed. Delahaye and Sangainzesti, ii. 271; Seljûk al-Dîn, Not. et Extraits, i. 358, 359). Turkomans of the border tribes dwelled in the mountains around Dînjâ (Abu 'l-Fida', travel. by Reinaud, ii. 2, 134). It afterwards belonged to the kingdom of the Karâmângûlî of Kutâhia and on the overthrow of these princes by Bâyazî the I was incorporated in the Ottoman Empire. Thûr spent some time at Dînjâ in the autumn of 1402 on his campaign against Aniâl (cf. Sharaf al-Dîn and Djevâtî, p. 77). The town which at the end of the eighteenth century contained 24 quarters with 7 mosques (Ljkhâmamû, p. 634, cf. Kirat, Present State of the Greek Church, p. 358 et seq.; Constantin, 2nd ed., p. 221) and in the reign of Bâyazî II was the residence of one of his sons (Leonc. Hist. Ott., p. 659), belonged to theEyat al-Anadolu and was surrounded by old fortifications; in 1114 (1702-1703) it was destroyed by an earthquake, by which 12,000 people lost their lives (Rashîd, i. fol. 274v): Pococke, Description of the East, ii. 2, 71, cf. Chandler, loc. cit.; Hamilton, iv. 518); the population moved into the gardens and fields outside the ancient town; cf. the descriptions of the modern town in Cabult, iii. 615 et seq., and Yi. Sarre, Reise in Kleinアジア, p. 10 et seq.

The name of the town was originally Dungânâ (cf. the Arab authors quoted above, Abîhâya al-dînî, p. 42, inscription of Yâ'yubi GemîrîÎîîî in the Kevi Histoire de l'Inst. d'Histoire Ottomane, i. 118, Schillberger, ed. Langmantel, p. 53; Leonc. Hist., p. 659, 684; Tungâhî or Tungâhi in Sharaf al-Dîn) and it was not till later on account of its repulsive meaning (dungâh = domus *swine*) that it was changed to Dungâhî or Dînjâ (from dûngha, dîn, cheese).

(J. H. M. McDONNELL.)

DER. [See DIW.]

DERDJAT, the name of a tract lying between the River Indus to the E. and the Sulaimân Mountains to the W., which includes the modern districts of Dera Ismail Khan and Dera Ghazi Khan. Until 1907 A. D. the Derjat Division of the Punjab included these two districts, and also the District of Bâûnt, but on the formation of the N. W. Frontier Province of British India the Derdjat Division ceased to exist. At present its northern part forms part of that province, while Dera Ghazi Khan remains part of the Punjab. The name Derdjat is a supposed Persian plural of the Indian word Dera or encampment, and means the "Country of the Derjes," those of the three towns of Dera Ismail Khan, Dera Ghazi Khan and Dera Fate Khan, founded by Balut leaders in the early part of the sixteenth century, (See BALOTRAIN, p. 636). Three of these towns were all close to the River Indus, and have been liable to damage by its erosion. Under the Sikh rule Dera Ismail Khan was destroyed and the present town is modern, Dera Fate Khan has disappeared.
entirely, and Dērā Gharî Khān has been almost all swept away in the years 1910 and 1911. The mints of Dērādāj and Dērā under the Durrānī Khāns were at Dērā Ismā‘il Khān and Dērā Gharî Khān respectively, and copper coins were struck at Dērā Fath Khān.

The district of Dērā Ismā‘il Khān has an area of 3,493 sqm. and a population of 252,379 in 1901 (of which 218,338 is Muḥammadan). The town and military station of Dērā Ismā‘il Khān has a population of 31,737. The other principal towns are Trak (formerly under the independent Nawabs of Trak), and Kulār. The Afghans form the most important element in the population, especially in the Dāmān or western part, and Bāłūc in the south. The mountain country of the Shārūst Afghans is also attached to this district. (See also Dāmān, p. 901). Dērā Gharî Khān is a district of 3306 sqm. not including the mountains occupied by Bāłūc tribes, and has a total population of 421,149, of which 412,013 are Muḥammadan. The town of Dērā Gharî Khān before its destruction, a population of 83,721. Other important towns are Lāhūr, Dādīn, and Mīshābūkht, 167,322 of the population are Bāłūc.

Bibliography: Gazetteer of Dērā Ismā‘il Khān (Lahore); Gazetteer of Dērā Gharî Khān (Lahore); H. Edwards, A Year on the Pamir Frontiers (London 1884).

(M. Longworth Dam.)

DERBEND, usually written DERBENT by the Russians, called al-Bīr (the "city") Bīr al-Ābīzar (gate of gates) or al-Bīr wa l-Ābīzar (the gate and the gates) by the Arabs, a town in the Russian territory of Daghestan [q. v., p. 887] on the western shore of the Caspian Sea (43° 4' N. Lat.), with about 20,000 inhabitants; it is particularly noted for its long walls, unique in their kind, which used to bar the passage between the mountains and the sea, here only 1½ miles wide, in the Sassanid and afterwards in the Muhammadan period and protect the settled areas of western Asia from the inroads of the nomad peoples of Southern Russia.

Apart from the importance of the military and trade routes via Derbent, the physical conditions also are here more favourable than anywhere else on the Caspian Sea; unlike the desert lands around Baku, the land here, down to the seaside, is fertile and exceedingly suitable for the cultivation of the vine and fruits. The district was therefore probably settled at a very early period. The agreement of the statements regarding the breadth of the Sea in Herodotus (I. 203—eight days' rowing at the broadest part) and in Isābīr (ed. de Goeje, p. 226 it seq., "once crosses this sea with a favourable wind in one week the whole breadth from Tabari to Bāb al-Ābīzar") leads one to suppose that even before the Christian era, as in the middle ages, the most important settlement on the west coast of the Caspian was near the modern Derbent. The Pass of Derbent probably formed the northern frontier of the ancient Alans which only became known to the Graeco-Roman world after Pompey's campaign (69 B.C.). Even then the lands south of the pass suffered from nomad raids (cf. Thon Cassius, 69, 15. 4, on the invasion of the Alans in the years 134-135 A.D.), but no mention is made of the erection of any fortifications in the Roman period.

Effective measures for the defence of the pass were first taken by the Sassanids, who had in the 6th century A.D. extended their influence to the Pass of Derbent and driven the Romans out of the country round. The Roman government was also to contribute to this purpose, at the Persian king's desire, for the winding up of the nomad hordes was a vital question for both empires. We have no record in contemporary sources of the fulfilling of this request, only the Armenian Levond says that in 716 A.D. in the time of the Caliph Sulayman, the Arabs found an inscription here in which the Emperor Marcian (450—457) is described as the builder of the city (Marcianus, Erivan, p. 105). In any case a strong fortress was built here by Yezdegird I. (438—457 A.D.), towards the end of his reign this was destroyed by rebellious Albanians, and the invasion of the Huns in 454 facilitated (Illyas in Marcianus, Erivan, p. 97). In local tradition (Dārband-Nu‘mān, ed. Kazar-Beg, p. 11) also Yezdegird appears as the first king who cleared of sand and repaired the wall said to have been built here by Alexander the Great.

Khwāmaw Ahmadārū (531—575) built a stronger fortress here. Of this we only have legendary accounts from the Arab period; but it is very probable that the great and costly building was actually necessitated by the dangers which threatened the Persian Empire from the north in the reign of this king. All the nomadic peoples from the Black Sea to the Chinese frontiers had just then been united into an empire which had entered into an alliance with the Romans against Persia; in 539 the Alans, the nearest neighbours of the Persians in the Caspian region, were still independent but by 576 the Turkish ruler was able to say to the Byzantine ambassador that he had recently subdued the Alans (Proc. Hist. Græco, iv. 229 et seq. and 246), and the great nomad empire of the Turks had thus reached the Persian frontier. If the fortification of the Pass of Derbent was actually the result of these happenings, the erection of these defences must date from the latter part of the reign of Khwāmaw. That the king himself came here and superintended the building operations in person, is probably as little worthy of credence as the later Muhammadan local tradition which makes the Caliph Hārūn al-Rashīd visit Derbent and spend seven years (180—187 = 796—803) there (Dārband-Nu‘mān, p. 108 et seq. and 140). Even Muhammadan tradition itself has preserved another story of the building of Derbent, according to which it was not the king himself but his governor Nājis b. Djūmā, the ancestor of the Shirwānshāhs, who built the town and its walls at his command (Zāhir al-Dīn al-Maşhūr, ed. Dorn, p. 38).

All that we know of the appearance of the walls, their style of architecture etc., only dates from the Arab period and must therefore be discussed later in this article. Accounts which can be directly traced to Persian reports of the pre-Muhammadan period are entirely wanting; we do not even know what the Sassanids called the town and the fortress. On a basis of the Greek Tagēs and the Armenian Ḻewi, Marqar (Erivan, p. 107) has proposed a Persian form Čet. The name "Darband" (Pers. = gates) is first mentioned in the Geography of Pseudo-Moses Khosrosā
The Greeks and Armenians only tell us that the fortress, in spite of its strong walls, was captured by the Khazars allied with Herussoi in 627 (cf. Theophanes, Bonn ed., p. 430 and Moses Kalpaktschii in Manandian, Beiträge zur Altiranischen Geschichte, p. 41, where the great city of Col with its marvellous walls is mentioned. The Arabians had several times to fight for the possession of Derbend with the Khazars. The statements in the Arab sources regarding these wars, as on most of the campaigns of the first (vii.th) century, are in part embellished with legendary matter and in part quite fictitious; even the account of the hermit death of Salam b. Rahnah (a.d. 643) and his 4000 warriors (Balbaldert, ed. de Goeje, p. 495 et seq.; Yahyâ, ed. Houtsma, ii. 194), whose tomb is still pointed out in the cemetery at the 39th milestone is to Tabari's account, according to which it was not Salam but his brother 'Abd al-Rahnah who fell in this battle (l. 669) while Salam appears as late as the year 34 = 654-655 as governor of Derbend (l. 2928,). In any case it is only in quite modern times that the story has been localised in Derbend; in the middle ages the tomb of Salam was pointed out in the northern part of the modern Daghestan at Balandar: even later, in 1878, Adel (Reise, p. 721 et seq.) heard another story about the tombstones at the Kirjar gate.

The real founder of Arab rule in Derbend was Maslama b. 'Abd al-Malik, who is also said by the Armenian Moses Kalpaktschii (transl. Patakno, p. 261) "to have rebuilt Derbend in the name of the Taqit (Arabs)". According to Tabari these building operations were carried out in 115 = 733-734; in the original Arabic text (iii. 1052) they are only briefly mentioned (as also in Ibn al-Athir, v. 124), while in the Persian edition by Balami, on the other hand, they are minutely described (cf. Dorn, Beiträge zur Geschichte der kaukasischen Länder und Völker, iv.), as well as (with some variations), in Balbaldert, p. 207 et seq.; Maslama is said to have settled 24,000 of his Syriac troops here; according to Balami these Arabs belonged to Dahanans, Hims, Kafta and al-Djazia, and the town was divided into four parts corresponding to these towns; this division was still in existence in the time of Balami (on his authority). Three domes (karya) were erected for the requirements of these troops, one for victuals, the second for barley (as fodder for the horses) and the third for weapons.

In spite of these measures Derbend fell for a brief period again into the hands of the Khazars in 813 (799) in the reign of Harith al-Kashibi; from there they ravaged the land as far as Hb and carried off a large number of prisoners. According to the Arab sources (Ya'qubi, ii. 518; Tabari, iii. 645; and the Derbend-Namak, p. 132 et seq.) the enemy was summoned by Haiyin b. Nasim (or al-Munajjidim) al-Salami, the son of a governor of Derbend who had been executed as a rebel.

During the centuries following Derbend seems to have enjoyed great importance as a harbour on the Caspian Sea and also as the farthest out-
The name of the architect has since disappeared; the modern (first mentioned in the forties of the 19th century) inscription is written partly in Arabic (the original foundation of the mosque in 115, with blessings on Muhammad and his family and partly in Persian; the second part is: alif shadd muh adj hafsa muh adj hafsa in aul ah fird os Aftraz, b. Tahmasb dyart i gafr tazalim (this mosque collapsed in 770 and was rebuilt by Aftraz b. Tahmasb with help of the Most High God). The Aftraz mentioned here (probably an error for Afraxar) has been actually a prince of Derbend or Shirwan is not mentioned in any historical works that have as yet come to light.

It remains to be ascertained whether the whole building was actually destroyed in 770 (1368-1369) (probably by an earthquake) and entirely rebuilt. The central nave (the entrance is on the north side) with its two inarticulate cupolas seems to belong to a later period than the two side galleries, each of which is divided into two parts by a row of stone pillars. A small arch is supported by each pillar; these arches like the cupolas are not of stone but brick. The internal fittings of the mosque in their present form are quite modern. As Hanway (Tavriz, l. 250) tells us, Nadir Shah took possession of the building which was still in the early decades of the xvith century a sanctuary of Isfand, for secular purposes and used it as a storehouse; it did not therefore revert to its original purpose as a mosque before the middle of the xvith century.

Unlike the modern town, the Derbend of the xith century had no citadel; the space between the two stone walls, to which the city itself was afterwards limited, probably sufficed for the garrison. There was a pile of wood constantly replenished on the Dob ("wolf") hill nearest the town, probably where the citadel now is, which was set on fire on the approach of an enemy to inform the people of the border provinces of the danger threatening.

The walls built by Khusrav Anishgarwān were not only to bar the Pass itself, but the adjoining mountain ravines also, by passing through which the fortress might be avoided. The walls are therefore said to have been built up to highest mountain peaks. The distance between the shores of the Caspian and the end of the walls is variously given; according to Ibn al-Fakhrī (p. 291) it was 7 faranākā (1 far. = 4 miles), to Hāmza Isfahānī (ed. Gottwald, p. 57) 20 faranākā, while Masudi (Marvānī, ii. 2) says it was 40 faranākā. Traces of these long walls have been seen by recent travellers also, but it has never been definitely ascertained how far to the west such traces are known to exist. Even at the present day one may be told in Derbend that the wall built by Khusrav Anishgarwān stretched to the Black Sea or even to Constantinople.

To secure the fortress from attack from the sea also, Khusrav is said to have extended the wall not only down to the shore but also some distance farther. As to how this building was executed we possess two different accounts, one in Kudīsī (v. 260 et seq.) and another in Masudi (Marvānī, i. 65 et seq.), but it is clear that neither can claim to be the slightest degree reliable; both only show how later generations sought to explain how this wall was built. We only have contradictory statements also as to how far these breakwaters were carried out from the shore. Ibn Rusta (ed. de Goeje, p. 145) and Kudīnī say 3 miles; according to Mas‘ūdī (Marvānī, ii. 2) it was only one, according to Hamd Allah Kāshwānī, 1½ mile, to Hādī al-Salīh 600 ells, while the Persian translator of Isfandīrī (ed. de Goeje, p. 185, note 2) says it was 5 towers. We would probably be right in taking the last two statements as accurate; as the distance between each tower is little more than 100 ells, the account in the Persian version of Isfandīrī practically agrees with that of Hādī.

In any case it is clear that Derbend then instead of the present open and dangerous roadstead had a harbour protected alike from hostile attacks and the tempests of the Caspian. Only a small entrance was left for ships, which in case of need could be closed by a chain with a lock (gūfī); no ship could enter or leave without the permission of the keeper of the lock (Shāh al-gūfī) (Ibn Hāzīb, p. 222). This explains why Derbend was not affected by the Russian raids in the 19th century.

For the same reason the harbour of Derbend was then of much greater commercial importance than now. Goods were brought to Derbend from all the Muḥammadan and non-Muḥammadan lands of the Caspian Sea. The most important articles exported were linen goods (these were to be obtained nowhere else, neither in Arūz, nor Armenia, nor in Aθhambā)dān) and madder; the principal imports were slaves from the "lands of the unbelievers" (Isfandīrī, p. 184).

This is practically all we know of Derbend in the period of its glory. It is more difficult to get a clear idea of its political conditions, particularly of its relations with Buhār. ibn al-Fārisī’s statement (p. 207) that in his time no new governor was allowed to enter Derbend till he had divided a sum of money among the inhabitants, is significant. The Derbend-Nāma (p. 134) even says that Hādī al-Fahādījī received the title of governor appointed by the Caliph, if he had been negligent in prosecuting the Dīdānī or treated his subjects unjustly. The descendants of a certain Aghāsh al-Sulaimi are said to have been invested with the right of governing the town till the arrival of the new governor, when a governor died or was dismissed. This is probably much exaggerated but as a matter of fact history does know of a considerable number of princes and governors of Arūz and Derbend of the Sulaimi family; from Usāf b. Zāfar, the contemporary of the Caliph Hīṣām, to Saif al-Dīn Muḥammad b. Khālīfī, mentioned by the traveller Abū Hāmid Anidāhī (in Dörn, Missezagn Asia Res., vi. 702) in the 12th century (cf also the above quoted accounts of the rising in the year 185 = 799).

In Yākūt, Ibn al-Athīr and later writers, the town is frequently called "the Derbend of the Shīrān" and actually seems to have usually belonged to the kingdom of the Shīrāwāhī from the 10th (19th) century; but there were at times also rulers in Derbend independent of the Shīrāwāhī (cf. the article ARAS, p. 450 et seq.). The people of Derbend under the Caliph, as well as under Yūsuf b. Abī ’l-Ṣāḥib, ruler of Aθhambā)dān (288-315 = 901-927) had not to pay taxes but only give presents, like the people of the other countries in general as defenders of the faith; this was not till the time of Mārkshāh Sallīr b. Muḥammad that these presents were replaced by a fixed tribute.
Ibn Hawkal (p. 254) gives the tribute for the year 344 (955-956). Naturally the inhabitants were not pleased with this change; this probably explains why Ibn al-Ashir, viii. 370, Marzabon Saltar had to suppress a rising in Derbend in the same year (344).

In a later period also Derbend appears as a practically independent frontier town, which only applied to the central government for help in time of danger. According to Ibn al-Ashir (p. 454), for example, the help of Sultan Mahmut b. Muhammad was sought by the people of the frontier lands, particularly of Derbend, against the Georgians and Kipchaks and he therefore undertook a campaign in these lands in the year 517 = 1123.

It is important to note a fact to which little attention has hitherto been paid, viz., that Derbend was lost to the Muhammadans for a period in the viiith = xith century and was only regained by them with the help of the Georgians. This is clear from a Fat'hul of the poet Khakani given by Khakimov (Millennium Asiatique, iii. 327 et seq.); the poet praises the Shirwanshah Akhlatin b. Muhammad who destroyed a Russian fleet of seventy sail at Baki, conquered the Khasars and Alans, "made Derbend a hell and adorned lamentations in Shirvan"; he adds "the Shirwanshah has today wrought the same confusion in Derbend as among the Russians as these men with dogs' hearts had previously wrought in Shirwan; Derbend and Shibiran have been won by his sword with God's help."

These words show that not only Derbend but also Shibiran which lay much farther to the south at the modern Kula, had for a period been independent from the Muhammadans. As Kanik (quoted by Dom. Cumont, p. 304 and introduction p. 333 et seq.) has shown, the victories of the Shirwanshah celebrated by Khakani must be placed about the year 1173. The annals of Georgia ascribe the conquest of Shibirani to Georgius III. (1156-1184), King of Georgia, who is said to have given the town to his ally, the Shirwanshah. It was probably not till later, in the time of the Georgian queen Thamar (1185-1312) who extended her rule to Georgian Sea, that the town came into the possession of the Shirwanshah.

In Ibn al-Ashir's account (AII. 252, 254 et seq.) of the first appearance of the Mongols (619-620 = 1222-1223) the Shirwanshah Rashid is mentioned as the ruler of Derbend; the Mongols were shown a way by the envos of the Shirwanshah, by which they could avoid the fortress; the town was therefore spared; they then on this occasion (the long walls built by the Shishakid had apparently long lost their importance). A few years later Nasavi (ed. Houdas, p. 174) mentions Derbend as a separate principality independent of the Shirwanshah; Shah Adbi'd-din was the ruler of Derbend, while the prince of Shirwan was a minor, on whose behalf at-ul-aam managed the government. The town was even then still regarded as an impregnable fortress, which could only be taken by treachery; nevertheless after the retreat of the Mongols and still under Rashid the Kipchaks succeeded in surprising the town and taking it for a short time. Derbend had to surrender to the Mongols in 1239. From the Journal of William of Rubruck, who spent a day (17th-18th November 1254), it is clear that the Mongols had destroyed the upper parts of towers and the battlements of the walls. He is also the first to mention the citadel. The town itself was more than a (French) mile long and only a stone's throw broad, that is to say, it was by this time limited to the space between the two stone walls (cf. F. Schmidt, Cher Rubruck's Reise, Berlin 1885, p. 84).

After this period, this disproportion between the length and breadth of the town is emphasized in all descriptions of Derbend; Zakaryan Karhin (ed. Winterfeld, ii. 240) is the first Arab to mention that the town is 240 Dizains long and only an arrow-shot broad: in contrast to the account of Yakhit and the geographers of the xith (9th) century.

In the period of Mongol suzerainty, Derbend appears to have belonged sometimes to the Shirwanshahs and sometimes to princes of its own; the Khans of the Golden Horde are sometimes mentioned as emirs of the land and sometimes as emirs of the town. This is the first time that the Mongol Ul-Khan of Persia Timur's opponent, Tokhtamysh, struck coins in his name here; Timur himself passed through Derbend on his campaign against Tokhtamysh (797 = 1395), as well as on his return from this campaign (798 = 1396); as the frontier fortress of the empire founded by Timur, Derbend was again as before entrusted to the Shirwanshahs. In 1428 an independent prince of Derbend is mentioned; the Italian merchant Giovanni della Valle built a small ship for this prince, with which he made piratical attacks on the ships coming from Asfanabad (Ramazano, Viaggio, ii. 92). The town appears in this century to have finally lost its earlier importance as a seaport. When Ambrosio Contarin was here (November 1475—April 1476), only the citadel and the part of the town adjacent to it, about a sixth of the area between the walls, were occupied, the other parts of the town down to the sea shore being quite desolate (Ramazano, Viaggio, ii. 120). Apart from the damage done by robber raids and the frontier wars the decline of Derbend must probably also be connected with the rise of Baki (q.v. p. 609).

Apparent the petty local princes did not have sufficient means at their disposal to maintain the breakwaters described by the geographers of the xith = xith century; when these fell into disrepair, trading vessels had naturally to go to the secure harbour of Baki in preference to the open roadstead of Derbend.

About this time Derbend begins to be described no longer as an Arab but as a Turkish town; an anonymous Venetian merchant of the beginning of the xith century says that the inhabitants spoke "Circassian or Turkish" (Ramazano, Viaggio, ii. 561). We have no information as to when and how the Arab population became supplanted by Turkish immigration. This development is probably connected with the gradual Turkisation of Adharbajan and the other frontier provinces of northern Persia after the period of the Safedjas, but the name of the above mentioned Safi al-Din al-Subani proves that in the Derbend of the xith (13th) century the Arabs and not the Turks still had the upper hand. Not only the Mongol (Khalka, on this word cf. the article DAIKHAN above p. 920), but also the Turkish name of the pass (Timur's brunette Yorou Gate) appears for the first time in the Mongol period. It cannot be definitely ascertained where the Turkish folk-legends mentioned in Olearius (Aziz, p. 721 et
back to the Persians in 1725. Like Peter the Great, Nadir Shah wished to restore the town to its ancient importance as a port; but the deserted quarter on the sea shore was again to be settled; to encourage people by his example, the Shah ordered a palace to be built for himself there; but these buildings were never carried out or else no trace has survived of them.

After the death of Nadir Shah and the collapse of the Persian Empire, Derbend again appears as practically independent in 1765. The town was taken by the Persians in 1766, and in 1769 it was besieged by the Russian general, Count Potumkin, who captured it. In 1770 it was taken by the Russian general, Count Potumkin, who captured it.

**Bibliography:** The *Darab-Nama* composed in Turkish by Muhammad Awaisi Akhtral, about the end of the sixteenth century, is the earliest Persian work on the town. The text is preserved in several MSS. A critical edition has been published by the Russian Academy of Science, together with a French translation, and a Persian translation, *The History of Derbend*. The manuscript was published by the Emperor, and the Russian government, and the text and notes are contained in a volume.
like his contemporaries in general in Daghhestan (cf. p. 889), applied the state of Derbent in his time to the Derbent of the Arab scribes, and their immediate successors. The greater part of what has been written since the time of Peter the Great about the walls of Derbent and the other cities of earlier times that have survived, has been influenced by this authority; cf. Opečno principis Lucullus Centurionis in loco ujusque Anname vol. VII, ed. Praxiphius Orientale, București 1858; Th. S. Bayeri O persec. ed. Klotz, Halle 1780; E. Eichwald, Allgemeine Geschichte der russischen Kolonisation, vii (in the second volume) ed. M. F. Fried. Die Inschriften von Derbent, Beratn, Pjatigorsk etc. Derbent, etc., etc., etc. D. Turn (Bericht über die wissenschaftliche Reise im Kaukasus, etc.) has done more on the Kaukasus: Beiträge zur Geschichte der kaukasi schen Länder und Völker aus ungenügenden Quellen. Anno ausgebracht sind Schriften von der Geschichte der Kaukasus, etc., etc., etc., etc. Derbent and surrounding areas, have been studied more recently, in making known the Oriental authorities, the bibliography of the Arabic authorities in G. Le Strange, The Lands of the Eastern Caliphate, p. 180, is unsatisfactory. On the occasion of the centenary of Russian rule, in Derbent, E. Komulskij has published a history of the town (istoriya Gervou Derbento, Tiflii-Shvili, 1900); in spite of all his industry, the author, to whom the Oriental sources were only accessible in translation, and the methods of historical research practically unknown, was hardly fitted for his task. Cf. also the articles by W. Barthold in the Zapiski nauč. obč. Imp. Russkogo Arch. Obč. (1853), Vol. XIX, p. 100 et seq.; Vol. XIX, p. 973 et seq.; Vol. XXI, p. 974 et seq. (the author was in Derbent in 1898). (W. Barthold, 1) DERBEYS (Derbeys, also Derbeys, Derbeys, or Derbeys, Prince of the Valley; also Derbeys, Derbeys, or Derbeys, Prince of the Valley), is a name of the great valley, in the north of the Besarab, which runs to the west towards the town of Balkota, and which has given its name to a village at the sea side which is used as a summer resort and is reached by a large pier. (Cl. Hrurt.)

DERBEYS, Princes of the Valley, is the popular name given to those influential officials who made themselves independent from the beginning of the 19th century in Asia Minor and from being officers of the Porte gradually became its vassals. Tolerated and recognised by the government but occasionally also overthrown, if they openly rebelled and disturbed the peace of the country, they founded dynasties and ruled extensive areas, so that at the beginning of the 6th century only the Eyliets of Karasun and Arzab were still ruled by the Porte's governors. The Derbeys followed the Sultans to war and were confirmed by the Porte as representatives of the Hithan governor with the title muhajir odet mutassilin. Sultan Mahmud II in the early part of his reign dispossessed the Derbeys by granting their Eyliets to governors of the Porte on the death of the head of the family and sending his descendants to other provinces.

The best known Derbeys families are:

1. The Kara Osman Oghlu in Aida, Menneis and Hargun from the beginning of the 19th century; they ruled the Sandjak of Sarhan and Ardan and their influence extended from Uruma to Brusa. They regularly sent contingents to the campaigns of the Porte against Russia and against the Russian rebels at the end of the 19th and beginning of the 20th century and were repeatedly entrusted by the Porte with the suppression of revolts within the bounds of their district. Their justice and good government are commended by contemporary European writers. After 1816 the Porte again took over the government of Sarhan and Ardan. The influence of the Kara Osman Oghlu survived their dispossession and they afterwards repeatedly rendered great service to the Porte, for example during the rebellion of Zeynek Keli Mehmed in 1839 and during the invasion of Asia Minor by Iskimbir Pascha in 1833; their descendants still live in Manisa and Kirkaghac.

2. The Çapar (Capan) Oghlu of Baski, of Turkish origin, pacifically contemporary with the Kara Osman Oghlu; they ruled the Sandjak of Roor (Vorot), Kaisaria, Amanis, Angora, Nigde, and at the height of their power, Taras also was a dependency of theirs. The first Capar Oghlu, of whom we know anything particular, was Ahmet Pascha, Mutassit of Roor, who in 1178 (1764-1765) was deposed by the Wali of Sivas by command of the Porte (Wattf, i, 233 et seq., 259); he was succeeded by his son Mustafa Beg who was murdered by his bodyguard in 1783 (Djewâl, i, 234 et seq.) and succeeded by Safiân Mustafa Beg, second son of Ahmet Pascha. Subsequently, Beg, the greatest of the Capar Oghlu, played the same role under Selim III, Mustafa IV and Mahmut II as the Kara Osman Oghlu. After his death in 1829 (1814) his lands passed again under the direct rule of the Porte. His sons filled high offices as walis and governors.

3. The family of Ali Pascha of Djânik in Trebizond, and the neighbourhood. Their head, Djânikli Haidsâli Ali Pascha (born in Stambul 1533 = 1570-1571), distinguished himself in the Russian war (1769-1774) as a general in the army on the Danube; in 1773 he invaded the Crimea and was sent in 1778 a second time as Senneker to threaten the Crimea in conjunction with a large fleet; in 1779 he was attacked by the Capar Oghlu, with whom he had always kept feud, at the instigation of the Porte, fled to Russia, returned after two years and was pardoned; he died in Sivas in 1785 as Wali of Sivas. He was succeeded by his two sons Mihrâd Ahmet (executed in 1796 = 1797-1798) and Hüsân Bâzîl (died 1814 = 1802). Khiar-al-Din Beg, the elder son of Bâzîl Beg, was the last Derbeys of this family; he was executed in 1806. Djânikli Ali Pascha and his sons opposed the military reforms introduced by Selim III and adopted by the Kara Osman Oghlu and the Capar Oghlu. After the fall of Selim III, Taiyê Mahmud Pascha, a younger son of Hüsân Bâzîl, was appointed Kârîmâkâm to the Grand Vizier in October 1807 by the reactionary Mustafa IV, but after a few months was dismissed and executed by Mahmut II.

4. The Elyazi Oghlu of Kusâhâden (Sula Nova near Epheus); they ruled the Sandjak of Kusahaden from about the middle of the 19th century, and are not at all prominent; nothing further is known of their history.
It is stated by European authorities in general and sometimes even granted by Ottoman historians that the rule of the Derbys although it threatened the unity of the empire, was more conducive to the prosperity of the people than the rule of the Porte, which handed over the defensive provinces to the extortionist of the Pashas and carried on a system of plundering which utterly wasted the resources of the land. The Derbys saw to public security, the development of commerce and — with few exceptions treated the people — including non-Muslims — justly; their dispensation was therefore long lamented by their subjects.


**DER (Dare),** strictly meaning the language of the court, is applied to modern Persian. The abovementioned Persian translation of the treatise of the Ikhyan al-Sufi (Bombay, 1804) states that this work was translated into *piri Dare* by order of Tamerlane; and this work is in Persian. By some confusion the panegyrists of Yazd have given the name *Dare* to the dialect they speak. The other etymologies current in the east are quite worthless.


**DERKAWA** (plural of the ethnic DERKAWI) a name collectively applied to the members of the *Torba* or Muhammadan religious brotherhood, composed of the followers of Mulla ʿArabi al-Derkaawi, the area of whose influence extends over Northwest Africa, particularly Morocco and Algeria. An individual member is called Derkaawi while the plural is Derkaawa. They are also called Shafiiliyya-Derkaawa, their brotherhood being an offshoot of the much older *Torba* of the Shafius, founded by the Maghribi Sufi Abu ʿil-Hassan ʿAli al-Shafiite.

**Origin of the Derkaawa:** The doctrine of the Derkaawa was first preached by an Istakul Sharif of the Imraimian group, who belonged to the territory in the northwest of Fas occupied by the Banu Hasayn. He was called ʿAli b. ʿAbd al-Rahman al-Djami and in his youth during the period of anarchy and civil war which followed the death of Sultan Mulla Isma'il, had been attached to the service of the Maghrib, having misled the Sharifs his fellow-beholder into taking the side of Sultan Muhammad, son of Mulla Isma'il, he was obliged to flee from the Maghrib on the fall of this prince in 1151 A. H. (1748 A.D.). He took refuge in Tunisia. There he received instruction from various Shafis and after two years, they persuaded him to return to his native district and recommended him to Mulla ʿArabi, Shaikh of the Zemara of Wazran, where he arrived in 1153 A. H. (1749). Mulla ʿArabi sent him to Fas where he henceforth resided. There he studied Shafi'i under the direction of Abu ʿAbd Allah ʿAbbas and afterwards joined the brotherhood of Abu ʿAli al-Mahmoud Sidi T-ʿArbi b. Ahmad b. ʿAbd Allah al-Musam al-Andalusi, who taught the doctrines of Shafi'i. He followed the teachings of Sidi T-ʿArbi b. Ahmad for over six years. On the death of the latter he succeeded him and built a Zemara at Fas in the place called Hamat al-Rumila. He had passed his hundred and fifth year when he died in 1193 A. H. according to some, in 1194 according to others (1779–1780 A.D.). He was buried in his Zemara. Many disciples had gathered around him of whom the most famous was his successor Mulla ʿArabi al-Derkaawi who was destined to give his name to the brotherhood.

The latter, Abu ʿAli ʿAbd a-Mahmoud Mulla ʿArabi b. Ahmad b. ʿAbd a-Rahman b. Muhammad al-Yusuf b. Ahmad was an Istakul Sharif, belonging to that section of the Derkaawy Sharifs settled among the Moroccan tribes of Banu Zarwul. These Sharifs were so called after their ancestor Yusuf b. ʿAbd al-Rahman surnamed Abu ʿArabi (the man with the leather buckler). Born about 1150 A. H. (1737 A.D.), Mulla ʿArabi al-Derkaawi died among the Banu Zarwul, in his Zemara at Til Bahr, in 1239 (1823 A.D.).

"Ali b. ʿAbd al-Rahman al-Djami, Mulla ʿArabi al-Derkaawi, ʿArabi al-Derkaawi, had preached the renunciation of the things of the world, contempt for riches and power, return to the pure sources of Shafi'i, more especially to the doctrine of Shafi'i. His Zemara (mystic chasm) was traced to the latter through:

1. Sidi ʿArabi b. Ahmad b. ʿAbd a-Rahman al-Andalusi;
2. Sidi Ahmad b. ʿAbd al-Latif, father of the above;
3. Sidi Ahmad al-Yamani;
4. Sidi Kaim al-Khassa;
5. Abu ʿAli al-Mahmoud Yusuf al-Fasi, etc.

These five Sharifs died at Fas in the course of the fourteenth century A.D. This chain previous to Abu ʿAli al-Mahmoud had a kind of reviver of Shafi'i in Fas, is too well known to need to be reproduced here. It may, for example, be found in the biographies of the latter, of which we may specially mention the Mirzah al-Mahmoud (ed. Fas 1323) and the Raf'a (letters) of Mulla al-ʿArabi al-Derkaawi, ed. Fas 1315.

Mulla ʿArabi al-Derkaawi proved himself as strict as his master and followed, moreover, the practices of certain "enlightened one(s)." One day he met in a street of Fas, standing before a shop, the illustrious enlightened Sidi ʿArabi al-Iskalian. The latter was in a state of mystical intoxication, much excited, surrounded by a crowd which he was haranguing. Mulla ʿArabi al-Derkaawi came to his side. The enlightened saint called him, took hold of him, pressed him to his bosom, and put his tongue into Mulla ʿArabi's mouth saying "suck, suck, suck." He added prophetically: "I give thee (power over) the East and the West," Mulla ʿArabi went on and the "enlightened" saint died two days later. This form of initiation was afterwards revived by several Derkaawi groups (notably the Hatayriyya) and the leader of the rising of Margueritte.

Once at the head of his brotherhood, Mulla ʿArabi at once organized it on a solid basis, considerably increased the number of his followers
and gave them in his saintly letters suitable rules of conduct, a kind of law which assured with punishment. The *Sharifs or "brothers" of the gulf who now bear the same name as before known by the name of Derkāwā (i.e. followers of Derkāwā) multiplied on all sides. They may be recognized by the style of the gulf in imitation of the prophet Moses' by the necklet of of large wooden beads, which they wear in imitation of Ahl Harmain, the companion of the prophet Muhammad; by the headgear worn long, and by their garments of raggs (among the more fanciful) in imitation of Ahl Bakr. of *Omar b. al-Khattāb which has earned them the sobriquet of *Ahlu Derkāwā (weavers of raggs). Some, especially in Southern Morocco, have adopted the green turban. Their *Sharīḥ has further recommended them to celebrate the praises of God in dancing (raggs) to pray alone or in the desert, to walk barefoot or with simple shoes, to endure hunger, to mortify themselves frequently by fasting, to avoid the society of those in authority and only to consort with men of piety.

Beside these ascetic practices the actual initiation is simple. The *Sharīḥ takes the initiate by the right hand and reads the following verse of the Koran (20: 12): "Be faithful to your covenant with God which you have concluded with him, and violate not the oaths which you have solemnly taken. You have taken God as a witness, and he knows what ye do". The *Sharīḥ then orders him to recite a hundred times in the morning and in the evening the prayer called *Irshād; as follows: "I testify that there is no god but God, the One only, who has no associates, to Him be the dominion and the praise; He is powerful above all". The initiate has to conclude his prayer by saying a hundred times: "There is no god but God etc." Such is the *Dhikr (q.v.) or prayer peculiar to the order and compulsory. After initiation, the brothers present unites in *Hajda, a pious assembly in honour of the new Derkāwā, interspersed with songs and *ragg (dances), a kind of rhythmic march.

Their political role: Mulây *Aṭār's action was greatly encouraged by the Sultan of Morocco, Mulây Shimān, who had adopted a policy of harmony with the religious elements and the Sharīfs. The Sultan corresponded directly with the *Sharīḥ of the new Derkāwā. It soon became the fashion at the Moroccan court to be connected with the new brotherhood. Its members were soon to be found throughout the length and breadth of Morocco; the lands in the west and the Regency of Algiers were also covered by its ramifications, which formed a bulwark for the policy of the Sultan of Morocco.

Local tradition traces the first disputes between Turks and Derkāwā, in the province of Oran, to the difference between the Marabout Derkāwā Muhammad b. *Ali b. *Amm Ħaṭīb, near Tlemcen, and the *Khālīf Khâlīf, a dispute which was only terminated by the death of the latter (1193). This above every other *Sharīḥ, any disputes arising before the beginning of the sixteenth century.

The Turks of the Regency of Algiers had supported the rebellion of the Rif; Mulây Shimān, Sultan of Morocco, in his turn gave asylum to the Marabouts who had had a dispute with the Turks. Suddenly in 1503 at the call of the Moroccan Derkāwā Sharīf, al-Muḥāammad b. al-Arück, surpassed *Bi Dallī, the Algerian Khān of the Barbary. Al-Asūr district rose under the leadership of their chief *Zāhīd. After a short stay the rebels were impotent enough to attack the Turkish stronghold of Constantinople; they were defeated and *Bi Dallī wounded had to flee. But in the following year, the rebels, having surprised *Omnaut Bey of Constantinople's army in the ravines of the lower Rammel valley, massacred it including the Bey. The Turks were obliged to send new forces to Constantinople under the command of the Bey Afdalātī b. *Ishāqī. In January 1503 the latter defeated *Bi Dallī and his allies; then towards February 1506, with the help of the Mamluks, lords of the Mamluks and feudalities of the Turks, he repulsed the Derkāwā forces on the west in the High Plateaus in the south of Great Kabylia. There also the Turks had to put down risings. The tribe of Ulāt *Nātī rebelled and closely besieged *Mamun after having taken by assault the Turkish fort of *Sāt al-ḳāshūla, now called *Aumula.

While *Bi Dallī was ravaging the east of the Regency of Algiers with fire and sword, a certain *Ali b. *Khālid b. Sharīf, the chief *Mujāhidīn (spiritual lieutenant) of Mulây *Aṭār al-Derkāwā, hurried through the provinces of Tlemcen, everywhere announcing the immediate expulsion of the Turks from the lands of Northern Africa. By 1565 all the country from *Sharīf to the Moroccan frontier was in revolt. *Mushāfī Bey of Oran, taken by surprise in his camp at *Ain Forqās, was forced to take to flight and seek safety behind the walls of Oran; the gates of which he walled up. At the same time the *Derkāwā, in communion with the Moors of Tlemcen, blockaded the Turks of this latter town in their fortress called the *Maghūr and took the oath of fealty to Mulây Shimān, Sultan of Morocco.

The insurrection fomented by the Derkāwā rapidly gained ground; the Bey of Algiers recalled the Bey *Mushāfī and appointed as his successor the energetic Muhammad b. *Mujāhidīn. The latter at once began operations against the insurgents. B. *Sharīf was intercepted on his march by various tribes and driven back to the east. A fortunate stroke regained the town of *Mamun for the Bey Muhammad, whose prisoners included the family of his opponent. The latter had retired with his supporters to the *Zāwīya of Muhammad b. *Awda. He there suffered a crushing defeat. The heads of his followers were cut off and according to the local chronicles thrown at the feet of the Bey "like so many onions" (1507). Another victory at *Sīk al-ḥaḍār in the land of the *Banū *Amir, where 600 more *Derkāwā lost their heads, allowed the Bey to proceed to relieve Tlemcen, punish the rebels and restore this town to Turkish authority. But while the Algerian troops were occupied in the east, the centre and west of the Regency, Mulây Shimān conquered *Fezzāq in 1565, *Gitara and *Tutt in 1568. He took from the Turks the whole of the south-east of the Oran territory. The *Dawān of Algiers resented the importance which his successors had given the Bey Muhammad b. *Mujāhidīn. The latter was suddenly arrested on some ridiculous pretext, then imprisoned and strangled. *Mushāfī, the previous Bey of Oran, took his place and again proved incapable of holding his own against the Derkāwā. A year later the
Dey of Algiers had to replace him by the Bey of Tunis (1808-1809). The latter gave the Derkawī no rest. 'Abd al-Kadir b. Shaffri, who had again begun his exploits against the Turkish government, was driven back southwards by the new Bey towards 'Ain Mahdis and tried to find refuge there. Not being able to reach it he secretly retraced his steps and took refuge among the Beni Hassan. There with the help of his son-in-law Bey Tarfis, he raised the people of Oran and won many converts, notably the Traras. The Bey marched against him and as he dared not face the Bey, but while retreating his column was overwhelmed by snow and he had to retreat hastily with his army in confusion. He was afterwards recalled to Oran, deposed and decapitated.

All the northern Oran territory then rose in rebellion. An energetic officer, 'Ali Karabaghli, working in conjunction with the Turks, shut himself up in Mazaga and held out against the insurgents while 'Omar Agha, the Bey's envoy, was given command of the troops on the frontier. 'Ali Karabaghli was appointed Bey and the two leaders marched with their forces through the districts of Tiemcen and Traras to impress the inhabitants and keep them under control.

Pesco was maintained for some time in the west of the Regency. But in 1816, during the bombardment of Algiers by the English, 'Abd al-Kadir b. Shaffri reappeared, raised the Aljars on the frontier and marched against the Turks. The Bey scattered his forces and B. Shaffri retreated to Figuig.

The Sultan of Morocco however was not long in resenting the influence of Milid 'L-Arbi al-Derkawī and his followers. He suspected or accused him of abetting the rebels in his kingdom and threw him into prison. Milid 'L-Arbi regained his freedom on the death of Sultan Milid SIamun in 1821. Henceforth the Derkawī no longer appeared to play the principal part in the military policy against the Turks. They were to resume this role on the French conquest.

In 1834 the Derkawī SI Mudir raised the Ulad Nâlî and led them on a holy war against the Christians. He occupied Medes but was defeated in 1835 by the Amil 'Abd al-Kadir whose plans he had upset. He reappeared at a later period in the insurrection of Zaaita in which he was killed.

Ten years later in 1847, the Mokaddam Derkawī SI 'Abd al-Rahman al-Tutt assisted by about thirty of his followers, all of the tribe of the Bani 'Amir, tried to surprise the fort of Siddi Bel 'Abbas but the small garrison defended itself bravely and repelled its assailants who were almost all slain.

This feat of arms marked the end of the heroic period of the Derkawī, at least in Algerian territory. The Zawiyas of the order had given evidence of their stern and uncompromising creed, they had thus justified their existence in the eyes of a fanatic people. Once firmly established, accepted by the masses, with branches throughout the country, they limited themselves to increasing the revenues which supported the mother Zawiya. Outwardly at least they have submitted to authority. This is a kind of law from the operation of which no Muslim brotherhood escapes. At the time of the insurrections in South Oran in 1864 and 1884, no chief of this brotherhood took part openly against the French. And again during the rising of Margaistic at Mildiana in 1898, which was caused by an adept Derkawī, the chief of the Derkawī of the district, SI Qasim Alhâl used his whole influence to calm the turbulent spirits. Hadjl Al Ayed willed Makhbûr, the Mokaddam of the brotherhood among the Hamiyas of the plateau on the west Algerian frontier and his successors have always faithfully followed the instructions of the French authorities. The Mokaddam of the Derkawī of Oran, Hadjl b. Simâna, also confined himself to spiritual activity and recommended his Khyâm to submit to the government authorities.

In opposition to the Algerian Derkawī those of East Morocco waged a constant war against the French authorities up to the occupation of the Algero-Moroccan hinterland: in 1907. The occupation of 'Ain Safra 1851 brought them into immediate contact with the French. The Sharif SI Muhammad al-Hâshim b. al-'Arbi, the head of the Zawiyas of Ghafr in the Madgascar country, the most important Zawiyas in Morocco next to that of Bari Bari, preached a holy war against the Christians; but his son, who was over 80, did not allow him to take effective action in person. The same thing happened in 1885 on the occupation of Tjaânt b. Râzî. In 1887 their resentment was turned against the Moroccan government which was accused of having come to terms with the Christians. The death of their aged leader in February 1893 brought confusion into the Derkawī order of the south. SI Muhammad b. al-'Arbi had appointed as his successor SI 'Abd al-Hâjir b. al-Hâwari, head of the Zawiyas of Farkha, acting solely for the best interests of the brotherhood. But his sons would not agree to this arrangement; they founded rival Zawiyas in opposition to those of their father's successor while a certain number of Sharifs at the head of other Derkawī communities sought to promote further ascensions from the brotherhood for their own advantage. These schisms along with the independent spirit of the Berbers rendered the hostility of the Derkawī groups in the south to the French advance, which lost advantage of the dissensions of the rival groups, largely ineffective. Then a certain 'Ali was Hâdî, of the Berber tribe of Att Attâ, organised against the French the attacks at Mefera and Timsîn. At the same time, aarchy reigned supreme in Tuluft; a number of Derkawī of the district formed a aikf or band, called 'Izîf 'Ali al-Hâwarî (from the name of the founder) representing the most violent school of opposition to established authority.

To meet this agitation and the threatening plans of France in the east, the principal Mokaddam was nothing to be free from the state of uncertainty in which they found themselves, and to decide on a uniform plan of action, decided to appoint a Zume, who would have supreme guidance of the brotherhood. The assembly of delegations from the Zawiyas in September 1901 elected Muhammad b. Ahmâd, superior of the Zawiyas of Safra. This nomination was generally well received. Although in Madgascar the sons of SI Muhammad al-Hâshim b. al-'Arbi hastened to accept him, SI Bari b. al-Hâwarî, on the other hand, declined to recognize his authority. The agitation in the south of Morocco has since flourished, supported by the innumerable Sharifs, more or less related to the Sultan of Morocco, who live in the
The branch of the Zawiya of Gaia, in Madagascar. This Zawiya was formerly a kind of place of banishment (a measure of grudge on the part of the rulers of Morocco) of the relatives of the Sultans who had a claim to the throne. It has become a hotbed of hostility to the Christians. The influence of this Zawiya is almost preponderating in Tafilet, among the Morocco Berbers of the High Atlas and the Eastern Central Atlas, as well as in the valley of the upper Muluya.

2. The branch of the Zawiya of Iriwa; its sphere of influence is the Baati Snaasen and the N. W. of Oran.

In Algeria, the principal branches are:

1. That of the Ulaid Malghita, at Medea. Its sphere of influence is the Hamiluya and certain of the Baati Gulf of the Algero-Moroccan frontier.

2. That of Kaddur b. Shemoun, of Moustaga, whose influence dominates the Tell of Oran.

3. That of the Ulaid Lakaad near Tinat, whose influence is preponderating throughout the valley of the Sahil, the mountains of Warrason and those of Mersaret.

There are also a few Zawiya of little importance in Tunisia, Tripolitania and in the East.

The brotherhood of the Derkawa, with some modifications, has given rise to certain religious groups in Morocco, which are even more strict. Such are the Kittattita (disciples of Sidi Muhammad al-Kittani, author of the Salamat al-Anfa/), the Harraktiya, veritable anarchists (disciples of Sidi Muhammad al-Harraki, 3rd successor of Mulay I-Arbi al-Derkawa) etc. The influence of these groups hardly extends beyond Fas and its environs. We have already noted of a group of Harraktiya in Tafilet.

Bibliography:


DERWISH (DARWEŞ) is commonly explained as derived from Persian, and meaning "seeking dooms", i.e., a mendicant (Villiers, L'African, pp. 953, 954; Grundd., i. e. de Viv, Phal. 1, p. 260; ii. pp. 43, 45). But the variant form, daryş, is against this, and the real etymology appears to
be unknown. Broadly through Islam it is used in the sense of a member of a religious fraternity, but in Persian and Turkish more narrowly for a mendicant religious called in Arabic al-jibar, In Morocco and Algeria for derwishes, in the broadest sense, the word most used is akhuna, herethen, pronounced akhuna. These fraternities (pirda, plural of pirda; paf, method of instruction, initiation and religious exercise) form the organized expression of religious life in Islam. For centuries that religious life (see Sufism) was on an individual basis. Beyond the single soul seeking its own salvation by ascetic practices or sorcery meditations, there was found at most a teacher gathering round himself a circle of disciples. Such a circle might even persist for a generation or two after his death, led by some prominent pupil, but for long there was nothing of the nature of a permanent corporation, preserving an identity of organisation and worship under a fixed name. Only in the sixth century of the Hijra did the troubles of the Shabīḥ breakup — dīn continuous corporations began to appear. The Kādirites, founded by 'Abd al-Kādir al-Dījānī (q. v., d. 356 A. H.), seem to have been the first still-existing fraternity of definitely historical origin. Thereafter, we find these organisations appearing in bewildering profusion, founded either by independent saints or by split and secession from older bodies. Such historical origins must, however, be sharply distinguished from the legends told by each sect as to the source of their peculiar ritual and devotional phases. As the origin of Sufism is pushed back to the Prophet himself, and its orthodoxy is thus protected, so these are traced down from the Prophet (or rather from Allah-Gabriel-Prophet) through a series of well-known saints to the historic founder. This is called the sīyāta or “chain” of the order, and another similar sīlība or apostolic succession of Heads of Islam from the founders to the present day. Every dervish must know the sīlība which binds him up to Allah himself, and must believe that the faith taught by his order is the esoteric essence of Islam, and that the ritual of his order is of as high a validity as the sīlība. His relationship to the sīlība is through his individual teacher (shaykh, muraqqāt, muraqqāt, jība) who introduces him into the fraternity. This takes place through an ‘abd, “servant”, consisting of religious professions and vows which vary in the different bodies. Previously the neophyte (muraqqāt, “willer”, “instructor”) has been put through a longer or shorter process of initiation, in some forms of which it is plain that he is brought under hypnotic control by his instructor and put into rapport with him. The theory is always some form of Sufism, but varies in the different jība from ascetic quietism to pantheistic pantheism. This goes so far that in Persia dervishes are divided into those kāshār “with law”, that is, following the law of Islam, and those dākhīn “without law”; that is, rejecting not only the ritual but the moral law. In general the Persians and the Turks have diverged farther from Islam than the Syrians, Arabs or Africans, and the same jība in different countries may assume different forms. The ritual always lays stress on the emotional religious life, and tends to produce hypnotic phenomena (auto and otherwise) and fits of ecstasy. One order, the Khalwātī (q. v.), is distinguished by its requiring from all its members an annual period of retreat in solitude, with fasting to the utmost possible limit and endless repetitions of religious formulas. The effect on the nervous system and imagination is very marked. The religious service common to all fraternities is called a jibar, “remembering”, that is, of Allah (Kor. xxiii. 41 is the basic text), and its object is to bring home to the worshipper the thought of the unseen world and his dependence upon it. Further, it is plain that a jibar brings with it a certain heightened religious exaltation and a pleasant dreaminess. But there go also with the hypothesis, either as excipients or con- sequents, certain physical states and phenomena which have earned for dervishes the various descriptions in the west of barking, howling, dancing, etc. The Mawlawītes (q. v.), founded by Dībāl al-Dīn al-Rūmī (d. at Konya in 672 A. H.), stimulate their ecstasies by a whirling dance. The Sādīcītes (q. v.) used to have the Dowans (q. v.) and still to their mourning the beating of little drums, called ḍūr. The use of these is now forbidden in the Egyptian mosques as an innovation (Bidā’; Muhammad ‘Abdul, Ta‘rīkh, p. 144 et seq.). The Sādīcītes, Rā‘īfites and Aymalītes have particular fascia, peculiar to each jība, of eating glowing embers and live serpents and scorpions and glass, of passing needles through their bodies and spikes into their eyes. But besides such exhibitions, which may in part be tricks and in part rendered possible by a hypnotic state, there appear amongst dervishes automatic phenomena ofclairvoyance and alluvoyance and even of levitation, which deserve more attention than they have yet received. These, however, appear only in the case of accepted saints (nawārī, q. v.), and are explained as hawā al-portu (q. v.) brought by Allah for them. But besides the small number of full members of the orders, who reside in the monasteries (kūhāh, vālīh, šawāw, tubya, or tubya) or wander as mendicant friars (the Khaniqahites an order derived from the Bektashites change wander continually), there is a vast number of laymen, like Franciscan and Dominican tertiaries, who live in the world and have only a duty of certain daily prayers and of attending jibars from time to time in the monasteries. At one time the number of regular dervishes must have been much larger than now. Especially in Egypt, under the Mamluks, their convets were very numerous and were richly endowed. Their standing then was much higher than it is now, when dervishes are looked down upon by the canons lawyers and professes theologians (īlāmī) in the essential contest of intuitionalists on the one hand and rationalists on the other. For this division see further under Sufism. Now their numbers are drawn mostly from the lower orders of society, and for them the fraternity house is in part like a church and in part like a club. Their relation to it is much more personal than to a mosque, and the fraternities, in consequence, have come to have the position and importance of the separate church organizations in Protestant Christendom. As a consequence, in more recent times, the governments have assumed a certain indirect control of them. This, in Egypt, is exercised by the Shāh al-Dakrī, who is head of all the dervish fraternities there (Khitbat al-Shāh, pp. 379 et seq.). Elsewhere there is a similar head
DERWISH — DEWE BOYUN.

for each city. The Sanaites (q.v.) alone, by retiring into the deserts of Arabia and North Africa and especially by keeping their organization inaccessible in the depths of the Sahara, have maintained their freedom from this control. Their membership is also of a distinctly higher social order than that of the other fraternities. As women in Islam have generally the same religious, though not legal, status as men, so there are women derwishes. These are received into the order by the shaikh; but are often instructed and trained by women, and almost always hold their qit’ (or lang) by themselves. In modern Islam such female derwishes often led an eloborated life, and there were separate foundations and convents for them with superiorities of their own sex. Now, they seem to be all extinct. To give a complete list of fraternities is quite impossible here. Besides the separate articles referred to above, see also, the following:

- ARDIYA, ASHERAFIYA, BADAWIYA (see AHMED AL-BADAWI), BAIYUNIYA, BAKRIA, BAITE, DULCI, GULHANIYA, ISAWA, KIDAWIYA, NAJEFIANIYA, SHADDAH, SEMAH, SUGILAYA, WADJARIYA, WADAFIYA, WADAWIYA.

Bibliography: The bibliography on this subject is very large, and the following is only a selection: Depont et Coppolani, Les confréries religieuses musulmanes (Algiers, 1897); A. Le Chatelier, Les confréries musulmanes du Hafiza (Paris, 1887); Goldscheider, Verzeichniss, pp. 168 et seq.; 195 et seq.; Lann, Modern Egyptian, chaps. x. xx. xxiv. xxv. et seq.; J. P. Browne, The Derwiyya, or Oriental Spirituality (London, 1808); Hughes, Dictionary of Islam, sub Pend; D'Ohsson, Tableau général de l'Empire Ottoman, v. (Paris, 1790); Sir Charles N. E. Dickson, Turkey in Europe (London, 1909); E. G. Browne, A Year among the Persians (London, 1863); T. H. Weir, Shaikh of Morocco (Edinburgh, 1904); B. Maskin, The Moos (London, 1902), chap. xii.; H. Vambéry, Travels in Central Asia (London, 1864) and all Vambéry's books on travel and history; W. H. T. Girdner, The 'Way' of a Muhammadan Mystic (In Mental World for April 1912 et seq.); the present writer's article Derwisch in Encyclopaedia Britannica, ed. xi. but to correct by above, also his Religious Attitude and Life in Islam (Chicago, 1909) and Aspects of Islam (New York, 1918), both by index.

DERRISH PASHA, the name of several Turkish generals and statesmen.

1. Derwisch Pascha, a native of Mustar, who became Governor of Bosnia in 1604 (1595). His Ghazal on the bridge of Mustar has been published in Wiesenschilft, Mittel. aus Bosnien, Vienna, 1843, i. 311.

2. Derwisch Pascha, Kapudan Pascha in 1644 (1605) and Grand Vizier under Mahsumm III in 1615 (1606) but executed in the same year.

3. Derwisch Pascha, Grand Vizier under Abd al-Hamid I; disgraced in 1790 (1770) after holding this high office for eighteen months and died soon after in Chios.

4. Derwisch Pascha, a Turkish general, who commanded in the campaign in 1862 against Montenegro, and was appointed Governor-General and Commander-in-Chief in Bosnia and Herzegovina. He lost this post however when he failed in the revolution of 1875; in 1877 he received command of the troops stationed at Batum and was able to keep the Russians in check; at the end of the war he was sent against the Albanians, in 1883 entrusted with a mission to Egypt which was however unsuccessful. He died in 1896.

Bibliography: Samei Bey, Kamal al-Alam, iii. 2136 et seq.; v. Hammer, Geschichte des Osman. Reiches, see Index.

DERWISH MEHEMED PASHA, the name of two Grand Viziers. The first of these held office at the beginning of the reign of Mahomed IV, after having held various governorships and having been Kapudan Pascha; he was dismissed in 1649 and executed and his vast fortune confiscated.

The second held office under Mahmut II, 1818—1820, and died in 1827 (1822) at Vashk when on a pilgrimage to Medina.

Bibliography: Samei Bey, Kamal al-Alam, iii. 2138.

DESH (DAHHT) is the name in Persia for a desert or waste tract, and (with the pronunciation Daghht) is used in the same sense in Babylonia. In Russia the name is applied frequently to the great central desert which is nearly 700 m. long from the N. W. near Tbirsk to the S. W. near Siatun. It is known either as the Daghht-i Lut or simply as the Lut. Its northern part is frequently styled Daghht-i-Kawir owing to the Kawir or salt swamps which are frequent there. According to M. Sykes the whole desert is properly called Lut and patches of Kawir are found throughout. The name Lut is probably derived from the so-called cities of Lut (or Lot), strange natural formations on the ground.

The Daghht-i-Bak-sawvet or 'miserable plain' is a windswelt inhospitable plain on the plateau at the head of the Bolon Pass in babylonia. The Daghht-i-Gorana or 'plain of wild asses' is a parched up waste on the coast of Mekran.


(M. LONGWORTH DAMEK.)

DEWE BOYUN (v.) = "Camel-back" a frequent name for mountain ridges (particularly mountain passes) in the districts where Turkish is spoken, e.g.:

1. The name of a ridge east of Erzerum between the latter and Hasun-Kala, the watershed between the Euphrates and the Araxes (Ar-Rass) according to Brun's estimate 5637 feet high. In the Russo-Turkish war 1877 this pass played an important part; for the Turkish army had taken up a strongly entrenched position on it. The first attack by the Russians (in the beginning of December 1877) utterly failed but a strategist tried by them was so successful that the Turkish troops were driven in wild confusion back to Erzerum.

2. Another southeast of Kharip at north of Lake Goljik, the watershed between Murad Cal (the so-called Eastern Euphrates) and the Tigris, somewhat over 4000 feet high.

3. Another northeast of Aintab, 3150 feet high, in 36° 25' N. Lat. and 35° 51' East Long. (Greenw.) in the western part of the Kara-Dagh.

With the name of also Dewe-Tepa = "Camel-hill", the name of a hill in Bolghur-Dagh (Cilician Taurus) the two summits of which look like
a camel's back; cf. therese: Th. Kotschy, Reis
in den Kolk. Turken (1858), p. 201. An ana-
logous name is that of the famous battle-lion of
Gangamela in Assam, which likewise means
"Camel-back" (Asam, gaol-gamal); cf. thron
my article Gangamela in Pauly-Wissowa's Real-
dizier, d. blass, Allteurop., vili. 863.

Bibliography: 1. Ritter, Erdkunde, x. 388,
626, 740, 762, 900, 908; Nolde, Reise durch
Immanühien, Karabik, u. Armenien (1893), p. 260
ix in xii, 37; Ritter, sp. iii, 2. 904; iv. 14.
2. R. Kiepert, Karte von Anatolien u. Morgen-
tan, western sheet to M. v. Oppenheim's Vom
Mittelmeer zum pers. Golf (1900); R. Kiepert
writes Deewi Bojn (M. Steeck).

DEWEWI KARAHIŞIR, i.e. the Karahi-
shir of Deewi (deewiin) karahişir in Nashri,
Edik, de Deutsch. Morgen. Gez., xx. 341
and Lennclius, Hist. Muz., 334) so-called after
the district of Deewi (Hoontow, Rawell etc., ill. 104
at fig.) to distinguish it from other Karahiehs
in Asia Minor, 30 miles S. W. of Kayseri, is
frequently mentioned in the Kirmanian sources
(Hoontow, iv, passim), at a later period belonging
to the kingdom of the Byz. Arthen (cf. Max van
Berchem, Maltevia, etc., 3rd Part, p. 41 and
48) and then to the Karamanogullar, and was taken
in 1394-1392 by Bayazid I (Nashri, loc. cit.)
on the conquest of Karamania by Mohammed II
in 1474, it fell to the Ottomans by voluntary surrender
(Sac'd din, l. 550). At the end of the xvith century the district of Dewi Karahisir
formed a judicial division (bala) of Kayseri
(Lithkran, l. 620), but now it is merely a
mahfiz of the Ilah of Edem, in the Sandjak
Kayseri in the Vilayet of Angora, while
the district of Dewi, as in the time of Hâliâli Khâlî, still
forms a separate Ilah (capital: Evrek).
Only a few ruins remain of the ancient fortifications
of Dewi Karahisir, the town which
is noted for its orchards contains a few hundred
houses and lies at the foot of the hills in the
midst of gardens (Kinner, Journey, p. 109; Halâb,
loc. cit.). In the neighbourhood, 2 miles S. W. of Dewi Karahisir, are the ruins of Zincigil Karfel, which is thought to be
the ancient Nora.

(Ahmed Wâlî, Lebdi, p. 583, Couen, Turquie
d'Asie, i. 304, 320 both give quite confused and
erroneous accounts). (J. H. Mortkmann).

DEWI (Dhawi). [See Dhiu.]

DEWSHIME (Ge. Nálkádzâva "collecting
boys") is the name applied to the forcible
pressing of Christian children to re-
tail the Janissary regiments, and for
service in the imperial palaces; the practice
is said to have been first introduced by Sultan
Orkân (Tur. 16th–17th c. of Tügkûntûlu Kamal
i. 8 and 211: 4th Tur. i. 13 et seq. 33 et
seq.), but it is probable that there has been some
confusion with the creation of the corps of
Janissaries out of the jemâl-e contributed prisoners
of war, attributed to this Sultan; a reliable
authority, Bartholomew de Sanco, writes in the year
1438 that Murad II (1421–1451), created the
duties: "Iberluras supr perdr kalm kuamam
fürrat", while, according to the Turkish sources
quoted, this Sultan only reintroduced the practice
after it had fallen into disuse during the decline
of the Empire. In any case it is certain that
Dewshime existed under Murad II (Zinkelnert,
iv. 106; note 2). Originally they appear to
have been held only every five years (Span-
dugino, Comm., ed. Farnese 1551, p. 123; Ven-
rantius in the Mon. Hung. Hist. ii. Ser., ii. 303;
Georgievsk, De Turcocrum Miribus, ed. Hellmar-
1674, p. 27; Wenner, Reusschöpf, p. 74), which
is perhaps connected with the census; in the xviith
century, more often every four, three years
or even according to some annually; in the xviith
century the intervals gradually became longer
until the practice was dropped.

"Conscription was practised mainly in the Euro-
pean parts of the Empire with a Christian popula-
tion (Greece, Macedonia, Albania, Servia, Bos-
nia and Hercegovina, and Bulgaria); Constantin-
ople with Galata and some other towns, e. g.
Nauplia, as well as the islands of the Archipe-
lag, notably Chios and Rhodes, were exempt
from this levy of boys; the same is also asserted
of the Armenians (see Thevet, Cosmog. Univ.,
799 et seq.; La Boulaye de Gueir, Voy., p. 50;
the contrary is maintained by Kochin, p. 27, text
p. 191 of the translation and Wilck, p. 215). As
soon as an imperial form of order was issued, the
necessary officer appointed to the task, usually a
Fâqihbâz, but sometimes also an officer of higher
rank, went with a number of "şâbâ" ("drivers"
"driven") to the district allotted him and had the boys of
10–15 years of age produced by the Christian
protectors (older of the village), according to a list
prepared by the latter, so that he might be
able to choose those best fitted for service;
the original practice was to take one out of every
five boys (Thevet, i. et al., P. 518), those who were
married being exempted. But even by the xviith
century gross abuses had crept in; not only was it
possible to purchase exemption, but also non-
Christian children, Jews, Turks and Gypsies, were
snagged in and the practice, which had become
like a modern African slave raid (see the descrip-
tion in Thevet, i. et al. and Veranis and the folk-
song in Arastianins, [w666666], p. 218),
gradually fell into disrepute with both rulers
and subjects; the leaders of the levy frequently atoned
for their exactions with the loss of their rank
and sometimes even with death (Salunkhi, p. 263

The number of recruits was pressed into the service
(Adkamogullar) is variously given; it varies
from 2000 to 12,000, these were first of all
brought to the capital and there allotted; some
were rewarded for service in the Imperial garrets
(Nestand, u. et. al., p. 765) and for the rewards
provided for their training in Constantinople, Galata
Reiche, v. 461 on this point); the others were
handed over to Pashas and other dignitaries,
artisans, land-owners etc. to be trained and to
make themselves useful.

After a few years (five according to Kochin),
during which they acquired the necessary phys-
sique and had become quite accustomed to the
Turks in religion, language and education, the
latter were again collected together to obtain prac-
tice in the use of weapons in their barracks in
Constantinople; they did not enter the Janissary
regiments until the latter's ranks were being
filled up, which was usually done every seven
years. Those brought up in the Imperial garrets
entered the ranks of the pages of the Imperial
household in Constantinople as far as they were
DEWSHERME — DEY.

flit for it, where they were educated for the personal service of the Sultans, or for the higher branches of service in the court; those who left the palace, were placed in the civil service. In this way many viscounts, grand viscounts, and other dignitaries of the Solimine Porte rose in the xvth and xvi th centuries from the ranks of its Christian subjects.

The conditions described were radically altered in the second half of the xvth century.

By the time of Selim Dede (Türkheim, ii. 247; "Ata, loc. cit."
"foreign" l. c. non-Christian elements had begun to find a place among the Adjun-
eggülâze; under Murad III, in 1582, there was a great Janissary body which all sorts of vagabonds found a place in the corps (Kâfif, p. 57; and following him Djevret, t. 196, cf. "Tevvâb- 
Safi, loc. cit.") Thenceforth Turks by birth and sons of Janissaries were allowed to enlist in greater numbers and ultimately Dewsherme fell into disuse, or was only practiced at long intervals and exclu-
sively in Europe. Ahmad I was the first to abol-
ish it (Littgow, Adventures and Observations, p. 106; Glasgow, 1906); Kâfif, p. 34 says the same of Murad IV while according to v. Hammer, n. 244, the levy of 1657-1658 was the last of its kind. The reason given is not correct. As late as 1661 the Grand Vizier had to promise the re-
fractory Janissaries that in future only the children of Janissaries should be allowed to enter their corps (Rieu, Present State of the Ottoman Em-
pire, in the appendix to Griston-Knaoles, p. 7), and if the positive assertions in v. Hammer, vii. 
555, 189, and vi. 499 (based on the Reports of the Venetian bulls and of the Imperial Resident) may be trusted, there were again dewsherme in 1664 and 1674; in the 3rd article of the treaty with Poland in 1671 it was expressly stated that the province of Podolia ceded to the Porte
should be exempt from dewsherme (Rashid, i. 
73 of the folio ed.). The accounts of European travellers of the second half of the xvth century up to about 1675 and Esghi Celebi, Tunis, II, i. p. 210 likewise speak of the pressing of boys as a practice still in vogue in their time (cf. Tavernier, Nouv. Règ. du Grand Séigneur, iii. 23; Smith, De Moribus Turcorum, p. 81 of the Oxford edition 1764, and De Ecc. Graecae Statu Hodierna, p. 13; Le Boulaye le Gour, p. 48 et sq.; Rieu loc. cit., p. 19 and Pr. State of the Greek Church, p. 223); Ahmad III again as late as 1793 ordered a levy of 1000
Christian children, but it does not appear to have carried out (v. Hammer, vii. 91); and certainly the attempt was never again made.

Bibliography: The chief source is Zin-
keisen, Gesch. des Osman, Oder. iii. 215—231; 
it. 156, but he was unable to use the Oriental
historians and the Venetian reports not printed in his time and overlooked a number of European travellers — e.g. Fawdopacius, p. 
193 et seq., Tavernier's Relation, Rieu, Smith, 
J. H. Montfaucon.

DEY, a title borne by the rulers of Algiers and Tunis. The word "Dey" in Turkish signifies a maternal uncle. According to a legend reported by Venture de Paradis (Alger au XVIIe 
sicle, Rev. Africaine 1896, p. 257) the father of the Barlaumes used to enjoin his sons to obey 
Khalil al-Din, saying, "He will be your Dey." In 
reality this word seems to have been originally
applied to a subsalter in the Janissaries. At Tunis towards the end of the xvi th century, it denoted the chief of each of the 40 sections into whom Siûa-Pasha had divided the militia. In 1591 these 40 days elected one of their number to command the army along with the Agha. The Dey thus chosen soon became the actual head of the government and substituted his authority for that of the Pasha representing the Porte. But since the latter half of the xvth century the Dey, who held lower commands in the army, tended to supplant the Dey. At the beginning of the xvi th century, Ibrahim Bey assumed the title of Dey, and this title itself was definitely abolished by Hussein b. 
Ali in 1705. [See the article TUNISIA.]

The elevation of the days was in Algiers, as in Tunis the result of a revolution. Tired of the anarchical rule of the Aghas, the Raïs or Cemair captains substituted for them in 1671 a chief appointed for life designated by the name of Dey. At first elected by the assembly of raïs, the Dey were chosen, after 1689, by the officers of the army. Thirty Dey's ruled in succession from 1671—1830. Of this number 14 reached the age of 70 and 12 were assassinated by their predecessors. In this case the election was a mere sham, the candidate being chosen beforehand and installed by violence. No qualification as regards origin or capacity was necessary to fill the office of Dey. The humblest and most ignorant of the Janissaries could aspire to this dignity, but in fact, most of the Dey's before their election had exercised the functions of Khamar-Dj, Agha or Oujal al-Khâlîf. [See the articles ALGIERS and ALGERIA.]

Limited in theory by the control of the Djiva in the power of the days was in reality absolute. The Dey chose his ministers or "Powers," elected as he thought fit the boys of the provinces, administered justice and negotiated with foreign states. He received no emoluments other than the high pay of the Janissaries (30 large piastres a month and free allowance) but also claimed in-
vestiture fees from boys and other officers, had a share in the prizes taken by the Corsairs, received presents from consuls on their taking up their duties and presents from European sovereigns on the conclusion or renewal of treaties of peace, he could enrich himself by partnership with Jewish merchants. He had his own treasury apart from that of the State. Most of the Dey's amassed considerable fortunes which however were confiscated to the public treasury when the Dey met his death by violence. The might of the Dey was less formidable and their power less stable than one would at first believe. They were really obliged to consult the desires of the military un- 
der penalty of being forced to abdicate or to ex- pose themselves to assassination. Very stringent rules regulated their private life. The Dey subsequent to his election was separated from his fam-
ily, no woman could gain access to his palace except in public audience; he was only allowed to spend in his own house the afternoon of Thursday and the night from Thursday to Friday. A Spanish historian, Juan Cano, thus describes the Dey of Algiers: "A rich man but not master of his riches, a father without children, a husband without wife, a despot without liberty, a king of slaves and the slave of his subjects."
DHABAH, gold, is among metals as the sun among the planets. It is formed by the most perfect amalgamation of the purest sulphur and the finest quicksilver so that it is easily smelted by fire but is not consumed nor does it become rusty no matter how long it may lie in the ground. It is soft, yellow with a tinge of red, bright, sweet to taste, pleasant to smell and exceedingly heavy. It is the magnet of quicksilver and sticks in it; quicksilver deprives it of its colour. Gold may be cast or wrought with the hammer, beaten into thin leaves; drawn out into threads; the finest gold dust may also be used for writing purposes. For making coins and articles of ornament it is combined with silver and copper.

Its solvency is due not to its rarity for it is found in large quantities and is being constantly obtained from mines, but is due to the fact that every one who obtains any barites it in the ground so that more is buried in the earth than is current. Gold is as important to the importance of gold as a standard of value. It is one of the first items in all accounts of wealth. It is the greatest proof of God's grace and the foundation of commerce among men. For perhaps a man who has clothes has no corn while the man who has corn does not require clothes so that some medium of exchange is necessary which will be accepted as the standard of value. God has therefore created dinars and dirhums and threatens those who bury treasures of gold or silver with severe punishment as they render God's wisdom and foresight futile. Rich men who use vessels of gold instead of those of wood or copper are also liable to be severely punished.

In medicine gold is said to be particularly effective in diseases of the eye, melancholia, palpitation of the heart, alopecia, etc., A hole pierced in the ear with a golden needle does not fill up; cauterization with gold is considered peculiarly effective. The notices of the places where gold is found in the geographers have not yet been collected; many are mentioned by Dimahati, Gold is usually found in sandy districts and in soft regions, generally in the equatorial zone; in colder regions it is only found at a great depth. An account of the manner in which gold was obtained from 'Ali's in Nablus is given by Idrisi of the 45th century. According to him the gold-seekers go by night to the district, seek out a definite area for themselves and note the glittering of the specks of gold in the sand. They mark the spot and come back to it in the morning. They then take the gold-bearing sand, carry it to the springs where they wash and wash it in wooden pans; they then take the gold dust, collect it with the help of quicksilver (jāwīlān ba tāshā) and smelt it. Traders then come and carry the gold into foreign countries.

being so, of weak authorities, etc. published at Lucknow in 1834 and at Cairo 1835. 4, Taqīdī, Aṣmāʾ al-Saḥīfa, a dictionary of the companions of the Prophet (Haidarābād 1315). 5, al-Tābiʿ al-Nabūwī (var. Tābiʿ al-Nabī), also ascribed to Sayyid ibn Abī al-Raḥmān al-Arsādī (Cairo 1508), the work is divided into three books: 1, principles of medicine; 2, medicine and foods; 3, treatment of diseases.

Further works by him are accessible only in manuscripts: 1, Taqīdī al-Islām, a history of Islam to the year 700, divided into periods of 10 years, each of which comprises a Tābiʿa of persons in alphabetical order; a certain number of volumes of the same work are to be found in various European libraries; 2, an appendix covering the years 707-740 (Leiden 765). According to Abū al-Walīd al-Sabkīh, author of the Tābiʿāt al-Dirāsah, this would be an excellent work if it came from a certain hand; but Kamāl al-Dīn al-Zālīlī, who read it through volume by volume, found it a magnificent work.

Al-Dhahabi took up the same subject again and treated it in four distinct works: 1, Taqīdī al-Aṣr al-Nabī, a collection of the Axamī himself, a history of Islam to the year 706, divided into the same work completed in Dūn 'l-Kaʿda 715 = March 1318 is called Tabāqāt al-Tābiʿīn wa al-Bāṣīrāt al-ʿAṣr (or Al-Bāṣīrāt al-ʿAṣr), a history of distinguished individuals. 2, Taqīdī al-Aswāṣāt (or Shīrāzī's Tābiʿāt al-Aswāṣāt) there are MSS. in European libraries. 3, Taqīdī al-Aswāṣāt (or 'Aqīja of the Axamī, a history of illustrious individuals. 4, Taqīdī al-Aswāṣāt (or Shīrāzī's Tābiʿāt al-Aswāṣāt) there are MSS. in European libraries. 3, Taqīdī al-Aswāṣāt (or Shīrāzī's Tābiʿāt al-Aswāṣāt) there are MSS. in European libraries. 4, Taqīdī al-Aswāṣāt (or Shīrāzī's Tābiʿāt al-Aswāṣāt) there are MSS. in European libraries.
residence, and with it the seat of government, to Murshidabad, so that Dhaka only remained the capital of Bengal for a century. Local administration was then vested in a nizam or deputy, the last of whose descendants died in 1845, when the title of Nawab of Dhaka was declared extinct. The title of Nawab, without any territorial jurisdiction, has since been revived by the British in favour of a Muhammadan family who originally gained their wealth by trade and are now large land owners. To one of them, Sir 'Abd al-Qhan, is due the waterworks of the city; and to his son, Sir Ahsan Allah, the electric installation. The present representative, Nawab Sir Salim Ahsan, ranks as the leader of the Muslim community in Eastern Bengal. In 1903, on the formation of the province of Eastern Bengal and Assam, Dhaka was selected as the head-quarters of the Local Government; and it is understood that it will still be the occasional residence of the Governor of Bengal as reconstituted.

The name of Dhaka became known in Europe as early as the xvth cent. for its manufacture of muslins of exceptional fineness, and factories for trade were founded here by the English, Dutch, and French. The industry still survives, but not for export. More important now is the weaving and embroidery of fabrics, which are in request throughout the Muhammadan world for turbans and other articles of apparel. Embroidery, costume-blooming, jewellery, gold and silver work, shell-carving are also important industries. Among three colleges may be specially mentioned the Madrasa, founded in 1874, with an endowment from the Mahbub Fund, which has two well-attended departments—Arabic and Anglo-Persian.

The buildings of the Muhammadan governors of Dhaka have almost all fallen to ruins, through the influence of the climate and neglect. The old fort has entirely disappeared. The Lai Bagh, which was never completed, contains within its walls a beautiful tomb of Pari Bisti, daughter of Shykiya Khan, and wife of a son of Amin-ud-Daula. Rent for the Lai Bagh is still paid to a descendant of Shykiya Khan. More characteristic are the Hari and Chota (large and small) Kathas, two massive buildings originally built for palaces but now put to base uses. The two oldest mosques bear date 1456 and 1458 A.D. Mention may also be made of the Satgumbuz mosque, built by Shykiya Khan; and of the Hussain Dacca, where the last Nawafs is buried, and where the Maharram is still celebrated with great pomp.

Bibliography: James Taylor, Topography of the Territory of Dacca (Calcutta, 1840); F. B. Bradley-Birt, The Remains of an Eastern Capital (1906); Sayid Awa'id Husain, Antiquities of Dacca (Dacca, 1903); Bengal District Gazettes, vol. iv. (Calcutta, 1910); Traveklet-Nagrihati (Memoirs of the Asiatic Society of Bengal, vol. ii. N. S. 6) (Calcutta, 1908). (J. S. Cotton.)

DHAKA, the ninth letter of the usual Arabic alphabet (numerical value 700; cf. the article ARAB). The letter is a variant of xi. In Old Arabic it was pronounced as a voiced interdental or postvocalic spirant; now as a rule it is a voiced dental explosive (Dil). Cf. A. Schaefer, Nomerhaut's Lautlehre, index. (A. Schelkle.)

DHAMAR (DAMAR, DAEVAR, the entifier of the Salaman inscriptions), a district (mi'lad) and town in South Arabia, on the south of San'a. The district of Dhammar was very fertile and had rich cornfields, splendid gardens and many ancient citadels and palaces. On account of its fertility it was called the Mura of Yaman. The horses of Dhammar were famed throughout Yaman for their noble pedigrees.

Amongst places which are mentioned as belonging to the district of Dhammar are the following: A'dra'a, Balad 'Ana, Baraddûn, al-Dharah, Dukh and Dhammarra (the women of these two places had the reputation of being the most beautiful in all South Arabia); Dha' Dhuwâl, al-Tallah, al-Turan, Dhamar, Rakhma (Hamdan mentions a Ka'jurna), al-San'a', Yaman, Shawkâ, al-'Azjala, al-'Azhiba, al-Karaj, Ku'na, Mukhdarna, al-Malja al-'Ulla and al-Malja al-Salif, Nahrun and al-Yani; among Wadis: Banâ', Khubû, Surba or Sumara (a large Wadi), Shu'aybi and Mawj among mountains; Ibal (near it rises the black hill of Uluj, was a large spring called Hammed Sulaiman, 'Sukaym' or 'Sukaym', where people sought relief from leprosy) and Sulf (a high mountain with the citadel of Sumara); among citadels: Bar', Hayâwa, Dhuwar, al-Kala'a, 'Awwan', 'Qay'ana, al-Kowna, Hizran, Baimah and Hukir.

Not far from Dhammar there were popularly believed to be remains of the throne of Hiliks (Arab Bilbes), consisting of several pillars near a large stream which one could only cross at the risk of his life. The explorer Niebuhr, who visited Dhammar, could find no traces of it.

The town of Dhammar used to be the head-quarters of the Zaidiya Sect and had a famous Madrasa attended by 500 students, from whose numbers were produced many famous scholars. Its inhabitants included many Jews and Banuans. After the fall of the kingdom of the Zaidite Imams of San'a, it also lost its importance and now enjoys but a minor existence.


AL-DHAMMAYA, i.e. "the Blauemer," a Shi'a sect who accused Muhammad of having claimed for himself the honour due to 'Ali, because in their opinion Muhammad ought rather to be regarded as the messenger of the divine "All. They are followers of a certain "Iltâ (the form is not certain) b. Dhîrâ" al-Sadîq, of whom nothing further is known. In another connection the followers of Abî Hâmîn (see the Art. TUBAYKAT), according to al-Baghdîdî, ed. Muh. Bâdî, p. 109, are called Dhammaya.

DHANAB (A). "Tail," the name of the star α in the constellation of Cygnus (Deneb), properly Dhanab al-Durrā to distinguish it from Dhanab al-Amīd = β in the constellation of Leo.

DHAR, state in Central India, under a Marāthi ruler; area, 4,775 sq. m.; pop. (1901), 142,115, of whom 9,794 were Muslims.

The greater part lies upon the fertile plateau of Mêlwa, including the historic fortress of Mândêla, the town of Dhar, pop. (1901), 17,792 "is a very ancient place, having been the capital of the Paramâra Rajâjas, from whom the present chief claims descent. It was occupied by 'Abîl al-Dîn in 1306 A.D., and became known as Pirâna Dhar from the large number of saints buried here. In 1359, Dilîwâr Khân, Ghûr, the governor from Dihlî, founded the independent kingdom of Mêlwa, the capital of which was moved to Mândêla by his son. The fort, which still stands, is said to have been built in the time of Muhammad b. Taghâlî (1325–1351). Two mosques are constructed of remains of Hindu temples; one of these, built by Dilîwâr Khân, is known as the Lâj Masjid, an iron pillar, now broken into several pieces, which resembles the more famous iron pillar at Dihlî.

An inscription on it records the visit of the emperor Akbar to Dhar in 1598. The city is popularly called "Râjâ Khôjdê's School," because the floor is paved with slabs inscribed with rules of Sanskrit grammar. On the back of the Mihîrâb is a portion of a Sanskrit play, and on two pillars a curious epitome of Sanskrit inflexional terminations, cut so as to resemble a snake. Among the manuscripts are those of 'Abîl 'Alâ Shâh Châsâlî, who is said to have converted the Hindu Rajâ to Islam before the Mâsûlim conquête, and of Shâîkh Kamâl al-Dîn, with an inscription in Kufic characters on a blue tile, recording its erection in 1457.


DHÂRA, word meaning something very small, such as an ant or a speck of dust, which is used by Muhammad in the Koran to indicate the perfection of various qualities of God. For example the perfection of his justice: "God will not wrong any one even by a dhrâra" (iv. 44, and cf. xxi. 7–8); the perfection of his knowledge: "The weight of a dhrâra, on the earth or in the heavens, would not escape your Lord" (x. 62, and cf. xxxiv. 3 and vi. 59); the greatness of his power: "Call upon those whom you believe to exist besides God; they have a power in heaven nor on the earth, not even as much as the weight of a dhrâra" (xxxiv. 20).

According to Zamakhshârî's commentary on Sûra iv. 40, "dhrâra is a small ant; the variant reading mânâh "ant", is actually found in this passage in stead of dhrâra; according to Ibn 'Abbâs, the dhrâra is what one obtains by dipping his hand into dust and then blowing upon it.

The word "atom" best translates the term. But the word dhrâra is not used by Arab writers to express the union of an atom in the philosophical sense; they use rather: dîn, "part". On the philosophical stem see the reference in the article DSWARA.

(ROD CARRE DE VAUX.)

DHARWAR, the southernmost district of the Bombay Presidency of India, lies between 14°17'—15°50' degrees North Latitude, and 74°48'—76° degrees East Longitude. Owing to its remote position, it remained for long free from Muhammadan control; but after the capture of the Fort of Belgaum from Vijaynagar by the Bahmanî Kânsa, Humâyûn Shâh, in 1472, the most of Dharwar also came under the Bahmanî rulers and passed on their fall to the 'Abîl 'Alâ Shâh kings of Bijâipur. For a time the country passed again under Vijaynagar, but from 1573 to the destruction of their house by the Emperor Aâtrângâseb in 1686 it remained under the Bijâipur rulers. It was afterwards under the Nârsinhas, and then under Haidar 'Ali of Mysore, and much fierce fighting took place in it between the latter and the Marâthas. The last and the British besieged Dharwar Fort in 1799 and captured it from Tipu Sâhî's Governor Râdî al-Zamân Khân. On the fall of the Marâthas the district passed under British rule in 1818. The Muhammadans in the district number rather over 100,000 and form 12% of the population; in Dharwar City they form nearly 25 of the inhabitants. There are a few small gaôls among them. The west of the district is hilly and wooded; the east is a treeless plain of black cotton soil.


DHÅT. [See SHÅT.]

DHAW. [See III.]

DHAWI. [See III.]

DHÎ. [See III.]

AL-DHÎ-AB (Dî'âr, "wolf"). A South Arabian tribe. Their land lies between the territory of the Lower 'Awâfî [q. v.], and the Lower 'Abdî [q. v.]. There are also considerable settlements of the Dî'âr in the country of the Lower 'Abdî itself, the villages of which are mostly occupied by them. The soil is unfertile and mostly prairie-like pasture land. In the east of the district is a mountain of some size, the Iblâd Hamra (over 4000 feet high). The chief place is the fishing village of Adhwar (al-Ulî), with an important harbour.

The Dî'âr are a very wild, warlike tribe of robbers and are therefore feared throughout South Arabia. They are 'Abdî (free, independent tribes) and are considered as genuine Himyarits; their globe (Dî'âr, "head") means (al-Dî'âr) "I am the wolf of the Himyarits." They have no common Sultan, and the various branches of the tribe are ruled by Khâlsás, called 'Abîl "father", whom they obey in war

The most influential Shâikh of the Dî'âr-lives in Arghâ (Orgâsh, 'Argeh).

Bibliography: v. Maltrân, Kette nach Stûhurâbân (Bremerhâwîg 1873), p. 324, 335—

338; Comte de Landberg, Arabicae, iv. (Leiden 1897), p. 19 et seq., i. (Ibid. 1898), p. 230 et seq. (J. S. CHLINKER.)

DHI'B, the wolf, is described as extremely malignant, quarrelsome and cunning. When a large number of wolves are together, no one separates from the flock as they do not trust one another; when one becomes separated is eaten by the others. When asleep, the keep right and left eye open alternately to keep a watch on one another. When a wolf is not a match for an opponent, it howls till others come.
to its help; but when one becomes ill, it separates from the others, because it knows it will devour it when they see it is ill. When a wolf lies designs on a flock of sheep, it howls so that the dog hears and runs in the direction of the sound; the wolf then goes to the other side, where there is no dog and carries off the sheep by seizing it behind the head and licking it with its tail so that the sheep runs away with it. The wolf is particularly fond of making its raids just before sunrise, when shepherd and dog are both tired with watching. When a wolf runs across a man's path from the right, the man will be the victor but if it comes from the left, he is overcome by the wolf. Other wild animals like the lion and the panther only, attack man when they are old and no longer able to hunt, while the wolf is always ready to attack man. It can go for a long time without food; its stomach is able to digest a bone but not a date-stone. Keswini and Ibn al-Bajari mention the ease of parts of the wolf in superstition, while Damiri gives a host of legends and stories.


DHAKK in the mind (bil-bil) means *remembrance*, and with the tongue (bil-bil), *mentioning*, "relating," then, as a religious technical term (pronounced shah), the *glorifying* of Allah with certain fixed phrases, repeated in a ritual order, either aloud or in the mind, with peculiar breathing and physical movements. When these phrases are pronounced aloud, it is a *delh alilk*, when inwardly, a *dahir alilfi*. There is much dispute as to which is of the higher value. This practice is based ultimately on *Kuran* xcviiil, 41. "O ye who believe, remember (or glorify) Allah with much remembering (or glorifying)." A tradition from Muhammad is also frequently quoted: "There are not a company remembering (or glorifying) Allah, but the angels surround them and the (good) men worship them and Allah Most High remembers (or glorifies) them among those who are with him." For the early development of the practice, individually and in company, of such *shah* see Goldscheider in *Wiener Zeitisher* xilii, pp. 25 et seq. When, then, the later derwish fraternities arose and their ritual became fixed, an essential part of each *kaftan* was its *shah*. These consist of the repetition a great number of times of such phrases as al-Ilaha 'Ilaah, subhxna 'Ilaha 'Ilaah, al-'I'ma 'I'ma 'I'ma 'I'ma, and the different names of Allah. Spiritual songs, often indistinguishable from love songs, may be introduced, as also dancing and playing on different kinds of drums and pipes. At the regular Friday service (*chakra*) in the *chakra* or *suraya*, which all derwishes are expected to attend, the ritual consists especially of the form of al-Ilaha 'Ilaah, called the *shah el-ghila*, and of the *shah* (q. v.), or "office" in the technical sense, of the order, which is made up of the recitation selections from the *Kuran* and of other prayers. A simpler *shah* is that of awzaf ("hours" in the technical sense), for which it is to be repeated after each regular *galaat*, or at least twice daily. Another term used in this connection is *wiss*, explained by *zaff* as meaning "access", "arrival" (with Allah), and applied to a short invocation, drawn up by a founder of a fraternity, the recitation of which is now a pious work. Both *shah* and *wiss* are otherwise used to signify portions of the *Kuran*; or of prayer recited at particular times (Lamin, *Lexicon*, sub *shah* and *wiss*).

Each fraternity has a *shah*, or ritual, of its own, constructed and imposed by its founder, but these can be modified freely by the *shah* or *wiss* of *mubadda*, they are given under the separate fraternities. For the usage of the word *shah* which theologians have found in the *Kuran*, and for further description of its meaning and use with followers of the mystical path (*suhf*) see Dict. of Techm. Terms, I, 51 et seq. For descriptions of actual *shah* see Lane's Modern Egyptian by index and the present writer's *Objects of Islam*, pp. 159 et seq. For an attempt to clear the *shah* of superstitious elements, see Kichl al-shah al-mubadda, pp. 63 et seq., the manual for derwish sultans and their pupils drawn up under the direction of the present Shuykh al-Bakri.


(D. R. MACDONALD)

DHIMMA. According to Muslim canon law on the conquest of a non-Muslim country by Muslims, the population which does not embrace Islam and which is not enslaved is guaranteed life, liberty and, in a modified sense, property. They are, therefore, called *ahl al-dhimma*, "People of the covenant or obligation," or simply *ahd al-dhimma* or *dhimma* - the dhimma involving temporal rights from Muslims and duties towards Muslims. If, however, they have been captured in arms, they may be killed or enslaved or ransomed or exchanged or simply set free. The wives and children of combatants in any case must become slaves. But many a *dhima* is, in strictness, open only to a *People of Scripture* (*ahl al-kitab*), thus to Jews, Christians and Sabaeans which has been interpreted to cover Zoroastrians. All others, also roughly as *Dahati*, or materialists, and as idolaters, must be killed or enslaved. But practically this distinction has fallen to the ground, and Muslim states have found themselves compelled to tolerate other than People of Scripture. Each adult, male, free, save *dhima* must pay a poll-tax (*dhiyya* q. v.), of an amount which is fixed in the agreement. His real estate either becomes a *maw* for the whole body of Muslims, but of which he continues to have the use, or he holds it still as his own. In either event he pays on it and its crop a land-tax (*khums* q. v.), which, in the first case, inures in the land and must be paid even though the land comes into the possession of a Muslim; but, in the second case, on the owner's being a Muslim, falls. He is subject also to other exacting for the maintenance of the Muslim armies. He must distinguish himself from believers by dress, not riding on horseback or carrying weapons, and by a generally respectful attitude towards Muslims. He is also under certain legal disabilities with regard
to testimony in law-courts, protection under criminal law and in marriage. Of course all these points have been and are enforced with varying degrees of rigour. On the other hand, the Muslims guarantee security to life and property, protection in the exercise of their religion and defence against others. They may repair and even rebuild existing churches, but not erect new ones on new sites. Nor in the exercise of their worship may they use an offensive publicity. Their life, public and private, must be of a quiet, inoffensive nature. And they are not citizens of the Muslim state. Rather, each non-Muslim community governs itself under its responsible head — rabbi, bishop, etc. — who is its link of connection with the Muslim government.


**Dhīra**, primarily the part of the arm from the elbow to the end of the middle finger; then the measure — a cubit. Containing six hanga (handbreadths) the measure is called Dhīrā' or al-malik (the cubit of the common people, the common cubit). Containing seven it is named Dhīrā' al-malik, or king's cubit, so called because the Dhīrā' of one of the Kurs was seven handbreadths. Also the instrument, of wood or iron, with which the length of the Dhīrā' is measured.

Dhīrā' again is used of the forelegs of cows, sheep and goats, i.e. the part above the knee and the forelegs of camels, horses, males and asses, i.e. the part above the knee; the breast. The brand put upon this part of the leg is also called Dhīrā', and is said to have been employed by the Bedouin to the 'Ibabs and the Bas-Malkah. Lastly Dhīrā' is the name of one of the stars in the Gemini (al-Dhīrā').

(A. S. FULTON)

**Dhu (أ) with a following genitive, "lord" or "owner," e.g. Dhu 'l-Khālid, "owner of the two powers" (the sword and the pen), as epithet of Abu-Alla b. Sahl [q. v.]; Dhu 'l-Muwattā', lord of the two Wastatras, a title among the Arabs of Spain; Dhu 'l-Yamamah, bo of the two right hands, an epithet of Tāhir b. al-Hāshim [q. v.], also "the man of" to express membership, e.g. in the names of South Arabian kings, etc. (Zeitschr. d. Deutsch, Wissenschaft, Gest. d. Erde, 624, often also in the plural, Dhīsūn, Dhīsūn, cf. Soukouk Hurgonen, Mehche 1, 112 et seq.) The word is derived from the demonstrative present dhu and along with the functions of a noun has adopted the inflexion of one: Gen. dhu, acc. dhi. The feminine is dhi, which not only means the "(female) owner" or "mistress," but also has the meaning of "being" and in this meaning has given rise to new words like dhi, dhiya, pertaining to "being." The plural in classical Arabic is dhi, dhi (postposition dhūn, see above). A number of compounds follow.

**Dhu 'l-Faqīḥ (أ) the name of the famous sword, which Muhammad obtained as booty in the Battle of Badr; it previously belonged to an idolat named Ma'rūbah b. al-Hadīfī. The name of the sword is connected with the expression širr ṭabīb "sword with the notch." It is mentioned in several hadiths, which have been collected, for example by Ibn Sa'd, ii. 2 (near the end; not yet printed) among the ḥadīthu'dū in the section fi Sayyif al-Makh. According to one of these traditions the sword bore an inscription referring to the blood-money which ended with the words al-yuğal muhsin bā'dī "no Muslim shall slay for an unbeliever." Its excellence was proverbial and in the Ḥidżr there was a saying, la gaffa 'llāh Dhu 'l-Faqīḥ. These swords are a very popular inscription to this day throughout the Muslim world on the beautifully engraved swords of the middle ages. The sword passed from Muhammad to Ali and was afterwards in the possession of the 'Abdādī Caliphs. It certainly was originally two-edged like all ancient Arab swords. Later when swords with only one edge were the rule, this sword was imagined to have had two points. It frequently appears in this form as an ornament in art, as the reproduction on the accompanying plate. Dhu 'l-Faqīḥ finally also became a man's name, which is found more particularly among Shī'īs.

**Bibliography:** F. W. Schwarazzo, Die Waffen der alten Araber (Leipzig 1886), p. 124.

(T. MURTHWAJT)

**Dhu 'l-Hijjā', literally "Owner of the Pilgrimage", is the last month of the Muḥammadan year, so called because the Pilgrimage to Mecca (Hajj) and the religious ceremonies associated therewith are performed in it, occupying the seventh, eighth and tenth days of the month. In no other month can a visit to the sacred city have the merits of a pilgrimage.

(A. S. FULTON)

**Dhu 'l-Kāda', "Owner of the Trees"; the eleventh month of the Muḥammadan year, so called because during that month the ancient Arabs waged no wars but engaged in peaceful occupations.

(A. S. FULTON)

**Dhu 'l-Kādr, a Turkoman dynasty, which ruled for about a century and a half in Malaya and Allabian, and was founded about the middle of the 16th century. Zain al-Dīn Karajī b. Dhu 'l-Kādr is said to have been the first of the line; he was succeeded by his son Khalīl (1780–1838), who conquered Alabanan, Khalīl Marāqu, Malaya, Kharput and Behesn, but the authorities disagree as to the date of these conquests; both fell in battle with the Egyptian governors of Damascus and Aleppo. Khalīl was succeeded by his brother Shihāb Beg (1788–1800); he defeated the Egyptians, was recognized by them as lord of Alabistan and finally murdered by an emissary of Sultan Barīklī. His nephew, Nāsir al-Dīn Muḥammad, son of Khalīl, lord of Sīs, took over the reins of government (866–946 A.D.); within the first period of his reign falls the expulsion of Kādī Burdīn al-Dīn, ruler of Sīs, and the conquest of Malaya and Behesn by Bāburīisi; Nāsir al-Dīn had married a daughter of Zain al-Dīn and after the latter's death he gave his brother-in-law Zain al-'Abīdīn a kindly reception. (3Ashīk-Pa‘shāče, p. 54)."
laid the whole country waste, whereupon the Dhu 'l-Kadrughla submitted to him (Sharaf al-Din, ed. Petits de la Croix, v. c. 16); on his return from Syria, in the beginning of 1401, he suddenly fell upon the Dhu 'l-Kadr Turkomans who were leading a nomadic existence around Tafmur and drove off their herds of cattle (Sharaf al-tus, qf. cit., v. 28). After Timur's withdrawal we find Najir al-Din in alliance with Sultan Mehmeded Celebi who had married one of his daughter's (Dhu 'l-Kadr, Hist., i. 473); his brother Salaiman Beg in 815 A.H. accompanied Mekmumed Celebi on his campaign against the latter's brother Miski Celebi (So'd al-Din, ii. 264; Leomel., Hist., 452 et seq.). At a later period we find him involved in a struggle with the Karamanoglu and the Ramaanoglu; Sulman al-Mu'ayyad supported him and granted him Kajariya in 882 A.H.; Murad IV, afterwards conquered this town and handed it over to the Dhu 'l-Kadrughla. Najir al-Din died in 846 after reigning over 44 years. Bertrand de Broquiére, who journeyed through Asia Minor in 1432, found Turkomans of the Dhu 'l-Kadrughla at Hamis (p. 102) and in another passage (p. 119) he mentions that this prince had at his disposal "30,000 hommes d'armes Turkomans".

Najir al-Din was succeeded by his son Salaiman Beg (848-858), who had been Beg of Malatya during his father's reign. In 853 (1449) he gave his daughter Sitti Khatun to Mekmumed, afterwards the Sultan of that name (So'd al-Din, i. 398 et seq.; Dukas, 224). As Dukas tells us, Sulman Murad II wished this alliance in order to have an ally in the prince of Dhu 'l-Kadr against the Karamanoglu and the Kara Vasauf.

His successor was his son Malik Arslan (858-870 A.H.). In his reign Umar Hasan seized Kharput; he was murdered in 870, at the instigation of his brother Shishhbadak by a Fidai in Malash.

After his death his brother Shishhbadak was installed by the Mamluk Sultan Khati Bahl while Sultan Mehmeded Celebi, granted Sulman Arslan the title of Sultan of that name (So'd al-Din, i. 370 et seq.); Dukas, 224). As Dukas tells us, Sulman Murad II wished this alliance in order to have an ally in the prince of Dhu 'l-Kadr against the Karamanoglu and the Kara Vasauf who was finally taken by the Egyptians in 877 and executed. Shishhbadak did not however long enjoy his power; another brother 'Ali al-Dawlak, supported by Sultan Mehmeded II, rose against him in 884 (So'd al-Din, i. 670 et seq. and ii. 165) and drove him out of his kingdom; Shishhbadak was imprisoned by the Egyptians whom 'Ali al-Dawlak had been able to win to his side, and when in 895 he tried with the help of Bayazid II. to regain the throne from 'Ali al-Dawlak, he was defeated by him, handed over to the Egyptians and executed by them. Henceforth 'Ali al-Dawlak remained at peace with the Ottomans; his daughter Aisha Khattin was the wife of Bayazid II. (Taghprézid Kamal, i. 60) to whom she bore the future Sultan Selim I. in 1457 A.H. On the other hand he came in conflict with Shish Ismail of Talish, whom he had revolted with the hand of his daughter Beglu Khattin; he had also taken the town of Diyarbakr after the fall of the Aishoyunid. In 913 (1507) Shish Ismail attacked 'Ali al-Dawlak in his own dominions, inflicted a severe defeat on him and deprived him of Diyarbakr and Kharput (So'd al-Din, ii. 130; Leomel., Hist., 852 et seq.; v. Hammer, Gesch. der Osm. Reichsk., ii. 345); one of his sons and two grandsons fell into the hands of the Persians and were put to death by them.

Selim I finally destroyed the power of 'Ali al-Dawlak. On his return from the Persian campaign in 911 (1515), Khodim Sinan Pasha was sent on a punitive expedition against the Dhu 'l-Kadr chief, who was thought to have taken up a hostile attitude to the Ottomans; on the 29th Rabii II = 12th June a battle was fought between Sinan Pasha and the aged Turkoman 'Ali al-Dawlak, 'he is said to have 90 years of age'; his head and those of his four sons and thirty Turkoman sons were sent to the Sultan as trophies of victory (Faridi, i. 302.; So'd al-Din, ii. 293-297; v. Hammer, Gesch. der Osm. Reichk., ii. 425 et seq.). 'Alibeg son of Shishhawur and grandson of Sulaiman Beg was granted the throne of the Dhu 'l-Kadr in place of 'Ali al-Dawlak; he had in his time fled before 'Ali al-Dawlak to Bayazid II. and distinguished himself in Selim's campaign against the Persians (Faridi, p. 302.). Selim I. on his Egyptian expedition and in the reign of Sulaiman I. suppressed the rebellion of Jashbardj Ghaazfell. He was then misrepresented to the Sultan by Farhad Pasha; Farhad Pasha entrusted with the task of chastising him invited him to meet him in his camp at Orukalaish and had him and his four sons put to death, year 928; cf. Leomel., Hist., 759 et seq.); the land of the Dhu l-Kadrinyia was made a Reglerberlik. Two grandsons of 'Ali al-Dawlak, 'Alibeg and Mehemed Khan, sons of Shishhurak, who had escaped to Shah Ismail, afterwards came to Sulaiman I. and received governorships from him; Mehemed Khan died in 977 in Rumelia (on him, cf. Ewliyä, Travels, i. i. 86 = i. 170 of the Oriental edition). 'Abd al-Razak Beg, a brother of 'Ali al-Dawlak, was brought a prisoner with his two sons to Constantinople in 915, but his fate is unknown.

Under Ottoman suzerainty the Dhu l-Kadrughla enjoyed the privileges of a mediatised ruling house (e. g. in the Carellos; cf. Ewliyä, loc. cit.) and it appears in the xvith century with the Kizilbashn of Sinope and the Khans of the Kim among the 'Samiglile of the Regio sanguine' (Sagredo, Memorie Istorieche, p. 1068 of the Venetian edition of 1677).

The name Dhu 'l-Kadr — Dukas writes Teywarys; (224; cf. Suffadiri in Bertrand de la Broquiére, Durcaduri in Sagredo); Chalco- kondyles and the Historia Politica confuses the Dhu 'l-Kadr with the Togud Turkomans of Taghil (Cicilia) and sometimes write Teywerys for Dhu 'l-Kadr, and sometimes Teywarysalts; for Togud — has remained attached to the Turkoman tribes of Marash; the former Eyvliet Dhu 'l-Kadrinya comprised the Sandjak of Marash, Malatya, Aintab, Kara-Khu 'l-Kadrinya and Sumeiset ('Ali 'Ali, Kümümnü risületi, p. 23.), with 2169 beys (Gümümnü und Sümüş), which turned out 5500 men ('Ali, loc. cit. 50). The Eyvliet was also known by the name of land of 'Ali al-Dawlak.

Reproduced by: Munezilümbril, iii. 167-171; Ali Kümuk al-Alhár, iv. 3, p. 38-45; do., Kümük hal-i 'alı'ün va' hasil kümük ha'if, ed. fol. 98 et seq. of my MS.; v. Hammer, Gesch. d. Osm. Reichsk., i. 175—179 (based mainly on the Nukhbat al-Tawarih in the more complete as yet unprinted edition); Ch. Schefer, preface to Bertrand de la Broquiére, Voyage, p. lxxi et seq. (following Munezilümbril).
Dhu 'l-Faṣār.

Representation of 'Ali with the sword Dhu 'l-Faṣār on a mirror in the possession of Prof. M. Soberheim, Berlin.
DHU 'KAÑR — DHU 'KARNĀN

ZĀHIL AL-DĪN KARĀR († 780).

1. Kāhil 780—788,
   2. Szūlīmég 788—800,
   3. Ruşūrmī († 788 Lord of Kharput; 'Alt, Qīnāk; u. 819 sent to Mehemmed I; Feridūn, i. 157).
   4. 'Adī 5. Othmān
   (about 788; 'Alt, Qīnāk).


1. Suleimān Beg 846—858.
   2. 'Alī 9. (Sidjīl-ī Othmān).
   3. daughter, married Mehemmed I.

1. Malik Arābīān 858—870. 870—872;
   872—877;
   + after 895.
   2. Shāh Budaq 877—884;
   Shāh Budaq (889)
   taken prisoner
   and blinded
   by 'Alt, al-Dawān,
   'Alī.
   4. 'Abī al-
   Dawān 877—877.
   5. 'Abī al-
   Dawān 884—921.
   6. Sitti
   Khātān, married
   Mehemmed II. (853).

1. Shāh Budaq (Lord of Kirshēri s. 905; Sa'd al-Dīn, li. 63 and 105).
   2. Suleimān (Lord of Bozokli; s. Sa'd al-Dīn, li. 287).
   3. 'Atī the Khātān (married Bayāsid II. before 1467).
   4. Beghākhātān (sought
   as wife by 'Alt
   (Sa'd).

1. Mehemmed Khān
   (+ about 977).
   2. 'Alī (about 940;
   + in Fasān).

Karakšān ('Alt, Fasāl,
etc., fol. 102).

1. Djiñar Beg.
   (Sandjakbeg of Coram, about 1000 H. in Kaisarye, 'Alt, Fasāl etc., fol. 102).

DHU KĀR, the name of a stream in the land of the tribe of Bākri b. Wāsīl [q.v., p. 604] between Wāsīl and Kāfīn. A battle bears its name which was fought between this Arab tribe and the Persians in which the latter were defeated. It is one of the best known and most celebrated of the FTTKAN al-'Arab [q.v., p. 218]. Tradition varies as to the date of the battle. According to some it took place on the day the Prophet was born, according to most authorities however it was not fought till after the battle of Bādīr [q.v., p. 559] and Muhammad is related to have said of it "the day was the first day the Arabs had won their rights from the Persians and through me they have been victorious." In many accounts two battles of Dhu Kār are distinguished. The battle is sometimes also called after other places near Dhu Kār, at which there was also fighting. — The old accounts of the Yamūn Dhu Kār gradually became much elaborated with new material — just as happened with the accounts of the battles between the Bākri and the Tاغih.

Thus arose the popular romances of the Kitāb Ḥurr Bani Shāhān wa's Shāhān Armāshīrāvān (printed, Bombay, 1395).


DHU 'KARNĀN, the "two-horned," a name always given to the individuals cited below, more particularly to the third. The two horns go back to an old mythological idea. Naram-Sin was for example represented as Adad with 2 horns (on the stele of Samsu; cf. Fustelles du Saus, i. pl.x). The two horns of Jupiter Ammon are well known. In Arabic, the name Dhu 'Karnān, the true meaning of which was not known to the Arabs
and which they therefore interpreted in the most varied and often quite ridiculous fashion, is borne by the following persons:

1. Al-Munhir Al-Akbar b. Māʿ al-Samā, the grandfather of al-Nūmān b. al-Munhir. He is said to have worn two long curled locks on his forehead and therefore to have received the name Dhu ‘l-Karnain. According to Ibn Durādī’s explanation he is the Dhu ‘l-Karnain who is referred to in verse 1, 3 of Imrūʾu’s ‘Ayn (Ahmed, Six Dimūn, p. 109).

2. Winckler saw a thunder-god in this Dhu ‘l-Karnain. According to the South Arabian interpretation he is the Dhu ‘l-Karnain mentioned in the Korān (cf. under 3).

3. Alexander the Great is by far the most frequently referred to as Dhu ‘l-Karnain. He is mentioned by this name even in the Korān (Sūra, viii. 52 et seq.), after the original in the Syriac legend which arose in the vii century a. d., in which Alexander asked to God: ‘I know that thou hast cast horses to grow up under thy head, so that I may crush the kingdoms of the world with them’. The Syriac legend is, as Nöldeke has shown, the source of the ‘Two-Horned’ in the Korān. For the details of this story and the accounts of Alexander the Great in the rest of Arabic literature see the article Iṣkandān. Among the explanations which the Arabs give of the name Dhu ‘l-Karnain as applied to Alexander, I may mention the following: Alexander had two horn-like fleshy growths on his forehead; he had two beautiful locks (karn = diwān, see above) on his forehead; he was of noble descent on his father’s as well as on his mother’s side; two generations (karn) passed away during his lifetime; he was endowed with knowledge of the outer and inner world; he penetrated into the regions of light and of darkness.

4. Abū Isār al-Jalīl more rarely bears the name Dhu ‘l-Karnain.

Dhu ‘l-Kifl is an individual mentioned in the Korān (21, 35, 38, 40), in connection with a series of prophets, whose identity is wrapped in uncertainty. Most Muslim commentators have only a very hazy conception of him and hesitatingly identify him with various people, chiefly Biblical personages like Joshua, Elijah, Zachariah, or Ezekiel. Dhu ‘l-Kifl is a name of the prophet just as four other prophets have two names (Ya’qūb; Isā; Dhu ‘l-Nūmā; Isā: al-Mastāb; Muḥammad: Ḥādith). The view is more definitely advanced (Tabarī, Anwās, L. 364, Mustafī al-Dīn, diwān al-Mustafī, p. 68), that Dhu ‘l-Kifl is an epithet of Bīth (according to some, e.g. Tāfī al-Tāfī, Basīhī), a son of Ayyūb, whom God chose as a prophet to convert a heathen people (or King Kinān in Sāhī, where he spent his whole life and died at the age of 75). Ibn Iyās’s story that the sons of Ayyūb waged war against the heathen king Lām b. Dāhim to whom they declined to give their sister in marriage and that Bīth was taken prisoner, stands quite alone. As his brothers declined to ransom him, the king threw him upon a funeral pyre; but the anger of God protected him from a fiery death in the same way as Abūsham had been protected from the fire with which he was threatened by Nūrūd. Lām thereupon converted with all his people. The accepted collections of Ḥadīths make not the slightest mention of Dhu ‘l-Kifl, a proof that Ḥadīth criticism places no value on the manifold legends about this individual. The Nīṣābūrī have therefore been all the more industrious in finding motives for the name of this figure, which is quite colourless in tradition, by etymological inventions, all of which are connected with various meanings of the word kifl and the verbal stem klf. First with the meaning ‘pledge’ or ‘security’ of the word kifl, Dhu ‘l-Kifl is said to have pledged himself to the Prophet Elisha (whom consis, ibn ‘Abīn, he was according to some — Bāṣā‘ī —), to whom he proposed himself as successor as leader of the people of Israel, to fulfill three conditions: to fast by day, to spend the night in pious devotions and never to fall into a passion; in spite of this, Satan fulfilled these conditions. In the legends of Bāṣā‘ī he gives the heathen king Kinān a written guarantee that the king will attain Paradise if he becomes converted or to be a guarantee for the payment of the ransom to Lām. Other legends are connected with the meaning of kifl as ‘double’. Dhu ‘l-Kifl enjoyed a double measure of God’s rewards because he had done a double share of pious works. The name is connected with Takāhālā in the meaning of ‘double’ and refers to the appearance of an angelic figure according to which its bearers maintained 70 (or 100) Israelites (or prophets) who were persecuted by a cruel king; in this story A. Geiger (Was hat Deus . . ., 2nd ed., Leipzig 1903, p. 192) has rightly recognized an echo of the story of Obadiah (1. Kings, 18, 3). Kifl is also the name of a garment (connected with the meaning of ‘doubleed’), a cloak of double thickness: the prophet wore a garment of this kind which was said to have been sought in the possession of a certain king, 1. Kings, ii. 8 (Elijah, 9, 7), Muḥammd von der Katholische, by Mejmed Mursī, ed. by F. C. Andreas, Potsdam 1910).

Besides this Dhu ‘l-Kifl a different saint of the same name is mentioned (ibn al-Altāh, Misrām, ed. C. F. Seybold, p. 190, 1, 4 from the foot, 1 et seq.), whose legend is however connected by Thābit with the prophet Dhu ‘l-Kifl. This Dhu ‘l-Kifl was originally a sinful man, who took advantage of the diligent position of a certain virtuous woman to tempt her to sin, but was restrained from actually sinning by her apparent compliance and converted to a virtuous life. He therefore was doubly (kifl) rewarded by God: on the principle that a converted sinner is of more value in the eyes of God than
a pious man who never sins (al-Tābi‘i and Allah azwān min al-Abī; cf. Bab, Talmud, Berakhot, 34b; Matthew, xviii. 7; Luke, xv. 7). A type which often appears again in the latter moral application, in edifying tales of the East (e.g. the Jewish of Nathan de-Susīl, the Muhammadans of Dā‘ūd al-Antakī, Tāzāt al-Abī t-Tāfṣil Abūl-Walid al-Idrisī [Lith. Cairo 1279 H.], p. 354; in part also in Sindbad, ed. Baethgen, in the Zeitsehr. d. Deutsch. Morgenl. Ges., iv. 257). It is clear from the stories quoted that the Muslims are not at all agreed on the character of Dhu 'l-Kif: whether merely a pious servant of God (‘Abd Allāh). The champions of the first view rely solely on the circumstance that Dhu 'l-Kif has received a place in Sūrat al-Ambīyā (Sūrat al-Amīyā).

Muslim local tradition has located tomba and holy places of Dhu 'l-Kif at various places in Muhammadan territory from Palestine to Balkān. See the references to these places in K. Baselt, Niederröman und die Traversen (Paris 1901) and my notes in the Revue de l'histoire des Religions (1906), 219 ff. To two of these places in particular the memory of Dhu 'l-Kif is more seriously attached by Muhammadan tradition. One, the erstwhile association of which has now, according to Clement Gaume's account (Archaeologische Forschungen in Palestine, ii. 308), been quite forgotten, is a golden of Nabi Kafl in Kafl, one of the so-called Kaflān (from Kafl H.; the name is also used in the earlier form in Maqāb al-Dīn, al-Duw al-Dīlī, p. 88, 7 and Tādi al-Abrā, viii. 99, 15) near Natūs, in the district of which the graves of many prophets are located (cf. Zeitsehr. d. Deutsch. Pal.-Terra., ii. 15). In this case the identification of Dhu 'l-Kif with Bīrūr, the son of Ayylīb (see above) was proposed; the Samaritans ascribe it to Kafl H., the companion of Joshua, son of Nūn. Of greater importance down to recent times was the tomb of Dhu 'l-Kif in Kafl (Maşinon pronounce the pronunciation Kifī) formerly Bet (Bir) Malu‘a, on the left bank of the Hule, in the village of Tiqān (in the Wilāyat of Baghdad, Lwās: Kerbelā; Kadi: al-Himyaf) in which district the tombs of many saints were located and honoured, without a doubt first by the Jews, (τάκτι, ii. 594). One of the latter certainly is the grave of Ezeckiel which has been a highly revered object of pilgrimage from ancient times. On its importance among the Jews, see the sources quoted in the Jewish Encyclopædia, v. 316, among which the account of the Regensburg traveller Petachajah (xiiith century) also gives an interesting account of the reverence paid to the tomb by Muslims (Tour du Monde en Voage du Rabbin Pîachaj de Rábiáchen. . . . . . . etc., Paris, 1834, p. 45 et seq.). With the readiness with which the Muslims always adopted the tombs of saints of other creeds (see Revue de l'histoire des Religions, i. i., p. 274), they have also taken this sacred place of Judaism with the approbation of its reverence and connected it with the mysterious Dhu 'l-Kif. This has also brought about a change in the original place name. During the reign of Ulūgh Beg Khūthānāt (700 = 1300) the fanatic Nabī al-Abī t-Tāfṣil Tā Ḍu al-Dū Abu ʿAbī t-Fadl made an attempt to forbid the Jews access to the sanctuary founded by them and proclaimed it from the charnecy as a place accessible to Muslims alone. This proclamation gave the visier Kaṣhād al-Dūn an excuse to overthrow this rival and bring about his execution (Quintembks, Histoire des Mongols de la Perse, Paris 1836, p. xxiv et seq.).

Bibliography: a. The Legend: See the commentaries on the passages in the Korān referred to above, more particularly: ʿAbdīr, Tafsīr, xvii. 52—54; Zamakhshāri, Kashf al-Ma‘āfī (Cairo 1307 H.), ii. 53; Faqīr al-Dūn al-Kāfī, Majmu‘ al-Qālā (Dūn 1269 A.H.), v. 157; ʿAbdīr, Annātīs, i. 364; Thā‘labī, ‘Aratīs (Cairo, Maimuniya, 1312 H.), p. 154—155; Ḥabīb, Badā‘i‘ al-a‘la‘ī wa Badā‘i‘ al-Adhā‘ī (Cairo, Castell, 1255), p. 96; Tādi al-Abrā, viii. 99, s.v. Kif; Mu‘āthān b. Ṭāhir al-Mu‘āthān b. ʿAbī al-Balikī collected the various accounts of Dhu ‘l-Kif in his lost Kitāb al-Mu‘āthān (Livre de la Création et de l'Histoire, s.v. Thaert, iii. 100, l. 3 from the foot).

b. The Tomb: Niebuhr, Reisebeschreibung nach Arabyen etc. (Copenhagen 1778), i. 264—266; Layard, Nineveh and Babylon (London 1853), p. 500—501; Jules Sagnac, Excursions dans les Monopaties, (Paris 1863) 243—246; P. Ananias Carm, in Mafarī, ii. 61—66; L. Maasighon, Mission en Monopatie, i. (Cairo 1910, Mission en Monopatie, i. (Cairo 1910, Mission de l'InstitutFrancais d'Archéologie Orientale, xxvii), p. 53; A. Noldeke, Karlōs von der Türkischen Düstere, in Beiträge zur Kultur der Orient, ed. by J. Grothe, vii. 53—54 (where a photograph of the Chaft is given). — Illustrations of the tomb by various periods: The earliest is in Uri b. Simeon of Unda (1563), Vichti hā-ḥāṣib (Venice 1659) from a drawing by an unknown artist made in 1536 (the tomb is here located on the ruin of the Tigris); this view is reproduced by Job, Himm. Hottinger in Cipri Hebraici (Heidelberg 1662) on p. 35 and E. Carmoly, Inventaires de la Terre Sainte (Bruxelles 1847), p. 439; Loofs, Travel and Residence in Chalda and Susiana (London 1857), reproduced in the ‘Arabî Encyclopædia, xo. 2, 1899. The most recent is Isma‘īl Ḥakīm Bey Bahānūn Zāde, De Sanaūlī ā dawla, in the Kront du Monde Musulm. (1911) s.v. 253—257.

Dhū 'l-Nūn, Abū ‘Abī t-Fadl b. Ibrāhim al-Mīmān, one of the most celebrated ascetics of early Shī‘ism was a native of Akkān, born of Nubian parents; his real name was Tāhib. He is usually called Dhū ‘l-Nūn the Egyptian. He lived in Egypt and died at Dūn (Ghīsīh) in 245 = 860. He is numbered among the “Polestars” (Kiaf) and the ‘Ayāran, i.e. “hidden saints” (cf. Bāyāzīd al-Bīṣṭami); his name is followed by the invocation: “may God sanctify his hidden state”. Cf. this formula in the title of one of the articles of Book II. of the Mathnawī of Rūmī. He is said to have lived unknown and his great sanctity was only revealed at his death. On the night of his death sixty-one people dreamed that they heard Muhammad say: “I have just met Dhū ‘l-Nūn the friend of God”. It is evident however that this lack of recognition signifies only that his sanctity was disputed and not that he lived in obscurity for we find from the lives of the Shī‘a that he had disciples in his lifetime; his biographers say also that he had great influence over the people of Egypt, so much so that the envious called him a medical and denounced him to the Caliph Mutawakkil. The latter sum-
moned him to Baghdad and at first threw him into prison, but afterwards, impressed by his patience and overcome by his eloquence, sent him back in honour to Egypt. This incident shows the suspicion which Sufi aroused in its early days. According to the Nafāšī al-Unas Dhu 'l-Nun was the first Shāfiʿī who openly professed the Sufī doctrine.

In Book II of the Maqamat of Ljālāt al-Dīn Rūmī occurs a long passage referring to these suspicions or to the astonishment aroused by the doctrine of Dhu 'l-Nun; his friends considered him a madman and had him confined. "When power is in the hands of the dissolute, says the poet, Dhu 'l-Nun is necessarily in prison". In this passage the ascetic is the symbol of spiritual knowledge despised by the vulgar who do not understand it.

Many sayings are ascribed to Dhu 'l-Nun, for example the following: "The man of knowledge (ṣūr) becomes more humble every day because he approaches each moment nearer his Lord".

"Mystic knowledge (mawʿūf) is the communication which God makes of his spiritual light to the depths of our hearts".

The surname Dhu 'l-Nun which signifies "the man with the fish" is applied to the prophet Jonah in Korān, xlvii, 45.


Dhu 'l-Nun.

The Banū Dhu 'l-Nun were an influential Berber family of the Ḥuwarā tribe, who migrated into Spain at quite an early period where, during the rebellions against Muḥammad I (238–273 = 852–856) and 'Abdallāh (275–300 = 888–912) Amir of Còrdoba, they played a leading role in the affairs of the Caliphate of Cordoba in the first quarter of the 9th century. The first independent king of Toledo of the new dynasty, Yaḥyā b. Muḥammad b. Yaḥyā was overthrown in 427 (1035–1036) by Isāmīl al-Zafirī b. 'Abd al-Raḍwān b. 'Amīr b. Mufarrī Ḥ. Dhl 'l-Nun, who reigned till 429 (1037). He was succeeded by his son Yaḥyā al-Mā'sūn (429–467 = 1037–1074) the greatest figure in the dynasty, who enjoyed a long reign and made temporary conquests on all sides from the centre of Spain; he was succeeded by his weak grandson Yaḥyā al-Kādir b. Isāmīl b. Yaḥyā who only reigned at Toledo from 467–478 (1074–1085) in which year he won the kingdom of Valencia from the feebile hands of the last 'Amīr, with the help of Alfonso VI. of Castile to whom he had lost Toledo, and ruled his new kingdom till his death in 1092 when it became a republic under Ibn Djalāl (1092–1094). The splendid, expanse and luxury of the Banū Dhl 'l-Nun became proverbial: Kawkī al-Maḥbūbī "as Ḥurramīan feast" (like a Lucullan banquet).

Bibliography: doty, Histoire des Musulmans d’Espagne, ii. 260; iv. 5, 302; A. Vives, Mémoires de los Dinastías Arabíco-Españoles, p. 170–179 (the chronology differs somewhat from that adopted by Doty); Maḥṣūrī, Naṣīrī al-Tāhir, ii. 288; ii. 672 et seqq., 748.

C. F. Seybold.

Dhu 'l-Nun Bégargoûn was the founder of the Argoun dynasty [q. v.] of Sīn. He was at first Governor of Ghor and Sistan under Housain Baqīrī of Herāt, and made himself practically independent at Khurāsān. He began to extend his power southwards into Sīn with the assistance of his son Shahl Bēg. He was killed in 913 (1507) in a battle against Shahl Bēg near Herāt. (See the art. AFGHANISTAN, pp. 166–167.)

Dhu 'l-Rumma, an Arab poet of the tribe of Banū 'Adi. His proper name was Qaṣīl b. Uṣbah b. Mas'ūd (or Buhaylī). His mother was called Zabya and belonged to the Banū Asad. He was a contemporary of 'Amīr al-Farrāz and in the feud between these two poets took the side of al-Farrāz but without in any way distinguishing himself. He also wrote satires on the tribe of Imrū al-Kais, who found a champion in the poet Hajīn. As the latter could only write riddles versus with which he could set his own against the more elaborate metres of Dhu 'l-Rumma, al-Farrāz had to come to his aid but afterwards went over to Dhu 'l-Rumma's side. The latter also became a panegyrist of Bilāl b. Abū Bārī, grandson of Abū Ṭūs b. 'Alī Qārṭ. The latter had, as every one knows, played a no means honourable part at Achīr but this did not of course hinder our poet from representing Abū Ṭūs's conduct at Abū Ṭūs as a credit to his descendents. Dhu 'l-Rumma's love-poems were at first dedicated to a Beduin named Maiyā; Dhu 'l-Rumma and Maiyā are one of the celebrated pairs of lovers among the Arabs. Afterwards when he harshly rejected him, by his husband's orders, it is said, he turned his attention to a certain Khuršī but died soon afterwards —, according to one authority, of small pox. The year of his death is uncertain. Ibn Khallīkān says 117 (735–736); elsewhere 101 (719–720) is given. The Kirdāb al-Aghāīn says in one passage: "he died in the Caliphate of Abū Ṭūs al-Malik". This could not be later than 86 (705). But as the Bilāl who has been mentioned as Dhu 'l-Rumma's patron, as we know from Tabari, only became chief of police in Baṣra in 109, Kādi in 111, and deputy-governor in 118 (which office he held till 120), this early date for the poet's death is obviously wrong. Probably in the Kirdāb al-Aghāīn we ought to read Ḥanāšī b. 'Abd al-Malik instead of simply 'Abd al-Malik as has actually to be done in another passage. This suggestion is correct there only remains the date 117 which must apply only to Dhu 'l-Rumma's relations with Bilāl. All authorities are agreed that he died in the prime of life ("30 years of age") and was buried in the desert not far from Baṣra.

This story of his burial in the desert is perhaps a myth; but it certainly is entirely in keeping with the character of the poet. Dhu 'l-Rumma was a thorough Beduin: in appearance, habits and ideals and by no means least in his style of poetry. According to Athari critics his greatest strength lay in his mastery of simile. Hammūd al-Rawīa regards him as equal to Imrū al-Kais in this respect. He was particularly skilled in describing
and, noonday heat, desert, water, camel-like "snares" (Ibn 'Uthaiha); and his descriptions of nature are always described as very remarkable. Abu 'Amr says he was the last Sāʿīr (i.e. Kasīsh) poet, as Ku'ba had been the last of the Ragājī poets. But he lacked the effective panegyrics and biting satires. This was doubly disadvantageous to him. At one time the Arab literati denied him the rank of a classic (fakhr); indeed they were on the whole inclined to deny him the credit of being a poet of genius (muṣāfīh) (Aṣma'ī's verdict); but then — and this was probably still more unpleasant for him — throughout his life he was poor, although he was a notorious sponger and often came among the country people as well as to Ku'ba and Bayta to take part in wedding feasts (fājam). To complete this sketch of his character we must add that he plagiarised the works of his predecessors and even of his contemporaries in the most shameless fashion. Ku'ba in particular bitterly complained of him in this respect; he is even said to have said that he would not adopt any of his poems by his brothers. On the other hand it is right to point out that al-Kindī had at least certain verses from Dhu 'l-Rumma because he was more worthy to have written them!" and that the Arabs of this period were, if possible, even more lax in their regard for the ownership of literary products than at the present day.

On the whole Dhu 'l-Rumma was less a poet than a clever maker of verse and a compiler. That he was not a born poet, he himself acknowledged, according to the Arab authorities. We are also told that he was not able to write; he is actually said to have concealed the fact because it was considered a disgrace among the Beduins (or perhaps among the poets of the old school?). He had further a considerable knowledge of the ancient poetry and lexicography, as he showed on more than one occasion. He used to settle the genuineness or falsity of poems, the meaning of rare words, etc. As an authority on the vocabulary of the Beduins he plays an important part in the Arab lexicographers. Yet he likewise frequently quotes him in his geographical dictionary on account of the many place-names which occur in his poems.

Bibliography: Kitāb al-Aḏhānī (1st ed.), v. 172, vii. 61—63; xv, 125, 166; xvi, 110—127; xvi, 153; Ibn 'Uthaiha, Kitāb al-Shārīf, v. 20, 41, 333—342; Tabari (ed. de Goeje), x. Index s.v. Bilād Kabi Dārūsa; Ibn Khallākīn (ed. Wustenff.), Ns. 534, trans. by de Sautu, i. 447; Yākūt, Muḥdīm (ed. Wustenff.), l. 174, etc.; Smend, De Dhu 'l-Rumma Poeta (Dis. Bonn, 1874), p. 1—2; Brockelmann, Gesch. d. Arab. Litteratur, i. 38 et seq., where 107 as the date of his death is a misprint for 101; Goldscheider, Abhandlungen zur Arabischen Philologie, i. 82, 94 et seq., 137 (Note); 210 et seq.; do., Muḥaddithun-Bibliothek, i. 112.

(DHU 'L-RUMMA, an ancient Arab deity. According to the Arabic tradition he was a god who owned a reserved grazing-ground (ḵūna) among the Dawaita (Wustenfeld, Genetologie der Araber, 10, 37) with a hollow into which the water trickled down from the rocks, which is in agreement with the fact that the name 'Abd Dhu 'l-Rumma is found in this tribe. According to al-Khalīf (Wustenfeld, 10, 37) also, this deity was worshipped among the related Bani Ṭāhirī; cf. also Lane, s. v., according to whom the site of his cult was al-Sharīṭ. We meet with Dhu 'l-Shārī (Dusares) on more historical ground as the chief god of the Nabataeans, in whose effigies the effective lexicography and biting satires were doubly disadvantageous to him. At one time the Arab literati denied him the rank of a classic (fakhr); indeed they were on the whole inclined to deny him the credit of being a poet of genius (muṣāfīh) (Aṣma'ī's verdict); but then — and this was probably still more unpleasant for him — throughout his life he was poor, although he was a notorious sponger and often came among the country people as well as to Ku'ba and Bayta to take part in wedding feasts (fājam). To complete this sketch of his character we must add that he plagiarised the works of his predecessors and even of his contemporaries in the most shameless fashion. Ku'ba in particular bitterly complained of him in this respect; he is even said to have said that he would not adopt any of his poems by his brothers. On the other hand it is right to point out that al-Kindī had at least certain verses from Dhu 'l-Rumma because he was more worthy to have written them!" and that the Arabs of this period were, if possible, even more lax in their regard for the ownership of literary products than at the present day.

As the compound form shows, Dhu 'l-Shārī is not a real name but an epithet of a god, whose actual name and original character is still unknown to us on account of the meagreness of our sources. That he was the sun-god, worshipped by the Nabataeans (Strabo, xvi, 4, 16), is only a possibility. He certainly only acquired his Dionysian character in a civilised land, in which connection it is important to note that so early a writer as Herodotos (ibid. 8) identifies the Arab god Orotop with Dionysos. One may even ask whether the god who bore this epithet was everywhere the same. The answer to this question depends on the meaning of the epithet and at this point so many possible solutions offer themselves that it is scarcely possible to come to a definite conclusion. The lexicographers give the following meanings for Sharī': district, road, or mountain. As they give as an example of the first meaning Sharī' (Ashīr) 'l-Haram, "the neighbourhood of a sanctuary," the name might be interpreted as: owner of such a district, which could of course, be applied to various gods. The word appears also, however, as a place-name with or without the article (cf. Steph. Byzant., 373, ᵃSharī, ᵃSharī, τῆς Ἰσραήλ ἤρεξαται Ἀραβίας and according to the geographers was applied amongst other places to a hill in the land of the Tiṭits and a place near Mecca, where according to the Dhu 'l-Qānūn of the Hudžailites (ed. Wellhausen, 275, 13), water was to be had and gazelles to be found. A place called Sharī' is also frequently mentioned where many lions were to be met with (e.g. Ramīt, ed. Wright, 33, 37; 54, 37, 56, 4). The place near Mecca cannot be identified as the Dawsite Dhu 'l-Shārī' (cf. Bibl. Geogr. Arab., vii, 316). It is on the other hand more natural to connect the god of the Nabataeans with the district of 'al-Sharīṭ which practically coincides with the ancient Edom although, in spite of the equation proposed by Lagarde, it is still somewhat risky to identify Sharī and Sharīt...
without very careful consideration. Finally Eduard Meyer's suggestion must be mentioned, that the feminine deity Shērī, who appears in an inscription of Būrā, has been evolved from Shārī, which was originally a place or a fetish (just as in older times the wife of Abram/B, Sarai/Sam); he also thinks it possible that the deity Shērī as the name of places, where the deity was worshipped, might be derived from the name Ḍhū 'l-Shārī.


**Dhūbab, Alf.** etc. Other numerous kinds: they are produced in putrescent substances, particularly the dung of animals. They have no eyelids on account of the smallness of their eyes but in本 compound they have two hands with which they may constantly be washing their eyes. They also have a proboscis, which they stretch out when they want to lick blood and withdraw when they have sucked it all. They hum and buzz like a bee which is blown into them. They are able to run as they have no joints like ants and lice; the soles of their feet are rough so that they cannot hang on to smooth things. Fliers wear their midges therefore the latter do not come out by day; they only come out when the flies have gone to rest. If flies did not drive away the midges, it would be intolerable to live in houses. When an animal is wounded, the flies fall upon it and bring about its death, for it is able to keep the wound clean by licking it. The flies secrete their exuviae in the wound and worms come out of it; it is of two colours like that of bugs and looks black on a white ground and vice versa. There are different kinds according to the different animals. They are only found in large numbers in putrescent matter; they like the heat of the sun and also increase by copulation. Flies are also produced in beans and only the heads are left when they fly out. Their uses in medicine are numerous and are detailed by Kāsu, Dāmis' and Ibn al-Bīázār.


**Dhūbab, Ḍhūbab** was the son of Baghūl b. Rāshid b. Ḍhāfūsian b. Sa'd b. Kāli. Alīn. He was the brother of Shāhī and Alīn, and the father of Fākuta, Sa'd and Hālīl Allah. The pasture grounds of the tribe of Dhūbab lay to the east of Madina where they dwell along with the rest of the descendants of Ghassān, between the Hijāz and Adhāt and Salma, the mountains of the Banū Tāy, from whom Dhūbab was separated by the Wad 'l-Raḥm. The two main branches of Ghassān were Ashādā and Baghūl, the principal centres of the latter tribes being Shahrāba and Rabāh, some 150 Arabian miles east-south from Madina. For the suggested etymologies of the name see the Līwā al-ṣubk (sub-use).

**History:** The tribes of Dhūbab came upon the scene in connection with the famous war of the Horse-race. When Khalīf b. Zuhair became chief of 'Abd, Dhūbab obeyed Ḥadīth b. Badr of Fazārī, who was the most important person in the whole of Ghassān. It was a quarrel between these two that gave rise to the war of Dabīs and Ghassān between the two brother tribes which lasted for forty years. The war was terminated by the simultaneous breaking out of a feud between the tribes of Tamīn and 'Abd b. Ṣa'd (see art. Āṣā). 'Abd becoming guests of the latter tribe, Dhūbab cast out in their lot with Tamīn, together with Anūd who were in alliance with Dhūbab, and Nābīr and the Ribālī who were connected with Tamīn. Those allies were reunited on the day of Dajal which Cassius Perceval dates 579 A.D. 'Abd next quarrelled with their hosts the Banū 'Amir and wished to return once more into the tribe of Ghassān. The Banū Tamīn, who were hosts, ruled over the Bedouin in the district of Ḥijāz and Qasim, and the Banū 'Amir, who were the Banū Malikya. After lasting for half-a-dozen years the feud came gradually to an end, when the power of Muslim lasting began to make itself felt (see art. Ghassān).

In the eighth year of the Hijra Muḥammad invited Dhūbab to accept Islam. They killed his messenger, but 'Abdīn b. 'Abdīf (cf. above) paid the blood debt, and the tribe some time after professed the new faith. In the apostasy which followed the death of Muḥammad, Fazārī and other branches of Dhūbab fell away under their chief 'Uṣayna b. Hījāz. In the subsequent attack of the Banū 'Anṣār upon Madina all Ghassān except Asūqāb took part. They gathered at 'Abras in the district of Rabāh, which belonged to Dhūbab. Their attack failed and they were in turn driven back by Abu Bakr, and on the return of 'Uṣayna from Syria, they finally dislodged. Rabāh, being attached to the territory of Madina. They fell back upon Tarāb, who in turn retired to Banūs, Ghassān following. In the battle which ensued Ghassān, and especially Fazārī, bore the brunt of the fighting; the Banū 'Amir were completely defeated by 'Abdīn b. Jālī al-Walid. Ghassān submitted once more to Islam, and, except for certain proscribed persons who had killed the Muslims of the tribe, were pardoned. 'Uṣayna was pardoned also by Abu Bakr. Dhūbab is mentioned as taking part in the battle of Marj Rāhīf in the year 65 A.H. between the supporters of Marwān the Umayyad and those of 'Umar b. Zuhair (Tālārī, ii. 485). Doughty mentions a small tribe called Dhūbab (Zubabian) dwelling in al-Hijāz.

**History:** The tribe of Dhūbab, like all others, was subjugated to the authority of the Umayyads in the reign of Marwān. The Banū 'Amir b. Gharīr, (Cairo, 1395), ii. 40 et seq.; Cassius de Perceval, Eissi, ii. 409 et seq.; Hamdan, Geogr. al-ṣubk (sub-use).
DIBÁB, an Arab tribe, belonging to the Ma'addité group. They were the descendants of Mu'amwiya b. Kihla, who was called al-Dibáb because of three of his sons (Dibáh, Dibab, and Madjih). Their genealogy is: Mu'amwiya b. Kihla b. Rabī'a b. 'Amr b. 'Sa'da b. Mu'amwiya b. Bakr b. Hawāzin.

They dwelled in the district of Hima Dariya in the Nahdī territory.

The following settlements of the Dibáh are mentioned: Dībara, Dībah, al-Dibāh, and al-Tublīy; mountains: Akhūnum, al-Djaghwaniya, Dība Atīm al-Yahmān (a large black hill), Khabsa (with Dība al-Kabāghāt), al-Khanara (a large mountain with Dība Khamara), Numairat Raydān, Shū'bāb (a large mountain, one day's journey in length) and Zuhūţ (a black hill with are depelits), etc.

The following were Wāli of the Dibāh: Dhu-l-Dībah, al-Rāyân (in common with the Dība b. Kīhl), Hasib Ghawwār, Kulant and Turaz (a large W. with palm groves and cornfields, in common with the Hitil and 'Amir b. Rabī'a); watering-places: Arja, al-Awwār, al-Badārān (near Dība ad-Djul môl), Baitān, Thurayā, al-Dībār, al-Ghālid, Kurkūla, al-Khishāf, al-Shawārīna, Shufālyn, Ma'āf, and Marīth, etc.


(J. SCHLEIFER.)

DIBĀD, a variegated silk cloth (sa- til). Dibād is an Arabized form of the Persian diwād, which means a coloured cloth in which warp and woof are both made of silk (ābāgīm, Arab. ābāqīm). Dībād probably first entered Arabic through the Arabic; in any case the word was known by Muhammad's time, for it appears in a poem by Ḥasan b. Thābit (Kiṭāb al-ʿAṣāmī, iv. 57), according to Fransen, Arab. Freuds. Studien, p. 41. The derivation from dīwād = mīšqat al-ṣawīn = cloth of the spirits" (Tofī qoṣār) is of course a popular etymology.

In spite of the interchange of the weaving of silk, diwād was frequently used in the East in the middle ages as a material for masculine dress. It was especially used for robes of honour. At the Pāyūm court in Cairo there was a separate dībar al-dībād (Makārī, Kāfīf, i. 464); cf. Karam- bech, Die Pers. Nadelmaterie a. Samstdchörd, p. 84), in which this material was supposed to be manufactured but was probably only made up. The fabric itself as well as the name came from Sāsānian Persia; the frequent description of dībād as Khaṣāwī or is not merely a picturesque epithet but a direct reference to its origin. Dībād was certainly a highly prized article of commerce on which the Kitāb al-ṣawīn (i. 7) Mūjīn al-Tabi'ār of Abu 'Abd al-Fadl Dībar b. 'Anti al-Dimashki (Cairo 1318), p. 25, says: "There are several kinds of dībād, some of which are used for clothing and some for hanging up and spreading out (as carpets). The best quality is that which is beautiful dyed, the designs (pattern) on which are neatly arranged, the silk fine and the web thick, the colour shining, the weight heavy, and which has remained free from traces of fire during the process of smoothing (fi ʿandarīthī, probably a polishing process). The poorest quality is that which possesses the opposite qualities. The quality used for cutting out for clothes should measure 120, that for spreading out and hanging up 200 spans (qādir) the piece (ṣawīn). It may however be more or less; but if it is not sufficient to make a garment, it is unusable, for it cannot be cut up and is difficult to find a use for it. Even when one finds a similar piece, it is hardly possible to obtain permission to cut a piece out of it to make up the necessary amount'. Numerous pieces of silk preserved in our museums may be claimed to be dībād.

On account of its beautiful appearance and its popularity the name dībād or dībādīya has been transferred to all sorts of other things; for example the preface to a poem or book is called dībādīya on account of its fluid style; the same name is given to the grain of a wood or of a stone. (Kitāb's glossary) for other meanings see the dictionaries. In certain connections dībād and the words connected with it have come to mean beautiful, brilliant, elegant. Dībādī al-ʿAṣārīn is a name used by Ibn Maʿīn for the text of the so-called Ḥanāmīm, which take their name from the mystical letters which introduce them.

(C. H. BECKER.)

DIBĀN, now more correctly pronounced Dībān (Vähä, ll. 717: Dībah; Khālī al-Zahrā, ed. Rassī, i. 320, s.v.: Dībah; Ibn Faṣṭalāf al-ʿUmarī, Turfī (Cairo 1312), p. 154, s.v.: Dībah), an ancient site in Moab, the Dibān of the Old Testament, on the Roman road, which is however known to have been used as late as the Mamlūk period, between Ḥumān and al-Rabba, became famous in 1568 as a result of the discovery there of the inscription of King Moja (the Moabite Stone). — Cf. A. Musili, Arab. Philom. I, 376 et seq.

DIBĪL, as a noun means "an old she-camel!"); the pen-name of a famous Arab poet of the ʿAbbāsid period. His real name, according to the Kiṭāb al-ʿAṣāmī was Muḥammad while other authorities say it was al-Husayn or ʿAbd al-Rahmān. His kunya was ʿAbd ʿAbī or ʿAbī ʿAnything. His ancestor ʿAbī was a client of ʿAbd Allāh b. Khālid the Khansârī who was secretary to the Caliph ʿOmar b. al-Khaṭīb.

Dībil was born in 148 (765); his birthplace is unknown. His family was settled in Baghād but originally belonged to Kīfā, though some say to Karkiša (Circasia). The poet certainly spent his youth in Kīfā. As the result of an unfortunate escapade he had to remain in concealment for a considerable period and wandered about the country in the company of all sorts of rogues and vagabonds. He then appears to have settled in Baghād, Here he made the acquaintance of the poet Muṣīm b. al-Walīd who introduced him to poetry. By a fortunate chance he came to the court of Harūn al-Rašīd.
The following facts are definitely known regarding Dhib's further career at the courts of Hārūn and al-Amin. He was first for a period prefect of the town of Simūndjān in Tūkhāristān, a sāḥīfa (district) of Khurāsān. As his immediate superiors, Ya'qūb (Muḥājir, s.v. Simūndjān) mentions two persons: al-Abbas b. Dāj'far b. Muhammad b. al-Sulṭān al-Abbas at one time and at another time the two were in reality only one, viz., the al-Abbas b. Dāj'far b. Muhammad b. al-Aṣ'ath, mentioned by Tabāri (iii. 609 and 612). This man (apparently a member of the same clan as Dhib) was governor of Khurāsān from 175—175 (789—792) in the reign of Hārūn al-Rashīd. The period of Dhib's prefecture should most likely be placed in the same period. Shortly before 200 (815—816) he made the pilgrimage and proceeded to Egypt to his fellow-tribesmen al-Muṭṭalib b. Aḥd Allāh, who was governed there from 195 to 200 (813—April—May 816). He wrote panegyric on him and was handsomely rewarded and appointed prefect of Uṣnān (Assan). But he lost the favour of his benefactor and was soon dismissed because of lampoons on him (which probably however were composed at an earlier period).

Soon afterwards he appears to have been again in the Baghdad court when al-Muʿāwīya's uncle the singer and aesthete Ibrāhīm b. al-Muḥājir was chosen Caliph during the absence of the Caliph in Khurāsān by members and clients of the family of 'Abbas in Baghdad (24th Dhu l-Ḥijja 201 = 14th July 817). Dhib wrote bitter lampoons on him and the 'Abbāsid family in general: "If Ibrāhīm is strong enough to bear the burden of the Caliphate, then Muḥājir, Zulqarn and Muṭṭalib (three professional singers) are qualified to succeed him." How is it possible — it surely cannot be — that one pro- digate should succeed the Caliphate from another's? Ibrāhīm was naturally enraged at being charged with *strolling people* and when he had again submitted to his nephew al-Muʿāwīya and obtained the latter's pardon, he demanded that Dhib should be punished in the severest fashion. But the Caliph, as can easily be understood, took such a thorough if malicious delight in these verses that he forgave the poet everything that he had said against himself and his family, even a verse in which he praised himself and belonging to the same tribe as his brother's executioner (Muṭṭalib's general Tāhir b. al-Ḥusayn, the conqueror of Baghdad).

This story is by no means improbable. But the rising of the Baghdad 'Abbāsid and the proclamation of Ibrāhīm had its origin in the fact that during his sojourn in Khurāsān al-Muʿāwīya had appointed the eighth Shī′ite Imam 'Ali b. Māsā 'l-Riḍā (see 'Ali al-Riḍā) as his successor. Dhib was a thorough going Shī′ite throughout his life. He wrote panegyric on 'Ali al-Riḍā and was rewarded by him with a robe, which he preserved as a relic. He is also said to have received from him 10,000 dirhems which the Imam had ordered to be struck in his own name (Afghānī, xviii. 42 et seq.). Muʿāwīya's possibly only feigned friendship to the 'Aliids may have induced Dhib to make his peace with this ruler. In any case in the period following he wrote several panegyric on the 'Abbāsid. 'Ali's death his his tribe is said to have resisted one of them to the Caliph.

Dhib maintained himself in the Caliph's favour for a considerable period, possibly the latter saw in him a useful tool. Nor was he in- jured by the enmity of Ibrāhīm b. al-Muḥājir, who was again reconciled to the Caliph, nor of the Mutaţalīfe Kāğı Aḥmad b. Abī Daʿūd, while the Caliph simply took a delight in Dhib's biting lampoons on his secretary 'Abd al-'Abbās. But 'Abd al-Riḍā died at the end of Safar 203 (Aug.—Sept. 817) and on the 29th Dhu l-Kaʿba 207 (17th April 823) the 'Abbāsid national flag of green was replaced by the black of the 'Abbāsid. This is the latest date then (207 = 823) at which Dhib can have returned to his hostile attitude to the 'Abbāsid. To this date or possibly a little later may be placed a poem in which Dhib describes Hārūn al-Rashīd as the worst of men and the 'Abbāsid as a whole as even more unworthy of the throne than the 'Umayyads.

Shortly before this breach of friendly relations with the 'Abbāsid court another feud had begun, which was to occupy the attention of a great part of Baghdad society for years if not for decades: Dhib's quarrel with the poet Abī Sād al-Makhtūm. The latter lauded the North Arabsians (Nīzārites) and poured scorn upon the South Arabsians (Kahfānites), while Dhib was the reverse. While Abī Sād for long exercised a certain moderation in his lampoons and at the same time could not break away from the forms of the old Beduin giyā, Dhib assailed him with the vilest abuse and expressed it in the language of the gutter. It thus came about that only scholars cared for Abī Sād's poems, while on the other hand his opponent's verses were sung by the youth of Baghdad as street-ballads to which Dhib himself contributed his share. This feud lasted into the reign of al-Muʿāwīya's successor, al-Muṭṭalib; for a poem by Abī Sād has survived in which he endeavours in the last verse to draw this Caliph into the feud against Dhib.

Al-Muṭṭalib himself, the eighth 'Abbāsid Caliph, received a severe chastisement from Dhib on his accession and on his death it is said to have exclaimed: "A Caliph has died whom no one laments and another has succeeded whom no one rejoices in." The Vizier, Muhammad b. 'Abd al-Malik al-Zayyāt on this occasion wrote an elegy on al-Muṭṭalib. Dhib thereupon replied with an incredibly unmeasured lampoon in which he called after the late Caliph: "Go to Hell and torment; I have never regarded thee as anything else than a devil." Al-Muṭṭalib, finally, the last Caliph whom he survived, was accused by him in a lampoon of pedantry. The viziers and other officials of the Caliph naturally did not come off any better than their masters.

Dhib's end befitted his attitude throughout his life. He was barbarously punished for a lampoon on the North Arabsians by the then prefect of Baṣrah, al-Idrīsī b. al-Abbas. After his release he fled to al-Ahwāz and is there said to have been treacherously murdered in the village of al-Tīb in 246 (860-861) at the instigation of a certain Malik b. Tāhir whom he had irritated by a particularly cruel lampoon. The details of this story of his murder appear highly suspicious. It may more reasonably be presumed that he died as a result of the ill-treatment he had received in Baṣrah; he was then 98 (Muhummadaun) years of age.

It is striking evidence of the importance attached to Dhib's poems that the above men-
tioned prefect of Basra commissioned a North Arabian poet, Abu 'I-Dalīfa to reply to the lampoons of Dībil and Ibn Abī 'Uyaina in a poem which he published under the title of al-Kāfīdah al-Dīmīgha, the “crushing Kāfida.” — That Dībil’s fellow-triumphant, the Banū Khūṣayn, were proud of their poetical champion is only natural.

If we critically examine Dībil’s poems we can only give a few with any high poetic merit. Only a few isolated pieces have a noble theme (e.g. his farewell to Muslim b. al-Walid and the lament on his cousin: Aḥānī, xviii, 47 and 34); some are pleasant little lutes (we may particularly mention the “Locus-pomum” in Ibn Kutayba, tābihī al-‘Aṣfar, ed. de Goeje, p. 541; it might well be in the Madīna of Abi Nuwas); the great majority are venomous pamphlets and scurrilous songs that were sung in the streets. These are nevertheless particularly interesting to us as an overstock of the wealth of historical references which frequently afford a fairly safe clue to the dating of the poems in which they occur (which is by no means usual in Arabic poetry), and contribute all sorts of little details to our knowledge of the historical personages mentioned in them. We need hardly point out that one must not believe everything that Dībil says about his victims. Cf. also the article al-Kūsheḥ in the al-Durrāt.

Dībil’s Dībil unfortunately does not appear to have survived in its entirety. Presumably his too great popularity — which in this case means popularity with the mob — has prevented serious philologists from exanastasizing studying this poet.


DIDJLA (without the article) is the name of the Tigris, called (Djinsiat) (Dijlāt in Babylonian, Dīlāt in Hebrew and Dīlāt in Syriac). According to the Arab geographers the Tigris rises north of Maṣūf in the region of Hammam al-Mās (Tigranocerta) at Hilla, a place celebrated in history on account of the massacre of the Armenians there in 249 (863) (see Thomaschek, Sasan, p. 23), out of a dark cavern beneath the Mount Ḩilla in Kermān. It is the grotto at the source that is here referred to (according to Belk in the Verhandlungen der Berl. Ges. für Anthropologie, 1900, p. 439), the subterranean course of the Tigris nearly a mile in length, near Didjla (Hilla = Illirias = El- \[\text{E\[\text{u}\]}\] geda = Didjla) see Lehmann-Haupt, op. cit. p. 328, Herzfeld in Memnon, i. 133, at the entrance to which rise the remains of a ‘Chaldaean’ citadel, to the neighborhood of which the name of Ḥillā in Kermān is still attached. (See Lehmann-Haupt, i. 439).

In the upper course of the Tigris and its tributaries and have left us a wealth of statements which do not however entirely agree and cannot always be verified. Yākut seems to have used the best sources. He mentions a Nahr al-Kūth “Dog River” as the first tributary, which is probably identical with the Nahr al-Dībil or the “Walt River” of Muṣākhāda. As he describes it coming from the district of ‘Aṣībān (see 'Isākhār, p. 73; Chasirian, Armeis unter Arab. Herrschaft, p. 72; Huntingdon in the Verhandlungen der Berl. Ges. für Anthrop., 1900, p. 149), it seems clear that he is referring to the Arbajjain-Su. Next comes below Dībil Baker (cf. al-Rams of Mūsakhāda; — probably the modern Ambar-Caul), the Wālī Sādān (certainly the Batman-Su, perhaps al-Maṣiliyyat of Muṣākhāda; cf. M. Hartmann, Baghd. Sitt., p. 221 et seq., and next the Nahr al-Dībil (called Nahr al-Dīb) by Ibn Serapion), the river of Arzān (q. v., p. 472). At the bend in the Tigris at Tell Fāṭima (the modern Tila, the Tilla of the Assyrians; see Lehmann-Haupt, i. 337 et seq.), the Nahr l-Zarn, also called the Bohān-Su or Eastern Tigris, a considerable stream, which has been augmented by the waters of the Bidār-Caul (cf. M. Hartmann, Baghd. Sitt., p. 65 et seq.), joins its western sister river from Dībil Baker.

The name of the next tributary, which Yākut writes Nahr Yarmān (Yarmān, this should according to Andreas in M. Hartmann, Baghd. Sitt., p. 131, be read Nahr Bānān which would be derived from the name of the Banūike tribe of KūrDS. To what modern stream it corresponds is as uncertain as in the case of the Nahr Bānaštān, which is next mentioned (thereon cf. M. Hartmann, op. cit., p. 31 and 136 et seq.), the identification of the latter with Ibn Serapion’s Bānāštān (F. F. S., p. 181, p. 262, 263 et seq.) is not certain, especially as this author’s account contains obvious errors. The identification of Bānāštān with the western tributary called Saffān or Mas’ūdī, Taubki, p. 54, (cf. Saffān Dero in von Oppenheim, li. 158) is on the other hand more probable as it is that of the two names with the Sapphe of Ptolemy etc. (but cf. M. Hartmann, p. 101, note 1, and also p. 99 et seq., 133); Yākūt’s next tributary, al-Bīyār, is quite uncertain whereas the name Nahr Dībil has clearly survived in the present Nahr Dībil, Nusīnāt etc. (M. Hartmann, op. cit., p. 65 and 146).

The Arab geographers have not very much to tell us about the Khābūr al-Hassānya which rises in the upper course of the Tigris near the Tigris north of Faibshāt and forms the southern boundary of Bagdad; mention may be made however of the world-famous Tā filters-in which, according to Muṣākhāda (cf. p. 159 and 162), led across the river of al-Hassānya (= Zabār?) (cf. M. Hartmann, op. cit., p. 39, 70 et seq., on the modern bridge cf. Miss G. L. Bell, Amaranth, p. 287 and 289 and illustration 181; Feuzer, Nordostasien, Bandwanderungen, p. 22 et seq.). After a brief reference, without giving it a name, to the Abu Marya, the stream which flows into the Tigris from the west at Belān = Eski-Mosul (cf. von Oppenheim, ii. 159 and 163), Yākūt proceeds without further mention in this passage of al-Mawīl (q. v.) at once to the al-Zab al-Mawīl, the Upper Zab, which, rising in the district of Muṣāhghār and flowing through the Hafṣīn country past Zargūn and Bābihār (cf. Hoffmann, Ansätze aus Syrischem Akten Persischer Möhrer, p. 227 et seq., 233 et seq.), discharges its waters into the Tigris above the now vanished al-Hadītha.
The towns of al-Simm (see Herrfeld in Memram, i. 233), at the confluence with the Little or Lower Zab (cf. Hoffmann, op. cit., p. 254 et seq.) which rises in the district of Sagh ratified, likewise no longer finds a place on our maps. Augmented by the waters of the latter, the Tigris at the modern al-Patha finally breaks through the Djebel Haurni (earlier Hanimm, q. v., p. 660) which has so long been constraining its course to the right. The al-Tharthar which branched off from the Nahr al-Hurnits which rises at Nasihat is said to have reached the Tigris via al-Hayad (q. v.) above Takrit (cf. Herrfeld in Memram, i. 218 et seq.). By Yezir they have here a watercourse which now disappears in the steppe was no longer perennial; and it is at least doubtful if the channel which formerly connected the Euphrates and the Tigris ever was, as Väätä, i. 321 says, actually navigable.

The great canal system of Babylonia practically begins at al-Musafir’s capital Sümarr (q. v.). A vast network of channels breaks away from the Euphrates and the Tigris, bearing the waters of the Euphrates to the Tigris in the upper part and those of the Tigris to the Euphrates in the lower part. This canal system which dates from the remotest antiquity, has been subjected to great alterations in course of time not only by its own movements or neglect of the dwellers on its banks but also by the working of the waters themselves. Streck in his Die alte Landschaft Babyloniens has fully discussed the problems, many of which can never be completely solved, mainly on a basis of the Serapion’s account. It is on this account that the following brief survey of the picture given by the Arab geographers is based.

Not far below Takrit the Nahr al-Tashib branched off from the west to the Tigris and, after irrigating the district of Tähin, again joined the main stream below Sümarr. Immediately below the point of junction on the same side of the main river the important Nahr Djudil, watering the district of the same name, left the Tigris; the waters of the Euphrates canal of the same name appear to have mingled with it before it returned to the main stream south of Chikra, which then flowed further west in the riverbed now called Shajdat (cf. Streck, op. cit., p. 24, 53, 220 et seq., 126 et seq.). The alteration in the course of the Tigris, traces of which we find as early as the xth century, appear by al-Mustansir’s time (1260—1242 A. D.) to have come to a definite conclusion; it impedes a proper understanding of the ancient accounts in a most unusual fashion (but cf. also Herrfeld in Memram, i. 134 et seq.). Not far from the beginning of the river at Khidir, the Tigris sent out eastwards the Kauful-Tamarr-Nahrawani canal which ran for a considerable distance parallel to the Tigris, receiving the waters of the al-Jalim and the Dayšt (q. v.) from the mountains on the east. It returned to the river at Djanjarăm, or perhaps not till Musafir (see Streck op. cit., p. 298, 300 and 310 et seq.).

In the interval the Tigris received on the west bank four large channels from the Euphrates, the Nahr ‘Isha (the modern ‘Isha Shadâyra) below Baghdad, the Nahr ‘Ashur (Abi Ghurair) above al-Medâli, the Nahr al-Malik (Radwâniya, see also Herrfeld in Memram, i. 134) below this town and lastly the Nahr Kulla (Nahr Itshâm) which ends ten miles below al-Madâli. Here also the exact location of these canals is rendered difficult by the alteration in the course of the Tigris, the bed of which has been shifting westwards since 1000—1200 A. D. (see Streck, op. cit., p. 392).

While Ibn Serapion regards the channel now known as the Hindiya canal as the main bed of the Euphrates, the Nahr Shurûq (corresponding to a portion of the present main stream), bears, according to him, the name al-Sarât al-Kadim as far as the town of al-Nili, where it takes the name of Nahr al-Nili (cf. the modern Shajî al-Nili) and finally flows into the Tigris as the Nahr Sabûn (Lower Zabi Canal; cf. Streck, p. 314) at the village of this name, viz. al-Nurâniya, where it is connected with the Tigris by the Upper Zabi Canal (cf. de Goeje in the Zeitschr. d. Deutsch. Morgan. Gäst., xxix, 5). With the Nahr Shurûq we reach the Shajî al-Nili, which was regarded by the medieval Arab as the Tigris proper, while the modern Tigris, which separates from it at Mâsharûna (proximately Kit al-Amriya) was then of no particular importance. The Tigris of the Arabs, after passing through Wâs at (on the site of the latter cf. H. Wagner in the Göttingen Nachrichten, Phil. Hist. 87, 1903, p. 271 et seq.) and sending off a series of canals, fell at al-Ask into the swamps of al-Batib (q. v., p. 675 et seq.); the various lakes of which were connected by channels navigable by small boats and finally poured their waters into the Nahr ‘Abi al-Masul. The latter joined the Djudil al-Arbâ, the "Blind" Tigris (see Streck, p. 41; and Herrfeld in Memram, i. 145), which apparently corresponded to the present lower course of the Tigris.

According to Ibn Rusta, p. 94, at one time ships from the sea used to sail up the latter and reached the Tigris of the Arabs above Wâsî at Khâtarûna — possibly by the Fami al-Sibî Canal (see Apana on the Sibî) Fâsim, a popular abbreviation of Famiya near Wâsî, which in the account iii. 847 (see Herrfeld in Memram, i. 140), combined with the passage from Stephanus cited by Herrfeld, ibid, p. 136?[) — till branches in the embankments made further advance impossible by this route; and only the western channel through the swamps remained.

In the final part of its course the Tigris now known as Djudil al-Arbâ (see Shajî al-Arab) again sent off innumerable channels; of the nine main canals on the west bank only two may be mentioned here, as connecting al-Basra with the river, the Nahr Ma‘âli and Nahr al-Obalda; the most important on the east side was the Nahr Ilân, which formed a navigable connection of the lower Tigris with the Djudil al-Ahwâz; now called the Khîn, Aboîdâbî (q. v., p. 77), where beacons guided ships by night, was the town at its mouth; by the xth century it appears to have quite lost its importance as a seaport, owing to the advance of the sand-line.

The preceding survey of the course of the Tigris, according to the accounts of the medieval Arab geographers, naturally only gives the main outlines. Reference has several times been made to the undoubted alterations in the course of the bed of the river and to their supposed date. No absolute certainty is possible regarding the details of these changes. It is an open question at what date the Tigris sent its main stream east-
wards after reaching Küt al-Amir. Streek, op. cit., p. 312, believes that the beginning of this movement should be placed at the close of the 'Abbásid Caliphate. We are equally poorly acquainted with the details of the growth of the Delta of šaṭ al-'Arab, before the mouth of which at Fai a mild bank renders navigation difficult.

That the river was of great importance from the earliest times as a trade-center as well as an irrigator of the Babylonian plains, is evident. Traffic is still maintained on the river below Diyar Bakr by the same peculiar rafts supported by inflated hides that we find reproduced in the Assyrian friezes, English and, since Midhat Pasha's time, Turkish steamers also ply between Baghdad and Basra which since the sixteenth century has come to be directly on the šaṭ al-'Arab and forms the limit of the sea traffic. The restoration of the ancient irrigation system, which is now largely ruined has often been proposed in the last century and, thanks to Wilczek's ardent activity, has now passed beyond the preparatory stage; but the expenditure of his colossal scheme seems to be faced by almost insuperable difficulties.


(R. HARTMANN.)

DIIH (r.), a village, or (Old Pers. dokhn). Dihkān, Arabicized form of the Persian dīkān 'head of a village', a member of the rural nobility'. According to Manūdī the dīkāns were divided into five classes, distinguished from one another by their dress (Murūdī, ii. 237); the Arabs used to seek their advice on agricultural matters (ibid., v. 37). In the Sāḥib-Nāmā, Firdawsi represents them as depositories of oral tradition regarding the deeds of the ancient kings of Persia (ed. Mohd., viii. et seq.). M. C. Inostroza's Sasanian studies (Sasanidische Erinnerung) have shown that there were other sources than the dīkāns for the preservation of the Iranian epic (illustrated rolls which were stained in the castle of Eļīs near Arābdān in Pers). These land-tax-payers acted as municipal authorities and were responsible for the payment of the land-tax. Even at the present day, in Turkoman, the farmers are called dīkāns (Revue du Monde Musulman, xiii. 1911, p. 588).


DIHKĀN is a name used for the settled Persian-speaking population in Bālāštan and Southern Afghanistan. Another form of the name is Dehwar, both names meaning 'villagers'. They are related to the Tojikhs and Sārs, and form part of the old stationary Iranian population dwelling in permanent homes as distinguished from the nomadic races.

(M. LONGWORTH DAMEL.)

AL-DIHAWLI, Nūs al-Hāṯeq b. Ahmad al-Hāṯeq, was a pupil and disciple of his father. p. 39. He passed his early days in Dihlī as a religious teacher but his literary fame and pithy induced the Emperor Shāh-Dārā to honour him with the responsible post of Ḫāji in Akbarīdbād. He died in Dihlī at an advanced age of ninety. A. H. 1073, 4. B. 1062.


(M. HEDAYET HOSAIN.)

AL-DIHAWLI, Walī Allah, whose real name was Ḥusayn Ahmad b. Ahmad al-Raṣīfī, was the most celebrated traditionalist and theologian of his time in India. From his autobiography, entitled al-Dīhawlī fi tārīkh al-ḥadīth al-ḍawlah, we learn that he was born in 1114 A. H. (1702 A. D.), that he entered the Naqshbandi Order, of which his father was a spiritual guide, at the age of 15, and 2 years later succeeded his father in this office. At the age of 43 he made the pilgrimage to Mecca, where he remained for 2 years, occupying himself especially in the study of Hadith. On his return to Dihlī he devoted himself to literary pursuits, and wrote a large number of works, dealing with Hadith and other branches of Muslim theology.


(M. HEDAYET HOSAIN.)

DIHLĪ, (the capital of the early Muḥammadan Kings of India from 602 A. H., and of the Muḥgal Emperors from 1053, and, since the 12th December 1911 A. D., redesignated as the seat of the Imperial Government of India by His Imperial Majesty King George V at the Durbar held there by him on that date,) is situated in latitude 28° 38' N., and longitude 77° 13' E. on the right bank of the river Jumna, some 120 miles from the point where it streams from the Siwalik hills, and stands on the eastern edge of a narrow plain about 8 miles broad at its base and tapering to a point 15 miles further north, where the last outposts of the Siwalik Mountains, which bound it to the west, end on the river 2 miles above the city, and by their
Dhilli

position at this point protect the plain from erosion. The population of the city in 1911 was 233,000, of whom 4/5 are Mahammadans. In modern times it has been signalled by the assault and capture of the city in September 1857 A.D. after the outbreak of the Native Army, and the rebellion of the descendants of the House of Timūr, and by four great Durbar held at it, the first on the 1st January 1877 on the occasion of the assumption of the Imperial Title by the Queen Empress Victoria, and the last held as above by Her Majesty the King, in 1902 A.D. Dhilli is the centre of six railway lines, and of the largest body of trade in North India, and in the future proposed for it, will doubtless rise rapidly to the rank of an Imperial city in all respects.

The oldest of the many cities known as Dhilli, usually said to have been seven in number, was the city of Rai Pithora or the Pithori Rājā, a prince of Cawbān Rājāpūt descent, from whom it was captured by Kūtüb al-dīn Akhāk, lieutenant of Shams al-dīn Bahādur in 1210 A.H. In 602 A.H. the conqueror became an independent King, and the founder of the Sultān or Turkī dynasty of Dhilli, which ruled till 1289. By him and by the Emperor Ala-ud-dīn (Iltutmīsh), who succeeded in 607, were constructed the magnificent minār and tower of victory 258 feet high, known as the Kūtüb Minār, the famous Kūtüb al-islām mosque made out of the materials furnished by Dhillī temples destroyed on the spot, the grucenf screen of lofty arches on the west side of the mosque, and the richly decorated tomb of the last emperor. Inside the mosque is the famous iron pillar erected at this spot by a Tomar predecessor of the Pithori Rājā. The second King Rājā, Śāhī dynasty, 'Alā al-dīn, added the beautiful 'Alāi Darwāzhā, or porch of approach, and proposed a great extension of the mosque, and the construction of a second eponymous minār, but these never got beyond the stage of inception. His tomb at the southwest corner of the enclosure, and that of the Emperor 'Abdur rahmān (died 646 A.H.), which lies 1/2 mile to the southeast of it, are now complete ruins. Outside the enclosure of the city to the southwest is the shrine of the eight Saint Kūtüb al-dīn Khālia (died 632 A.H.), round which are the graves of some of the latest Emperors of Dhilli, and other notable persons. The Suhnī Rasāylla, daughter of Alamān (Iltutmīsh), who reigned three years from 634 A.D., was the only female ruler among the Kings and Emperors of Dhilli.

The second capital Sīrī was built by 'Alā al-dīn Khaļdī (605-715 A.H.) two miles north of the first, and the space enclosed by the walls connecting the two, and known as Dhillān-pañth, is reckoned as the third city. This was the Dhilli captured by the Mughal Timūr Lang in 800 A.H.; the only remains in and near it, date from the time of the following dynasty. One of these, the Khirki mosque, is interesting as being entirely roofed over like the mosques at Gulkarga and Ćityak. The Taghākjān kings founded two capitols, Taghākjānī and Fīrūzābād. The first, which lies 4 miles to the southeast of Sīrī, is an utter ruin, but the immensely high somber walls of the city and citadel are still visible for many a mile round, and the tomb of the founder (died 725 A.H.) still stands in the fortified enclosure in the lake, now dry, which once protected it; it probably suggested the arrangement of the tomb of Śāhī Ānūmī at Sasāta (died 952 A.H.). The site of the fifth capital was selected by the Emperor Fīrūz Šāhī (753-790) some five miles north of Sīrī. This was probably much larger than the Mughal Dhilli, and extended northwards well into the southern quarters of that capital, and southwards to nearly the tomb of Humayūn. The Kāla, (or Kālī) Mādqī, south of the great Dījānī Maqījdī of Śāhīdīnī, is of that date; while west of the present city is the very sacred enclosure of the Kāna Shāhīr, containing the tomb of the Emperors son Prince Fātīmah Kānūnī, killed fighting against the Mughals; and on the ridge above Dīhli are ruins of the Royal Hunting seat of Kūkhpī Shīkārī, called from its commanding position Dijānī-ānumūnī, in which was placed a stone dīsht (pillar) of the Emperor Akbar. In the fort, Kōtī, of the city the Emperor erected another stone dīsht; close to the fort on the south side was the Dījānī Maqījdī, which excited the admiration of Timūr. The Emperor Fīrūz Šāhī who died in 790 A.H. is buried in a dome on the edge of the great tank of Ḥawwī Aḥnī, constructed by 'Alī al-dīn, which lies two miles west of Sīrī. After the destruction of Dhilli by Timūr, the authority of the Dhilli rulers became very circumscribed, and after temporary Saiyīd and Lūdīi capitals at Kībekrā and Mubāţkarūpā, south and southeast of Fīrūzābād, the last rulers of the second dynasty transferred the seat of power to Agra, and there the Mughal conqueror, Jāhān, and his son, Humayūn, resided. After Ṣūrī Shah the Fīrūzābād internecine was driven out the latter, he built the Purāna Kaīla at Dhilli, south of the citadel of Fīrūzābād, and constructed the fine mosque with its beautiful polychromatic decorations there. After his restoration in 963 A.H., Humayūn resided at Dīhli and met his death by an accident in the Purāna Kaīla, known usually as the Fort of Indrapur. His imposing mausoleum erected by his widow, Hājīdī Bīgān, and his son, Akbar, stands in a garden enclosure a mile to the south, and is the first great architectural achievement of the Mughals in India. The building stands on a line platform, and is surmounted by a white marble dome which rises above the large central chamber: it is built mainly of red sandstone sparingly relieved with marble inlay and decoration. Close to the mausoleum are the tomb and mosque of Ṣūrī Kānūnī (954 A.H.), the mausoleum (ruined) of the great Mughal noble known as Khānda Kānūnī, son of the famous Bairām Kānūnī who recovered the Empire of India for the young Akbar, the shrine of Nīzhmī al-dīn 'Abdīr rahmān (died 745 A.H.). The tomb of the Sultān Ānūmī and his graves here, and the Dījānī Kānūnī mosque of date anterior to the shrine, are of much interest and beauty. Four miles to the west of these is the tomb of Safīr Dījān, the second Nawwār Wazīr of Oudh (died 1167 A.H.) one of the last Mughal works showing any architectural ambition; and on either side of the road leading to this, we find tombs of the Saiyīd and Lūdīi Kings, who ruled at Dhilli from 817 to 949 and 949 to 959 A.H.

The Emperor Akbar (963-1014 A.H.) preferred Agra to Dhilli for his capital, and his son, Djasīntigī, preferred Lahore and Kasbūra, when he left Agra. It was to the Emperor Śāhīdīnī, who had already constructed the beautiful buildings in the Agra Fort, that the last Imperial
Dhili, Shalddhamad, owes its creation. His splendid palace there, the Lal Kila or Red Fort, was built between 1048 and 1058 A. H.; the grand Djamé Masjid, was completed a year or so later; and the other principal mosques of the city, the walls, and the chief palaces were raised during the next eight years. Though not, with the exception perhaps of the Djamé Masjid, of such perfection of simple beauty as the Mosti Masjid or Taj of Agra, the striking walls of the palace-fort at Dhili made of red sandstone, the two grand entrance gates to it, the Naqée Khana of music gallery, the spacious Diwan-i ‘Amm and the elaborately decorated white marble Diwan-i Khās in it, will ever rank among the great architectural and decorative achievements of the world. The Djamé Masjid is one of the few great mosques in the world which is beautifully designed externally as well as internally — the enclosed court measures 450 feet each way. The works subsequent to 1070 A. H. showed a sudden and marked decadence. The tomb of Safdar Djang (see above) is one instance of this, and the mausoleum of Ghilâl al-din Kān (c. 1165 A. H.) is another, though a less pronounced failure. The reason of this was no doubt that Dhili ceased to be a truly imperial capital within fifty years of its creation. The Emperor Avrangiz, who deposed his father before the original works were wholly completed, left it in 1660 A. D. for the Dakhan and never returned; and at the time of the death of his son, Bahādur Shāh, in 1712, the real power of the Mughal Imperial dynasty was practically gone. Whatever respect it retained was broken by the invasion of the Persian King Nādir Shāh in 1739, and was finally shattered by the sack of Ahmad Shāh Durranī in 1740. After this second agony the city, Rohilla Pathans and Mahuris all held possession of Dhili in turn, and the Emperor Shāh ‘Alam II was a refugee from his titular capital for no less than ten years. Finally in 1803 A. D. the British took possession of the place, and the titular kingship of Dhili ended in 1858, the last titular King Bahādur Shāh II dying at Râgoong in 1862.

Fortunately Dhili was visited during the culminating period of its glory by a number of European travellers, and Bonner and Tavernier amongst them have left full and interesting accounts of the glories of the city and the state and magnificence of the Court. Many prominent features of the former, especially the palaces of the nobles, have disappeared since 1847 A. D., and the main street, the Chandl Chauk, leading to the Palace has lost all its oriental attributes and attractiveness. It may be hoped, however, that in its new future as an Imperial city, Shalddhamad will recover much of what it has lost in these respects.

Bibliography: Elliot-Dawson, History of India (v. index a. x); E. Thomas, Chronicles of the Pathan Kings of Delhi, (1851); Saiyid Ahmad Khan, Aßhar al-pánchez (1847, reprint 876); Garcin de Tassy, Description des monuments de Delhi, d'après le texte hindounski de Saiyid Ahmad Khan (Journal Asiatique, 1861); Carr, Stephen, Archaeology of Delhi, (1872); H. C. Finsch, Delhi (1843-1845); P. I. E. 1732 iv. 2. p. 182-185; Inn ‘Abd al-Barr, Jethâb (Haidarabâd), p. 172;‘Abd al-Barr, Amr ibn ‘Abd al-As, etc. as typical of those innumerable secret agents, employed by Mohammad to further his policy throughout Arabia and the lands bordering on it. When Dhili’s caravan was in danger or had been plundered by the Beduins, Muhammad wasted no time in organising an expedition to relieve him or retake their booty from the robbers. In spite of all the efforts of the Traditions, Dhili remains a legendary and almost mythical personage. (Cf. the article Bhogm.).

Bibliography: Ibn Sa‘d, Tâbrîzî, iii. 1; P. 1732 iv. 2. p. 182-185; Ibn ‘Abd al-Barr, Jethâb (Haidarabâd), P. 172; ‘Abd al-Barr, Amr ibn ‘Abd al-Asîrî, (ms. Paris), 300; Simhâd, Amâb (ms. Paris), 85; Ibn Hanbâl,
of his say that he did not feel himself the equal of other contemporary poets, particularly Abu Nawâs, and illustrate this by the following anecdote: Abu Nawâs visited Dîk al-Dînj when he was going to his patron al-Khâṣîb in Egypt but the Syrian hesitated at first to receive the distinguished Hâfîdî poet.

The few fragments of Dîk al-Dînj’s poems that have survived to us owe their principal interest to the fact that he champions the equality which becomes evident in the narrower sense, the Arabized Syrians, with the Arabs proper and sometimes also inveighs against the rivalry between North and South Arabs. The fact that he never left the narrow limits of his Syrian fatherland and never went to the Ḥijâz nor anywhere else to importune the great ones of the empire with poems, may be due not merely to his particularistic attitude but also to a sense of his inferiority as a poet.

Bibliography: Agâhî, xii. 442-449; Ibn Khallîkân (ed. Wüstenfeld), No. 394; transl. by the Sûfî, ii. 133; Goldîh, Muhammâdische Studien, i. 156. (A. Schade)

Dîkka. The platform, borne upon pillars and surrounded by a parapet, which stands opposite the mîhrâb of a mosque. It is placed either in the front or in the centre of the portico. Also a long wooden seat or sofa placed along the wall of a room.

Cecil vulgarity for ḥikki, it denotes a running string tied round the body to fasten the drawers (ḫâṭîb) in Muslim attire. The mode of this string is round and ornamented with coloured cords by the outer dress. (A. S. Fenton)

Dîlawâr Khân, a name of Amîd Shâh Dâwa, (a descendant of Shâh al-Dîn Ghûrî), who was appointed governor of Miṣr by Muḥammad Shâh IV. of Dîhil. In 301 he received his suzerain Mahmûd II. of Dîhil, who had fled before Timûr, with due honour in Dîhir, but in 804 he made himself independent of Dîhil. He thus became the founder of the first independent Muḥammadan dynasty, of which he was the ancestor in 839. He reigned as king in Dîhir from 804-808, but does not seem to have struck coins in his name. Two inscriptions of his period have however been preserved on the Dîmilî Masjid (now called the Lat Masjid) built by him in Dîhir. He died in 808 and the story goes that he was poisoned by his son Hoshang.

Bibliography: Elgin (ed. Lucknow 1329), ii. 222-224; Alâ’î al-İbârî (Jarrett), ii. 245; Timâk-Dyzârînî (ed. Bâlî, pref. 121); Epigraphic Indo-Muslim, 1790-1910, p. 11-13 and Plate iii. iv.; Catalogue of the Coins in the Indian Museum, ii. 224. (J. Horovitz)

Dîlawâr Pasha, a Kroat by birth, brought up in the Imperial palace, after leaving the Serâl became successively governor of Cyprus, Baghân, Dîyarbekr, Rumeli and after again being governor of Drytrukar took part in the campaign against Poland in 1621. During the siege of Chocine he was appointed Grand Vizier on the 1st Dhū l-Ḥejja 1070 = 19th September 1621; on the revolt of the Janissaries against Sultan Osman II. in May 1022 the rebels demanded his execution; the Sultan handed him over and the Janissaries cut him to pieces (on the 13th Râjab 1031 = 19th May 1622). The English ambassador Rö
(Negotiations, 24) describes him as an earnest, able and moderate man.

**Bibliography:** Hadding, Fakhrul, li. 31, cf. i. 406, 422 and ii. 1, 15 et seq.; v. Hammer, Gesch. d. Orient, ii. 519, 527; 529, 534, 547—546]. (J. H. Mordtmann.)

**AL-DIMASRI,** ABD AR-RAAFIJ MUHAMMAD b. ABU TALIQ, b. ABU TALIQ al-SHAMS AL-DIN, Arabian cosmographer, died as Imam of Rabwa in Syria 727 = 1327. His K. Nukhbat al-Dahr f. Adhai fi Ad-Dur al-Barr wa-l-Basir was published under the title Cemographie de Ch. A. Abd. M. de Divitiachi, Texte Arabe, publié d'après l'édition commande par M. Frahn et d'après les manuscrits par A. F. Meiren (St. Petersburg 1866) and translated by the same hand as Manuel de la Cemographie du Monde-Asie (Copenhague 1874).

Divitiachi also wrote the K. al-Siyasa fi lan al-Riyad, of which in addition to the manuscripts mentioned by Brockelmann (op. cit.) there is also a manuscript in Leipzig (cf. K. Vollers, Katalog der Islam. u. d. Welt, Hnts., der Universitäts-bibl. No. 857, i.)

**Bibliography:** Reinard, Geographie d'Alkobros, Tract. 1, p. 6; Chwolson, Die Mudderli, ii. xxviii. No. 647; Meiren in Annales für Orientkunde, 1857, p. 44; M. No. 25; II. de Divitiachi, Stamm und Schicksal der orientalischen geographie de Afrika cognitum habendor (Paris 1898); Brockelmann, Gesch. der Arab. Litteratur, ii. 130, 138. (Brockelmann.)

**DIMOTIKA** (turk. Dimotika), the ancient Δυτικορρι-τες, a town in Rumi, in the province and szangāj of Adriannople, 26 miles south of the latter town, near the confluence of the Kizil-Deli-Çi and the Maritta; it is a capital of a kaza and a station on the Dede-Ağan railway. The population is 8,707, mainly Muslimomadans. It has an ample fortress, now in ruins, seven large mosques and a reservoir which has now been converted into a prison. It was taken in 765 (1362) by Murad I, who built a palace there. Charles XII made it his headquarters from February 717 to October 714. — The kaza of Dimotika comprises a nahiya (Kadikeli-burgaz, Karaağa-kılıç, Saitılı and Kara-kılıç) and 42 villages and has a population of 26,551, the greater part of whom are Orthodox Greeks. In addition to vegetables, tobacco and the vine are cultivated.

**Bibliography:** Saut-Bey, Kanzu al-'Alam, i. 221. (C.L. Huart.)

**DIN.** Behind the chaos of meanings given by the Arabic lexicographers under the form din (see, for example, Lane, Lexicon, p. 944) lie three separate words. There is (i) an Aramaic-Hebrew loanword meaning "judgment"; (ii) a genuine Arabic word meaning "custom", "usage" which is equated to (i); (iii) being related as the Hebrew mishpah to ḥabbeh; (iii) an entirely distinct Persian word meaning "religion," See Nöldeke in Zeitschr. d. Deutsch. Missions-Ges. xxxvii. p. 534, note 2, and for the Persian word, derived from avascript, Grundr. d. iran. Phil., i. 1, pp. 107, 270; i. 2, pp. 26, 170; ii. 6, pp. 644. Voeller contested the existence of din as a genuine Arabic word and, showing that the Persian din, religion, was already in use in Arabic in pre-Islamic times, held that the meaning "custom", "usage" was derived from it. (Zeitschr., f. Assyri. viss, p. 351.) This confusion naturally involved the Muslim exegetes of the Qur'an in endless difficulties. Thus, for example, in Malikī Yawmi 'l-Din (i. 3, cf. Baidawi, Razist and Tabari, i. p. 51), they mostly recognized a necessary meaning of "reversing", "recompense", yet were in great doubt how to reach it. But under one or other of these meanings all the Qur'an passages can be brought. Theologically, din is defined as a divine institution (waqaf ilāhī) which guides rational beings, by their choosing it, to salvation here and hereafter, and which covers both articles of belief and actions ( dict. of T. T., p. 509). It thus means "religion" in the broadest sense and is so vague that it was felt necessary to define its difference from mithla (q. v.), "religious community," mawṣūla (q. v.) "school of canon law" and sharīa (q. v.) "system of divine law." It may mean any religion, but is used particularly for Islam, the religion with Allah" (Kür, iii. 17). It covers three things: Islam in its five elements, Witnessing to the Unity of Allah and to the prophetship of Muhammad, Worship, Fasting, Pilgrimage, Donation, Faith; Ibad, Rightdoing. These three make up the din of Muslims; see the tradition of how Muhammad answered Gabriel's questions (Sahihstan, ed. Cureton, p. 27). Similarly, all religions, as opposed to intellectual, knowledge of which is gained by prophets through major inspirations (nabih) and by saints through minor inspiration (ilàhī) and received by others on authority from them, can be called al-din al-'ilāhi.

**Bibliography:** Besides the references above, Juyhonn, Dānd. islamičskih Gruzitse, pp. 40, 58. (D. B. Macdonald.)

**DINAPIUR,** district in Eastern Bengal, India: area, 5,446 sq. m.; pop. (1911), 1,657,865, of whom 1,413,779 are Mohammedans. At the beginning of the 15th cent. A.D., Râdża Kâns, a Hindu landowner of Dinapîr, defeated the Muslim king of Bengal and seized the throne, on which he was succeeded by his son and grandson, Dâhî l-Dîn Muhammad and Shâms al-Dîn Ahmad (1414—1443 s. v.). The tomb of a prince named Nâkurmî is frequented by pilgrims, and is also the scene of an annual cattle fair, at which the attendance reaches 100,000 persons.

**Bibliography:** W. W. Hunter, A Statistical Account of Bengal, vii. 355 sqq.; Bengal District Gazetteers, s. v.; H. Blochmann, Contributions to the Geography and History of Bengal, (Journal of the Asiatic Soc. of Bengal, Part iv, 4, 188, 262 sqqq.). (J. S. Cotton.)

**DINAR,** from the Greek-Latin denarios (σεναρίου), the name of the unit of gold currency of early Islam. Why the Arabs called the gold piece dinar is not quite clear from Greek or Latin inscriptions or literary sources. Pliny once (Hist. Nat., lib. xxxiii. § 13) calls the marcus denarius, and we frequently find the expression denarius aureus or ßeòetoz xwrwov, in the east as well as the equation dinaros — xwrwov, but the Arabic and Syriac name dinar seems to point to the fact that in Syria the gold coin (after the reform of the currency by Constantine I. 309—319) was usually called simply ßeòtoxaros.

The Arabs knew and used this Roman gold coin before Islam (Kur'an, iii. 68). All Muslim Traditions agree that the currency reforms of the Caliph 'Abd al-Malik which were effected in 77 (996) left the standard gold coin unaltered. The exact weight of this coin may be readily
ascertained from the great exactness with which the earliest reformed dirhāms were struck; the dirāh is thus found to weigh 4.38 grammes (66 grains). This corresponds exactly to the actual weight of the contemporary Byzantine solidus which was again based on the later Attic drachm of 4.29. The Egyptian glass-weights (μαγνιτας q. v.) enable us to test this. As gold coins in the East have always passed by weight and not by tale, the weight of the current dirāh at times differed considerably from the legal weight of 4.38. (The contrary assertion in Mukaddasi, ed. de Goeje, p. 240 is only exceptionally true).

The oldest dated dirāh known to us dates from the year 76 (692) and still bears the Byzantine type (figure of the Caiophis); a similar piece is dated 77 in the same year appear the reformed dirāhs of 'Abd al-Malik. These new coins, unlike the dirhams (q. v.) do not bear the mint; it is practically certain that the Umayyads struck gold coins near in Kairouan and Cairo, and after 672 (738) in Cordova also. After the fall of the Umayyads the chief mint for gold seems to have still for a period been Damascus, but in 866 (763), it was transferred to the newly founded Bagdād. In the reign of Ma'mūn (958-918 = 813-833) the mintage of gold was decentralised and a new type, similar to that of the dirhem prescribed; after 812 (827) gold was struck in the most important of the provincial capitals. The secondary dynasties also made so alteration in the dirāh; only in Byzantine Arabia was another standard (2.49 grammes) (46 grains) used.

In Bagdād the last dirāh was struck soon after the fall of the 'Abbasids; the word dirāh disappears from these gold coins about 661 (1262). In Egypt the last dirāhs were struck in the reign of Saif al-Dīn Ḥājjī (747 = 1346). Perhaps as early as the reign of al-Aṣfrag Saḥbān (764-778 = 1359-1370) a new coin was issued in Caire and founded in the 13. grammes (53.4 grains) which displaced the dirāh throughout Eastern Asia. The dirāh, which had never really gained a proper footing there, disappears from India in the reign of Nāṣir al-Dīn Mānhūd (644-664 = 1246-1266), who introduced the national gold tanka (11.29 grammes = 176 grains) as the official standard coin. In the Maghrib dirāhs were struck to the end of the fifth century but the reckoning by dirāhs remained in use till a much later period.

Multiples and subdivisions of the dirāh were at all times in use; 'Abd al-Malik appears to have introduced the terms (tā'īri) of 1.49 grammes (22 grains) as may be presumed from a piece of the year 92. In the Fatimid period the quarter dirāh (approx. 1 gramme = 15.3 grains) was a common coin while in Sicily it was almost exclusively struck and survived into the modern period as the faris d'or. The standard was always very high, the gold being as pure as the technical processes rendered possible.

In the history of Mediterranean commerce the dirāh plays an important part and was imitated by many Christian rulers under the name of denar or surdinar.

In Taw the legal dirāh is still one of 4.38 (66), in finding an equivalent for amounts given by Arab authors the dirāh must always be taken as

4-19 (66) fine gold unless another value is expressly stated.

(See also the articles Dīrāh, Fals, and Numismatics).

Bibliography: al-Maqrīzī, K. Shāhid al-
Dīrāh, 1st ed. by O. G. Tschesnien; C. O. Con-
tiglioni, Monnaie Caiophs dell' E. R. Museo di
Milano, ii, et seq.; Henri Lavoisier, Catalogue
des Monnaies Modernes de la Bibliothèque
Nationale, i, Précis; E. v. Bergmann, Die
Nominalen der Münzenform der Chalifen Abda-
melik (Sitz.-Ber. phil. hist. Cl. d. k. k. Akad. d. W., Wien 1870), p. 239-266; H. Sauvage,
Maistriaux, pour servir à L'Histoire de la Num-
ismatique et de la Métronomie Musulmanes
(Journ. As., 1879-1887); du, Arab. Métro-
nomie (five articles in the Journ. R. As. Soc.,
1877-1884); J. G. Stöckel, Handbuch zur Mor-
gendischen Münzkunde, i (1845) and ii
(1870); W. Tiesenhoven, Monnaies des Abda-
lmels de l'Empire (Russ.); E. Th. Rogers, Notice
on the Dirāhs of the Abbasid Dynasty (Journ.
R. As. Soc., 1874), and the numerous works
on Muhammadan Numismatics; Cesano, s. v.
Dirāh, svarvar, in Ruggiero, Dizionario epiga-
trico, ii, 1661; Hallisch, s. v. Dirāh in

(D. E. v. Zamara.)

Dīnār, Malik, a prince of the Muslims, who after the fall of the Seljūq of Kirmān in 582 (1186) secured possession of this province and held it till his death in 592 (1195).

Bibliography: Réseu de textes relatifs à l'Hist. des Seljouks, i, 130 et seq.; Zeitschr. der

Dinawar [often also less correctly written Dainawar], in the middle ages one of the most important towns of Dīhāl (Media), now in ruins. Its exact location is according to the latest road-map by Th. Strauss (see Bibli.; 48° 25' E. Long., 34° 32' N. Lat.) or rather lies on the direct line between Kengawar (Kangwāt) in the S. E. and Kirmānšād (Karmānšād) in the S. W. and is almost equally distant from both, namely 32-32 miles. It lies on the northeast edge of a fertile plain some 5000 feet above sea-level, watered by the Abī Dīnawar. This river, which takes its name from the town, enters a narrow ravine (Tugn-I D. = Pāsh of D.), at the southwestern corner of the plain, which afterwards opens out into a broad valley, and finally joins the Jamsad which belongs to the Karkhit watershed. When Ibn Khurābdīgh (ed. de Goeje, p. 176) says that the Nahr al-Sīr = Karkhī rises in the neighbourhood of Dinawar, he is obviously considering the Abī Dīnawar as its real source.

The foundation of Dinawar, which appears also in Syrian sources (as Dinahwar), dates from the pre-Muhammadan period; in the days of 'Omar ii. was the most populous town in the district of Hamadān. Immediately after the battle of Nihāwand (c. 21 = 642) it was surrendered to the Arabs by the Persian governor. In Mu'awiyah's reign it received the new name of Māh al-Kūf, because the taxes raised from it were applied for the benefit of the citizens of Kūf, more particularly for payment of the garrison there. In the administrative division of the Caliph's empire Māh al-Kūf appears not only as the official name of
the town of Dinarwar but also as that of an administrative division of Diyarbak with two districts: Dinawar, comprising the upper lands and Karatani, the lower. In the west, Mith al-Kufa was bounded by the district of Hulwan, in the east by that of Hamadhân, in the south by Mâshâdân, and in the north by Abiâdad, thereon cf. Kûdâm in Bibl. Geogr. Arabi, (ed. de Goeje), vi. 245 et seq. As to the word Mith, this is not to be explained, as do the Arab authors, as a Persian noun equivalent to the Arab kapha = "town, capital"; Mith rather corresponds in form and meaning to the ancient Mîda = "Media." All geographical names which are undoubtedly compounded with Mith and can be fairly definitely located (cf. for example, Mith al-Bayam = Nikhabwand, a name similar in origin to Mith al-Kufa) belong to Media. Mith al-Kufa is therefore to be interpreted as: Media of Kufa, i.e. that part of Media which belongs to K.; on Mith cf. particularly Noldeke in the Zeitschr. d. Deutsch. Morgenl. Ges., xxi. 539 et seq. and in his Geschichte der Perser und Araber zur Zeit der Sasaniden (1879), p. 105, 2; J. Marquart, Erdbilder (Berlin, 1901), p. 18-19.

Dinarwar likewise enjoyed considerable prosperity in the Umayyad and 'Abbasid periods. When Ibn Hishâm in his eighth century it was only about one third less than Hamadhân. Muqâlân praises its well built houses and the rich orchards around the town; he also, as does Kârâwîn, makes particular mention of the excellent cheese manufactured there. The population is a mixture of Persians and Arabs; as Masûdî (op. cit., iii. 253) tells us, the Kûrdish tribe of Shaghâdân also led a nomadic life in the country round. The confusion that broke out in the last years of the reign of Mith al-Kufa's reign brought ruin to the town. When the rebellious general Mardwâjûd of Gilân seized the whole province of Diyarbak after defeating the troops sent against him by the Caliph, Dinarwar also fell into his hands (319 = 934) and several thousands (the figures vary from 7000 to 25,000) of the inhabitants perished soon afterwards. Hâsunâwi (Hassanibah) a prince of the Kûrdish living in this region founded a small independent kingdom of which the capital was Dinarwar and was able to retain possession of it for almost 50 years (until his death in 369 = 979). In the viiiâ (979) century the town was still inhabited, according to Mustawfî. Its doom seems to have been sealed amid the horrors of the Mongol invasion under Timûr.

The present ruins of Dinarwar, which are quite uninhabited, were last visited by de Morgan and Th. Strauss. Strauss (op. cit.) gives the following brief account of them: "The site of Dinarwar is only indicated by a mound of earth, which has several times been ransacked in the search for coins; numerous finds are still made, especially by peasants tilling the fields." According to the same traveller, traces can still be seen in many places in the above mentioned Teng-i Dinarwar of an ancient road hewn out of the rock, which probably connected Dinawar with Baghûlûd. Bibliographie: Bibl. Geogr. Arabi, (ed. de Goeje), passim, particularly, iii. 395-396; v. 259; vi. 119 et seq. 226 et seq. 243 et seq.; vii. 345; Baldâdurf (ed. de Goeje), p. 104, 206, 307, 308, 310; Masûdî, Mu_LICENSE. al-Dinawar, ii. 253; ii. 24, 35, 31; Yâkût, Minâjûm (ed. Wûstenfeld), ii. 702; iv. 407; Kâzûtal (ed. Wûstenfeld), ii. 250; Kûthû al-Ashâ'î (Gûlî, coll. al Alphaîs, p. 731); C. M. Strange, The Lands of the Eastern Caliphate (1905), p. 199, 227; A. v. Kremer, Geographie d. Osten. Chalifats (1877), p. 337-338, 165; Noldeke in the Zeitschr. d. Deutsch. Morgenl. Ges., xxviii. 102; Well, Geschichte d. Chalifats, i. 93; ii. 620 (wrongly vocalised Dinewer); de Morgan, Mission Scientif. Pers. Blad. Geogr., ii. 93 et seq.; Th. Strauss in Petersmann's Geogr. Mittl., 1911, Vol. i, p. 69 (with road-map on Plate xii). (M. STRECKE.)

DINAWAR, Abu 'Ali 'Abd al-Malik, Arabian philologist and scientist, probably born in the first decade of the 3rd century of the Hijra at Dinawar in the Persian 'Iraq, received his education in philosophy from the father of Ibn al-Sikhtin, the Kûfa grammarian, and from the latter also; in 935 he stayed in Ispahan to make astronomical observations, which he recorded in his Kûthû al-Raqûl. He afterwards seems to have spent most of his time in his native town where his observatory was pointed out for several centuries later. The dates given for the years of his activity are very variable; but the 26th Dinarwar year (July 805) appears the most reliable. His literary activity, like that of Dûbâhî, with whom he has often been compared, combined entertainment with instruction. Only his Kûthû al-Abhâr al-Tâbîl has survived in its entirety; it selects those periods of the history of the world for which Tradition affords material for an exhaustive survey. It also devotes particular attention to matters of special interest to Persians. He therefore gives a full account of the history of Alexander, of the Sasanids, of the conquest of the 'Iraq by the Arabs with a detailed description of the battle of Kâ Mãz̄a, the battles between 'Ali and Mu'âwiya and the Kâriwâ, the death of Hâsim, the risings of the Arabs and of Mâkhârû, the fall of the Umayyads and the intrigues of the 'Alids, particularly in Khorasan in a brief history of the Caliphs (cf. W. Guigou's edition, Leiden 1888; pref. varr. and index by I. Kraitschek, ibid. 1912). His famous Florî (Al-Iri), a work of which is lost but numerous extracts have been preserved in the lexographers, particularly Ibn Sûda, and also in Ibn al-Bâ'idî, was of much greater importance to science. Like the much less comprehensive works with similar titles by Abî Zaid and 'Abîn, it was the result of a philological study of the old poets and was intended to explain the numerous plants mentioned by them. It was therefore confined to the flora of Arabia but included also plants which had been brought from foreign countries and acclimatised there. His clear and exhaustive descriptions, for which he was possibly somewhat indebted to older works, were not based on his own observations but were compiled from information obtained by him or his predecessors from Arabs of the desert. As the latter were very keen observers of all that surrounded them and had the power of accurate description, this had a tremendous effect on the plant names, which were almost scientific in their precision. Besides the descriptions of plants, which have for the most part alone survived, the work, which was still accessible to the author of the Kûthû al-'Abhâr in six large volumes, in addition to numerous illustrative quotations from the poets, must have contained many philological and
historical excurss on the latter. It began with a
detailed account of the kinds of soil and forma-
tions of Arabia, its climate and distribution of
water, and the general conditions necessary for
the growth of plants. It then proceeded to treat
of the classification of plants in general and the
morphological structure of the individual plants.
The main portion of the work treated of the in-
dividual plants in three groups: plants cultivated
for food, wild plants and plants with edible
fruits. The second group dealt with the plants
in it first according to their places in which they
are found, then according to their nature, and
partly according to their commercial value. The
work, on which All b. Ḥamān al-Bayrī wrote a
trilling criticism, dealing only with points of philol-
gy, in a section of his Kitāb al-aṭba'at
Aḥkāf al-Ruṣālī, became the main authority on
plant-names for later lexicographers.

Bibliography: Yākūt, Ṣāḥīh ṣāhih al-Abū
127; Sayyīd, Ṣāḥīh al-Wiṣāī (Cairo 1256), p. 132; 'Abd al-Kādir al-Baghdādī, Akānīt
al-Abī (Tūlūk 1295), I: 25; S. de Seyy, Re-
lation de l'Egipèse, p. 64 and 78; Schmincke
in the Zeitschr. d. Deutsch. Morgen. Ge-
xamt. 7, 1853; C. Meyer, Geschichte der Botanik
(Köln 1854), 1: 165; Schminck, Die
grammatikalischen Schriften der Araber
(Leipzig 1862), p. 190 and 192; Leclerc, Histoire de la
 Médicine Arabe (Paris 1876), p. 298; Wüstens-
feld, Die Geschichtsschreiber der Araber, N°. 79;
Brockelmann, Gesch. der arab. litteratur, I:
123; G. van Vloten in the Tawseem-Müllik
Jahrbücher, 1597, May 1; Dr. Silberberg, Das
Pflanzenbuch der Abū H. A. B. A. d. D. in
Zeitschr. für Assyriol., xxvi, 225—265 (also
as in the University of Breslau 1910), xxx,
39—48. (C. Brockelmann)

DIRGHAM ("Lien") a visier of the last
Fāṭimīd al-ʿAṣīd ibn. v. p. 137; his full name
was Abu I-Qasim al-Dirgham ibn. Aḥmad ibn.
Sawwar. As to his origin, his pure Arab blood
is emphasized and his epithets al-Laḥqī al-Man-
ṣūḥ also seem to point to his descent from the
ancient rulers of Hira. He had risen from the
corps of the Barṣiya and was one of the confidants
of Iḥās b. Ṣawwar (q.v.), who appointed him
generals in 1158. In the same year he
defeated the Christians near Ghaza. In spite
of his close relations with the Hani Ruzifu he
was one of Šawwar's (q.v.) chief allies in bringing
about the fall of Ruzifu b. Ṣalāh, whose teacher
he had actually been in all knightly arts. Under
the new visier he received the office of Šībāb al-
Ruzifu but apparently did not consider that his
thecary had been sufficiently rewarded, as he
rose against Šawwar nine months later (Ramādān
1158) and drove him from the country,
but held the Taʾṣi until death and seated the vizier
in his place. The Caliph confirmed him in this position and
granted him the title of al-Malik al-Manṣūḥ; his previous title of Fāris al-Muṣṭafī passed to his
brother Naṣir al-Dirgham. Fortune did not long favour
Dirgham. His attempt to make an alliance with
Naṣir al-Dirgham, with whom Šawwar had taken refuge,
as a failure; the hostile attitude of the Barṣiya in
Egypt drove the jealous vizier to dreadful deeds
of cruelty, which deprived the land of its bravest
spirits. The invasion of Amrīth I, king of Jeru-
usalem, who was going to compel by force of arms
the payment of the tribute previously promised
him, brought further trouble. He inflicted heavy
losses on the Egyptians at Bilbais and only retired
when Dirgham resolved to the desperate means of
breaching down the embankments and flooding
the country. But soon news reached the vizier of
the success of the efforts of his enemy Šawwar in
inducing Naṣir al-Dirgham to undertake a campaign
against Egypt and now too late he sought to
make a permanent alliance with Amurīth by
promises, which meant a considerable humiliation
of Egyptian power; Šamīr, Ṣalādīn and Šawwar
invaded the country, Naṣir al-Dirgham and his army,
most of the leaders of which had been won over
to the enemy, suffered a severe defeat at Bilbais
and soon afterwards Šawwar entered Fustāt. Dir-
gham's adherents gradually melted away; he for-
skied the last remnants of his former popularity
when he raised the funds of the Waqf for orphans
to replenish his resources; in vain also he attempted
the help of the Caliph. When finally, abandoned
by every one, he fled, he was murdered by a
mob at the tomb of the Sijjīd al-Nawfī (Raḥbān
or Ramūzān 559 = May—June or July—August
1164). His head was cut off and carried through the
streets of Cairo; his body was not buried till
three days later near the Biskāt al-Fīl and a dome
erected over the spot by the Flēgēl.

Dirgham is unanimously described as a brilliant
and powerful personality. His extraordinary skill
in all manly sports is particularly emphasised;
he was a remarkably brave man, a friend to
learning, an excellent poet and calligrapher.

Bibliography: Ibn Khalkūn (transl. by
de Sane), i. 609 and 611; Ṣawwar, Fāris al-
Muṣṭafī, i. 358; Ibn al-Aslūk, i. 191,
196, 197; H. Delenbouh, Ommoud du Monac,
pass.; Wustenfeld, Faṭimīdchen-Chalifat, p. 348
et seq.; Stanley Lane-Poole, History of Egypt,
p. 175—178; ibid., Sudan, p. 82—82; R.
Rührich, Geschichte des Kūnngreis Jordanien, p. 314
et seq.; G. Schönbucher, Compagnes du

DIRHAM. 1. A unit of the silver coin-
ages in the Arab monetary system. The
name here is used in its ancient form, while the
coin to which it was applied was borrowed by the Arabs from the Persians. The derivation of the legal weight of the dirham is more difficult than that of the dinar, as the dirhams were not struck very accurately. The definition of the legal dirham is very variously given by the historians, but all
agree that the weight of the dirham was to that
of the mithqal as 7:10. But since mithqal (q.v.)
has many meanings, this equation can only have
meanings if the mithqal is the legal dinar, i. e.
the Meccan mithqal of 4.25 grammes. We must
consider it as the most probable weight, 2.70 grammes, which is also agreed with the extent (2.90 grammes), as well as with the coin-weights of the
state of al-Maṣ'ūdī (295—320 = 906—914) dis-
covered by E. T. Rogers in the Fayūm. Sauerlau
took as the basis of all his calculations the figure
3.004, arrived at by the Egyptian Commission of
1845; and thereby invalidated his results from
the very first. Decourmayeur, who points out
Sauerlau's error, has arrived at the figure 2.86 by
a series of ingenious calculations, but this does
not agree with the necessary condition of being
1/10 of a mithqal.
The legal dirham of 2.27 was perhaps first instituted by the Caliph 'Omar. 'Abd al-Malik ordered that the dirham of this weight was to be the only legal silver coin. There can be no doubt about the derivation of the Arabic from the Sassanian dirham. The latter was introduced by Ardashir I (226–244 A.D.) on the standard of the new Attic drachm. After gr. 4.00, and remained almost unchanged till the fall of the Sassanian empire (the drachms of Ardashir III of the year 628 weigh 4.10 gr.). The Arab governors in Persia retained the Sassanian type but struck on a reduced standard (3.90); many of their coins weigh roughly 3.90 and thus agree with the legal dirham.

The earliest purely Muhammadian dirhams (apart from doubtful and isolated specimens) date from the year 75 (694); after this date coins of the new type were struck in all the provinces although the Arabic–Sassanian drachms continued to be struck in Persia for some time longer (in Tabaristan till about 180 = 795).

The copper dirhams of the viii. and vii. centuries a. d. are rare in the early centuries of the Hijra. The most usual division was into sixth (dinar = abalus) and the commonest small coin the half. The dirham disappears about the same time as the drachm. In the early days of Islam the relation of gold to silver was fixed at 14.7:1; 40 dirhams = 1.00 dirham = 3.707 gr.

The dirham was also the name of a weight, weighing 3.98 gr. and totally distinct from the coin of the same name. It survived, with local variations down to modern times as an apothecary’s and goldsmith’s weight. The French expedition found it in use in Cairo in 1799, weighing 3.911 gr., and the Commission of 1845, 3.906 gr. in Constantinople at the present day its legal weight in gr. 3.707 gr.


Diu (Din), a town on an island with an area of 20 square miles, situated at the southern part of the Kathiawar Peninsula of GoJarat, India. It was taken from the Czavda Ruliputra by the Muhammadians in 1330 A.D. In the time of the Sultan Mahmud Begara of Gudjrat (1459–1513 A.D.) it was a wealthy Muham- madian port; but shortly afterwards it was taken by the Portuguese, who have held it ever since. It is of importance in the sixth–sixt centuries as a port of call of vessels trading between India and the Persian Gulf and Red Sea.

Bibliography: Gazetteer of the Bombay Presidency, Vol. VIII. (H. C. Fassbinder.)

Diwan [See Diwan.]

Diw (Orth. form dīw, Apocryphal: Anu, the name of a spirit, the power of darkness, the creator of Ahab, the personification of sin; their number is legion. At their head is a group of seven principal demons (including Achatim) opposed to the seven Adjudicants. They are subject to Dhamshid (Firdawsi, Shah-Nama, ed. Mohl, i. 49, cf. the Muslim legend of Solomon).

In the Iranian epic, the white dīw (dīw-i-zāfet) comes to the help of the king of Muzandarīn against king Kal-Kawth; his country is inhabited by dīw skilled in magic (Firdawsi, Shah-Nama, i. 497); he is defeated by Rustam who also fights against two other dīw, Akwān (Akman) and Arjūān. King Tahmūrūst is sur- named dīw-band “the creator of the demons,” because he overcame them in a pitched battle with the help of magic; the hostile army was commanded by the black dīw (rīsh-dīw); it was they who taught the king how to write (Shah-Nama, i. 43–45).


(El. Huart.)

Diwan (Diwan) from a hypothetical Iriniian word dūndā, connected with dūndar “writer,” which is connected by M. Andreas with the Assyrian dăr public registers of receipts and expenditure, kept in ancient (Syria and Egypt) and in Fakhri (Persia) in the early years of the conquest, translated into Arabic and continued in that language from this time on (39 = 700, al-Balkhī, p. 193, 500; al-Mawardi, p. 340). The name next passed to the offices of the treasury and thence was extended to the government of the “Abbasid Caliphs and in Saladin’s time to the Caliph himself (Ibn Khallili, transl. de Saine, II. ind.); Diwān al-Zindan is the office where the register of revenue and expenditure was kept; Diwān al-Tanzuk, that of the State Chancery, the head of which had to audit the accounts of the governors (A. v. Kremser, Culturgeschichte, l. 181); The Diwān al-Bīr, established by ’Aṣr b. Ḥāṣim, minister of the “Abbasid Caliph al-Muqtadir, administered certain estates which that minister had made Wāfī (al-Fakhrī, p. 315). The Diwān al-Khāṣa “office of the Seal,” instituted by Mu’awiyah, survived till the middle of the “Abbasid period.

In Arabic, Persian and Turkish, Diwan also means a collection of the works of a poet, usually arranged in the alphabetical order of the rhymes. The word further means a large building, where customs were collected, foreign merchants put up, also used as a warehouse and exchange and thus was practically synonymous with bāsīn or bāsa- naqš; it is used with this sense more particularly in the Maghrib (Douay, Suppl. i. 479).

Bibliography: Max van Berchem, Le Pro- prêtre Territorial et l’Empire, ii. 183, note 2; Müller, Islam, l. 42 (note 1), 272.

(El. Huart.)

Diwāni. [See ARAKA (ARABIC ALPHABET), p. 387.]

Diwrigi, a town in Asia Minor, the
capital of a ҚaCopying the province and sandjak of Stwās, near the Čala-İzmağ, a tributary of the Ḍara-Sū (Western Euphrates), lies at the bottom of a valley surrounded by high mountains; the population is 5,600 of whom 3,000 are Sunni and 1,500 (Stack). In it are the ruins of a fortress the surrounding wall of which alone survives, the mosque of the Amir Ǧīḥāndālah (Ǧīḥāndālah) built in 570 (1175) or 571 (1176), and the mosque of Akhmad Ǧāhid b. Suleyman Ǧāhid (Ǧāhid-
Ǧāhid) built in 620 (1228) of yellow freestone and well preserved; it has been restored on several occasions under the Ottoman Sultans but is now used as a public granary. A tomb of the same date in an old Muslim cemetery, an octagonal building with a pyramidal roof of stone, is the mausoleum of the Amir Rūz al-Dīn (d. 392 = 1196). It is mentioned by the Byzantine historians under the name of Tephrike in their accounts of the Manichean sectarians called the Paulicians. The early Arab geographers knew it by the name of ʿAbūrī and believed that the main source of the Euphrates was there (Vahşi, l. 87; Ibn Ruste, p. 93; Gay Le Strange, Envoy. R. As. Soc., 1896, 733; Kīähl al-Bāḍī, iv. 54.) Conquered about 464 (1071) by the Amir Man-
ğūduljah, a Sāliḥid general, who founded a dynasty bearing his name there, it afterwards passed under the sway of the Sāliḥids of Rūm (625 =
1228) who paid for it the Ottoman empire in 801 (1397) at the end of the Temur-
ūngh campaign (See ʿd al-Dīn, Taʾḥī al-Temūrūk, l. 150). It was held for a time by Egypt (we have inscriptions of Sultan Iḥṣān (854 = 1450) and various governors; cf. Khaṭṭ al-ʿAḥnīn, ed. Ravaisse, p. 51; Kalkaštāndi, Dāw al-Ṣābih, p. 298) and retaken in 922 (1516) by Selim I. It was long believed to occupy the site of Nicopolis, the town built by Pompey to commemorate his victory over Mithradates; but the latter has now been definitely set on the southeast of Erinova. The ҚaCopying comprises 9 ҚaCopyingys and 125 villages with a total population of 48,907, of whom 24,520 are Sunni and 12,261 Shaikh. It has market gardens (tomato, melon and cucumber), vineyards and wheatfields all of which are very fertile. In the mountains there are deposits of iron ore and leadstone, which appear to be no longer worked.

Bibliography: Hādīlī Khidr, Dīkhān-
māni, p. 634; Ritter, Erdbevände, x. 795; G. Le Strange, Eastern Caliphate, p. 119; Max van Berchem, Corpus Inscriptionum Arabicarum, iii. 55 et seq.; Cullinet, Topographie d'Afrique, l. 685.

(CL. HART.)

DIYA or ʿAkl is the blood or compensation paid by one who has committed homicide or has wounded another. In the Dīkhānia the price paid by the homicide is said to have been ten she-camels. ʿAbd al-Muṭṭalib received his son ʿAbdallah by the sacrifice of ten she-camels, but ʿAmr b. Ḥazm says it was twenty. The equivalent of a life; and this is the amount laid down in a letter written by Muhammad to ʿAmr b. Ḥazm. The same letter fixed the compensation for a blow penetrating the brain or abdomen at one third of that amount, for the loss of an eye or hand or foot at half, for a tooth or a wound exposing the bone at five camels. ʿOmar put the money equivalent of a hundred camels at 10,000 dinars or 12,000 dirhems — the former payable by the "people of gold" (the people of Egypt and Syria) and the latter by the "people of silver" (the people of Ḥarāb), payment being spread over three or four years. Camels were not accepted as payment from these "people of the towns"; gold was not accepted from the "people of silver", nor silver from the "people of gold", and neither gold nor silver from the tent-dwellers, who paid in she-camels. These camels must be of a definite age and condition, twenty-five she-camels one year old, twenty-five two years old, twenty-five three years old and twenty-five four years old — this for intentional homicides; for unintentional homicide twenty she-camels one year old, twenty-two two years old, twenty she-camels two years old, twenty she-camels three years old, and twenty she-camels four years old.

A woman receives the same compensation as a man up to one third of the Dīya of 100 camels: if above one third, then she receives half of what a man does. This is in the system of Mālik: in that of Ǧīḥān she receives in certain cases half a man's Dīya, e. g. five camels for the loss of a finger instead of ten. (Cl. Lane, art. ʿAkl). A minor or an insane person is not personally liable to give compensation in ordinary circumstances. The Dīya for the latter is paid by the state. If a minor and a person of age together kill a Muslim intentionally, the latter is put to death, the former paying half the Dīya. Similarly if a slave and a freeman kill a slave intentionally, the former is put to death, the latter paying half the value of the murdered slave.

The Dīya for wounding a slave so as to expose the bone is a twentieth of his value, for a wound penetrating the brain or abdomen one third, and so on in proportion to the loss in his market value. The law of retaliation holds between slaves as between free persons. If one slave kill another, the owner of the latter may demand the life of the former, or the value of his own slave, or the ownership of the former may surrender his slave in compensation. If a Muslim slave wound a Jew or a Christian his master must pay compensation, even if he has to sell the slave, but may not hand over his Muslim slave to these.

If a Christian or a Jew be killed, his bloodwit is half that of a free Muslim. A Muslim may not be put to death for an unbeliever unless he has killed him treacherously. The bloodwit of a Magian is 800 dirhems. The compensation due to these three classes for minor injuries is in the same proportion.

In cases of homicide or wounding unintentionally the perpetrator alone is liable to fine, and if he cannot pay, the fine remains a debt against him, but his kin may pay it if they wish, for the sake of peace. In this respect, his nearest kin are his brothers on his father's side, then all the male descendants of his father's father, and so on. A murdār or homicide cannot inherit the property of a Dīya of 100 camels, nor can the former inherit his property, since that might have been his motive in killing him.

The Dīya is of two kinds: Dīya al-ʿAmr, compensation for an intentional injury, and Dīya al-Ḵaṭa, compensation for an unintentional. The Dīya in full is paid not only for a life, but also for the destruction of the lips, of the eye of a one-eyed person, of the tongue and of the two ears if the hearing be destroyed. If the sight of
one eye be destroyed the Diya is a hundred farsangs, and that for a deep wound in the face is more than for one in another part of the head.

Women and children are not liable to pay Diya. Employers are liable for injury to minor employees. In the case of a riot between two parties the injured or killed should receive 'amal from the other side. Owners are responsible for their animals, and those who cause them for accidents. There are many injuries for which no Diya is named and these cases must be referred to the Madhhab.

Bibliography: The Manawat of Malik b. Ans, section on 'amal; Bukhârî, section on Diya (French translation in progress, by Hon. Claus and Marçais); Al-Maqrîzî, Hitba, English translation by C. Hamilton (London 1870), Book 2; Th. W. Juynboll, Handbuch der Islamischen Gesetze, p. 394—500.

T. H. WELLS

DIYĀLĀ, one of the most important tributaries on the left bank of the Tigris. Its sources lie in the centre of the Persian province of Arslân (see above, p. 427). The main stream (called at first the Gabe or Gâwê-rud) rises to the west of Anahidсх dd in 34° 50' N. Lat. (the latitude of Hamahkân) and at first runs south of the line. A little above the 35° N. Lat. it is joined from the north by the Ab-i Shîrwan which takes its name from a place named Shîrwan, and rises in the hills southeast of Sihna (Senna); thenceforth the latter is the name almost exclusively used for the Diyâlā. After bending to the southwest the river again resumes its previous northwesterly course and is joined at its farthest north point by the river of Derîd which flows from the Zarrîsr (Zarîsr) Lake to the south. Its confluence with the latter has a decided effect on the future course of the Diyâlā, for its originally northwestern direction is changed to a southwestern and ultimately becomes almost direct south. The Diyâlā, the whole of the upper course of which has hitherto been confined between high mountain walls, now enters a long, high-lying valley, which ends in the narrow ravine of Dûrân; here it receives on the left the waters of an important tributary, the Zamakûn (Zamakân-rud). The latter again returns to the Diyâlā as it descends in the Karîn district. The upper valley of the Diyâlā may be said to end at the mouth of the Zamakûn; its middle course which likewise for the most part flows through a mountainous country ends where it breaks through the Djebel Hamîrîn.

The Diyâlā next rushes through the broad valley of Şamârîn, in which it is further increased by the Tand (or Ta'dîrûd) which arises above Sulaimânîyâ), which flows from the north through Shahrîz; it next flows through the western Zagros ranges. A few hours' journey above the mouth of the Zamakûn, it begins to form the present boundary between Turkey and Persia and continues to be the frontier till it reaches 34° 30' N. Lat. At Zangahîdsh (the Diyâlā is joined by the Jîlîn. The latter rises south of Karîn and takes its name from the once important Babylonian frontier town of Jîlîn (q.v.). Soon after passing Kîrîshîbâr (see Djebel Hamîrîn) the Diyâlā breaks through the Djebel Hamîrîn and enters the Babylonian plains through which it sinks with sluggish course almost imperceptibly to the Tigris, with which the last 80 miles of its course is almost parallel. It is only on the lower parts of its course beginning at Kîrîshîbâr that the Diyâlā is called by this name by the people on its banks; above Kîrîshîbâr it is known only as the Shîrwan-rud. Although in Babylonian times the amount of water taken from the Diyâlā for irrigation purposes, when it flows into the Tigris it is still more than half as large as the latter owing to the plentiful supplies it receives from the abundant mountain streams of its upper and middle courses. The place where it joins the Tigris, in 33° 15' N. Lat. 3 hours' journey below Bagdad (according to the Arab geographers: 3 parasangs = 12 miles), and about halfway between Bagdad and the ruins of Ctesiphon, is, according to Châfîn (La Provinces de Bagdad, Cairo, 1908, p. 88), called al-Makhîl 'the consummation'. A short distance above this point there is a bridge of boats across the Diyâlā.

After its entrance into the Babylonian plains the Diyâlā from the earliest times has been extensively used for irrigating the surrounding districts; canals and dams were built to regulate its flow and to prevent devastating inundations. This irrigation system was at its best in the Abbâsîd period. After the Mongol period, when the rivers gradually fell into disrepair, the inevitable result was that many fertile stretches of land became desert and swamps (bâry) sprang up in places. Even at the present day no decided improvement has yet been made.

The Diyâlâ is connected with its neighbouring Tigris tributary, the 'Adîf (by two or more) canals, which however are usually dry except in the season when the snow melts (cf. above, p. 125). The great Kâûlî-Nahrâwîn Canal, which dates from the Sâsâmîd period, connected the Diyâlâ with the Tigris by numerous offshoots on both sides. This great waterway, which is now in many places choked with mud or quite dried up, but whose course may still be clearly recognised (according to Herrfeld's theory, it is a former bed of the Tigris), leaves the Tigris 5 miles below the modern Sâsâmîd Dîr (south of Sîmârîn) and runs parallel to it as far as the district of Kûsîl al-'Amârî. The water in the canals finally returns to the Tigris at the point where it breaks up into the Shîr al-Hai and its eastern branch, the modern main arm. Besides Kâûlî and Nahrâwîn, the names originally used for the upper and lower courses of this canal, we find the Arab authors also applying to a particular part of it the two names of the Diyâlâ familiar to them (Diyâlā and Šamârîn). This is explained by the fact that the Kâûlî-Nahrâwîn below Bagdad (see above, p. 610) ran for 40 miles along the bed of that river. The canal part of the Diyâlâ may still be traced from Baghrîz (south of Bagdad) to the ruins of Šîfwa (N. N. E. of Bagdad); in recent times the river has however left its ancient bed and between Baghrîz and Šîfwa it flows in another channel from 1—2 miles west: cf. R. Kiepert's map (eastern sheet) in M. Frh. v. Oppenheim, op. cit.).

In the Abbâsîd period the Diyâlâ also watered the suburbs of Bagdad on the eastern Tigris by two canals, Nahîr Kâûlî and Nahîr Bîn, which in their turn by means of further smaller canals filled the streets of the Caliph's capital with a network of small waterways.
The name al-Khalīj has survived to the present day as that of one of the Dīwālī canals; but the medieval and the modern Khalīj are two quite different watercourses. The former leaves the Dīwālī at Bādhāra [q. v., p. 528] and after a comparatively short course falls into the Tigris a little to the west of Barādan [q. v., p. 652] and the latter is a much longer course. It leaves the Dīwālī some distance east of Dālī-Abū; and runs in a south-westerly direction to the Tigris which it reaches at al-Jīdāda (in 33° 41' N. Lat.). This modern Khalīj is by far the most important canal flowing from the Dīwālī in Babylon. The district watered by it and its numerous arms is at the present day one of the most intensively cultivated areas of the Wilayah of Baghdad. In dry years the water left in the Khalīj is insufficient to reach the Tigris but disappears in a swampy delta near Jīdāda.

The whole valley of the Dīwālī still contains many traces of its antiquity as a settled area; its banks, in particular, as well as those of its tributaries (especially the Shīrwan and Hulwān-rūd) are thickly covered with ruins of the Shāhīdī period, most of which still await a more careful scientific treatment. The ancient high road from Baghdad to the Iranian highlands (i.e., to Kermānshāh), which runs up the Dīwālī valley as far as the mouth of the Hulwān-rūd, from which it winds up the latter river as far as the famous "Zagīt Forte". The climate on the lower course of the Dīwālī is unhealthy; large quantities of rice are now grown there.

Of the two other names, Shīrwan and Guberti, of the Dīwālī, the former is found in a passage given by Yūkī (iv. 847) from Ishaq al-As-HTāhī's historical work. It names the valley which comes from the province of Almahbūlūd. It also bears the Persian name Dīrwan and the Syriac Tāmāraz. Dīrwan undoubtedly corresponds to the modern Shīrwan.

The etymology of Dīwālī (Yūkīt vocalises Dayālī) is quite unknown. The name dates from remote antiquity, as the reproductions of it by classical authors show (Ishaq, Abūl-Nasr al-Dīwālī is not quite certain as the correct reading may be Dīwān = Dār). Theазвание of the name usually given it by the Arabs is probably still older; its prototype is in the Syriac form Tamarz, which may be recognised in the Tarnotus of Pliny, the Θεράς of Theophrastos (whence the corrupt forms Corma in Tāritis and Αγελα in Zosimus?), the ἄγραμα of Zosimus (iii. 29) and the Turnast of the cuneiform inscriptions. Turnast appears as early as the inscriptions of Assurnasirpal II (III.) in the first half of the 13th century B.C. (but cf. also the article Ταμαρα in P. 37).


DIYĀR (Lat. "Dwellings", plural of Dīr "house" [q. v., p. 915], particularly common in the following expressions)

DIYĀR BAKR (Turkish pronunciation: Dīya-Bekir), formerly the name of a province, at the present day the name of the town of Amid, the ancient Amida, called Karabük by the Turks on account of the black colour of its walls and buildings of basil. It is the capital of the province of the same name and lies on the left bank of the Tigris, at a height of 2070 feet above sea-level; below it the river becomes navigable for the rafts made of inflated skins (dībāk) which descend as far as Baghdad. The population is 35,000 of whom 20,142 are Muslims (4130 Kurds) and 13,560 Christians. Its walls, forming an irregular circle, are flanked by 72 round, square or octagonal towers, — including the citadel (Al-Kūf), — and were built by Manucsheta and repaired by Justinian. There are four gates, in the west the Gate of Rûm or Aleppo, in the south the Gate of Mardin, in the north Dagh-Kapū (Mountain Gate) or Gate of Kharput and the New Gate in the east; there are 25 large mosques, 12 churches and 130 public fountains. Its manufactures are morocco leather, silk and cotton stuffs, articles of copper, glass and earthenware and a very famous vinegar called shahrara shahrira. 4½ miles down the river is a bridge of eleven arches.

The town was occupied without opposition by Yūkīh b. Ghassan al-Fūhrī in 19 (640) at the time of the conquest of Mesopotamia (al-Halabāthā, p. 176) in the caliphate of " Omar; it was taken by the Ottomans in 921 (1515) after the battle of Ćašīk; Amid had been retaken by the Greeks in 347 (958). After owning the sway of the Sāltūg Tutash, the town belonged to a dynasty descended from the Turkomian Inal, whose ministers were the descendants of Abū 'Ali b. Nāsir. It was occupied by Salūf, al-Dīn (Muḥammad, 575/1180; 578/1182), who ceded it to his ally the Urukīd Nār al-Dīn Muḥammad, whose successors strengthened the fortifications. Tūnūr won it by a stratagem; it next remained in the power of Karā Yūsuf and the Aq-Kūshīs till the conquest of the country by the Şafāvī Şāh Iṣṭālī in 908 (1502), who appointed Ustādūd-Obgīlī governor. The rising of the Kurds and other native tribes against the Persians led the inhabitants of Dīwālī Bakr to declare for Şafāvī Şāh Selim I.; after being besieged between a year by Karā Khan, brother of Ustādūd-Obgīlī, they were relieved by Yūkīh Muhammad who took possession of the town in name of the Šafāvī Şāh.
particular veneration; the second called Hamrawat runs from the Karan-Dagh in the south to the town.

The banks of the Tigris are covered with gardens, which grow melons; the most beautiful is the Karan-Dagh "garden of Basir". Two tombs are associated with a descendant of Khalid b. al-Walid, son of Khalid b. al-Walid, in the mosque of Khalid inside the citadel and that of the Persian historian Lari (Munak Aztis Mouslih al-Din), who was born at Iras in Persia, retired to a hermit monastery and is buried near Shihak Rumi (Erilaya, Sefidkoumne, iv. 53, 55).


(Cf. HUART.)

Al-Diyarbakri.HUDAI AU.SURAH B. MUSRAMI B. AL-HASAN, born at Diyar Bakri, afterwards took up his abode in Mecca, where he became Kafi and died some time after 982 (1574).

He was a Hanbalite and Malikite. He is followed by Wustenfeld, says that Diyarbakri, who completed his Tariik al-Khifis on the 8th Shawal 940 = 23rd February 1534, died in 956 = 1550. But on the various editions of this work that have survived to mention the accession of Sultan Murad III, which did not take place till 982 (1574), the author cannot have died before this year, unless the Appendix is the work of an editor.

He wrote the following works:

1. Tariik al-Khifis lfi usulul anfasif nasir (var. Bruckemann: nasif nasir); Hadiji-Khalifa and Harz: alaouf al-nasir); biographies of the Prophet in which, although very prolific, his endeavours to weigh the various accounts, and to distinguish the good from the bad; the whole is followed by a short history of the Caliphs to the accession of Sultan Murad III. The work comprises 1. an introduction on the creation of the light (nur) of the Prophet; 2. three ruba or foundations: a. events which took place between the birth and the mission of the Prophet; b. from the mission to the Hijra; c. from the Hijra to the death of the Prophet; 3. Conclusions: the four Caliphs, the Umayyads, the Abbassides, and other dynasties to the accession of Sultan Murad III. It has been published in Cairo in 1285 and 1302 A.H.

Under the title Geschichte der Tödtung die Chafif (Omar, Otto von Flaten published (Berlin, 1837) an extract from the Tariik al-Khifis with a translation and a brief introduction in German, relating to the assassination of the second orthodox Caliph Omar b. al-Khattab.

In his Ling. Arab. Grammatica, (2nd ed., p. 45) Petermann gives a short extract relating to the Caliph Omar who had his son 'Abd al-Rahman whipped to death for having drank wine in Egypt.

II. A minute description of the Karb and the Holy Mosque, which survives in Ms. q. 6669 and in the Khotiel Library, iii. 110.

Bibliography: Hadiji Khalfis, iii. 177; F. Wustenfeld, Die Geschichtschreiber der Araber und ihre Werke (Göttingen, 1882), v. 390; Brockelmann, Geschichte der Arabischen Litteratur (Berlin, 1902), ii. 381; C. Hart, Arabic Literature (London, 1903), p. 376.

DIYAR MUDAR, the "dwellings of the tribe of Mudar" in al-Di'at is Mesopotamia, comprised the valley of the Euphrates from Sam阿拉 to "Amm with al-Raqqan as their capital; and the lands on the Balikh. See Le Strange, The Lands of the Eastern Caliphs, p. 106 et seq., 101-108.

For further information see the article MUDAR.

DIYAR RABTA, the "dwellings of the Rabha" in Mesopotamia stretched along the Tigris from Tell Fâhân to Takrit (capital al-Mawwul) and comprised the valleys of Khasub-Hirmâs-Dhahrâz on the right, the lower course of the little Khîbîr, the upper and lower Zab on the left side of the main river. See Le Strange, The Lands of the Eastern Caliphs, p. 107 et seq. For further particulars see the article Rabta.

DIZ (c. older form diaq, Avestan daiza), a fortress or citadel. Arab writers have handed down to us the name Khânattis "the old citadel" borne by the Šâmilian fortresses inside the towns of Khorkshā and Mâ warâ al-Nahr (Samarqand, Balkh, Balkh, Marw, Nishâpûr, Herât, etc.). — Dîzr, the governor of a fortress. Aḥmad Wâfiyî Bahram claims to have descended from a family of Bulgarian origin called Dîzr.

(Cf. HUART.)

DIZFUL, the capital of Khîstân, in 32° 25' N. Lat. and 48° 35' E. Long (Greenlaw), on the bank of the Dîzfül-Rûd or Abî Dîz, which takes its name from this river. This river which rises in the Burtjâr district flows into the Karân a little below Band-i Kîr (Askar Mahrim; see above, p. 488). According to Herodotus, Dîzfül (650 feet above sea-level) is built on conglomerate cliffs 60 feet high, the outermost of the mountains into the Susian plains; the ruins of Susa begin about 15 miles to the southwest. Dîzfül (Pers. Dûzful) = Castle Bridge; takes its name from a fortress which was erected to protect the imposing bridge over the river there. The Arabs say this bridge was built by the Šâmilian king Châxîr II; it was often repaired, at least in its arches, in course of time; Mustawî (740 = 1340) speaks of 42 arches, the Persian writer All of Yarâ (898 = 1425) of 28 large and 27 small, 55 in all; at the present day (according to Loebus) there are 21 arches, which have been so often renovated that they practically show quite modern brickwork; only the piers of the bridge are undoubtedly ancient and may actually date from Šâmilian times. The town, which arose round the citadel at the bridge, is given various names by the older Arab geographers: Karâr al-Rûdâh, Kânjartâ al-Rûd (the Roman Bridge), Kânjartâ al-Rûd (the River Bridge), Kânjartâ al-Zâb (Zâb repeatedly occurs as a river-name; Semitic root Dêt to flow), and simply al-Kanjara; the name Kânjartâ Anâmmâsh (Anâmmâsh is the real ancient place-name) is also found; the Persian name Dûzfull is, as far as I am aware, first found in Yûkût.
The modern Dairfil contains 34 mosques and about the same number of tombs of saints; the walls are in ruins. Sandstone appears to have been the chief material used for the dwelling-houses; the underground apartments (rooms in the cellars, sardībī) usual in Persian towns are also found here. The above mentioned conglomerate cliff and the high mound of mounds, on which the houses are built, as Herzfeld tells us, lacquered with the red passages. The dwelling-houses and sardībī are quite in the style of Mosul buildings, according to this authority. The sanitary condition of the town is very bad; such a state of filth as is here is to be found in very few Oriental towns of any size.

Dairfil is the busiest place in the province of Khūzistān. Two industries peculiar to it are the preparation of indigo and the dyeing of cloths with it as well as the preparation of felts. Indigo was first introduced in the early decades of the 16th century to this district; it soon began to flourish around the town and is now one of its main articles of commerce. The felts are made into Carrie, horse-covers, outer garments and caps. The Lora supply most of the raw wool. From Luristan also come (according to Herzfeld) restra, gams, trugant, gall-apples, hides and feathers. Dairfil is also celebrated for its reed-pens, which are considered the best in the east and are exported great distances to Constantinople and India. The inexhaustible reed-beds of the lower Euphrates and Tigris, the so-called Bāltja (q.v., p. 675), supply the material for this industry. It is clear then from what has been said that in addition to considerable industrial activity, Dairfil is the centre of a busy trade; it is carried on at present exclusively by the great avenues of traffic to Shuster (the second largest town in Khūzistān), as the caravan routes running to the N. and N. E. (Khurramāblīch, Burājījīl) are now practically closed on account of their great insecurity. The chief imports are cotton stuffs, cloths, sugar and tea.

About the middle of last century, Loftus estimated the number of inhabitants at 15,000—18,000 Muslims and about 30 Mandean families; on the latter cf. Petermann, Reisen im Orienti (1861), ii. 455. Houtum-Schindler estimated the number in 1879 at 25,000, well in 1885 at 20,000; Herzfeld (1907) c. 15,000, including Persians, Kurds, Lurs and Arabs; de Morgan’s estimate (1860 inhabitants) seems obviously to be much too small. The inhabitants are hospitable and friendly; two thirds of them are Sāyids, i.e. alleged descendants of the Prophet, with whom Persia swarms everywhere. There are no Europeans or Christians. A Persian under-governor (Nāvīr al-Ḥukūma) lives in Dairfil. A little above the town, likewise on the Ah-i Dīz, is the village of Rūlīndā with a domed mosque, the external appearance of which reminds strongly of the tomb of Daniel at Sāmān.


Dījābāl, Dījābāl (‘a.) *Mountain*, plural Dījābālī. (q.v.)

Dījābāl, i. A town on the Syrian coast south of Lābān, the ancient Gabala. The town, which was fortified, was abandoned by its inhabitants when the Muslims conquered the country in the 4th year of the year 17; but Mu‘āwiyah had it peopled again and built a new citadel outside the old one. In 245 = 859, it suffered severely from an earthquake. When the Byzantines were gaining ground again in the 9th century, they reoccupied Dījābāl in 337 = 968 along with other neighbouring towns, on the death of the Hāmidīn Ṣafī al-Dawla; on this occasion 35,000 men, women, and children are said to have been carried into captivity. In 475 = 1080, Abū-Allāh b. Muḥarrir, the Kādūr of Dījābāl, succeeded in driving out the Byzantines, and the town remained in the hands of the Kādūrs till the Crusaders took it in 1108. Dījābāl describes it during this period of Christian rule as a small, pretty and prosperous town. In 534 = 1189, it surrendered to Sālāḥ al-Dīn, whose son al-Afdal afterwards gave it to his brother al-Zahir. Khāliṣ describes it as a pretty town as late as the 14th century. But what later travellers most appreciated was the town of Dījābāl in the famous saint ‘Īsām b. Adham; the mosque dedicated to him, originally a church, still exists. For the rest, Dījābāl is now an unimportant village, in which the ruins of ancient buildings may still be found.

Bibliography: Bibl. Geogr. Arab. (ed. de Goeje), ii. 118; iii. 54, 134; v. 111; vi. 76, 98, 255; Dījābāl in the Zeitscher, d. Deutsch. Palästina-Verein, viii. p. 23 of the text; Yūkī, Mu’jam (ed. Wûstenfeld), ii. 25; Abu ‘l-Fida (ed. Reimard et de Sangey), p. 255; Ibn Bāṣūr (ed. Defrémery et Sanguinetti), i. 174 and 176; K. Hartmann, Die geogr. Nachrichten in Khūzistān (Qādisī), p. 58; Baldadhīr (ed. de Goeje), 531; Ibn al-‘Abbās, Kitāb al-Tartūb (ed. von Teubner), ii. 385; x. 211–213, 284, 317; xii. 3, 71; Bahā’ al-Dīn, Fīta Salafīnīa (ed. Schellem), v. 81, 2. A long, red-coloured mountain ridge in Central Arabia, with a large ravine (dīb), through which alone access to the mountains is possible. On Doughty’s map it is given as Gabbili. According to the Arab geographers, it had al-Sharāf on the east, the waters of which belonged to the Bani Numair, and on the west was al-Sharīf, the waters of which belonged to the Banī Kādī. The ravine itself was inhabited by a branch of the Banū Ḥudayfī, the ‘Uqaylim. It was five days’ journey from Ḥudayfī in Yanūm. A battle took place before Islam in this ravine, which the Arab number with those of Khāliṣ and Ḥud Kūth among the greatest of battles. An unusually large number of Arab tribes took part in it. On one
side were the Banū ʿAmir [q. v.], with whom the Ḳurašiyyah, with whom they had allied themselves; on the other side were practically all the Tamīm under the leadership of Lakhīṭ b. Zayrā, the Ḳuṭayba and Aasā, reinforcements from Hirah led by the step-brother of the reigning king and a number of Kindis under the "two Dījāwās"; two members of the Kindi ruling family which these rulers in turn show of their great superiority in numbers the Tamīm and their allies who, it appears from a remark of the poet Lahḥūd, relied too much on one another, were utterly defeated. The prince Lakhīṭ fell, while Ḥāmiddīl, one of his brothers, was taken prisoner and afterwards consumed for a huge sum. This defeat shattered the last remnants of the power of the Kindis in Central Arabia; one of their leaders also fell in the battle. The statements regarding the date of this battle are, as usual, contradictory and uncertain. According to some the battle took place 17 or 18 years before the birth of the Prophet, while others say it was fought in the year of his birth. Cassius de Perceval places it a few years later and this must be the correct date if the king of Hirah who sent reinforcements, was, as is said, Nuḥān b. Mundhir; for his reign did not begin till about 580.


Djasfar was also called Djasfar, a ruined fortress on the left bank of the central course of the Euphrates, almost opposite Ǧisla. The place, called Dausara in pre- and early Islamic times, was called Ǧisla (see Paulus, Win- drow, iv. 3339.4), Dausara, which is mentioned by the old Arab geographers as a station on the road from Ṭūkkah to Ǧisla (cf. Ibn Khurāddīlūbī, p. 74; Ṣabīḥ, p. 220). In the Mamlūk period a post-road from Ǧisla went to Ǧisla, which was abandoned after Ǧisla had been conquered by the Seljūqs. (Ib. salme.) Albladī, Zaun. Benjamin of Trebizond who passed Djasfar about this time makes the remarkable statement that there were 2000 Jews in it. In Ǧisla's time it belonged to the Ǧisla, b. al-ʿAbbās, Salamūn, the grand-father of the founder of the Ottoman dynasty, was drowned here in 1237 (v. Hammer, Geschichte der Salis, 1. 41). In the Mamlūk period the administrative position of Ǧisla was raised; it was for a time attached to Damascus, but was afterwards transferred to Ǧisla. Albladī says that in his time the castle was in ruins; it was however rebuilt at the end of the reign of Muḥammad al-Nāṣir b. Kałużī. At the present day, a Beduin tribe, the Wāšs, encamp in summer around the ruined but still imposing fortress.


Djahrima is the name given in the history of the sect to the theocracy which to which the Kharijites deny the freedom of the will, and on this point make no distinction between man and inanimate nature, in as much as his actions are subordinate to the compulsion (ẓafar) of God. The most prominent champion of this view is Ǧasam b. Ṣafwān (q. v.); the Ǧasamīyyah, Ǧaziya, Ǧullabiyah and Baktriyah are also considered Djahrima. Muʿāẓza writers however also charge the orthodox Usḥāṣīyūt with being Djahriyah, which, as Ǧashrafīyūt rightly points out, is not strictly correct, as although they deny the freedom of the will, they allow that man has some influence on his action (kastā, appropriation).

Bibliography: Ǧashrafīyūt, Minhāj (ed. Curtius), p. 59 et seq.; Ğurtan, Die philosophischen Systeme der spätestern Religion, i. 54 et seq.

Djabart, originally the name of the Muʿāṣrīyūt people of Ǧisla (in Shoa), is now applied to the whole population of Muʿāṣrīyūt. An individual is called Djabart. This name is not found in Suyūṭī's Ṭawhīd al-ʿĀmilī (ed. Veth, Leyden 1840). According to Abyssinian tradition the name is derived from the Ethiopic ṣhabart (plural ṣḥāb) "servants of God." The name given in Amhāric by the Christians of Abyssinia to a Muḥammadan is Ṣamān (plur. Ṣamān). The Djabartis are not distinguished by dress or language from other Abyssinians. They speak the language of the country, but in their schools Arabic is also studied, as far as is necessary for the interpretation of the Korān and religious literature. The Djabartis form a division by themselves at the Arba Mesqai in Cairo. A considerable number of Arab scholars of earlier days, who were descended from the Djabartis and bear this name, are given by Djabart in his Tawhīd (Ṭūbāq, 1297), i. 386 et seq.


DJIABARTI, 'Abdu al-Rahmân b. Isâ'âm al-Hâfi, was born at Cairo 1168 A.H. (= 1754 A.D.), of an Abyssinian family from Djibarat, which had been settled in Cairo for seven generations. It was a family of scholars and had furnished a series of heads to the Rîwâkh of Djibarat in the Asfar, the greatest of whom appears to have been the father. He was the distinguished of being the last to teach astronomy in the Asfar. For the family history, see Djibarat himself in his 'Âḏâb (Anno. 1885; 1, pp. 356-460 in ed. of 1297) and the abstract in Khiyâf gudâdiyâ, vii., pp. 7-15; for the Rîwâkh of Djibarat, Khiyâf, ed., p. 23. 'Abd al-Rahmân carried on the family tradition. He was a distinguished member of the 'Ubâd of Cairo, a contemporary of the last Manbîl Beys, a watchful eyewitness of the French occupation and a keen, if illiterate, critic of the first seven years of the French conquest. Napoleon appointed him a member of the Grand Divan of notables by which he endeavoured to govern Egypt. In his last years he was fâser (nuwasâhil), of the hours of prayer and of the beginning and end of Ramaḏân in the household of Muhammad 'Ali. On the night of Ramaḏân 27th, 1237 A.H. (= June 22nd, 1822 A.D.) he was murdered on the Shari'a Road when returning to Cairo. The responsibility for this has always been charged to Muhammad 'Ali, who had gained some knowledge of his attitude in his 'Abd al-Rahmân 'âjâb aš-šurûq al-s̄âyi'a al-mahālākâh, the great history of Egypt in the 12th and 13th Moslem centuries which he was writing. It is certain that the printing of it was long prohibited and that it reached publication in 1278 (1857-1858). An earlier edition was confiscated and destroyed. Even the French translation by Egyptian scholars has been left unfinished (Cairo, 1888-1894); the fourth volume, covering A.H. 1221 to 1232, is the only one dealing with the time of 'Abd al-Rahmân al-Mâmi in Alexandria. His book is partly a chronicle and partly a sociology. As a detailed picture of oriental life it is of high sociological value and Lane made use of it for that purpose in his "Arabian Nights". After some introductory matter its annals begin with the year 1099 of the Hijra. Up to 1170 the author had to trust the memories of old men, public records and inscriptions on tombs. From 1170 on he professed — a precocious infant! — to have his own recollections. With 1190 he had begun to keep full account, and his book has the value of a contemporary diary. Of his independence of judgment there can be no doubt. He came of a scientific family and knew himself the value of accuracy and of the immediate record. He had thrown in his lot with the French, and later with Muhammad 'Ali, but in both cases with an open, critical mind. Another detailed diary of the French occupation (Muḥāzhir al-tâdhbîh) is still unpublished in Arabic, but has appeared in Turkish, and in an imperfect (so von Kremers, Egyptien, II., p. 346) French version by Casteln. We owe to him also the Arabic translation of Munâlîd's Sīh al-Dinar (Brochelmann, ii., p. 294), which may have suggested the obiter element in his own 'Abûbîb, and an abstract of Dâ'îd al-Ashârî's Tâdrib (Brochelmann, ii., p. 364). For exact references on all these, see Brochelmann, ii., p. 480. Lane tells us in his "Arabian Nights" (chap. I, note 10) that al-Djabarti constructed for his own entertainment a recension of the "Arabian Nights", now apparently lost. His father, also, had been interested in popular tales and songs (Khiyâf, vi., p. 11, 3 et seq.).


DJIBARUT, a technical term used by the neoplatonic philosophers and more particularly by those mystics who were devoted to the illuminative philosophy (al-tâdirîh). The form of the word is not Arabic; it is analogous to that of the word mulâkkah which is similarly employed and is Pehlev. "Djabarat" has now come to mean either the place or the power. The world of djabarut (v.lam.lam.lambarat) is that of divine omnipotence; it is like the world of mulâkkah (v.lam.lam.malakbah) or divine authority, a region above that of earthly things and also above that of real individual things, which corresponds to some extent with the Platonic world of Ideas. The meaning of the word however varies according to the authors who employ it. The world of "Djabarat" (v.lam.lam.djabarat) has been defined by several authors as the "middle world", i.e. the world intermediate between that of Divine Being (al-âkhir) which is above and that of Authority (al-mulâkkah) which is below, of the glorious entitled 'Abûbîb al- Yazı'a al-mulâkkâ & al-Fârâhî al-Mahâfya, printed at the end of Gheratian's Tarîfah.

In Sulawardi Maktûrî, a neo-platonic philosopher put to death for his heterodox opinions in 587 A.H., the World of Power (djabarut) is that which the sages see in their ecstasy. "It is possible", he says, "that they shall see the Light existing throughout the world of Power, as well as the beings of the world of Authority whom Hermes and Plato mention in their dialogues.

In the Turkish dictionary entitled Muftifat Nâma, there is a diagram illustrating the totality of the worlds. In it the world of "djabarut" lies between the divine throne (hariz) which is below and the Tabernacle (tahrîr) which is above it. Below the throne lies the world of authority (mulâkkah); these two worlds have below them the mortal worlds including Paradise.

According to the opinion of the Sufi 'Abd al-Karim al-Râshîd al-Kâshîî (died 730 = 1329-1330), to whom we owe an interesting letter on Fate, the world of djabarut is the place of passât, i.e. of divine determination. It is the world of pure spirit which is above the world of soul. The author here gives the word "djabarut" the meaning of "compulsion". The general forms of things existing in that world in a certain measure impose upon the individual realisations in the lower world a part of their perfections. This idea of a constraining force is also found in the illuminative philosophy, where it is stated that the "victorious light" conquers darkness, and Gebriel's philosophy is similar (see S. Karpge, Études sur les Orisins de la Nature du Zohar, Paris 1911, p. 177-179).

Bibliography: Cass de Vaux, La Philosophie Illuminative d'après Sulawardi Maktûrî,
from the *Journ. Asiat.*, 1902, p. 16 (78); do-fragments d’Ethnologie Musulmane (Brussel 1895), p. 17 et seq. with an explanation of the diagram in the *Mvfrst Nmu*; Stanislas Geyot, Traité du Divers et de l’Art Diviné par le Dr. Souf. Abd el-Razzaq, 1879, p. 5 et seq. of the text.

(R. Camilla de Vaux.)

Al-DJABBAR, the Giana was the name given by the Arab astronomers to the constellation of Orion, who was depicted in Greek mythology as a mighty hunter and giant. The older name of this constellation among the Arabs, before they became acquainted with Greek astronomy, was al-Dzamn, which originally may have been given only to the three bright stars in the girdle (from gme = kernel, nut, centre). The majority of Arab astronomers also call the two brightest stars of Orion, Moonh or Yud ah-Dzamn (= Beisegius, q. v., p. 709) and Kifl al-Dzamn (= Zelph), although they call the whole constellation al-Djabbar.


**Djabbul,** a town in Central Babylonia, on the east bank of the Tigre, a few hours journey above Kût al-Amarah, and 5 parasangs (= c. 20 miles) southeast of Nusaiyia (the modern Tell Nusaiyia). It is described as a flourishing place by the older Arab geographers; but, by Yâkuti’s time (the beginning of the 8th or 9th century), it had considerably declined. In course of time — we have no details of its decay — it fell utterly into ruins. This town must date from a very remote period; for the name of the Gomballa, one of the most important Aramaic nomad tribes, frequently mentioned in the first thousand years B.C., must have survived in DJabbul; they have left traces of their influence in modern topography in several other places. The ruins of DJabbul which were known by the name Djambul, DJabal or DJebel as late as the first half of the 9th century according to the traveller, Rich. Chesney and Jones, have now utterly disappeared owing to earthquakes. On the site where Chesney in 1853 had seen the ruins of a large town, no trace of them was to be seen in 1848 when Jones passed it; the Tigris had in the interval entirely engulfed the remains of the town.


(M. Streck.)

**Al-Djabul,** the ancient GAULUS, a place E., of Halab, celebrated for its Mallaqa or Sakhka watered by the Nahar al-Djabul [see above, p. 806]. The salt-mines there lent [DJabul a certain economic importance in the middle ages and they still do, to which it probably also owed its position as an administrative centre in the political division of the Mamluk kingdom.


**Djaber & Aflah Abi Muhammad,** the Astronomer Geber, of the middle ages; he was often confused with the alchemist Geber, whose full name was Abû ‘Abd Allah al-Djaber b. Haiyan al-Sitt (see the next article). He belonged to Sidon; the period in which he flourished cannot be determined, but from the fact that his son was personally acquainted with Maimonides (d. 1204), it may be concluded that he died towards the middle of the 12th century. He wrote an astronomical work which still survives under two different titles; in the Escurial Ms. it is called al-Djab al-Harir (= The Book of Astronomy), in the Berlin copy it is entitled al-Djab al-Majisiti (correction of the Almagest). In it he sharply criticises certain views held by Ptolemy; particularly rightly when he asserts that the lower planets, Mercury and Venus, have no visible parallaxes, although he himself gives the sum of the parallaxes of Mars = 5', and that these planets are nearer the earth than the sun. The book is otherwise noteworthy for prefacing the astronomical part with a special chapter on trigonometry (cf. the article ABU L-WAKH, p. 112). In his spherical trigonometry, he takes the formula as the foundation for the derivation of his formulae, and gives for the first time the fifth main formula for the right angled triangle (cos A = cos a, sin b). In plane trigonometry he proceeds after the manner of Ptolemy, i.e. he attacks his problems with the aid of the whole chord, instead of the trigonometrical functions, sine and cosine. The work was translated into Latin by Gerhard of Cremona and this translation was published by Petrus Apianus in Nürnberg in 1534 under the title: Geber filii Alph. hispaniensis de astronomia libri ix. in quibus Ptolomaei, aliqui doctissimi, commentarii. — Whether a Hebrew work described by M. Steinschneider, Sefer ha-tohar, which treats of secret sciences, was an abridgment of a work by DJabber b. Aflah, is doubtful; besides the author is called not Ibn DJabur but Abû Aflah al-Sarraksh.


**Djabir b. Haiyan,** whose full name was Abû ‘Abd al-Djabir al-Azdi, a famous Arab alchemist, known in the Christian middle ages as Geber, his name is sometimes given as Tusi and sometimes as Tushit. He is said to have been Šafit when his name al-Harir, which is found once, to have early become a convert to Islam and to have shown great enthusiasm for this new religion; the name al-Sitt dates from a later period.

His teachers were Ḥālid b. Yačid b. Mu‘āyiya (d. 85 = 704), on which account he is also called
al-Umawī the "Umayyad", and Dījāt al-Sāliḥīn [q.v.]. This is the story given by some authorities; in reality however he must have lived somewhat later than Khālid b. Yazid so that he more probably flourished about 160 = 776. The Fīrārīt and Ḥududī al-Khāliṣa connect him with the Barma-kids. Of his life we really know nothing; according to the most reliable tradition he spent most of it in Khīf. A view, given in the Fīrārīt (p. 354), that he never lived at all but is only a mythical personage, may be dismissed at once. A large number of works have been attributed to Geber. Those that exist in Latin if we except the Book of the Seventy by Ioh (John) do not correspond to the Arab works and in general they represent a more advanced stage of alchemic science. Our libraries contain 22 Arabic treatises bearing Dījābiya's name; five of them have been published; viz., The Book of the Kingdom (Kulūk al-Mahla'ī), the Little Book of Balances (Kulūk al-Mawāqif al-Sū'īn), the Book of Mercy (Kulūk al-Qawn), revised by a pupil, the Book of Concentration (K. al-Tadīrī) and the Book of Eastern Mercury (K. al-Zubā al-Tāribī). The doctrine contained in these works— and in the Book of Mercy especially, the authenticity of which is most certain— is most anthropomorphic, or, if the term be preferred, very animistic. Metal is considered a living being; it develops in the bosom of the earth for a long period— thousands of years— passing from the state of an imperfect metal like lead to that of a perfect like gold. The aim of alchemy is to accelerate this transformation. The ideas of generation, marriage, impregnation and education are applied to metal; so also are the ideas of life and death; coarse and earthly substances are called "dead" in contrast to light and subtle substances which are called "living". Every chemical body has a soul and a body, a spiritual part and a material part. The work of the alchemist is to separate and remove the one from the other to give each body the spirit which suits it.

Western tradition has attributed important discoveries in chemistry to Geber, namely of aqua regis, sulphuric acid, nitric acid and nitrate of silver; but none of these discoveries is mentioned in the Arabic works which bear his name; they do not appear till the Latin works of the end of the 13th century. The estimation in which the Christian middle ages held Oriental alchemy is therefore not based on definite facts which we can check. Bibliography: Berthelot at O. Houzeau, L'Alchimie arab. (1893); Paul Luzio, Sciences et lettres au moyen âge (Paris, 1877), p. 196 et seq.; Brockenhoff, Gesch. der arab. Litt., t. 340 et seq.; C. Carra de Vaux, article Alchemy in the Encyclopaedia of Religion and Ethics (Edinburgh, 1908).

Dījābiya, the principal residence of the Dījābiya Amirs of Ḍawān, whence called Dījābiya the Kings', in Ḥawāzin, a day's journey S. E. of Damascus. It covered several small hills, whence perhaps is derived the poetical form Ḍawānīt of the plural, with an allusion to the etymological meaning of "reservoir", as a metaphor for generosity, (cf. Miskin al-Dhīrīm, Aḏḥān, xvii., 72, 3.). It was the perfect type of the ancient Hirān, the Ḥira of the Bedouins, of the Ḍawānīt, a large encampment, a collection of dwellings, half nomad and half sedentary, a combined mass of tents and buildings, among the latter a Christian monastery. It had a plentiful water-supply and abundance of excellent pastures around it, which are still visited by the Bedouins of the Syrian desert. The gate in Damascus leading towards it was called Būt al-Dījābīya; it had three entrances like the present gate of Ǧabār Sharqu. Carra took Dījābīya to be one of the ancient names of Damascus. The Arab conquest further increased its importance. A large camp was early established there, the principal in all Syria and for long the headquarters of the Ġand of Damascus. As a military centre, during the Sufyānīd period it eclipsed the Syrian metropolis itself. The name of Dījābiya has been given to the battle of Yarmūk; there was a partial engagement with the Byzantines here and here also the spoils were collected after the battle. This explains why the Caliph Ǧumar came here in the year 17 to settle the position of the new conquerors. It was the capital of the governor of the Ġúlūs of the Ǧurāj with the exception of ʿAlī. It was a triumphal march, the first great demonstration of Arab imperialism. A parliament was held here, at which all the generals and principal officers of the Syrian troops were present. It has become celebrated as the "Day of Dījābiya". The sermon delivered by Ǧumar is likewise called Ǧumūr Ḍawānīt. The ʿAbū Ḍawānīt constantly refer to it as an important document; it was a clause to frame to have been present at it. The importance of this meeting really surpassed that which tradition has given it. In all probability it was on this occasion that the Šama was instituted or the system of regular, allowances. From these donations it was at first proposed to exclude the Arab tribes, natives of Syria, who had assisted the invaders of the Ǧújūs, but their resistance caused this plan to fall through. As its climate was very healthy, Dījābiya became the sanatorium for the troops who were being decorated by the plagues of "Amsāw in Palestine on this side of Jordan. Henceforward the "ṣaf" or large part of the inhabitants of Damascus were distributed here; the place early had a general mosque and a minaret, privileges which put it on the same footing as the Ǧurf and chief towns of the Ġand. It is easy to understand then why all the Umayyad Caliphs after Muʿāwiyā visited Dījābiya. On returning from his winter residence at Šinnāba, ʿAbd al-Ǧalīl used to spend a month there before returning to Damascus (see the article Dījābīyya).

When Ibn Ǧazāwir was proclaimed Caliph and had driven the Umayyads from the Ḥawāzin, the Syrians assembled at Dījābiya to choose a successor to Muʿāwiyā II. Ibn Ḥabīb was the first to arrive at the rendezvous with his Kalbites; Dījābīya the Kais [q.v. p. 892], governor of Damascus, with the Kalbites was an absentee. In addition to the young sons of Yazīd I, the other Umayyads were there and all the Arab chiefs of Syria. Ibn Ḥabīb presided at the assembly (end of June to end of August 684). The various candidates were discussed; Yazīd's children were ruled out of the question on account of their youth. Finally on the proposal of Kāshī ibn Zāhīr, chief of the Banī Ḥāshim, it was agreed to give the Caliphate to Muʿāwiyā ibn al-Hakam. Khālid b. Yazīd I and next the Umayyad Anwār al-Āṣīlāk were to succeed him. The unity of the Umayyad party was thus once more established and Dījābiya became the
Djäbiya — al-Djäbr.

The second operation is an obvious one: to understand the first it must be remembered that the Arabs, unlike the Hindus, do not allow negative terms in an equation; the conception of the negative was still strange to the Arabs; therefore when an equation contained negative terms it was not in order, it was imperfect, and had therefore first to be arranged, then restored (džiš-šara). But an equation with fractional coefficients in the highest term was also not in order, not properly arranged for solution, the fraction had therefore to be removed; the equation

$$5x + 2 = 9$$

had therefore to be multiplied by 3 so that the first term may be only $x$ and it therefore becomes:

$$15x + 6 = 27.$$ 

Abû Bakr al-Karkhî (c. 1000) rightly considered this operation also to be $al-\hat{d}ja\hat{b}$ (ed. the Kâfî # 8 301#6#8) al-Bâkî al-Muhammadî b. al-Husnî al-Karkhî, transl. by A. Hocheheim, Halle a.S., 1878—1880, Part iii, p. 143). In later works, e.g. the Arithmetica of Abîb Zakariyyâ al-Hâshî (before 1000) (cf. Suter in Bibli. Math., vol. 2 (1st Ser.), 1901, p. 12—40), and in those of Tâjî al-Dîn al-Hâfiz (before 1410) and of Ibn al-Hâkim (d. 1412), in addition to the term $al-\hat{d}ja\hat{b}$ used in the above sense we contained negative terms, in the sense that for example the equation

$$3x + 2 = 5$$

by application of $al-\hat{d}ja\hat{b}$, i.e. by division by 3 becomes the equation

$$x + \frac{2}{3} = \frac{5}{3}.$$ 

Carra de Vaux (Bibl. Mathem., Vol. ii (4th Ser.) 1897, p. 1—2) is however wrong in thinking that $al-\hat{d}ja\hat{b}$ is an older name for the second operation and was in time replaced by $al-\hat{m}u\hat{b}\hat{h}a\hat{b}$; $al-\hat{d}ja\hat{b}$ has no connection with $al-\hat{m}u\hat{b}\hat{h}a\hat{b}$, but is a simple extension of the notion of $al-\hat{d}ja\hat{b}$, which is not at all the case.

In course of time the second term $al-\hat{m}u\hat{b}\hat{h}a\hat{b}$ gradually fell into disuse and, contrary to Nesselmann’s view (Algebra der Griechen, Berlin, 1842, p. 45), this happened with the Arab mathematicians themselves: Abîb Zakariyyâ al-Hâshî in his treatise on Arithmetic used only the word $al-\hat{d}ja\hat{b}$ throughout. This name passed from the Arabs to the West: In Leonardo Pisano’s Liber abbaci (1202) we find the untransliterated words algebra et alnumcaba, but immediately followed by the translation restaurazione et oppositio. Canacci of Florence (xvi century) is the first western writer to use algebra alone; alnumcaba is last found in the Algebra of Gosselin (1577). The former is also said to be the originator of the statement that algebra was derived from the name of the Arab scholar Gerber (Djäbr), whether he meant the mathematician Gerber or the Spanish surname of the same name, cannot now be ascertained; Michel Stifel in his Arithmetica Integra also uses the expression regula Gerbi.

But European scholars gave new names also to this science; in Italy arose the expressions stood, *arte magna, arte cùlì et cùmùs (a translation of the words *bašl (a) and *ašš (b)) for which the corresponding Italian arte maggiore and *arte (or regolare) della cosa came after the use. The latter name also passed into German, in the xvth and xviith century Algebra was almost regularly known as *Regel Cuss or simply die Cuss.

The oldest Arabic work on algebra, known to us, was composed by Muhammed b. Mîsâ al-
Khitmit in the time of the Caliph al-Mutanab (ed. Elbek, Arabic and Eng., London 1831); as the terms al-Djabr and al-Mukhabal are not explained in them, it must be assumed that their meaning was already known and therefore that there must have been previous works on Algebra; whether the terms were invented by Arab mathematicians or were taken from Greek or Hindu works, has not yet been proved; in any case Diophant uses both of these operations in solving an equation in his arithmetical work and describes them in a similar way but gives them no special name. Similarly with the other three, it is very improbable that Diophant had been translated into Arabic by the time of al-Mutanab; his first translator is said in the Arabic authorities to have been Khalil b. Liqâ (died c. 810).


**DIJABRÄTL, or Djamal, Gabriel, is the best known figure among the angels of Islam. He is one of the four archangels, one of angels favoured by or "brought near" (mukhar-rubât) God, and one of the divine messengers. His duty is to bear the orders of God to mortal prophets and to reveal his mysteries to them.

Gabeim is an important part in the Korâân. Muhammad applied the legend of this celestial messenger having converses with the prophets to himself and believed that he had received his mission and the subject of his preaching from him. Gabriel's name only appears three times in the Korâân; but in other and important passages, a certain personage is designated by titles or epithets such as "the Spirit," "the Terrible" or even quite indirectly and the commentators unanimously recognize Gabriel in this personage. This identification is found also in the New Testament; it is quite justified by a comparison of the different passages.

Let us begin with Sûra II. 94: "Say: Who is an enemy to Gabriel? for he hath revealed to thy heart, with God's permission, confirmation of what had been before and a guidance and glad tidings to believers". This verse explicitly states the part played by the archangel as revelation of the Korâân; it belongs, it is true, to a late Sûra; but it only reproduces another passage which is certainly early in which the impregnable angel is called "the Holy Spirit," (xii. 52): "Say, the Holy Spirit brought it down from thy Lord in truth to establish those that believe and for guidance and glad tidings to them". Elsewhere in one of the most ancient Sûras, the same spirit is given the title of messenger, followed by a kind of doxology (xxxi. 30–31): "The Korâân is the word of the noble Messenger, mighty, standing sure with the Lord of the throne, obeyed and faithful".

It is possible that Muhammad did not at once give a name to the spirit with which he felt himself possessed, as the three passages, in which Gabriel's name appears, are late. In Sûra xvi, which in all probability is connected with the first revelation of the spirit and the sort of crisis in which he received his mission, the angel is not designated by any name or title; the account, which is quite brief and perhaps mutilated, is impersonal; there it is said: "Preach, in the name of thy Lord who has created... preach, for thy Lord is most beneficent". According to tradition, this first revelation took place on Mount Hirû near Mecca, whether Muhammad had retired, and the voice is said to have added: "O Muhammad, thou art the apostle of God, and I am Gabriel". But this may be only a later development, inspired by § 19 of the Gospel of St. Luke, where the angel says to Zacharias: "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings".

It appears that as a rule Muhammad heard the spirit but did not see him. Indeed there are verses in Sûra LIII (1–18) written with great vigour and a deep feeling of sincerity from which it is clear that he only saw him on two occasions: "It is one Mighty in power that has taught him; it is the Vigorous One; he hovered in the softest sphere, they came down and remained suspended in the air. He was at a distance of two bowls' length or nearer still; and he revealed to the servant of God, what he had to reveal to him... he had already seen him in another vision near the lotus tree that marks the boundary... the lotus tree was all covered". The minuteness of the details leave no room to doubt the sincerity of the visionary. Tradition adds that after this vision, Gabriel brought to the Prophet the sârâr or chimera Bâzâk [q.v., p. 793].

Muhammad apparently knew Gabriel from the Gospel account of the Annunciation; but he could not have been directly acquainted with this source. It is probable that he heard it from the mouth of some philosopher or religious inquirer, from some fanîf, to whom it had already come in a mutilated version. In his opinion God sent his Spirit to Mary in the figure of a very beautiful man (Korâân XIX. 16); the spirit is not mentioned by name here; he told Mary that he had come to give her a son. In Sûra XXVI. 19, Muhammad recognizes that she retained her virginity, and makes God say "We breathed of our spirit into her". Tradition explains that Gabriel merely approached her and breathed upon her bosom; it was thus that she became pregnant.

The legend of the Archangel Gabriel is highly developed among the Muslims; this is soon noticed if one looks through works rich in legends, like the Mahkâm al-Aglît (Abûl-Dîr al-Miskîlî, trs. Corr. de Vaux) or the first volume of Tabari's Persian Chronicles (transl. Zelinger). There is scarcely a prophet to whom this celestial envoy has not brought help or revelations. Gabriel consoled Adam after the Fall and revealed to him twenty one leaves; he taught him the cultivation of wheat, the working of iron and the
letters of the alphabet; he took him to the site of Mecca where he taught him the rites of pilgrimage. It was Gabriel also who showed Noah how to build the Ark; he saved Abraham from the flames (cf. Sura XXI, 40) and he had a good deal of further intercourse with this patriarch. He helped Moses to fight against the magicians of Egypt; at the Exodus he appeared on a horse with white feet to decide the Egyptians to enter the Red Sea which was to swallow them up. He appeared to Samuel, and to David to whom he taught the art of making coats of mail; he comforted this prophet and brought him leaves with ten riddles which Solomon solved. As in the Gospel, he came to Zacharias to announce the birth of St. John.

In the preparation of charms and talismans, Gabriel also plays an important part; his name frequently appears on the sides of magic squares, for example, along with those of the other Archangels, Michael, Auriel and Iarail.

(B. CARLA DE VAUX.)

**DJÀ'DÀ (‘AMIR), A SOUTH ARABIAN TRIBE.**

Their territory, now ‘Amir land, also Sha'efel, lies to the west of the land of the Yan‘a (q. v.) and is for the most part mountainous. The soil is fertile in the north and produces dates with a little coffee and tobacco. The largest Wādī is the W. Nūtā, into which flows the W. Dālūb. Near the latter lies the Djebel Ard Dha’wān, on which stand three ancient Humsarite castles. The chief town is Dja‘ā (also called Had Sha‘efel) with about 10,000 inhabitants (including about 100 jews), a large market and many palaces. The Sultan of the ‘Amir resides here and is the real ruler, a real army of 3000 men. The little territory of Sha’efel is enclosed in the Dja‘ā territory but is politically independent.

The Dja‘ā are an ancient people. They are mentioned by Hamdānī in his Dja‘ara. He says of them that they speaks old Arabic; for example, they say yāh bū mu‘āmmā fī yāh bū al‘āmmā. Of hills which belonged to them, he mentions: Hīyār and Rada‘a; of castles: Shūkā and al-Uṣāl; of Wadis: among others: Dja‘ā (which still exists as a Wādī), al-Dja‘ās, al-Dja‘ās, al-Hanākka, Khailīr, Shur‘a (which still exists as a Wādī and as a village with about 100 inhabitants), ‘Amīkār, Thawbān, all of which flow into the Abian (Bian). The Wadis given by Maltzan, Reise nach Süd-Arabien, p. 331–360, from a bad manuscript of Hamdānī’s Dja‘ara, are mostly wrong and are to be corrected from Miller’s edition, p. 59, 61, 63.

The geographer al-Bakrī also mentions settlements of the Dja‘ā in the districts of Najdīn. He mentions the hills Urāf and Umm, the villages of Aws, Hamtān, al-Salātīn (Najdīn), and the stream Ḥabīb.

According to Hamdānī the South Arabian Dja‘ā belong to a small tribe of ‘Amīn al-Karb, but as they are called Dja‘ā, they try to claim kinship with the greater North Arabian tribe of Dja‘ā b. Ka‘b, as it is usual amongst the smaller tribes in Arabia to take the name of a larger tribe and to trace their descent from them. But it is really very probable (as Sprenger, Die alte Geographie Arabien, p. 272, note 1, also supposes) that in earlier times a portion of the Dja‘ā b. Ka‘b migrated from Yemen to the not far distant Yemen and there incorporated other South Arabian elements, so that the Dja‘ā in Yemen would really be descendants of the North Arabian tribe.


(J. SCHLEIFER.)


They inhabited the district of Faladī in the territory of Yamāmā. Of places, which belonged to them, there are mentioned, amongst others: Ukbā (a large fortified town on the Wādī of the same name, with a much frequented market, many wells, bazaars and palaces and rich groves), Ghalghīl, Malāb, al-Sidār and al-Thādīq; of Wādīs and watering places: Aṣāfah, al-Dja‘ā (a large Wādī a day’s journey on the length of the same town), Iman (jointly with the Kshair) and the two streams al-Alsā and al-Ru‘ādā. Of castles there are mentioned: Murghīm and Kāt ‘Adu.

The Dja‘ā are said to have gone to the Prophet about a quarrel with the Djārī about the watering-place of al-A‘īk, but he decided it in favour of the latter. In 126 (744), in alliance with the Ka‘b b. Rab‘ā, the Kshār and Kshair, they slew the prefect of al-Faladī, the Hasan al-Mundāli b. Idrīs (the so-called Day of al-Faladī), whereupon the Hasanī, 1000 strong, led by ‘Abd Allāh b. al-Nu‘mān, undertook a campaign of revenge against them and their allies and inflicted a severe defeat upon them (the so-called second Day of al-Faladī).


(J. SCHLEIFER.)

**DJÀHIMA, AL-ALAHMAR or AL-WADJAH (i.e. the leper), A LEGENDARY ARAB KING,** who founded an important kingdom on the lower Euphrates, including the towns of al-Itra, al-Anbar etc., before the Lakhmid dynasty appeared in this territory. Traditions vary as to his relationship to the other rulers, who are mentioned in the pre-Lakhmid period, though the North Arabian legends are agreed that he was an Arzite. Stories of him are very popular and various Arabic proverbs refer to him. So proud was he that he...
would only have two stars or idols (al-Far'adaini, or al-Hassanaddi, or al-Qu'ashtani) as his boon-companions; but he later conferred this honour on two men, Mālik and Abī Qal'ah, who had found and brought back his lost nephew, 'Amr b. 'Adī, his sister's son. His permission for the marriage of his sister with the Lakhḥiš 'Adī could only be obtained after he had been intoxicated—a famous motif, which has even found a place in the biography of Muhammad. He was ultimately enticed by the queen al-Zahbah (Zenobia) to go to her and was slain by her.

It is of course, impossible to sift the historical basis from this mass of legend. At most the contemporaneity with Zenobia may be considered genuine, particularly as it agrees with the fact that the inscription of al-Namara gives 388 a. h. as a certain date for 'Innīsālāta b. 'Amr, who, according to tradition, was a son of 'Amr b. 'Adī.


DJIHMMA. 'Adī was the son of 'Adī b. al-Dhu't b. Bake b. Ar'd-Manāt b. Khīnāna, but he is generally called DIJJIMA b. 'Amīr b. Ar'd-Manāt b. Khīnāna. The small tribe named after him was settled at al-Ghumaisa not far from Mecca, and is chiefly famous for the treacherous attack made upon it by Khālid b. al-Walid in the eighth year of the Hijrah. Twenty years previously Khālid’s uncle al-Faḳih b. al-Mughila had been robbed and killed by a party of Khīnāna. The matter had been settled and in the interval DIJJIMA had professed Islam. Yet Khālid, being sent to them as a missionary, not with hostile intent, first induced them to lay down their arms and then proceeded to murder them in cold blood, in order to avenge the death of his uncle. When Muhammad heard of it he professed to be greatly vexed, and paid compensation for the blood shed and for the property stolen.

Bibliography: Tabari, i. 1849 et seq.; Ibn Hishtun, p. 533 et seq.; Caesarius de Perusaul, Enarr., iii. 242 et seq. (T. H. Weir.)

DJADID (properly “the new”), a metre, which was unknown to the Arabs and was first invented by the Persains (whence the name). It had originally the form futilat (futilat mastufilun) (twice). An abbreviated form futilat (twice) is also found.

Bibliography: Muhammad A. El-Debary, Dictionary of Technical Terms (ed. Springer et al.), i. 193. (A. Schaad.)

DJADIS, one of the aboriginal tribes of Arabia: Taīm and DJADIS were the two sons of Lāl b. son of Aram son of Shem son of Noah (kitāb al-Ma'dīrīf), but according to another account DJADIS was the brother of Taīm and son of 'Abīr son of Aram, whilst Taīm was brother of Amalek and son of Lāl b. son of Sheem (Ibn Hībān). Their country is said to have been invaded by the Tābī'a b. al-Aṣūr, but their extinction is ascribed to the Tābī'a b. Hādī, who exterminated DJADIS (kitāb al-Ma'dīrīf, p. 508 et seq.). Thus both tribes were destroyed. Caesarius de Perusaul places these events about the year 220 A. H. (Enarr., i. 100 et seq.). Two amulets were coined in reference to this story—‘More keen-sighted than Zarka’ and ‘More ill-natured than Kāshī’—Zarka being a woman who warned DJADIS that the enmity was approaching, and Kāshī being the Tāmūt who invoked the aid of the Tābī’a (Maidan, Arab. Pos., i. 192, ii. 859). DIJJIMA al-Abūrā is said to have attacked Tām and DJADIS before the expedition of Hādī (see Caesarius de Perusaul, Enarr., ii. 12). DJADIS seems to have referred to by Polomy under the name “taniātura” or “laniātura”, and it is obvious that they were still extant about the years 125–130 A. H. (Qa'ida, i. 29). DJADIS, as the name of a sub-tribe of Lakhmi b. 'Adī, is an error for Hailis or Hidās (Kamāl, sub swn.).


DJADWAL (Djaddawal) means firstly, “broad,” “watercourse”; it further means “table, plan” (in this meaning derived from sīkādā). It thus becomes a special technical term in sorcery, synonymous with kālitm; here it means quadrangular or polygonal, sometimes also circular figures, into which names and signs possessing secret magical powers are inserted in the most varied fashion. These are usually certain mysterious characters, Arabic letters and numerals, magic words, the names of God, the angels and demons, as well as of the planets, the days of the week, and the months, and lastly, places familiar, such as the Fāliba, the Shērīt Yāzīta, the so-called “throneverse” etc. The application of these figures is manifold; frequently the paper on which one has been drawn is burnt to smokes some one with its smoke; or the writing may be washed off in water and drunk; along with the ḍawān (conjunction) and often also the ṣa'īm (cath) the djadwal forms the contents of a bīra (amulet). The very popular ḍawān al-Shawm is, for example, prepared as follows: it is quadrangular, is divided into 40 sections by six lines drawn lengthwise and six lines drawn across its breadth and contains:

1. The sā'īm ḍawān, i.e. Solomon’s seal and other peculiar figures. 2. The seven sawẖāb or consonants which are not found in Surah 1. 3. The names of God, Fard, ḍawān, ḍawān, ḍawān, ḍawān, ḍawān, ḍawān. 4. The names of the seven “spirits”: ḍawān, ḍawān, sammān, ḍawān, ḍawān, ḍawān. 5. The names of the seven kings of the djams: Makkīk, al-Maʾrūs, al-Maʾrūs, al-Makār, ḍawān. 6. The names of the days of the week. 7. Those of the planets. The underlying notion is that secret relationships exist between these various components and the djadwal is therefore made to obtain definite results from the correlations of the heterogeneous elements composing it. In this way new djadwals for particular purposes...
come to be made; these are also made by using the above-mentioned seven seals. The extremely complicated system of mystic letters, which is based on the numerical values of Arabic letters, is very frequently used for the djadiwal. A special class is formed by the squares called ٍٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ_126.png
traced to a vice not uncommon in the East, even went so far that he married him to his favourite sister 'Abdāba. As he wished to have them both beside him and 'Abdāba could not uncouple before the young Dja'far, they had to marry; but lest the Barrakids by this alliance might become a menace to the dynasty, the marriage was to be only a nominal one. Nevertheless 'Abdāba bore a son — according to another story, twins — whom she had brought up in Mecca. The truth could not be concealed from the Caliph for ever.

'Abdāba was betrayed by a slave-girl and after Hārūn had convinced himself of the truth of her story, while on a pilgrimage to Mecca, he resolved to have her avenged. On the second last day of Muharram 187 (29th January 805), Dja'far was suddenly beheaded by the Caliph's orders without further investigation. The other Barrakids were thrown into prison and their property confiscated. Whether Dja'far's connection with 'Abdāba was really the cause of the Caliph's sudden outburst of hatred against his favourite, must remain uncertain however. But his dependence on the family of ministers must in the long run have become unbearable to Hārūn and with the unbridled power of the Barrakids only two things were possible, complete subservience on the Caliph's part or destruction under pressure of the Barrakids. Other explanations are also given. For example, it is said that Dja'far had set free the rebel Yāḥyā b. 'Abd Allāh without permission and had thus aroused the Caliph's wrath. In any case the latter must have been embittered against Dja'far personally for some reason; otherwise his wrath would have been mainly directed against his father, the head of the family. The intrigues of Fādī b. al-Rabī' also were certainly not without influence. Probably several circumstances contributed to Hārūn's decision to overthrow the Barrakids. Cf. the article Barrakids (p. 693).

Bibliography: Tabari (ed. de Goeje), ii, see Index; Ibn al-Athir (ed. Tornberg), vi, 5a—161; Ibn Khallikān (ed. Wältersfeld), N, 131 (de Slane's translation, i, 301 et seq.); Weil, Geschichte der Chalifen, i, 135 et seq.; Müller, Der Islam im Morgen- und Abendland, i, 479 et seq.; E. II. Palmer, Havvan al-Nusayhid, Index (s. v. Jafar). (K. V. Zettlermann.)

DJA'FAR CELEBI, an Ottoman poet, whose father Kadij-Boy was attached to the personal service of Sultan BayAZid II, while the latter was governor of Amasia in the lifetime of his father Muhammad II, displayed precocious talent and was therefore appointed Muftī in Muhamid Paša's school in Constantinople; from this post he was called to fill the office of Niẓāmi (secretary to the Divan) and Bayazid appointed him supervisor of the Dividents, at the same time giving him the rank of Paša, whence the name Niẓāmi Paša by which he was popularly known. After the revolt of the Janissaries in favour of Selim (917 = 1511) he was dismissed; but when the latter succeeded his father in the following year, he again appointed Dja'far Niẓāmi; a little later, he made him Kadij-Akbar of Anatolia and took him with him on his Persian campaign. Denounced by the Janissaries as one of the instigators of their refusal to march beyond Tabriz, he was condemned to death and executed on the 8th Rābi'a 920 = 29th August 1514. He was buried in the mosque which he had built in the Balâta quarter (the Niẓāmi's Madrassī). He left a Divān, which is not yet published, and a poetical work entitled, Havvanāma "Book of Wishes". The lyrical style of his Divān is not the most delicate, but the general character of his poetry is too marked.


(Inf. Huart.)

"DJA'FAR," or Mr Dja'far, called ZATALL, of Dīlū, a notable author of humorous poetical and prose compositions, some in Persian, others in mixed Persian and Urdu, including Falānna, or treatises on fortune-telling. His ancestors came to India in the time of the empress Hamšān, and were given a town of land rent-free, as a reward for loyal military service. At the commencement of the reign of Shah-Jahan they were dispossessed of these lands, and Soiyid 'Abdā, the father of Mr Dja'far, became dependent for a time on the earnings of his wife as a seamstress. After a while he opened a small shop, and, on receiving monetary assistance from a rich relative in the Dakhān, he was enabled to extend his business, and become a prosperous merchant. Mr Dja'far was born shortly after the accession of Awrangzēb (A. D. 1658). He lost his father at an early age, and was brought up by his uncle Mr Sarwar. On leaving school he obtained service under Khān Bahbah, the youngest son of the empress Alamgīr, and is said to have obtained the sobriquet of Zatāli "The Jester" from the Begam Zeh al-Nisī, daughter of the empress. The date of his death is uncertain, but he is said to have lived to an age of over 60 years. His life has been written by Muhammad Kəmil, under the name of "Hindmānsī Spēna" in a work entitled Zar-i Dja'fari (Lahore, 1890). His Kullāīh, or complete works, have been frequently published.

(J. F. Blumhardt.)

DJAFF, or Dja'fr, there developed very early in Šī'ite Islam a belief that the descendants of 'Ali were in possession of a secret tradition, a body of religious and political esoteric knowledge covering all things to the end of the world. The general Muslim reverence for the family of the Prophet had grown in the Shi'a to a belief that the Imāms could neither sin nor err. Thus, a book was ascribed to 'Ali giving the inner meaning of the Kur'ān (Ibn Sa'd, ii, p. 101, l. 19), in intelligible enough opposition to the Sunnite exegesis of Ibn 'Abbās. Even the Khāridjites make a jest of the secret knowledge professed by the 'Alids (Ash'āb, xx, p. 107, ll. 16 et seq.; and in the third century of the Hijrī, Bīrār b. al-Mutamir, the Mu'tazilite, names a book by which they are deceived, as The Dja'fr (Djakār, Hayyūnūn, vi, p. 94, l. 1). Ibn Kutasba (1165 A. H.) also refers to a book of this kind.

In a quotation by Damiri the 12th-century historian (sub Dja'fr, vol. i, p. 171, ed. of 1713) from Ibn Kutasba's Adab al-Nakib, the Dja'fr is said to be a book by Dja'fr b. Muhammad al-Sādiqī (the sixth Imām, A. D. 668), written on the skin of a Dja'fr, 'a just waxed kid or lamb, for the information of the House of the Prophet, containing all that they needed to know and all that was to happen until the Last Day. This passage does not seem to be in 'Gründer's text, and Damiri may have
mistaken his book. For Ibn Kutub; according to Ibn Khallikân, has a passage to the same effect in his Mâkhzûlî al-Hudîth and adds there some lines by Hârîn b. Sa’d (or Sa’d) al-Dîjîf, head of the Zaidites, ridiculing this pretension (Ibn Khallikân, de Slane’s text, p. 432; de Slane’s transl., ii, p. 184; Whiston’s text, N. 419; Goldziher in Zeit. d. d. Morgenl. Ges., xii, p. 130; Friedlander in Am. Or. Soc., iv, p. 106). Ibn Kutub’s etymology is more than dubious; there seems no trace of Lûfîr being used in the sense of “sellum” or “parcement.” Van Vloten (Chîltisme, p. 36, note 6) suggested a connection with ɡaḥa and Goldziher (Befrî, a. Letter, d. ʿaṣra, p. 30, note 5) with Dîjîf. But more singular still is the fact that while the Fihrist has many references to Dîjîf al-Sâfî (p. 178; l. 15); p. 198, l. 71; p. 224, li. 20 et seq., p. 317, l. 261; p. 355, li. 1 et seq.) and does not hesitate to bring him into connexion with Dîjîf b. Hâlîfûth the alchemist (p. 355) and questions, though to reject, his asserted authorship of a medical book on myrobalan (p. 317, l. 26), it has no scrap of mention of this Dîjîf. A Kitâb al-mâkhzûlî by “Ali b. Vâṣîn is referred to by his authority (p. 224, l. 24), and it is plain that such books were current in his environment. See another K. al-Mû (p. 223, l. 20) and a K. al-ʿaṣra, Dîjîf al-Sâfî (p. 222, l. 17). Yet Vâṣîn’s work apparently falls within the class of Dîjîfîn books. The existence, however, of this unseen, infallible book was universally asserted by Shî‘ites. When a Shî‘ite author tells how Ma’mûn appointed the ‘Alîn Irâmî, ‘Ali b. Mîshîr al-Khâlîfî (eighth Irâmî of the Twelve; d. 202) as his successor, he adds that “Ali in accepting, wrote to Ma’mûn “although the Dîjîfî and the Khâmûnî indicate the opposite of this” (e.g. al-Fâski, p. 198 of ed. of Cairo, 1317). The Dîjîfîn is another similar book often mentioned in this connection. For it see Goldziher, Befrî, a. Letter, d. ʿaṣra, p. 35 and note, and for an interesting hypothesis of its origin, bringing it together with the Rasûlî of the Khâmûn al-Sâfî, Casanova, in Journ. As. Soc., vii, 9 sâî, vol. xi, p. 151 et seq. Yet another such book is the Mâkhzûlî Fâṭîma (Goldziher, l. c.), another historical occasion with which it is always connected is the appearance in the Maghrib of Ibn Tûnîr. It was the Mawâṣîf tradition that their Mahdi had been a favorite pupil of al-Ghazzî, the custodian at the time of the Dîjîfî. That al-Ghazzî had learned from the Lûfîr the high destiny of Ibn Tûnîr, and that at his death the book had passed into the custody of Ibn Tûnîr (see my Life of al-Ghazzîîî in Journ. As. Soc., vol. xx, p. 113, and especially Kâfûrî pp. 116 et seq.); this has been theLINK (see al-Fâski, p. 2 of ed. of Bombay 1314). But the opinion of the sane and more sceptical public may be gathered from al-Biruni and Ibn Khallikân. Al-Biruni (d. 440) speaks (Chronology, trans. Sachau, p. 76, 182) with the greatest reserve of al-Sâfî, but has no patience with the decisions as to calendar falsely ascribed to him. He does not mention the Dîjîfî. Ibn Khallikân treats the Lûfîr in connection with the books of Mâkhzûlî (Quatremer’s text, ii, pp. 184, 191; Bulâtî ed. of 1274; pp. 162, 164; de Slane’s transl., ii, pp. 214, 224). He believes that the House of Muhammad had, like all the wali, the same kind of prophecy. Such a book, therefore, might have been produced by Dîjîfî al-Sâfî, but he finds no proof of such connection. The fragments in currency may, he thinks, connect with a book called al-Lûfîr which Hârîn b. Sa’d al-Dîjîf possessed and which he said had come to him from Dîjîf al-Sâfî. But of that descent there was no proof. [But see above as to this Hârîn]. There was trace also, said Ibn Khallikân, of another book called Dîjîfî. It was by Ya‘qûb b. Isâbî al-Khâmûnî to Hârîn al-Râbihî; it treated astrologically of the fate of the Mamlûk empire and was based on astronomical calculations. But it had been completely lost. So far, the connection of the Lûfîr has been with prophetical traditions and astrological calculations (see de Goeje’s Mémoire sur les Caractères, pp. 115 et seq.). But in time there arose a belief that in it meanings were cabalistically expressed by separate letters, and “Ibn al-Lûfîr” came to mean “Ibn al-Hurûfî,” the method of prediction by assigning (by Abâzîq) numerical values to letters (Baṭûdî Khâfî, li, pp. 603 et seq.). To this science (al-Simûnî) Ibn Khallikân devotes a section (Quatremer’s, iii, pp. 137 et seq.; de Slane, iii, pp. 158 et seq.; Bulâtî, p. 245 et seq.; but makes no connection with Dîjîfî or the Lûfîr. In his exposition Simûnî reads like a reductio ad absurdum of nominalism, and, certainly, the idea that letters in themselves represent real things, combined with a recognition that Arabic is sacred in itself as the vehicle of the Muslim message, seems to have led to this transition (Dict. de tech. term., i, pp. 203 et seq.; also on pp. 127-131, sub hurûf, on Dîjîfî as “Ibn al-Hurûfî”’. This has come to be the ruling association with the word Dîjîfî. For further details, references and instances of existing treatises and fragments bearing this name, see Brockelmann, i, 44, 111; p. 220, note 9; p. 446 (Ibn ‘Arabî, Nos. 77, 78, 80; p. 464 (N. 5, 6, 9); Murûtî, Bk. al-Durûs, l, p. 51 (a translation into Turkish of Dîjîfî al-Khâmûfîlî still assiduously preserved in the library of the Sultan at Constantinople); Aliwardt in BerÄ. C. d. d., iii, pp. 551 et seq.; Rieu in Suppl. to the Cat. of Arab. MSS in Brit. Mus., Nos. 828. For use in popular literature, see Story of Alifîf, Burton’s Arabian Nights, Library ed., vol. xii, pp. 114 et seq.; the book is in the library of Hârîn al-Râbihî and is consulted by him.

Bibliography: Goldziher, Verhandlungen, pp. 224 et seq.; 263 et seq. (important); Ed. Dentz, Magie et Religion, pp. 177 et seq. (on “Ibn al-Hurûfî”; Ruinaud, Monumens musulmans, i, pp. 340 et seq. 370 et seq.

(D. H. Macdonald.)

DIJAGHDUB, a Zawiya of the Senûlî in the Oasis of Faredoûgha on the frontier between Tripolitania and Egypt, fifteen days’ journey south of Benghazî and two or S.W. of it, in Lat. 30° 47’ N., Long. 24° 20’ E. (Greenw.). This place was uninhabited when Sheikh Sidi Muhammad b. Ali Senûlî, founder of the Senûlîya order, settled there on his return from Meccah and Cairo in 1835. He built a Zawiya on a rocky spur commanding the oasis, dug a spring out of the rocks and planted gardens and a palm-grove. He died and was buried there in 1859; beside him lies one of his sons Sidi Muhammad Sharif (d. 27th Ramadan 1315 = 12th March 1897). The Zawiya seems to have developed rather slowly at first. In 1871 it only contained a few students and some slaves but it soon afterwards began to expand rapidly. In 1881, according to Duveyrier,
it contained 750 gilded and 3000 slaves. Besides the religious buildings, there were workshops of all kinds and an arsenal. Under Shah Shihab al-Mahdi, son and successor of the founder, the Zawia became the headquarters of the propaganda, and from it missionaries spread Islam and Sufi doctrines throughout all Central Africa, particularly towards Waalal. In 1890 the Shii Muslims in al-Hadramiyyah gathered at Bida al-Din in the oasis of Kafr, to be nearer Waalal and at the same time to remove his disciplets from the reach of European influence. Djaghbub has nevertheless remained the most important Zawiya of the Sufis. It is a place of pilgrimage and a centre of learning, attended by 3-4,000 students, with a library of about 8,000 volumes as we know from Shah Shihab al-Hajjah.


DIJAGHMINI (or CAGHMIN), MAHMUD b. MUHAMMAD b. OMAIK, an Arab astronomer of some importance born in Djaghbub, a district in Khedrawa. His date is not quite certain but it is very probable that he died in 746 (1344-1345) (cf. my note on this point in the Zeitschr. der Deutsch. Morgenl. Ges. 1876, 2nd ed. 1881. Numerous manuscripts still exist in Beirut and Damascus. Paris, Oxford etc. 1. *Gama sahhaa fi l-Hataa* (Compendium of Astronomy), a work which was very popular and has often been annotated, e.g. by Kaidi and al-Rumi, and Djurdjurd. A German translation of this work by Rudolf was published in the Zeitschr. der Deutsch. Morgenl. Ges. 1876. 245 et seq. Numerous manuscripts still exist, in Beirut, Gotha, Leiden, Paris, Oxford etc. 2. *Gama l-hawwaa al-wa daqah* ("The Strong and the Weak Influence of the Stars"). a copy of which still exists in Paris. 3. *Gama al-tawmida* (the *Minor Canon*), a medical work, extracted from the *Khimaa of Ibn Sinaa*, which still exists in Munich, Gotha, etc.

Bibliography: Hadji Khalil, sl. 115; Brockveltz, Gesch. des Arab. Litteratur, I. 473; Nallino, *Al-Biruni, Opus Astronomicum*, various passages (as the Index of this work); Suter, in *Handbuch. e. Gesch. der Mathematik, Wissenschaft., 1. 184; xiv. 177.

DIJAG (K.), literally "he who takes a place", is used in India, in the same sense as the Arabic *id"", for a piece of ground which is granted to any one either for his lifetime or in perpetuity as a grant, as a reward of service. The holder of such a grant is called *dagardar*. (cf. H. H. Wilson, *Glossary*, s.v.; Bernet's *Travels in the East*, p. 173, 2242.

DIJAHANARA BEGAM was commonly known as the Begam Shihab, and is also sometimes called Fadshah Begam. She was the eldest surviving child of Shih Shihab, and was born in March 1614, probably at Adjum. Her mother was the Ardjumand Bint, or Munia: Mahal or Mumia al-Zammat the daughter of Abul Khan (No. II) and niece of Nisr Khan, for whom the Tal Mahal was built. Dajianara was never married, and was distinguished for her beauty and accomplishments, and her affection for her father and for her brother and spiritual guide, Dark Shihab. Both Bencvis and Manucci have a good deal of unpleasing gossip about her, and though Manucci accuses her of one horrible charge, he does both her and Bernier injustice when he says that Bernier charges her with having poisoned her majesty. She may have had her faults and her enmity, but her beauty was not conducing to evil, but she was most generous and charitable, and was a devoted daughter to her father whom she was old and imprisoned, so that Mr. Keene aptly calls her the Moghul Cordelia. She was very religious, and wrote an account of one of her favourite saints, Mavl al-Din Cughti of Adzmar (Kew, *Catalogue of H. M. Persian MSS., I. 357*). In March 1644 she had a narrow escape from burning. They were celebrating her birthday (according to the solar and not the lunar Calendar) at Agra, and she was returning to her chamber after saying good-night to her father, when her dress of Ucopp mislaid caught fire from a naked light. She was severely burnt on the chest and arms, and her four handmaids who tried to save her were also burnt. Indeed, it appears that two or more of them died of their injuries. The chief mosque of Agra was built by her, or in her honour, and probably as a memorial of her recovery, in 1644-1648. She also built her tomb outside Delhi in the precincts of the tomb of Nizam al-Din Awilya, a famous saint of the Cughti order. It bears a touching inscription composed by herself. The original text of it is given in Sayyid Ahmad's *Athar al-Shahids*, p. 39 of Lucknow edition of 1895 and there a translation of it by Eastwick and Keene (see the last's *Handbook to Delhi*, Calcutta, 1882 p. 37). She died in Delhi on 6 September 1661. There is a good account of her in Keene's edition of Beale's *Oriental Biographical Dictionary*, and there are references to her in the *Tazkiaa* and in *Kahfi Khan*.

DIJAHANDAR SHAH, MUHAMMAD MUFLIK AL-DIN, is the first emperor of the Sajid dynasty. He was born in the house of Timur, eldest son of Shah 'Alam Bahadur Shah, was born in May, 1661. Before his accession he was governor of the province of Multan, and on his father's death in Lohor in 1712, was raised to the throne by Dhu l-Fikhr Khan, who was instrumental in overthrowing his three brothers, 'Arul al-Sha'an, Kafi al-Kadr, and Dijandar Shah. Dijandar Shah was vicious, feeble, and prodigal, and scandalised all classes of his subjects by his open and shameless profligacy and his subservience to his mistress, Lal Kurnwar, a Hindustani dancing-girl. He had not been seated on the throne a year when Farrukhsarai, the eldest surviving child of his brother, 'Arul al-Sha'an, succeeded in attaching to his cause the two Sajid brothers of Bahr, Abd Allah Khan, governor of Lahab, and Husain Ali Khan, governor of Bibrar. Farrukhsarai and the Sajids marched from Pashawar towards Agra, putting to flight Dijandar's son A'aza al-Din, a cowardly youth who, although at the head of a superior body, did nothing but blow. Dijandar Shah, on receiving news of his son's flight, marched with Dhu l-Fikhr Khan and an army of 80,000 horse from Delhi to Agra. At Sunwar near Agra the armies met; and during a fiercely contested battle Dijandar Shah and his son A'aza al-Din fell, leaving Dhu l-Fikhr Khan opposed to the rebels. Dhu l-Fikhr Khan, unable to discover the fugitives, was forced to retire, and
but had his father's vice of drunkenness, and died before him. Sultan Khurram, afterwards Shah Jahan, rebelled but eventually submitted. He succeeded his father. Sultan Djihangir, but both

Djahangir wrote his own Memoirs. They are styled Ta'ash-o-Djahangiri, and are interesting and valuable. The first volume has been translated, and published by the Roy. As. Soc. London, 1909. There is another version of the Ta'ash but it is more or less spurious. A translation by M. Price was published in 1829 by the K. A. S. The Persian text of the Ta'ash was published by Sajid Ahmad of Aligarh at Châspir in 1863, and again at Aligarh in 1864. It contains a good many errors. Much of the Memoirs is translated in the 6th volume of Elliot's History of India. Sir Thomas Roe's Journal, and the book by his chaplain the Rev. Edward Terry contain interesting accounts of Djahangir. There is also a Persian life of his reign by his secretary Muizzul Khan which was published in the Bibli. Ind. in 1865. (H. Riviere.)

Djahân-Shâh, Muzaffar al-Din, the third ruler of the Kâra-Küyûnâl dynasty, was the son of Kara-Üsaf; after unsuccessfully fighting on the side of his brother Iskandar against Shâh-Rûkh, the son and successor of Tûrir (532 = 1429), he submitted to him in 535 (1434-1435), and was granted the governorship of Aghdarbâdân on Iskandar's flight (539 = 1435-1436). After the departure of the Timurids he was attacked by his brother but besieged him in the fortress of Amânâk, in which he had taken refuge; Iskandar was murdered by his own son Kâbul. Djahân-Shâh became undisputed lord of this province and as such marched against Georgia. On the death of Shâh-Rûkh (Sunday, 23th Bah 121-122 March Jul. Kal. 1447 = 1st Nawrût; see Khojandme, iii. p. 138) he rose against the Timurids, captured Isfahân, massacred the inhabitants and conquered almost the whole of Persia including Khorasân and the coast of Óman (562 = 1458). He fought with the Kâra-Küyûnâl and unsuccessfully invaded Diyar Bakr; when he was retreating in midwinter over the mountains near Mûhâ, which separated him from Tabrîz, he was suddenly attacked by Ellen-Hasan in his tent and slain (12th Kâb 1172 = 10th November 1467). His body was brought to Tabrîz and buried there. He had reigned for 32 years. His reign was marked by the raising of his son Hasân who, confined in Aghdarbâdân, had taken advantage of his father's preparations against Abû Sâ'id to raise the province, and by that of his other son Pt-Budâ, governor of Baghâdâd, who forced his father to besiege him for eighteen months in this city (569 = 1464). Djahân-Shâh was a freethinker, who led a dissolute life; as he retired into day sleep, he was called Shâh-panâ, 'the bust'. After his death the throne passed to Ulûn-Hasan and the Ak-Küyûnâl dynasty.

Djahân-Shâh was also the name of a younger son of Bahadur-Shâh I, the Mughal Emperor of India, who fell at Lahore in 1124 = 1712, in the fighting after the death of his brother Dja-

Djahân-Shâh.
in the legends of Ishār. It is the conception that took hold of the popular imagination in the middle ages, in the east as well as in the west, and we find it expressed with so much power in Dante's work.

Muhammad had only quite a rudimentary notion of the structure of hell; he speaks of its gates, specifying that there are seven (Koran, xxvii. 85; xv. 36-37). A plan of hell is given in the Turkish work, the Ma'drjad-Nûmah. It is situated under the pedestal of the world, above the Bull and the Fish (corresponding to the Behemoth and Leviathan of the Bible) who support the earth. It is composed of seven stories forming a vast crater. Above is a bridge thrown over the whole length of it as a bridge, as narrow as the edge of a sword, has to be crossed by the souls in order to enter Paradise; the souls of saints cross it in a moment; those of ordinary righteous people take a longer or shorter time to cross it, while those of the unrighteous do not reach Paradise but fall into the gulf.

At the lowest stage of hell is a tree called Za'dah which has for flowers the heads of demons (cf. Korân, xxvii. 86-89), a caldron of boiling and stinking pitch and a well which reaches to the bottom of all things.

The punishments in the Muslim hell are varied and graduated according to the kind and importance of the sins, as in Dante's Inferno; the Korân hardly mentions them; but they are described by some authors, notably Suyûtî (died 911 A.H.).

These very materialistic representations of the structure of hell and its punishments have not satisfied all spirits in Islam; even the pious and believing Ghazzî allows himself to explain away a little on this point. Thus the hellish thrown across hell has for him only a moral meaning; it is merely the "straight path", by which God conducts the faithful and symbolizes the just man between opposite faults; it is the boundary between excess and failure, in which perfection lies (see the end of his Ma'drjad, ed. Bionay, p. 126). According to Avicenna, the pains of hell chiefly consist in sinful souls retaining their sensual inclinations after death; but thus they suffer horribly as they have no bodies wherewith to satisfy them.

The Korân attempts to hesitate a little on the question of the eternity of punishment in hell; the passages, which refer to this point, do not quite agree. Perhaps this uncertainty is due merely to the fact that Muhammad, who was not a speculative philosopher, was not able clearly to face a question into which there entered such an abstract conception as eternity.

*They for whom the balance shall be light*, it is said in one passage (Korân, xxix. 33-34) are those who shall themselves perish in hell and shall dwell there for ever (Korân, xiv. 38). But elsewhere (xx. 54-55) Muhammad says: *The damned shall be cast into fire... they shall dwell there as long as the heavens and the earth shall last, unless God wills otherwise*.

The Imam Ash'îrî has reproached the Mu'tazilites and the Kûfârites with making men despair of the mercy of God, by teaching that traitors are condemned to eternal fire. This, according to him, is contrary to the words of the Korân (iv. 111) *she will pardon all else except idolatry to whom he will* and to this traditional saying of the
Djahannam — Djähiliya.
999

Prophet: ‘he shall make men come out of hell after they have been burned and reduced to cinders’.

This Imam’s view is that which has prevailed in Islam.

Bibliography: Carra de Vaux, La Doctrine de l’Islam (Paris, 1900), Chap. II; dâ, Fragments d’Echatalogie Musulmane (Brussels, 1855); Léon Gautier, La Prise Précurseur de Djâhil (ed. and transl. 1878); A. F. Mehren, Abou’l-Hasan Al-Asfi (Oxford: Third Meeting of the International Oriental Congress, 1876, p. 47.

(B. Carra de VAUX)

Djâhil (s.) ‘ignorant’: cf. Djehiliya. Among the Druses Djâhil is a technical term meaning ‘uninitiated, layman’ (opp. Âhi, q.v., p. 239).

Djehiliya is the name given to the state of things which obtained in Arabia before the promulgation of Islam, or in a narrower sense the period when there was no prophet, between Jesus and Muhammad (see art. FATRA). It is the collective noun from Djahil, a pagan Arab, especially a poet of the earliest of the four chronological classes, of which the second is Mahbâhám, denoting one who was born in pagan times, and who died under Islam.

As to the exact meaning of the term Djehiliya the usual opinion is that of J. D. Michaladis and others, that it is ‘the time of Ignorance’, as the period before Christianity is named in Acts 17, where Islam being regarded as the period of enlightenment and knowledge. Djahil ‘to be ignorant’ is the antonym of ‘âlima ‘to know’ frequently in the old language and often in modern times. This ‘Antara, Muwâltâb, l. 43: ‘in huta tâlîfâtâ tâbâs tâbâs tâbānî. But Godfater points out that this sense of Djahil is really secondary and that in its primary sense it is opposed not to ‘âlima but to ‘âluma, to be clement, forbearing, grave, and so means to be rude or rough or boorish, and he cites a number of verses in which derivatives from these two roots stand together by way of contrast, e.g. Al-Shantar, Lâmiyât Âd-‘Arab, v. 53: wa lâ vaccination tâlîfâtâ tâbâs tâbânî. Hence he renders Al-Djehiliya ‘Barbarian’, (Mouhaddeesthetic Studies, 1, 219 et seq.). The word occurs in the Korân 36:61; 11:35; 33:75; 48:10.

The religious religion of the Djehiliya have been dealt with above in the art. ARABIA, p. 379 et seq. Godfater draws a sharp distinction between the Arabs of the South and those of Central Arabia. The former were of a distinctly religious torn of mind: the latter had not practically no religion. But this statement has to be modified by the consideration that so many southern Arabs migrated to the north. This was especially the case with Yathrib. Moreover, as Professor Margoliouth remarks, inscriptions may yet be found which will throw light on the religious ideas of the Central Arabians tribes, as has been done in the case of the southern and northern. But, so far as we know at present, the people of Central Arabia, to judge from the poetical and other remains, were indifferent to religious ideas. The utmost they could attain to was a vague delirium or belief in Fate (mâtâ, mamâ). The descriptions of idolaters in the Korân refer largely to times long past and very little at all to Muhammad’s contemporaries, whose treatment of Muhammad shows that their reverence for their idols was not very deep.

What was of very much more importance to the pagan Arab than religion was his tribal connection. The clan was the unit from which all the society he had was built up. Even Islam was powerless to displace his attachment to his tribe, and tribal feuds were carried on after the time of Muhammad: as before, if not to the same extent. The great rivalry of North and South was still being fought out in Khordás in the second century (Mândî, vi. 36 et seq.) and even at the present day the population of a district will keep up the distinction of Kâla and Yamaout (Hmîn, Stirring Times, I. 226 et seq.). Much of the old patriarchy consists in the name of the poet’s tribe and virtue of those to which he does not belong; and the latter is sometimes a very wide term.

The pagan Arab’s idea of morality is expressed by the word mawlid, that is, manliness, virtue. This consists mainly in courage and generosity. His courage is shown by the number of enemies he kills, by his defending his own clan, but also by chivalrous treatment of his foes very much as the term that of the medieval knight. His generosity appears in his being ready to join in the fray or to share in the spoil, in his readiness to slaughter his camels for the benefit of the guest and of the poor and helpless, and in his being generally more willing to give than to receive.

Arab hospitality no doubt often led to excesses in both eating and drinking, such as were common in Europe a century ago, and it cost them a hard struggle to give up the use of wine on turning Muslim. It was considered one of the points of honour to remain a wine-merchant was compelled to take down his sign, the wine being spent. At the same time the riot or habitual drunkard was not tolerated. Bar‐rîj b. Kâla was expelled from more than one tribe on account of his vicious habits in this respect. Wine-songs continued to be composed long after Islam had forbidden the drinking of wine, poetry and religion presenting in this respect a curious contrast. But so strong was the Arab liking for wine that it was permitted during the Umâya period, though forbidden again under the Abhâsids.

The position of women among the pagan Arabs was in some respects freer than under Islam. Marriage with two sisters and the Nikkh al-Muqât were permitted, but on the other hand the institution of the veil was unknown. Divorce was not more easy than it is under the Muslim code and women had the right to it as well as men. Indeed, the relations of the sexes before the time of Muhammad were lit situations in respect quite good. In any case they were capable of being improved, whereas after the law of Islam had once come into force, alteration was not to be thought of. The worst feature of the Islamic marriage code — that of the muštâbîl — was unknown.

The production of the soil of Arabia has always been insufficient to support its inhabitants. In certain favoured spots such as the Yemen, and in the oases food was to be had in plenty. The people of Mesopotamia made their living as carriers between the Yemen and Syria, to which fell to be added the profit they made out of the pilgrims who annually thronged their town. But the desert population of Arabia has always been in a state of chronic starvation. Partly for this reason
they had recourse to the practice of burying female infants at their birth. The flesh and milk of their camels was supplemented by constant raids upon neighbouring tribes. These raids did not increase the total amount of supplies available, but they helped to keep down the number of months to feed.

For the purposes of trade and commerce, as well as in order to enable tribes living at a distance to visit the national shrines and attend the fairs, four months in each year were set apart as sacred months in which raids could not be undertaken. By far the most important of the sacred places to which pilgrimages were made annually was Mecca, and the most famous of the fairs was that of 'Udaih. During these months caravans could pass almost unarmed throughout the country. Muhammad's first success in arms was due to a breach of this "truce of God"; and when he made the Arab year purely lunar he ruined the annual fairs; but the habit of pilgrimage to sacred places was too deeply rooted in the Arab nature for him to put an end to it. The utmost he could do was to abolish all the shrines save one, and make that the house of the One God.

In his theological works, as far as we can judge from the fragments we possess (Kita' al-Hujjāj f. e-Nabā'a, Kita' al-Ma'rifā, Kita' al-Kāfūr al-'Arā`, Kita' al-Nabā'a 'alā 'l-Ma'ālikāt, Kita' al-Adā` 'alā 'l-Nasā'ir etc.; Dākhīl takes his arguments from experience and history and is not satisfied with arid and speculative de
geniations. He also proves himself a fairly good psychologist. The same remark applies to his books on the Mautālib, in which he unfolds the views of the different sects with remarkable impartiality. (Mas'ūdī, Murūj, vi. 55 et seq.). In his books on the Arabia and the clients (Kita' al-ʿArab wa l-Ma`ālik), and on the Arabia and Persians (Kita' al-ʿArab wa l-ʾAdā`, Dākhīl tried to estimate the relative positions of the two dominant races of the Caliphate. These books are unfortunately lost, but we know that the author showed himself an ardent champion of the Arab civilization represented by the ʾAbdāzāh Caliphate, as Goldaiker, Mahā, Studia, i. 165 et seq. Al-Baghdādī however reproaches him with exalting the superiority of the clients over the Arabs (al-Fārā' iba ʾl-Fīrah, p. 163). Next to the Arabia and the clients (Khorāsānīn) Dākhīl wished to consider the Turke the third pillar of the Caliphate. His treatise on the merits of the Turks (Kita' ʾl Fiṣḥ wā l-ʾAdā`) was, published by R. Vollen, Leiden 1905 in Prima Opuscula, wet. al-Dākhīl is a defence of the introduction of Turkish clients into the Islam in many. In the Book of Countries (Kita' al-Buldān) he discussed the characteristics and advantages of the great metropolises of Mecca, Medina, Miḥr, Kūfa, Basra, Damascus, etc. He was not a professional geographer (cf. Mas'ūdī, i. 206) and his observations, to judge by the fragments, dealt with the peoples rather than with the conditions of countries.

Dākhīl was an anthropologist and naturalist with the restriction that his books aim not at making science but at arousing the reader's interest in it by making it attractive to him. Under this category we place his "Book of Plants and Salt Pans" (Kita' al-Zaw' wa l-Nahu), the "Book of Mongrels" (Kita' al-Sorafā' wa l-Hujjāj), the "Book of Blacks and Whites" (Kita' al-Sidā` wa l-ʾItīfāh), the "Book of the Mule" (Kita' al-ʾArā`), the "Book of Metals" (Kita' al-Ma'ālik). In the "Book of Women" (Kita' al-Nisā) he discussed the rather psychological question of the difference between man and woman, the special
philosopher. In spite of his wit and the often surprising truth of his remarks, we can only place his works among the Adabiyat (i.e. edifying and entertaining literary science). For all the individual interest his works have apart from literary and grammatical interest, mainly consists in the valuable materials he gives us on the public and private life, the customs and point of view of the Arabs of his time and preceding periods.

The influence of Djahiz on Arabic literature has been very considerable. Among his imitators may be mentioned his pupil al-Maharrad, the author of the Kitab al-Jamali, a geographic Ibni al-Fahhād and the encyclopedia Thalib, Balaysa's Book of Advantages and Disadvantages (Kitab al-Muhammd wa l-Muhammd) and the Book of Beasts and Antitheses (Leyden 1629) are direct descendants of the school of Djahiz. Mansur had read him. He admired him and quotes him frequently. The influence of his Kitab al-Hayawān on the treatises (Raysh) of the ilkhān al-Safī is a point which is quite worth careful investigation. The zoologists Kāzim, Damīrī, and the anonymous author of the British Museum Ms. (Add. 21,102) owe a great deal to Djahiz.

Bibliography: Beck, Arabic Literature, p. 152 et seq. (where Nos. 5, 7, 9, should be omitted); Arnold, al-Maṣūṣ, p. 38 et seq.; al-Baghdādi, al-Fārī, baina l-Farān, p. 160 et seq.; Horten, Die philosophischen Systeme der islamischen Philosophen, p. 390 et seq. Apart from the works already mentioned, as published, the printing of a collection (Madārij al-Raṣīl, 1324) has been begun in Cairo.

DJAHWA, from Balān. Djam, below, southern, province of Balānšahr, lying below or S. of Sarawān, giving its name to one of the two great divisions of the Balāzūn confederacy: area, 21,425 sq. m.; pop. (1901), 2,424,073, mostly Banūh, with here and there a few Balān and Elī. capital, Kushat. It is mainly a grazing country, supporting vast numbers of sheep and goats, with some camels and a few horses.

Bibliography: Such as the settlements, vol. vi. B. (Bombay, 1907).

DJAHMA. J. S. COTTON.

DHAM. R. S. R. AND M. R. The Man of the Kūshā, called al-Tirmidī by some and al-Saḵki by others, a Muḥammasdān theologian, who attached himself to Ḥārīth b. Surajj, the "man with the black hair", during the risings in Khorāsān towards the end of the Unaiyād period and was therefore put to death in 1254 (745-746) by Sālim b. Aḥwāz. As a theologian he occupies an independent position in us much as he agreed with the Murjihis on the one hand in teaching that being is conditioned by the will of the heart and with the Muʿtazilites in denying all anthropomorphic attributes of God; but on the other hand he was one of the strongest defenders of gibrā (see the article Ḥabarī, p. 95). He only allowed that God is all-powerful and the Creator because these are things which cannot be predicated of any created being. He further denied the eternity of Paradise and Hell. His followers, called Khariṣa, after him, survived down to the 15th century around Turkmen, but then adopted the doctrines of the Ṣūfis.

Djahlawar. The Huns displaced the old-established influential Arab family in Cordova, which produced numerous scholars, jurists and particularly viziers. After the fall of the Umayyads the shrewd vizier of the last of them, Abu 'l-Haam Djahlawar b. Muhammad b. Djahlawar made himself President of the republic or Regent (Rā'is) of Cordova from 921 to 925, and Dory (Historia, iv. 208) makes his son Abu 'l-Walid Muhammad b. Djahlawar reign from 943 to 956, while Lane-Poole, Mohammedan Dynasties gives his date as 435 to 450 = 943 to 958 and his son Ab al-Malkic correspondingly 964 to 970 or 450 to 461 = 958 to 968, while on the other hand Ibn Bashkawal (died 578 = 1183) in his Siwa (Djahlawar, No. 297) says that Muhammad b. Ibn Djahlawar (No. 1068) died in Sulites (Shaykh) in the middle of the Shawwal 462 = 26th July 1070 (interred by the "Abahiid al-Mu'tamid" in Cordova). India mentions his son 'Abd al-Malkic at all. In Vives y Escudero's Monitico de los Dinastias Arabico-Espanoles, (p. 277) two Arabic coins struck in Cordova in 400 = 1008 to 1010, are given, which are ascribed to the Djahlawards. In addition to quite brief notices, which give but little information, there is only an extract of some length in al-Majdli, i. 192 to 194, taken from al-Fath b. Khidhjar's al-Majdli (Constantinople 1302. 14th cent.) with which the brief history of three Djahlawards in Ibn Khaldun's Kita'at al-'Arab (Bulaq 1284 = 1867), iv. 159 may be compared. (C. F. Seydolz).

Djadur, Djéma, is the name now given to the district east of northern Djelân (cf. the article Djélan) separated from it by the upper Nahr al-Raqqah. Al-Na'ara is its southern continuation. It is only rarely mentioned by Arab authors. Yaqût distinguishes it from Djélan but adds that others combine the two districts. He also mentions it as the district in which lay Al-Baqi', the skirts (192). His statements are, however, for these districts in general, somewhat unreliable, for he says that the towns of Surman, north of al-Djéliya, and Nawat, not far to the southeast of the latter, are in the province of Hawrân. Abu T-Fid'ah on the other hand says that Nawat is a town in Djédir. The district was in the province of Damascus.


Djavân, in later times also written Djavan (according to the Armenian pronunciation), the Arabic name of the Pyramus, the eastern of the two rivers which flow through the Cilician plains. The Djavan rises in a powerful spring not far from Albitan (cf. v. Mohrke, Briefe über Zwölftage... in der Türkei, Berlin, 1895, p. 347) but soon joined by tributaries which drain an extensive area. Near Marash, where it receives the Aq. Su from the east, the river changes the southern course which it has on the whole held for a southeasterly one, and flows through the Cilician plains past al-Muşja which it crosses by an ancient bridge often mentioned in literature. Its principal mouth, which has frequently changed in course of centuries on account of the silting up of the delta, is now in a bay west of Ayas after a sharp turn to the east.

Although in the Umayyad period the lands on the Djahlau formed the boundary with Byzantine territory, the river—now usually called Djélin—did not become particularly celebrated till the Mamluk period, when it gave its name to the lands conquered by al-Nasir Muhammad b. Khalil from the Armenian kingdom of Cilicia—al-Furqat al-Djéliyanu—"the conquests on the Djélanu." It separated the Furqat al-Djéliyana in the narrower sense, the capital of which was Ayas, from the Bilad al-Djélib (see the article Darb).

Bibliography: Bibl. Geogr. Arab. (ed. de Goeje), i. 63 et seq.; ii. 122, 246; vi. 177; vii. 91; viii. 58; Yaqût, Muham.id; iii. 470; Abu T-Fid'ah (ed. Reinaud), p. 50; Dimaghfi (ed. Memise). p. 107; Ibn Falajih al-'Omarî, Tarikh (Cairo 1318), p. 50 and 185; V. Kremer, Geogr. der mird. Syrien, p. 19; G. Le Sitjou, Eastern Cilicia (in the 'Arabia Felix, 13, 18, etc., especially note 1); Qutrimere in Ma'arit, Sultans Mamloukis, ii. 1; p. 260; Ritter, Erdkunde, xix. 6-119; Schäffer, Cilicia, p. 18 et seq.

(R. Hartmann.)

Djاحün, Arabie et modern Persian name of the Amu-Darya [n. v., p. 339].

Djâipur, state in Bâghpûrî, India: area, 15,579 sq. m.; pop. (1911), 2,656,047, of whom 73% are Muhammadans; revenue, about £ 4,450,000; tribute, £ 27,000. The chief is the head of the Kachhwâja clan of Rajputta, who fixed their capital at Ambâl about 1350. The family was always allied to the Moghal emperors, in war and in marriage. Both Akbars and Džâhângîr took to wife daughters of the house. Râdja Mân Singh was Akbar's most trusted Hindu general; and Râdja Džâlî Singh I, known as Mirzâ Râdja, played a prominent part in Awarâzâbî's campaigns in the Deccan. But the most illustrious of the line was Džâlî Singh II (1669-1743), known as Savâtî (= "one and a quarter"), being by a quarter son of any of his contemporaries—a title borne by his descendants. Distilled in mathematics and astronomy, he erected observatories, which still exist, at Dihil, Benares, Džâhân, and Mathura. He also collected lists of stars in the Zâd Muhammad Bâghî, called after the Moghal emperor of the time. It was he who moved the capital from Amber, and laid out the city of Dzâipur in regular lines: pop. (1911), 317,098, of whom 25% are Muhammadans.

Bibliography: Rajputana District Gazetteers, s. v.; T. H. Hodeney, Memorials of the Jâlî Singh Exhibition, 1888; C. H. Oldham, Collection of Treatises, iii. 95 seq. (Calcute, 1890).

(J. S. Cotton.)

Al-Djâfâlî (var. al-Djâfâlî), Abu Tâmil Isma'il b. Mûsâ, of Kâsir Dzâfâjî in the Dzâfîl Néfîsâ, an Ablîd Scholar, famous for his marvellous memory, taught law, literature and poetry at Ma'âlûfah. He was the author of numerous works, including the Kwâdî al-Islâm, a book which under the name "Adîd is still the canon of the Abâlîd of Dzâfîl Néfîsâ (published at Cairo with the commentary of Abî 'Abd Allâh Muhammad al-Kâshî), the Kâshâ, a religious encyclopedia in several volumes, which contains a mass of anecdotes, proverbs and quotations (likewise published in Cairo). He was thrown into prison by the Emir of Tripoli for certain violent
proposals, but liberated on the intervention of Ibn Makki, governor of Gabes, to whom he had addressed a flattering poem of which however he afterwards disowned the authorship. On leaving Tripoli, he brought the town; when it fell into the hands of the Christians (735 = 1339) this was regarded as the effect of his curse. He retired to Djerba, where he died in 750 (1349-1350) according to al-Shamakhi, or in 750 (1359-1360) according to Abu Riba, and was buried in the great mosque.

**Bibliography:** Al-Shamakhi, Kitiib al-
Siyar (Cairo a. d.), p. 556-539; Abu Riba,
Tariikh Djiizra l-Djiizia, ed. and Mr. Engh
(Tunis, 1884), p. 3 of the text of the Mofirij-
Le Lihdt Niesfuii (Paris, 1882-1899), p. 94-
96, note 3; R. Basset, Les Sanctuaires du

**Djaiyat** (literally "passing") is commonly reckoned as one of the Five Orders (al-Akhun al-
Ammat), in Goldziher, Zahirat Al, pp. 60 et
seq., see also Dict. tch. terms, i, pp. 379 et seq.,
as synonymous with mudahi "permitted", an
action legally indifferent, neither forbidden
nor commanded, the doing of which will
not be rewarded, nor the omission punished.
But Djaiyat is much wider, and from its meaning
of "current", "allowable", covers not only mudahi
but anything not legally hindered, thus wajibi,
manahi, and mikrabi.

Further, it can be taken intellectually as well as legally and mean what is not unthinkable, whether necessary, probable, improbably or possible (Dict. of Techn. Terms, i, pp.
307 et seq.).

**Djakat** (See Zayat.)

**Djailair**, a Maghribi tribe, cf. the article
Mongols. Hamm Benurjg (q. v.) belonged to this
tribe and Djalair is therefore also used as the
name for the dynasty founded by him in Baghdad,
which began on the death of Abd al-Salih in
736 (1335) and was replaced in 1411 by that of the
Kara Kayyahis, Hasan, who died in 757 (1556)
was followed by his son Shabik Uways (q. v.) till
776 (1374), the latter by his son Hussein (d.
784 = 1382-1383), Sultan Ahamad (d. 815 = 1410),
and Basayid and other descendants.
The name of the dynasty is brought about by the campaign
of the world-conqueror Timur (q. v.). Cf.
Cl. Hart, Monnera sur la fin de la Dynastie des
Ilhanisou.

**Djalal** (A.), "Majest"; "eminence".

**Djalal**, Bukhari, Saniyid, commonly
known as Shabik Djalal or Makhdoem-Djalalwiyun,
was the son of Saniyid Ahmad b. Saniyid Djalal al-
Dij, Bukhari, and was born in 707 A. H. (=1307
A. D.). He received his spiritual training from his
father, and from Shabik Raki, the grandson
of Bahat al-Dij Zayat (q. v.); he was made a shahid,
first in the Subhawani, and afterwards in
the Eight Order. He died in 785 A. H. (=1383
A. D.) and was buried at Umm, where his grave is
still an object of veneration. His followers, who
call themmselves Djalal, are vagabond fakirs, with
no fixed dwelling-places; they pay little attention to
prayer, drink bhang (Indian hemp), and eat
snakes and scorpions; they shave their beards,
moustaches and eyebrows, and wear glass armlets
and a woolen cord round the neck. They are
found in scattered groups in Northern India and
are said to be common in Central Asia.

**Bibliography:** Daru Shikoh, Sufism al-
slam, p. 3v.; Hadi Djalal, Sula al-

**Djalal al-Dawla**, an honorary title borne
by several rulers, for example — in addition to the
Buayid given below — the Ghasnawi Muham-
mad (q. v.) and the Murshid Nizam (q. v.).

**Djalal al-Dawla Abu Tahir b. Baba
When Sultan al-Dawla was appointed Amir
al-Umar on the death of his father Baba al-Dawla
403 = 1012, he set out the governorship of
Baghda to his brother Djalal al-Dawla. The latter
remained here for several years without taking
any part in the dissensions within the Buayid family.
In 415 = 1024-1025 Sultan al-Dawla died and his
brother Murshid al-Dawla also died in the
following year. Djalal al-Dawla was then proclaimed
Amir al-Umar; but when he did not appear in
Baghda to take up his new office, Abu Kaidjar,
son of Sultan al-Dawla, was applied to, and he
was as little able to undertake the office. When
Djalal al-Dawla learned that his name was no
longer mentioned in the Kaffah, he advanced on
Baghda with an army, but was defeated and had to
retire to Baghda. In Ramadan 428 = October
1027 he appeared in the capital, however,
in answer to an invitation from the Turks who could
not come to terms with the people of Baghda
and feared the influence of the Arabs. But friendly
relations with the Turks were not long maintained.
By the following year a revolt broke out in
Baghda and Djalal al-Dawla was only able to
restore order with difficulty at the same time.
Abdi Kaidjar won Baghda without striking a blow,
and in 430 = 1029 he succeeded in gaining possession
of Walla also. But when Djalal al-Dawla
made a raid on al-Ahwaz, Abu Kaidjar wished
to enter into negotiations for peace; Djalal al-
Dawla, however, preferred to sack al-Ahwaz and
carry off the women of Abu Kaidjar's family
prisoners. At the end of Rabii I 441 = April 1050,
Abdi Kaidjar advanced against Djalal al-Dawla but
was defeated after a three days' battle and had to
take to flight, while the latter occupied Waila and
then entered Baghda. Abu Kaidjar also was taken
but soon re-occupied by Abdi Kaidjar's troops.
In Shawwal (October) of the same year, the
latter were again defeated at al-Madbir. This town fell
into the enemy's hands but when Abu Kaidjar
sent reinforcements, Djalal al-Dawla's supporters
were driven out again. In the capital the
subordination of the Turkish mercenaries continued
to increase and the Amir al-Umar's power had been
lost the last remnants of his power. In 443 = 1052,
Djalal al-Dawla's palace was sacked, and the only
court left for him was to flee the town and go to Umm-
Barra, while Abu Kaidjar was proclaimed Amir
al-Umar by the Turks in Baghda. The latter
at this time was in al-Ahwaz and as he had no
particular ambition for the Amirate, Djalal al-
Dawla was able to return to the capital about
six weeks later where however matters went from
bad to worse. In the following year his palace
was again stormed and plundered, and for a se-
time the power now quitted helpless Buayid had to
flee. This time he went to al-Karkh, where he
was protected by the Shi'ites, and he remained here
after the rebels invited him back to Baghda. In
the same year Abu l-Kásim governor of Bâsha rebelled against Abû Kâllâjîr because the latter intended to depose him, and invited Djalâl al-Dawlah's son al-Malik al-A'zâ'î to Bâsha. But the latter was driven out in 425 = 1033-1034, and hommage was again paid to Abû Kâllâjîr in Bâsha. In the capital unbridled anarchy reigned and in 427 = 1035-1036 another mutiny broke out in the army, which was however put down by the intervention of the Caliph. In 428 = 1036-1037 Bâsha, one of the most powerful Turkish chiefs in Bagdad, whose position was threatened, called in the help of Abû Kâllâjîr. Djalâl al-Dawlah was once more driven out of Bagdad; but when he received support from Kâmil b. al-Muṣâllâh of Moulh and Dabâbîs b. 'Alî of Jîllâ and the Daffamites in Bagdad quarrelled with the Turks, he was soon able to drive out Bâsha-ghan and occupy the capital. Bâsha-ghan was captured and put to death while Abû Kâllâjîr ultimately made peace with Djalâl al-Dawlah. Their final reconciliation was speeded by the marriage of one of the latter's daughters with Abû Mansûr, a son of Abû Kâllâjîr. About the same time Djalâl al-Dawlah assumed the ancient Persian title "King of Kings", which little corresponded with his own impotence and the general chaos. In 431 = 1039-1040 or according to others 432 = 1040-1041, he had to put down another Turkish mutiny in the capital. Djalâl al-Dawlah died on the 6th Jumâdâ 1 435 = 9th March 1044. It was his reign that brought the Bâyûd kingdom to its lowest depths of humiliation.


Djalâl al-Dîn Mangâzî, the last of the Khârimâhâshî, was the eldest son of Mangâzî and had been allotted by his father the Ghûti lands he had conquered with the capital Ghurmûr, while another son Urfâshâh was appointed his successor. The Mongol conquest under Ḥâjî Khân [q.v., p. 565] rendered these dispositions worthless, for Mangâzî is said to have recognised before his death in 617 (December 1220 or January 1221) that only a valiant warrior like Djalâl al-Dîn was fitted to rule the kingdom in the dangerous situation in which it then was. But this did not please certain Turkish Amirîs, who when Djalâl al-Dîn had come to Mangâshâk with his two brothers Urfâshâh and Aqâshî from his father's deathbed on an island near Abuzkân [q.v., p. 6], formed a conspiracy to seize and kill him. Djalâl al-Dîn was just able to escape this danger by taking flight to Khozâwân, whither his brothers followed him, because the Mongols made any long stay in Khârazim impossible. But while his brothers were captured by the Mongols on the way and slain, Djalâl al-Dîn succeeded in escaping via Nishâpûr, Zauzân and Bund to Error. There he collected an army around him again and put to flight a body of Mongols not far from Farwân, but when he considered body of his troops soon afterwards left him, Djalâl al-Dîn, continually pursued by the Mongols, had to escape to India. He was overthrown by hostile troops on the banks of the Indus but escaped after a valiant defence by himself and his men by plunging his horse into the river and successfully swimming to the other side (Nov. 1221).

Djalâl al-Dîn remained in India for about three years. During this period he had many stirring adventures with the Indian rulers Shâhâm al-Dîn Hûtnîshâq [q.v.] and Kubârî, which we must pass over here, and then went to Kermân in 621 (1224) where Burûk 'Abâbî [q.v., p. 793] had made himself ruler. The latter submitted to Djalâl al-Dîn and was confirmed in his as governor of this province. Djalâl al-Dîn himself continued his journey to Fars and the Persian 'Irâq, where his brother Ghiyâth al-Dîn Fîrûzhî ruled, but soon found himself forced to submit to Djalâl al-Dîn. Ghiyâth Khân had in the meantime gone back to Mongolia, but Djalâl al-Dîn did not think of using the opportunity to restore peace and order to the devastated lands, that his father had once ruled. On the contrary he quarrelled with the 'Abbâsîs, Calîph al-Nâṣîr, and with Burûk [q.v.], the Atabeg of Ashkûrâ, and thought of having himself and his relations, the Khârimâhâshîs, proclaimed as Khân of 'Irâq. During these continual campaigns the Mongols again appeared in the lands of Islam and when Djalâl al-Dîn was preparing to fight them, he quarrelled with his brother Ghiyâth al-Dîn, who left him with his troops and retired to Kermân in 625 (1228), where he met his death through the intrigues of Burûk 'Abâbî. The result was that though Djalâl al-Dîn was defeated in the battle with the Mongols, the latter suffered such heavy losses that they did not continue the war but retired again. Djalâl al-Dîn's power thus remained unaffected and he found nothing more pressing to do than renew the siege of Khâtûkh in 626 (1229) which belonged to the Ayyâshî al-Ashrî [q.v., p. 484], whom he previously attempted to take. This time he was successful in taking the town, though after a six months' siege. The negotiations, which he entered into during this period with the Sâñîdîs of Ashîn Minor, Kâlûzîd, were so far from being successful in their object that the latter took the side of al-Ashrî and the two princes took the field against him, who, defeated in his being severely cut to pieces (627, 1230) near Aregâb. But peace was soon afterwards agreed to in view of the common danger from the Mongols, but when in the following year the Mongols actually appeared again, Djalâl al-Dîn was not able to collect an army to drive them back. Accompanied by a few faithful followers he was able to escape his enemies, who followed him everywhere, for a period, till he was finally captured by a Kurd and while he was living in the latter's house murdered by another Kurd in 628 (1231).

Bibliography: Naawâr, Histoire de l'Inde, Djalâl edîlî Mankechirî, Text and French Transl. by Houssay; Ibn al-Athîr (ed. Tornbø), xil. 236 et seq.; Djalâlî, Thala'îlî Nâṣîrî, Text and Transl. by Raverty; Djuwâî, Tâbâdî Li'lâyûhûlî, only partly edited by Schœfer, Christiâtholoique persane, ii. 197 et seq.; D'Ohsson, Histoire des Mongols, i. 355 et seq.; ii. i et seq.; Müller, Die Islam im Mongolen- und Abûlî, ii. 214 et seq.; Barbozî, Türkistan u ıpûlî mûnûzîbû devgî mahaziyya, ii. 400 et seq.

Djalâl al-Dîn Rûmî, one of the great mystic poets of Islam, was born at Balkh in 604 (1207). His family claimed descent from Abû Bakr and was connected by marriage with
As a poet. His teaching is that of Sufism, expressed with glowing enthusiasm; it is not systematically expounded and the thought is sometimes carried away by the lyrical fervor; to reconstruct this philosophy, it would be necessary to collect the elements, which are scattered throughout the book and formulate a number of principles from them.

As amongst other Sufi writers, many Neoplatonic ideas are found in Rumi; others are closely allied to those of Christian mystics; some are very boldly expressed, which may be traced on account of the poetic form. As an example of the last we note this thought, delicate enough in sodic, that even evil contributes to the glory of God, that it makes part of his perfection; a painter who wishes to represent the ugly, shows skill if he renders it in a hideous fashion: *The ugly says: O King, Creator of the ugly, you are as powerful in the beautiful as in the ugly which is despised*. — Another very bold idea is that of an old Shāhīk who says to the Sufi Bāyatīzadī, when he was going on a pilgrimage: *Go and inform me; that will be equivalent to going round the Ka'bah;* although the Ka'bah is the house of God, destined by himself for the accomplishment of religious rites, my being is superior to it as the house of his secrets*. — The episode of Moses and the hardiman has often been quoted, in which the author appears to teach that the manner of expressing the religious feeling is of no importance, that rites and formulas are nothing and that the feeling is everything: *What can words do for me?* says God to Moses: *it is a glorious heart that I want, inflame the hearts with love and pay no heed to thought or expression*.

Another well-known passage is one that contains a kind of doctrine of transmigration: *I die as a stone and become a plant; I die as a plant and am raised to the rank of an animal; I die as an animal and am born man ... dying as man, I shall come to life again an angel ... I shall even transcend the angel to become something no man has seen, and then I shall be the Nothing, the Nothing*. And lastly this curious pantheistic fragment, in which the poet identifies himself with all nature: *I am the mote in the sunbeam; I am the ball of the sun; I am the glow of morning; I am the breath of evening, etc.*, 

Brown, A Literary History of Persia, II. 515 et seq.; P. Horn, Geschichte der Persischen Literatur (Leipzig, 1891), pages 161-168; Carra de Vaux, Ctesid (Paris, 1892), pages 291-306; Clément Haury, Koniah, La ville des Derviches Tennerouz (1883); and cf. the article SHAMS AL-DIN TAPRIZI. (R. Carra de Vaux.)

Djalalabad, town in Afghanistan, near the Kabul river, almost half-way on the main route from Peshawar to Kabul, headquarters of a large district of the same name; permanent post, established at only 2,000, but this number increases ten-fold during the winter, when the Amir often takes up his residence here in a fine palace built in 1802. It takes its name from the Mughal emperor Djalal al-Din Akbar, who is said to have founded it in 1570 A.D. It is famous in history for the defence of the garrison under General Sale during the winter of 1841-1842, when the rest of the British army had been destroyed.


Djalal al-Din al-Shirazi, Pers. 'Abd-i-Ghalib 'Ali Shir 'Abd al-Rahman (1235-1310) is so-called after the Saljuq Sultan Malik Shh Alp Arslan, who in 467 (1074/1075) called a conference of astronomers, among whom was the famous mathematician and poet Omar b. Iththam al-Khayyam [q.v.], at his newly erected observatory (the site is uncertain, Isfahan, Rayy or Nishapur are possible) and commissioned them to regulate the ancient Persian calendar again and bring it into agreement with the results of astronomical observations and calculations. The existing Persian system (the era of Yezdegird) was as follows: the year had 12 months of 30 days each and the five odd days (al-mustara'ah, Pers. andargah) were added to the eighth month (naww) as intercalary days. But as the year has approximately 365 1/4 days, the error amounted to one day every four years and one month in 120 years. So that one month was intercalated every 120 years and the 120th year therefore had 13 months (for the various views on this intercalation see the sources quoted below). In this calendar, which was however driven much out of use by the Muhammadan after the Arab-conquest, the error was the same as in the Julian but it was inferior to the latter in this respect that an adjustment was not made every four years but only every 120 years. — We are not quite clear as to what change was made by Djalal al-Din's astronomers. Authorities are not agreed that they retained the 12 months with the 30 days each and their old names, as well as the five intercalary days, but these were added at the end of the twelfth month (Astagandarmagh, Arab. Isfandormagh) and that a further intercalary day was now inserted every four years (where is not known, probably after the five days). Two different and not quite clear accounts exist of the institution of the cycle after the expiry of which an adjustment with the true time would be reached: according to Ulugh Beg (died 1449) where this intercalation (one day every four years) had been repeated six or seven times, it was postponed to the fifth year (instead of to the fourth); according to Kuth al-Din al-Shirazi (died 1311) it was not postponed till the fifth year, the seventh or eighth time. This statement cannot be otherwise interpreted than as has been done by Ideler and other scholars, namely, that from the beginning of the era the years 4, 8, 12, 16, 20, 24, (according to al-Shirazi 28, also) were leap years of 366 days, but after that the next leap year was 29 (or 33), followed by 33, 37, 41, 45, 49, 53, 57, then the next leap year was not till 62 (according to al-Shirazi 37, 41, 45, 49, 53, 57, 61, 65, 69) the cycle was then repeated again in the same way. According to Ulugh Beg, whose account is probably the correct one, there would be 13 intercalary days in 62 years, which would give an average year of 365.241935 days (the correct length is 365.2422), the error would therefore be one day in about 3770 years, while in the Gregorian calendar it is one day in about 3330 years. The Djalali calendar would thus be somewhat more accurate than ours, not as Ideler has stated, less accurate, because it has taken the average length of the tropical year at 365.2422. On the other hand we must also admit that it is somewhat too complicated; but on the other hand the equation to true time is made in a much briefer period than in the Gregorian calendar, viz. in 62 instead of 400 years. — If Kuth al-Din al-Shirazi's account were the correct one, there would be 17 intercalated days in 70 years, which would give an average year of 365.24285 days, with an error of one day in c. 1540 years. — In his translation of the Prolegomena to Ulugh Beg's tables, L. A. Sehillot has thought the accuracy of the Djalali calendar was still higher, but here he is wrong: a summa cycle of 101 years with 39 intercalated days, which gives an average year of 365.242235 days, so that an error of one day would not be made for 28,000 years. Although 39 intercalary days appear in 101 years of the Persian calendar, this number does not however complete a cycle, which is only done by 3X62 or 186 years and the 25 years which follow the 101, increase the error with their 6 intercalary days. — The Annuaire du Bureau des Longitudes, (for 1851) and following it a number of modern astronomers thought that a cycle of 33 years with 8 intercalated days could be recognized in the Persian calendar, which would have been the most accurate of the calendars yet devised, with an error of only one day in c. 5000 years. This cycle was obtained by the assumption that an intercalary day was inserted every four years for seven times and for the eighth time only after the fifth year; this result cannot be obtained from the statements of Ulugh Beg and Kuth al-Din, as we possess them; but it is by no means impossible that errors may have crept into these accounts and that the Persian should read: "when this intercalation has been repeated six to eight times", in place of "six to seven times" or "seven to eight times"; for in Persian the numerals haft (7) and bost (8) are easily confused, as in Arabic are the figures for 6 and 7 (the letters مش and س). We would thus have 16 intercalated days in 66 years, or 8 in 33, which is the same thing. But it is not easy to understand why the Persian astronomers should have decided on this complicated method if they could obtain the same accuracy with a simpler mode. But on the other hand we must grant that the table in the Prolegomena to Ulugh Beg's tables, for the sum of the days in the years 1 to 1000,
agrees better with the assumption of 8 intercalated days in 33 years than with that of 15 in 62 years. Ginzai has proposed another hypothesis which Matzka has given in his *Die Chronologie der gesammten Umfahrung* (Vienna, 1844), namely, that there were seven cycles of 33 years with 8 intercalated days in each cycle combined with a 37-year cycle with 9 intercalated days; this gave an average year of 365.24257, which agrees to five decimal places with that given by Ulrich Begg. — The Persian astronomers took as the New Year's Day (Nawri) i.e., as the beginning of the new era, the 10th Ramazan 471 A.D. = 29 March 1079, on which day the sun entered the sign of Aries. Whether this era ever attained any vogue alongside of the Mahanmadan, and how long it survived, cannot be ascertained from the authorities; Ideler however mentions that the poet Sa'di (d. 1265) in his *Gulistan* praises the month Asdihahiyyah Djalali, i.e., the second month of the Djalali year (middle of April to the middle of May) as the finest season of the year.


**Djalalzade Mustafa Celebi,** known as *Khali Nishandji,* belonged to Tousia in Asia Minor. He was the father of the office of Kapitän in the Imperial Dowlah, who accompanied the Grand Vizier Ibrahim Pascha on his mission to Egypt in 930 (1524) (v. Hammer, *Geschichte des Osm. Reichs*, iii, 39 et seq.) and on his return was appointed *Râti* al-Kuttab (Secretary of State). In 931 (1525) he accompanied Sultan I on the Persian campaign and was promoted on this occasion to be Nishandji (Keeper of the Great Seal, *tekkib*) which office he held till 964 (1555-1556), supported by the favour of Ibrahim Pascha, whose candidate he had become, and of the Sultan. This year, while holding the office of *mehfisrabaugh* (chief king's messenger) he resigned that of nishandji, at the instigation, it is said, of the Grand Vizier Rustam Pascha who was not well disposed to him. During Sultan I's last Hungarian campaign in 974 (1566), on which he accompanied him as *mehfisrabaugh,* he was again appointed to the office of Nishandji: he only survived the Sultan a year and died in Râti' ii, 975 (beginning 5th October 1567), on the chronogram in his epitaph in *Hezkayat al-Dalîlah,* v, 292. The Turks speak highly of Djalilzade as a brilliant stylist and an extremely capable official. In the offices of Râti Efendi and Nishandji he was entrusted with important negotiations with foreign states (v. Hammer, *Geschichte des Osm. Reichs*, iii, 131, 159; Cornelle de Schepper, *Missiones Dipl.*, 137 = Gwos, *Urkunden*, etc., ii, p. 20) and he obtained an insight into all the branches of the state. He took advantage of his opportunities to write a history of Sultan I, planned on a large scale, the *Tabegh al-Muallih ma Darawijt al-Muâllih,* only a part of which was completed; it comes down to the year 962 and the author had finished the earlier part by 941 A.H. (v. Hammer, *Geschichte des Osm. Reichs*, iii, 138 et seq.). We also possess from his pen a very remarkable history of Selim I (Mu'azzar Selim-Kâbe); considerable extracts have survived of his edition of the laws *Kanûn-i Nûme,* which Ewlija Efendi, i, 171, and Peçevi, i, 43, mention as a separate work. A translation of Maskin's Persian biography of the Prophet, *Mu'azzar al-Nûme wa Mu'azzar al-Fatihâm* and an ethical work *Mawâhib al-Kâfeel wa Tamrât al-Kafalât* are also attributed to him. His poems, in which he calls himself Nishandji, are scattered throughout his historical works. He built a mosque in the Aliye suburb, which is known as the Moalla of Nishandji (Hulfaç, loc. cit.).

**Bibliography:** In addition to the works quoted: Rieu, *Cat. of the Turk. Manuscr. in the Brit. Mus.*, p. 49 et seq.; Khâlifat al-Rasul, i, 5 et seq.; Lâlî, *Lâm*, 335 (ed. 1314 H.); Tashkoprânta, i, 105. (J. H. Mormann.)

**Djalili,** a Turkish poet of Brusa, who had adopted the same name as one of his less known predecessors, the one of whom belonged to Brusa, and the other to Adrianoepolis. He was the son of Hamili and was long in Constantinople the poet Ata's inseparable companion in his banquets; in his native place he was looked upon as a madman. He lived in the reign of Sultan Sulaiman I, was the contemporary of Bilgi (q. v., p. 603) and left two long poems in complete, *Laila u Majnun* and *Khanour a Shirin,* his numerous ghazals are collected under the title *Shâhâb e bâd hâr*b. A translation of the *Shâhâbânah* ascribed to him probably never existed.


**Djalula,** (also *Djalula*), a town in the *Trâk* (Babylonia) and, in the medieval division of this province, the capital of a district ( *masihâ*) of the circle Shâhpâhâbâd in the Eastern Tigris valley. Djalula was a station on the imperial Khwâroon road, the main route between Babylonia and Irān and was about equally distant (7 parsegs = 28 miles) from Dastâlî (q. v., p. 926) in the S. W. and Khâlînī in the N. E.; it was watered by a canal from the Dîyâla (q. v., p. 981) (called Nahâr Djalula), which again joined the main stream farther down at Bâdîjâr (q. v., p. 558). Near this town, which seems from the statements of the Arab geographers to have been quite important, a severe defeat was inflicted by the Arabs on the army of the Shânîdân king at the end of the year 16 (= 637 A.D.). According to Mâstawî (q. 740 = 1340), the Sallek Sultan Malikzâd (465-485 = 1073-1092) built a watch-house ( *ribāb*); popularly *ribâb* which probably also served as a caravansari in Djalula; after his time the place was usually called Ribât Djalula. This statement helps us to locate the site of Djalula with certainty; for there can be no doubt that Ribât Djalula is identical with the modern Kūrâb-robât; besides, the distances given by the Arab geographers for Djalula, also ant Kūrâb-robât; its geographical position is: 34° 10' N. Lat., 45° 30' E. Long. (Greenw.); it lies within the mountains, at the east end of the pass through the Djebel Hamrin. The Dijâla flows past at some distance to the east of the town. The name Kūrâb-robât, popularly corrupted
after a brief stay in India and Cairo, where during a fortnight's stay he came in contact with the Ashur circles and held private lectures in his dwelling, he reached Constantinople (1857 = 1840). As a great reputation had preceded him, a very hearty welcome awaited him at the hands of the leaders of society in the Turkish capital. He was soon appointed to the council of education and invited to deliver public lectures in the Aya Sofia and the Ahmadiyya Mosquée. A lecture for students delivered by him in the Datar al-Fursan before a distinguished audience, on the value of the arts, in which he maintained the gift of prophecy among the various social activities, gave Hassan Fahmi, the Sheikh-islam, who was jealous of his growing influence, an opportunity to charge him with revolutionary views; he had classed prophecy among the arts.

On account of the intrigues of his opponents against him he had therefore to make up his mind to leave Constantinople and go to Cairo, where he was very kindly received by the authorities and educated classes. The government granted him an annual allowance of 12,000 Egyptian pounds without binding him to any definite official duties. He was free to instruct the young men eager for knowledge who gathered round him at his house and in unreserved intercourse in the higher branches of science and literature and at the same time pointed out to them the way toward literary activity. In politics also he influenced these around him in the direction of a nationalist revival and liberal constitutional institutions; his activity was not without influence on the nationalist movement which came to a head in 1882 and led to the bombardment of Alexandria, the battle of Tell el-Kebir and the English occupation. Shortly before this, in 1879, the influential agitator, whose political activities were as inconvenient to the representatives as his regeneration of philosophical studies had been irritating to conservative circles at the Ashur, was at the instigation of the former deported and detained in India (Haidarabad, and later Calcutta) until, after the suppression of Arab's rising, he was allowed to leave India. During his stay in Haidarabad he composed his refutation of materialism (cf. the article DARRIYA, p. 894). From a memorandum by W. S. Illingworth, who was interested in Egyptian politics (in Browne, p. 401) we learn what is not mentioned by other biographers, that Djamal al-Din went from India to America, where he spent some months in order to obtain naturalisation as an American citizen without however carrying out this intention. In 1883 we find him for a brief period in London, soon afterwards along with his friend and devoted pupil, afterwards the Egyptian Matti Muhammad 'Abduh, in Paris where he devoted his literary activities to giving vent to his disapproval of English intervention in the affairs of Muhammadan peoples. The most prominent and influential newspapers opened their columns to his essays, to which much attention was paid by competent authorities, on the Oriental policy of Russia and England, conditions in Turkey and Egypt, and the meaning of the Mahdi movement which had meanwhile arisen in the Sudan. To this period also belongs his polemic with Ebenezer Kenan, arising out of the latter's Sorbonne lecture on 'Islam and Science', in which he stated that Islam did not favour scientific activity; Djamal al-Din sought to refute this in an article which first appeared in the Journal des Débats, also in German, see BIBL.). It may be mentioned in passing that, soon afterwards, Kenan's lecture was translated into Arabic by Hassan Efendi A'sim and lithographed in Cairo (n.d.) along with a refutation (radd). The greater part of Djamal al-Din's literary and political activities in Paris were however devoted to an Arabic newspaper published at the expense of a number of Indian Muhammadans in conjunction with Muhammad 'Abduh, (as actual editor), entitled al-Imarat al-Wilayat ('i.e. Lien Indissoluble') which unsurprisingly criticized English policy in Muhammadan countries (particularly India and Egypt); the newspaper, the first number of which appeared on the 15th Iqamada I. 1301 (13th March 1884) was suppressed by the English authorities in the East, its introduction to Egypt and India prevented, and it was only possible by sending it under cover post for it to reach those whom it was intended to influence (information supplied by Djamal al-Din himself). Although as a result of these obstacles it was destined to but a brief existence (Djamal al-Din and Muhammad 'Abduh brought out 18 numbers in 8 months, the last appearing on the 26th Din I-Ilhada 1302 = 17th October 1884), it exercised great influence on the awakening of liberationist anti-British views in Muslim circles and may be considered the first literary bodystoner of the nationalist movements in the Muhammadan territories of England, which were gradually strengthened by it. That its authority is not lessened at the present day, may be concluded from the fact that quite recently (1928 = 1910) after the lapse of a quarter of a century a new edition of the 'Wilaya has been prepared by Husain Mahfizl al-Din al-Hashabi, editor of the 'Abdalah newspaper (printed by Nabil Efendi Sihab).

But in spite of his frankly acknowledged Anglophobe agitation, through the intervention of W. S. Blunt, the leading statesman of England entered into personal relations with Djamal al-Din with the object of putting down the Mahdi movement in the Sudan but no practical result was attained. Soon afterwards (1886) Djamal al-Din, whose agitation for the awakening of the Islamic peoples was penetrating far and wide, received a telegraphic invitation to the court of Shih Zain al-Din Tchahma, where he had a most distinguished reception and was shown great honour and granted high political offices. But this did not last long as the Shih soon became suspicious, became tired of the increasing influence and growing popularity of his guest and Djamal al-Din had to leave Persia under pretext of considerations of health. From there he went to Russia where he again entered into important political negotiations and remained till 1887. On the occasion of his visit to the Paris Exhibition of 1889 he met the Shah, then in Europe at Munich and was induced by him to accompany him to Persia. During his second stay in Persia he experienced the fickleness of the Oriental ruler's favour in a still more marked fashion. At first he enjoyed the Shah's full favour and confidence, but the intrigues of the Grand Vizier Mirza 'Ali Asghar Khân, Amir al-Salih, who had a grudge against Djamal al-Din and felt he had a rival in the learned and popular

64
stranger, succeeded in procure the Sultán’s mistrust, to which the reform in the administration of justice proposed by Djalal al-Din largely contributed. Recognising the danger of his position, he now retired to the sanctuary of Sultán Abd al-Ázíz near Teherán, which was considered an inviolable asylum where he remained for several months, surrounded by a body of admirers listening to his views on the reform of the down-trodden country, until the Sultán incited by the Grand Vizir, disregarding the undisputed inviolability of the sanctuary had him seized (about the beginning of 1894) by 500 armed cavalry and in spite of his invalid state carried in chains in the middle of winter to the town of Khánkhán on the Turco-Persian frontier. From there, after a brief stay in Bjeza, he went to England again, where he conducted a great agitation in lectures and articles against the reign of terror in Persia. Djalal al-Din’s cruel expulsion from Persia was a signal in the country for a rally of the reform party and its open activity, which was continually encouraged by Djalal al-Din himself in letters, which he sent to influential individuals after his deportation. A special incitement to action was given by the Tobacco Concession granted in March 1890 by the Persian government to an English financial group, whereby the state resourced on important source of revenue in favour of foreign speculators. This gave Djalal al-Din an opportunity to write an impassioned letter from Bjeza to Mirzá Hásan-Áli Shírází, the first Mufti of Semnán, in which he called attention to the squandering of the properties of the state on the “enemies of Islam,” as the economic supremacy of the Europeans had already been brought about by important concessions and now the tobacco monopoly in Persia was further to be handed over to them. He also referred to the misrule and cruelty of the government, particularly of ‘Áli Aghá Khán, in order, by repeatedly emphasising religious motives to arouse this high ecclesiastical dignitary and his colleagues to active intervention in his name against this religion (this letter may be found in Arabic in Manár, v. 326, et seq., and in English in Browne, op. cit. p. 15–21). The immediate result of this step was a forced from the Muftihábíd, forbidding the enjoyment of tobacco to every believer, as long as the government did not annul the concession agreement. It was thus forced to do this on paying a substantial indemnity to the concessionaries, as a result of the resistance of the people. The reform movement which soon afterwards assumed great dimensions and was supported by religious circles in Persia, is also connected with Djalal al-Din’s agitation, another result of which was the murder of the Sultán by Mirzá Muhammad Rízíc, a disciple of Djalal al-Din (11th March 1899). During his brief stay in London (1892), during which he was most active politically, he received through the Turkish ambassador, Bástan Pásha in London, ‘Abd al-Hamid’s written invitation to settle permanently in Constantinople as the Sultán’s guest. He accepted the Sultán’s offer not without reluctance. Besides a monthly allowance of £ 75 Turkish, a beautiful house on the Níftihlib hill near the Imperial Yildiz palace was allotted him, where he was able to live in princely comfort and meet people who sought his inspiring conversation. Here he spent the last five years of his life.
Muhammad had moved from this neighbourhood to that of Herat. On this account the poet, before he adopted the tābālīyat Djamād, used for a period in his works that of Daghāi. In the course of his studies, he was seized with an uncontrollable passion for mysticism and chose as his spiritual guide, Sa’d al-Dīn Muḥammad ibn al-Khaṅghā, pupil and successor of the great saint Bahā’ al-Dīn Nakhjavānī. Towards the end of his life he went quite mad and became dement (Dawlat-Shāh, p. 485, l. 13 et seq.).

The volume of his work is considerable and varied. He took up a theme of the court style, already powerfully handled by Firdawṣī, Tyrūk al Zhulaykā (ed. with Germ. transl., by Rosenzweig, Vienna 1824; English translations by Griffith, London 1881, and Rogers 1885; numerous Oriental editions), and it is a product of his old age (he was seventy when he wrote it) and was dedicated to Sultan Ḥusayn Mīrān, ruler of Khorāsān. This poem has been included with six others (Siwāsul ‘Albān, Sedāyat al ‘Abbās, Tahqīq al ‘Albār, Sulḥat al-‘Abār, Latīf al-Majmū‘a, Khwarāzmiyāt Sīhāndust), in the collection known as the Haft Avrang (more correctly hafta wārang). "The Seven Stars of the Great Bear", when these poems, exclusive of the first two, are published together, the collection thus formed is called the Pashandū "Vesuvius of the Five成交量s. In the field of lyric poetry, he left three Divāns: Fā’l al-‘Ashūb (Beginning of Youth) (884 = 1479), Waṣīr al-‘Ashūb "Central part of the Chain" (894 = 1489) and Khāqānat al-Hayāt "Close of Life" (896 = 1491), from which the dates, he seems to have published at an advanced age. Finally he wrote in prose the Baharīyat, an imitation of Sa’d’s Gullūsān and the Nafṣat al-Dīn "Zephyrs of Intimacy" biographies of Siwās (883 = 1478). His Khulasāt, or complete works, were lithographed in Lucknow 1879.


**DIJAMI** is a state in Sumatra (q.v.).**DIJAMĀR,** (a contraction of dijamāt-ārā, "a chief of state") the jurisconsults of the Sultan’s staff, who were perhaps employed in personal service at the court. They were divided into seven troops (aṭāb) (see Khaṭ al-Zuhīr, Zād al-Dīn, ed. Ravaissé, p. 166). Djamār is also the title of one of the higher ranks in the army in Hindustān, Hindustān and Muiṣīr.\footnote{M. Soebennik.}**DIJĀMÉ** is a Persian poet, usually described as the last of the classic poets of Persia, was born in Khorāsān in the district of Djam in the province of Herat on the 25th Shaban 817 (9th November 1414) and died at Herat on the 18th Muharram 898 (9th November 1492). His family belonged to Daghāi, a district in the province of Ispahan; his father Niṣām al-Dīn Ahmad b. Šams al-Dīn al-Mawlna Nūr al-Dīn ‘Aṣad al-Raḥmān, a Persian poet, usually described as the last of the classic poets of Persia, was born in Khorāsān in the district of Djam in the province of Herat on the 25th Shaban 817 (9th November 1414) and died at Herat on the 18th Muharram 898 (9th November 1492). His family belonged to Daghāi, a district in the province of Ispahan; his father Niṣām al-Dīn Ahmad b. Šams al-Dīn al-Mawlna Nūr al-Dīn ‘Aṣad al-Raḥmān, a Persian poet, usually described as the last of the classic poets of Persia, was born in Khorāsān in the district of Djam in the province of Herat on the 25th Shaban 817 (9th November 1414) and died at Herat on the 18th Muharram 898 (9th November 1492). His family belonged to Daghāi, a district in the province of Ispahan; his father Niṣām al-Dīn Ahmad b. Šams al-Dīn.
Djamil, the Arab poet, who lived in the first century of the Hijira. We know very little about his life. This is partly due to the fact that he had no permanent abode but led a wandering life along with his tribe the Banu 'Udhra, which had a reputation for depth of feeling. His love affair with Banitha or Bintintah, a member of his tribe, who — for a period at least — lived in Walid's court, is famous. He wooed her as a young man, but was rejected by her father. Nevertheless, he still kept up secret relations with Banitha, even after she had married a certain Nausith. Banitha's male relatives, the Banu 'Udhra, then instigated the prefect of Walid's court (according to another version of al-Madi'in) against him, and Djamil had to flee. After many wanderings he is said to have died in Egypt in 82 (701) where he had gone after the manner of the poets of the time, to write panegyrics on the governor of the province, 'Abd al-Aziz b. Marwan. Banitha survived him.

Djamil is further distinguished as a panegyrist. A poem by him in honour of the tribe of Lusinjum, to which his mother belonged is said, for example, to have earned him a rich reward. On the other hand his lampoons were much dreaded. His long feud with the Banu 'Abd al-Malik was particularly celebrated. But it is pre-eminently as a writer of love-poems (wasi'il) that he lives in the memory of posterity and Djamil's verses (all the Banu 'Udhra) are really among the most beautiful and tender that have survived to us from the older period of Arabic poetry, when it was still uninfuenced by the Persians. He is perhaps surpassed only by 'Umar b. Abi Rais among his contemporaries. It is quite credible that Arabic authors are right when they insist, in discussing Djamil, that his verses and protestations of love were the expression of his personal feelings. They are remarkable for their simple unaffected language and is it not by next to their aesthetic value — the reason why they have been set to music and sung by so many Arab singers.

We may farther mention that Djamil, in addition to writing himself, also handed down the poems of Hadiya b. Khaishan; his own reciter (fwm) was the poet Kuthayr (c. v. 3).

Bibliography: Aghmil (1st ed.), v. 34; viii, 77–110; viii, 40; xii, 112; Ibn Kaysa, Kirda al-Sab' (ed. de Goeje), p. 260–268; Ibn Khallikan (ed. Wustenfeld), No. 141 (transal. by de Shale, l. 331–337); Brockelmann, Gesch. d. arab. Literatur, l. 48; specimens of his poetry are also given in Nidāzze, Dicapec, p. 9–13, 34.

Djalīla, a celebrated Arab singer, who lived in the time of the early Umayyads. She was a client of the Banu Sulaim, married a client of the Banu 'Udhrah b. Al-Khazraj and lived with him in Al-Sabah near Madina. She is said to have learned music and singing in her youth from the singer Sa'id al-Khattar, by listening to him without his knowledge. It is of chronological importance to point out that this Sa'id al-Khattar, another of whose pupils was the famous singer Azzaz al-Malakk (q. v.), p. 542] met his death in the battle on the Hurras in the year 63 (682-683). (Aghmil, viii, 188.) Numerous singers, both men and women, were trained in Djamil's school — she was a most celebrated teacher. The best known are: Ma'had, Ibn 'Aliba, Habibah, Salama, etc. She is said to have been a friend of Banitha, the beloved of Djamil (q. v.). Many celebrated poets, such as 'Umar b. Al-Khafifi, al-'Awha, etc., were also on intimate terms with her. A pilgrimage to Mecca, which she undertook, and which, according to some, to believe a very unreliable story, was the nature of a triumphal procession.


Al-Djaml, originally a problem, is particularly used of the heaps of stones in the valley of Minä which have been formed by the stones thrown by the pilgrims returning from the festival at Arafát. There are three heaps which are a bowshot from one another: al-Djaml al-Kabir (or al-Djaml al-Mas'ūd) to the east near the Mosque of al-Khafif, al-Djaml al-Mawṣela in the centre and al-Djaml al-Shāfī at the western exit of the valley. The first two are bordered by thick stone pillars and the third by a wall. Al-Mudhabbat is also used for al-Djaml but it is also the name of a plain between Mecca and Minä. On the third or western heap pilgrims throw seven stones immediately before the sacrifice on the 10th Dhu 'l-Hijjah, and visiting Mecca they again return to Minä and on each of the three Ta'arikh days at sunset throw seven stones on each of the three heaps. At each stone is thrown, they pray: "in the name of God! God is great!" The pilgrims ought to provide themselves with stones beforehand but, according to Burckhardt's account, they do not trouble to do this and take the stones thrown by others. Among the most poetic poems of the Umayyad period, the ceremony of stone-throwing was a favourite wasi'il as women when performing it, lifted their veils a little (e.g. Kifāb al-Aghmil, vi. 30, Vahl, tr. 427; Muharrak, Kamāl, ed. Wright, 166, tr. 379, etc.).

This peculiar custom, which is not directly prescribed in the Korân, but is mentioned in the biographies of Muhammad and in the Hadith (e. g. Ibn Hisham, 970; Wāhidī, Wellhausen, p. 417, 428 et seq.; Ibn Sa'd, 1, 1, p. 123, v. 224 et seq.) was taken over by Islam from paganism. In heathen times, there were, according to Ibn Hisham, 534, 19 (where one should read 534 with Wellhausen), blood-stained sacrificial stones near the heaps of stones; cf. also the stones which were worshipped at al-Muhāqal in a poem by al-Farazdaq (ed. Boncher, 30). As to the meaning of the ceremony Burckhardt's observation, that the Muslims wished thereby to protect themselves from the Devil, is certainly correct, so far as the stone-throwing was originally here as elsewhere a cursing ceremony.

But what was to become accepted thereby is not clear. Van Vloten suggested the withdrawal of the place, thinking of the story in Ibn Hisham, 500, 5. Heusner on the other hand, following his view that the Hijāj is originally an autumnal festival, sees in the healing who is cursed and banished the sun, which was occasionally called al-Shajah by the Arabs (Goldzaher, Al-Tadmur, in C. Philol., l. 313). The question of course can only be settled in connection with a discussion of the whole Hijāj (see this article). The fact that at the principal festival stones are cast only on the Al-Aqab heap, while it is not till the final celebrations that they are cast on the other two,
suggests that the two latter are of quite secondary importance, for which idea one might also adduce the description of Abī Bakr's pilgrimage in Wākīlī (Wellhausen, 417). But we must not overlook the fact that not only does the above mentioned verse in Ibn Hishām speak of several other heirs beside the sacrificial stones but Hasūn b. Tālib in a lament on the Prophet (Ibn Hishām, 1023, v.) calls the Ḍajabha Ḍajabnān in al-Kabrāb, which seems to suggest the existence of other heirs.


**DIJĀN** (Vedic, Śrayaṇa), life, soul in the sense of vital principle (prana). (Cf. H. H. c)

**DIJĀNĀR,** properly "side," "district," has become a title of honour, "highness, excellency." It is found in a metaphorical sense in Mahārī: Ḍijānār al-Safārīn the "majesty of the divine law" (Sacy, Christ. Arab., Vol. II., p. 64 of the text at l. 11). (Cf. H. H. c)

**DIJĀNĀB,** the so-called "major" ritual impurity. One who is in this uncleane state is called ḏいます and can only become "clean" again by a ritual ablution (ʿibād). On the other hand the law only recognises one Muslim in a state of so-called "minor" impurity (ṣawād) (minor ritual ablation). The distinction is based on the different beginnings of verses 8 and 9 of Surah V. of the Korān. Ḍijānāb is the uncleane condition described in the ninth verse: "When ye have had marital intercourse with your wives, purify yourselves!" The law further prescribes that any effusion or seminates shall be considered the same as marital intercourse.

The ḏいます cannot legally perform a valid qādāt. Neither can he make a ḏawrī around the Kaʿbah nor stay in a mosque — except in cases of necessity. The ḏいます is further forbidden to touch copies of the Korān or quote verses from it under his uncleane condition.

Ḍajīb is also called "the major ḏūrāhī" in opposition to minor ritual impurity.

**Bibliography:** The chapter on purity in the collections on Tradition and the Fīqh books; L. Goldscheider, Die Zahrīten (Leipzig 1884), p. 31 sqq. (Fr. W. J. K.)

**AT-DIJĀNĀHIYA,** the followers of Abī Abd Allāh b. Muʿāwiya [q. v., p. 26] are so called after the founder of the family, Dijānāb b. Abī Tālib [q. v.], to whom Muʿāwīya had given the name Dhu l-Ḍijānābīt, when he had fallen in the battle of Muʿātta. This also explains the name al-Ḍijānāhī (al-Ḍijānāhī f. l-Diṣāhī) in Ṣaftār al-Ḍajībī, ed. von Vloten, p. 31. His son Abī Abd Allāh [q. v., p. 26] is frequently celebrated in story for his generosity and the grandur Muʿāwiya also was held in high esteem in Shīʿite circles — cf. the poet al-Kutbī's mention of Al-Ghāri in viii. 34. This explains the success of his son Abī Abd Allāh when he appeared as imām and shows that the Dijānābīs formed a separate section of the Shīʿites, who were attached to the family of Dijānāb b. Abī Tālib in the early days of Islam. As regards dogs, they are distinguished by the doctrines of incarnation, metamorphosis and allegoristic exposition of the Korān just as these were adopted in other Shīʿa circles also.


**DIJĀNBAṬĀL,** Abī Abd Allāh b. Muʿāwiya, known as Bāṭāl, was one of the Grand Dāwūd b. Yashbēk's Mandāhī and is therefore also known as Dijānbal b. Yashbēk. (The placing of bīn between two proper names always denotes the relation with the Mamlik (the first proper name) to own (the second proper name) and is identical with the personal bīn; thus, for example, Ibn Ṣāfī al-Dīn b. Ṣāfī al-Dīn, is called Abī Ṣūr b. Ṣūr and Ṣūrī b. Ṣūr; the manuscripts no longer fully understood this meaning and thus a mistake has arisen in all the European works which deal with the Mamlik period. Ibn was written for bīn. A Mamlik, for example, who is called 'Abī Abd Allāh b. Abī Abd Allāh i.e. of unknown parentage, cannot of course at the same time be called the son of Yashbēk; the manuscripts, which have been preserved from the Mamlik period itself have always correctly written bīn, my Inscr. de Tripol. 64 in Mémoires de l'institut français d'archéologie en Orient, Cairo, xxv. fasc. 1, 1907, V. Yashbēk sold him to Ṣūr b. Ṣūr, who enrolled him in his guard. He became Dāwūd b. Ziyād (q. v., p. 931) accompanied the pilgrims' caravan to Mecca on several occasions, was afterwards sent as ambassador to Bāyazīd's court and ultimately received the important office of Purchaser of Manūkhs (Ṭāfīr b. Mahāmāt). Kālībey's son, al-Mallik al-Nāṣir Muḥammad, appointed him Grand Dāwūd in 902 (1493) he was appointed. Ṣūr b. Ṣūr b. Yashbēk was not recognised by Ṣūr b. Ṣūr, the powerful governor of Damascus and the high officials in Cairo rebelled against him. When the Manūkhs also no longer stood by him, he was seized by his opponents at Dijμān. His last days were spent in captivity. He died in prison there. His reign had only lasted six months.

**Bibliography:** Well, Geschichte der Chau-fern, v. 377-380; Ibn Ṣāfī, Hs. see index under Dijμān Y. (F. R. K. H. c)

**DIJĀNBAṬĀN,** Persian plural from dijan, "one, who risks his life!" (in Turkish: rope-dancer, juggler, circus-rider; thence *horse-dealer", *trick-
Djanba — Djanna.

Djanba (also known as Djanba or Djanna) is a native state on the coast of Asia Minor, about 50 miles S of Bombay. It is composed of a body of soldiers of fortune, "daredevils," quartered on the coast of Asia Minor; they were disbanded by Sultan Selim II.

Bibliography: M. d'Ohsson, Tabulae, 1799, p. 309; Bar-bier de Meynard, Dictionnaire Turc, s. v.

CL. HUART.

Djambulat or Djamulat, a famous Djanba family, according to von Oppenheim of Kurchesh (or Turkish) origin. At the beginning of the 18th century we find them as independent chiefs in the district of Kilis near Aleppo. Quarrels with the Pasha of this town caused them to move to southern Syria where they settled in 1630 at the invitation of the celebrated Djanba prince Fahri Pasha al-Din [q. v.] in Lebanon. Their Shaida at this time was one of the councillors and generals of this prince and his descendants inherited this influential position. One of them, Ali Djamulat, attained great prosperity by his marriage with the daughter of the very wealthy and influential spiritual leader of the Djanbas, Kaprtan al-Kadi al-Tanshii, and built the castle of al-Musshidi in Baalbek which is still the centre of the Djamulat family. The later history of the Djanbas centres round the continual struggles between the Djamulat and the Shaida, who again were supported by the Venetians.

Bibliography: von Oppenheim, Von Mittelmeeren zum Persischen Golf, I. 150 et seq.

Djanbar (also known as Djanbar) is composed of Jambur and the "bulling", bodyguard; plural Jamburn or Djanburs. (Cl. Doyx,hopefully). The Naba al-Djamulat was in the Mamluk and Marindk kingdoms the bodyguard of the Sultan in his palace and on his journeys; it was their duty to conduct Amir to the Sultan at audiences or paying of homage, and with the dawdares and private secretary they took the mail from the couriers; they had to carry out sentences of imprisonment, torture and death by special command of the Sultan. The chief of the bodyguard, the Amir Djanbar, had charge of the prison in which political prisoners were examined; they remained there only a few days as their trial ended either in freedom or death. The Djanbars were divided into companies (koba), each being commanded by a chief (ibn akba) who had the rank of an Amir of five Mamluk (lieutenant). Their colonel (also called ra' al-nabt al-mawlee al-djamuliya) was chosen from among the Amir of 50 Mamluk; the jabalshkab (i.e. those who had the right to be accompanied by music) and at a later period from among the Amir of 25. Below him were 4 or 5; according to others, 10 chiefs of the palace gates (kardara) and the cavalry, bodyguard of Bedouin (al-jowf al-khastaha).

Bibliography: Von Oppenheim, Von Mittelmeeren zum Persischen Golf, II. 150 et seq. (Cl. HOART.)

DIJANJIB, native state on the W. coast of Asia Minor, about 50 miles S of Bombay. Area, 324 sq. m.; pop. (1901), 85,414; of whom 17% are Musulman; revenue about £80,000. It takes its name from a rocky island (Ar. c-lyut), which was occupied towards the end of the 17th cent. by Yarl, an Abyssinian in the service of Ahmad Shah, the Nizam Shahi king of Ahmadnagar. His descendants have since been known as Stias (from Siat), and their territory sometimes as Hibsah. In the time of Awaqul they became the admirals of the Mughal empire. It is their boast that they were never conquered by the Marathas; and they did not enter into relations with the British Government until 1876. In the latter half of the 18th cent., their fleet often wintered in Bombay harbour, as either friends or enemies. Later, one of the family established himself in the castle of Surat, whence he was expelled by the British in 1559. From Surat he occupied the east coast of Kirthawar, which still remains part of the possessions of the Nawab of Djanjib.

Bibliography: Gazetteer of the Bombay Presidency, 1. 401 et seq.; C. L. Atchison, Collection of Travels, vi. 317 et seq.; 130 sqq. (Calcutta, 1900.)

DIJANGAL. A word used in many N. Indian languages in the sense of forest or waste land populated with barks; adopted in English in the form "Jungle.

DIJANK (connected with the name of the Turks, Gezmis, Tua, Lazes by Macdonell Kinnett, p. 282), the name of a Turkish province in Asia Minor, bounded on the north by the Black Sea, in the south by the province of Siwa, in the west and east by those of Kastamuni and Trebizond; it is now the Sanliur of Samoja, which is still officially known by its former name also; it is in the wilderness of Trebizond and contains 6 kapi, Samoja, Firta, Unye, Ferme, Czahambas, Tufra and 3 Niaskias: Karabogz, Ata-Cam, and Kayraz; populated by about 350,000, the great majority being Musulmans. The climate is pleasant and cool in the coast and cold in the mountains; the soil is very fertile, growing tobacco (Samoja, Biter) and cereals. The mines are now no longer worked; there are forests (oak, beech, pine and fig-trees) in the highlands. Hadji-Khala notes that the population of the interior, in his time still very uncivilised, was very scattered and that the villages consisted of isolated quarters (kadaghala) each containing three or four houses. This district, which had previously been occupied by Muhammad I, who had taken it from Hasan-Beg, son of Alp-Arash, was entirely captured from the Commandant of Trebizond by Muhammad II. (865-1514). According to historians, however, mention a minor dynasty which reigned over this province: Kobra-Djanni, a vassal of Timur, who attacked Sultan Muhammad I (Sel'd-El-Ch, Tufd-at-Tawakkik, i. 196). Talhan-Oghi, Djamid-Beg, Hujain-Beg.

Bibliography: Hadji-Khala, Dizhina, Numid. 1842, p. 823; V. Ginet, Turquie d'Asie, i. 36 et seq.; "All Djoura, Dizhina, Fezkaik," p. 273; Sakenan 1345, p. 834; Mounat Elhadji, 428th, ii. 36; J. von Hammar, Geschichte des Osmanischen Reichs, (index) in "Historia de l'Empire Ottoman," ii. 186. 477 (Cl. HUART.)

DIJANNA. "Garden" is the name most frequently given in the Koran and Tradition to Paradise, the abode of the blessed. It is only once referred to in the Koran by the Persian name Firdaws alone and a second time by the two words together gomtoun al-Firdaws. It is fairly often called jannan, "eden," the gardens of Eden; cf. the Biblical name gen-eden (Genesis, ii. 15).

Muhammad's conception of Paradise is well known to be materialistic and voluptuous; it is
expressed in several suras, which belong to the first period of his preaching; e.g. (Iv. 59. 14). This is the description of the paradise that had been promised to the pure; rivers where the water never becomes tainted, and the milk of none whose taste change with the sun and rivers of wine the delight of those that drink of those; and rivers of pure honey, all kinds of fruits and pomegranates.

(Iv. 55.) The elect shall rejoice on couches adorned with gold and precious stones, sitting opposite to one another thereon. Ye shall be wonderfully young and shall go round about them to attend them with gold dusts and baskets and cups of flowing wine, and with fruits which they shall choose to their taste and the flesh of those birds they most desire. (Iv. 59. 14.) They shall abide among lonesome trees without thorns and of mann loaded with fruit from top to bottom, under a shade which casts its shadow far, near a flowing water they shall repose on lofty beds. (Iv. 59. 15.) We have created the women of paradise, the hours, by a special creation, we have preserved their virginity.

(Iv. 13.) These hours are secluded in pavilions.

All these descriptions are quite clearly drawn pictures; they are probably inspired by the art of painting. Muhammad or his unknown teachers must have seen Christiaaa miniatures or mosaic representations of the gardens of Paradise and have interpreted the figures of angels as being those of young men or young women.

In Surat 18, a sura which is composed in the very unusual form of a hymn with a refrain, Muhammad speaks of two gardens given to the elect, each of them filled with shady trees, watered by flowing streams and containing two kinds of fruit. In the same sura, verses 16-19, he also mentions two castles, two wells and two seas. This dualism, except perhaps the two seas, is not at all easy to explain: it might almost be said that the Prophet used the dual terminus because it was more pleasing to the ear.

To sum up, his paradise is essentially a garden in which there are beautiful women, couches covered with rich brocades, flowing streams and luscious fruits.

At a later period Paradise was represented as a pyramid or dome in eight stories; it was given one storey more than Hell as it was believed the elect would be greater in number than the damned. The different stories are built of materials of increasing value and each has a gate. At the top grows the tree of the boundary, mentioned in Koran, iii, 17, whose branches shade the whole pyramid. The books in which are written the deeds of men are kept in Paradise along with a prototype of the Koran; this is what Muhammad calls the "peripiosic book" (Ixx. 2), the "guarded table" (Ixxv. 53). Besides it is the "Kuran or red pen which writes on the tablet; we also find a prototype of the Ka'ba in Paradise, called the "frequented house" and objects which are to be used at the last judgment like the balance for weighing the deeds of men, seats for the prophets, and standards. The standard of the prophet Muhammad, or rather its heavenly prototype, is planted on a mountain called the mountain of glory which rises on the back of the pyramid of Paradise.

Paradise with all its contents is placed above the astral plane beyond the heavens in which the planets revolve and rests on a number of "corns" having abstract names like "the sea of divided substance, the sea of grace, the sea of the Lamb", Above the paradise lie the worlds of dominion (mawalh) and power (sukarn), the Throne and the Tabernacle of God.

Orthodox Muslim theology, whose chief representatives are Ghazali and Asqulani, has admitted sensual pleasures into Paradise though pointing out that they will only be felt after the resurrection.

The pleasures of imagination and of intelligence are also admitted. According to al-Ghazali, an object of delight imagined by the elect will be realized at once although not quite in an objective manner, at least as regards sight and the other senses so that the blessed shall live in a perpetual hallucination. Paradise will be like a great market in which images will be bought. The pleasures of imagination shall accompany those of the senses, they shall consist in the joy of knowledge, in the possession of dominion, and in the contemplation of the glory of the righteous. But the greatest happiness of the elect will be the sight of God.

The beatific vision or sight of God is allowed by orthodox Muslim theology. Ghazali says that God will be seen without being and without form. This belief does not seem to be in harmony with the Koran; for in the Koran God is almost always veiled. He calls upon Adam but does not reveal himself; Noah does not see him; Abraham "his friend" only sees his angels; Moses asks to see God upon the mountain; hardly has he seen him than he falls into a swoon and on coming to himself is filled with repentance. Muhammad himself does not see him; he only sees Gabriel; in the vision referred to in Koran lxxxiii. 19, he does not even see the lotus-tree of the boundary; the lotus", he says, "was all veiled. According to a tradition given in the Makhtakes al-Aghta (Abye al-Merwala, trans. Carne de Vaux, p. 9) the prophet asked the archangel Gabriel "Hast thou ever seen thy Lord"? The archangel was troubled and replied: "0 Muhammad, I have seen Him and me there are seventy thousand veils of light; if I approached a single one of these veils, I should be consumed.

God does not appear in the Koran's descriptions of Paradise. He is however present at the last judgment which is described in the Koran in a fashion quite similar to that of Christian traditions and imagery.

The words Djamun, jardan and uden are also employed to designate the earthly Paradise (see Djamun).

For a plan of Paradise see the Map of\footnote{\textit{Nasab}}; the pictures in this work are reproduced in Carne de Vaux's \textit{Fragmenta d'Archaeologica Musulmana} (brochure) Brussels, 1895.

\textbf{Dijannaba (also Djanika, Dinnaba).} A town in Persia. In the middle ages it belonged to the province of Arradjian and played a not inconsiderable part as one of the more important harbours of the Persian Gulf. It did not lie directly on the coast but (in N. Lat. 29° 30'; E. Long. 50° 40'; Greenwich) about 2/5 miles from it at the top of a bay (north-east of the island of Khurak),

\textbf{Dijanna — Djanahaba.} 1085.
which connects it with the open sea. Djannāba used to be a flourishing industrial centre; the cloths manufactured there were particularly prized and formed one of the principal exports. The town is now in ruins; near it is a village, whose name Dinquawr probably represents the ancient appellation of the town corruptly reproduced by the English ear.


**AL-DJANNĀBI, (R), MUHAMMAD MUSTAFA B. IJASAN B. SINĀN B. AHMAD AL-HEṢĀBI AL-HĀJĪ, an Arab historian, born in Djannāba in Persia, became Khāli of Aleppo and died in 999 = 1590 after being deprived of his office. He wrote a history of 32 Muhammadan dynasties in as many chapters, which has survived in several manuscripts, entitled al-Allam al-Za'īri fi 'Abūl 'Abbas al-Abd al-Mu'min wa-anābīr which is usually called the Tuhfah al-Djannābi. This work was translated into Turkish by the author himself, (v. Fligel, Die ar., pers. und türk. Histo., der k. Hofbibliothek zu Wien, ii. N. 83); and it has also been epitomised of it (ibid., 854). Part of it has been edited as: Mutaqaphā al-Husain Alqanṣūsī al-din Minvulmin bii al-Mουsām al-ṣalih al-ṣūlīd al-Vafaç al-Wala' al-Mufrad al-Mu'ākāh, al-ṣu'ūr (Al-Madina 1357).

**Bibliography:** Wusentfeld, Geschichtskreisen der Araber, N. 538; Breckelmann, Gesch. d. Ar. Litt., ii. 300. (C. Brockermann.)

**AL-DJANNĀBI, ABU SAĪD, an important Kārmanāt chief, began life as a corn-merchant. Hamdān Kārman appointed him ʿāqil (q.v.), p. 853, missionary] for Southern Farsa; he was at first very successful there by flattering the Persians at the expense of the Arabs; he established a socialistic system among his adherents, whose property was shared in common under his administration; but the Caliph's policy ruined this mission.

Hamdān Kārman then sent Abu Sa'id to Bahri, shortly before there had been an insurrection of the slaves in this province. The missionary found a favourable soil; he made numerous converts and married the daughter of an individual of importance. We do not exactly know what date Abu Sa'id had been appointed ʿāqil; but we find that in 286 (929) he had subjected a large part of Bahri and taken Kaff. In 289 his partisans were exceedingly numerous around Hadjar the capital of Bahri and were approaching Bassa. The Caliph Mu'tatīd sent an army of 2000 men against them, which was increased by a considerable number of volunteers. This army was cut to pieces by the Kārmanāt leader; its general was taken prisoner, then set at liberty, the other prisoners were massacred.

About 290 (930) Abu Sa'id took the town of Hadjar after a long siege by cutting off the water-supply; he then subjected Yasmania and invaded Oman. At the height of his successes he was assassinated with several of his officers in his palace at Lahūn (see AL-TA'BĀ) in 301 (913). It is supposed that this murder was instigated by the Grand Master 'Ualī al-Allah, who then proclaimed himself Mahdi, and who possibly had some reason to be afraid of Abu Sa'id.

Abu Sa'id was venerated after his death. His partisans believed that he would return; a horse was always kept saddled at the door of his house. The Kārmanāta of Bahri, call themselves Abu Sa'idh after him. He left seven sons of whom the youngest, Sulaimān Abū Tāhir, succeeded him after disposing of the eldest.

**Bibliography:** M. J. de Goeske, Mémoire sur les Carnavals du Bahri et les Feszmáds (Leide, 1885); Mas'udī, Tawākūl (transl. Carta da Vaux), p. 498-501. (B. Casa de Vaux.)

**DIJĀRĀ, state in Mālān, Central India; area, 508 sq. m.; pop. (1901), 8,402, of whom 19% are Muhammadan, mostly in the capital, revenue, about £60,000; tribute, £6,000. The state was founded in 1817, under guarantee from the British government, by Ghulār Khān, Afghān, who had been confidential agent of Amir Khān at the court of Hōlkār; and a manumission of £13,000 is still paid to Hōlkār on every succession. Opium is a profitable crop.

**Bibliography:** Central India Gazetteer, v. pp. 180-219 (Bombay, 1908); C. U. Allchin, Collection of Treaties (Calcutta, 1900), iv. 375 sq. (J. S. Cotton.)

**AL-DIjb, formerly an Arab seaport on the Red Sea, 20 stations south of Alla, 3 (or 2) from al-Dijbah, and a night's journey (according to others: 3 stations) from al-Madīna. In spite of the want of good drinking-water, which had to be brought from Yalyl, the town with the island of Kāfūn lying before it, whose name should be compared with the Syriac ʿāmān of Potemken, was of great importance as a port of discharge for ships from Egypt, Abyssinia, Arabia, and China and a centre of supplies for al-Madīna (cf. e. g. Tabari, iii. 1941) until it had gradually to yield this position to Yamanh — apparently not before the end of the middle ages. While the same at least is mentioned by travellers down to 1800, it appears to have been supplanted in recent times by Surakha, Bakrā, which obviously denotes the bay of Al-Dijār. Impressing ruins are still to be found on the peninsula which encloses this bay.


**AL-DJARAH, the locust.** According to Dante there are large and small, red, yellow and white varieties; the females of the yellow are black. Kaswini distinguishes fly (al-safr), and hopping (al-ṣāfī). They have the head of a horse, the eyes of an elephant, the neck of a bull, the horns of a mountain antelope, the breast of a lion, the body of a scorpion, the pinions of a eagle, the legs of a camel, the feet of an ostrich and the tail of a scorpion. They have six
Djarash; the ancient Gerasa, at the foot of the southeastern part of the 'Adlân range, in a little valley whose waters flow into the Wâdi 'l-Zarkâ, the Wâdi 'l-Dûr or Wâdi Djarash, the Charybdis of the Greeks. The town is first mentioned in the Maccabean period and appears to have been one of the Hellenistic towns which arose after Alexander the Great. At a later period in the Jewish kingdom by Alexander Jannaeus, it again won its freedom probably through Pompæus' efforts and was reckoned as a part of the Dekapolis. From the time of Trajan it belonged to the Roman province of Syria but about 160 a. d. it was allotted to the province of Arabia till it was ultimately incorporated in Palestine and Arabia. This latter period Gerasa became of predominant importance and from it date the splendid ruins, which arise the admiration of travellers but are unfortunately constantly suffering from the vandalism of the present inhabitants. In the Christian period it was the seat of a Bishop as ruins of churches, some of them converted from temples, still show. The dominating position of the town is also clear from the fact that in the time of Jerome the ancient Gilulad was called Gerasa, of which usage a trace is also found in the Talmudic literature.

Gerasa was, like most of the towns of the province of Palestine and one of the Araba, mentioned by Shurahbîl and is essentially known through the geographers among the towns of this district. According to Ya'qûbî the population was, as in the neighbouring towns, only half Arab. We are reminded of the usage of Ya'qûbî which, when the Mâqdisî calls the Jâbîl Adîlah the Jâbîl Djarash. But the town was no longer of any importance, as is also clear from the absence of Arab buildings among the ruins. There is but one reference to a castle which Taqfîrîn (1106-1144 A. D.) and Abû Shâhîd of Damascus had there, and this was taken and destroyed by King Baldwin in 1121; but no distinct traces of it can now be seen. From the account of one who had seen it, Yâkîtî in the first half of the thirteenth century gives a description of the town which was then entirely in ruins, through which ran a stream, which drove several mills; the hills around, the Jâbîl Djarash, had on the other hand, some farms and villages. He also quotes a poem from the 'Umayyâd period, in which 'alâm (reserved grazing ground) of Djarash is mentioned (Nohldeke, Dichter und Volker in arabisch-arab. 49a-2).

The once so splendid city remains in this desolate condition until in 1878 it was repopulated by Circassians, who have built a little village on the east side of the Wâdi, which covers a very insignificant part of the extensive ancient town. This village is now the capital of the nâhiyya of Djarash, which belongs to the Râ'îâbîn of 'Adlân and like the latter is under the Mu'assasît of Damascus.

from the Eski Serail, which fell at the foot of the Mosque of Sultan Haydar, where a stone was erected to commemorate this incident. The (gündüz = gunduz) were horsemen who particularly excelled in throwing the (girand = girdan).—At Damascus, in the springtime the custom has survived among the young men of going outside the town to throw the girand; for this purpose they provide themselves with a rod, the end of which is shaped like a crozier and which is called idbštah (first-fruits).


Djara (a), the most usual word for newspaper in Arabic, like gazeta in Turkish and gazetā in Persian. This seems a fitting opportunity to collect some of the chief data on the history of the newspaper among Muhammadan peoples, although a review dealing with the subject in some of its distinct phases would far exceed the limits of an article in an encyclopedia. In various sections the necessary preparatory work has not yet been done so that the following account is necessarily rather fragmentary.

For the Arabic Press, which on account of the wide area it covers as well as its intrinsic importance is undoubtedly the most important, we are reproducing a somewhat altered form Martin Hartmann’s sketch which has already been printed in Spéciëel en Algemeene Nieuwsblad, ii. 67 et seq. He is also responsible for the section on China (vi). The accounts of other areas have been prepared by the editors from various materials.

1. The Arabic Press.

On the 12th December, 1828 (20th Nov.) appeared in Cairo the first number of the Turkish Arabic newspaper, al-Wali’ al-Mtitya, the organ of the Egyptian government, founded by Muhammad 'Ali and published twice or thrice a week. In the Journal Asiatique for September 1831 (ii. 8), p. 235–239) Reinard gave a detailed account of this "fondation qui n'est pas en d'autres époques dans mes souvenirs". The periodicals, and a newspaper in French which appeared in Egypt in the three years of the Napoleonic occupation (see Reinard, op. cit., p. 240) are not taken into account. This was the beginning of the newspaper in the Islamic east which has since attained such enormous proportions. This organ of the Egyptian government still exists after a chequered and eventful career. It was not till 29 years later, on the 1st January, 1853, that a second paper appeared, the half French, half Turkish, Jarad al-Djāmid, published by Kāshif al-Khāsir in Cairo, supported by the Turkish government of whose representative in Syria al-Khāsir was always an ardent admirer; but it appeared twice a week and soon it was published daily. (See Reinard in the Journal As. et v., 309–325 and Fleischer in the Zeitschr. d. d. Morgenl. Ges., xii., 330–333.)

About four years later the Barîlî newspaper, mentioned by Muller in the Rapport Annuel, in the 30th June, 1857, appeared in Paris. The first really great Arabic newspaper, beside which all earlier ones seem mere trifles, was al-Djāmid. Founded at the end of July of 1856 in Constantinople by Ahmad Pâvi al-Shâhâbî (or q. v.) a Maronite convert to Islam and eminently subsidised by the
On the 18th October 1877 El Shafik Sarri, son-in-law of the above mentioned Bekaa al-Bustani, published the first number of the Liwa al-Duj. Although the new paper had similar aims to al-Djamah and competed to some extent with it, Syria was large enough for both. Neither of them interfered much in politics; they presented events as far as possible in colorless form, always with a careful regard for the views of the government. They were also quite neutral as regards religion. In the year 1850 a new party appeared; the Maronites founded the paper al-Djaghî to meet the attacks of the Curia. The Karamel al-Suqal al-Mumte and al-Nubsha al-Djarsiya took up the Protestant interest. The Greek Orthodox Church founded al-Nubsha as its official organ. A noteworthy enterprise was the political paper Bafriz which appeared twice a week, which may be described as "independent", though supporting the government and Islam, and was supported by the authorities as an antidote to the Muslim extremists of the Thawarat al-Fumus, which was often a thorn in the side of the government. When on the 1-13th March 1858 Bafriz became the capital of an independent wilayet, a second paper of the same name was founded as the official organ of the provincial government, but distinguished itself by the older Bafriz by the addition of al-Adliyya. Of other Bafriz newspapers and magazines we may also mention from the list in al-Hisâl 1852 (cf. Bibliography) the following political papers: 1. al-Zahra; 2. al-Fateh; 3. al-Mishk; 4. al-Najâja; 5. al-Najâja; 6. al-Nasr; 7. al-Azâl. After the Turkish revolution there were 26 newspapers and periodicals appearing in Bafriz, but the older after figures are given for 1813: 8 dailies, 17 weeklies and 12 magazines. Cf. Revo du Monde Mus., x. 76 et seq.

In addition to the Bafriz papers and the official organ al-Djama and al-Fumus (see above) the following Syrian political papers may be mentioned: al-Lubân 1891; 2. al-Rasafa 1894; 3. al-Ars (in Dâmaj) 1895, appearing weekly "in Lebanon" with several others, now (1912) 15 in all, according to the Revo du Monde Mus., (loc. cit.); 4. al-Shâm, a Damascus weekly; 5. al-Tabâk, al-Shâm, 1893; Tripolis weekly; 6. al-Shamâr; a weekly in Aleppo 1877. But the daily press in Syria had a struggle for existence. The population had long been used to strained circumstances and not even its well-to-do members could be induced to guarantee sufficient support, while the government at once took rigorous proceedings to suppress the slightest free expression of opinion. The greater number of Syrian journalists therefore went to Egypt. In 1876 the Libanese Saleh Tahâ (cf. Zaidân, cf. cit., ii. 99) founded the first Arabic daily paper in Alexandria: al-Saruq i.e. the Pyramids, an able and industrious advocate of French interests in the country. Another Syrian soon afterwards founded a weekly: al-Mabrûr in Cairo. The enterprising fortnightly al-Muqtafif, which had been founded in Bafriz in 1897 by three students of the American College, was also soon transferred to Cairo, where its editors founded the important daily al-Mu'tasim, which is also an advocate of English interests. Egypt, where a more intelligent government laid little restriction on the press and under the English occupation a freedom reigned
which was only appreciably limited about 1850, now became the Eldorado of the numerous young
Syrians with literary talent to whom their native land did not offer the slightest prospect of a
livelihood. We cannot go into details of this
migration of the press to Egypt here, but the
reader may refer to the Arabic Press of Egypt, London 1890 and above, p. 1019. The other people of the country were
very slow in following the impetus given by the
entrepreneur Syrians. It is true that the Copts had founded their bi-weekly at-Waṣn in 1878, which
still appears, but this is a very insignificant sheet and none of its companion papers since issued
are worthy of mention. Islam continued to hold
aloof from the press. It was not till 1850 that a
political daily with some pretensions to style appeared, al-Muṣawir, admirably edited by the al-Maṭākh Shafiʿī, Alif Yaʿnu. A few fanatical rags came into existence alongside of it. The nationalist at-Līwā, founded by Mufaṭṭa Kāmil, now called al-ʿĀlim combats that organ which advances international
Islam. A third important Cairo newspaper is at-Djarida, which steers a middling course i.e. re-
recognises the fact of English occupation.

The above figures are significant of the growth of the press: in 1892 al-ʿĀmil (cf. Bibliogra-

In Mecca a newspaper has appeared since 1900, al-Ḥijāza, cf. below under Turkey.

As in other respects also the Maghrib is the
most backward as regards the press. Only since 1892 has there been a newspaper at-Ḥijāt al-
Tunisī in Tunis; in 1887 appeared al-Ḥijāz; in 1889 al-Ẓahrā also and since 1902 al-Bayān. In recent years however this number has been considerably increased. C. Revue du Monde Musul., vi. 342 et seq. Tunis is peculiar in the possession of two Jewish Arabic papers printed in Hebrew characters entitled: al-Bustān [法律顾问], al-Mu-
ṣawir [法律顾问]. Both are written in a mixture of the vulgar and written language. In Tripolis the government has an official organ, Tarābiʿīs al-
Qurūb, in addition to it Washington-Serresy only mentions al-Turāb. In Algeria we have the following papers, al-Muḥāṣṣar (Algiers) and Tal·
marra (Tiemcen) and since 1907 the Kawmī al-
Fīsya and the al-Qurūb since 1908. Newspapers have only been published in Morocco at Taungr since 1905; C. Revue du Monde Musul., ii. 86, 169.

Malta occupies a special position. Literary ac-
tivity and printing-presses only came into the
island with the English occupation. These Franks
thought for a time that it would be possible to
establish a classical Arabic alongside of the peculiar
dialect of the natives. This was the origin of the
political paper al-Maṭākh which is mentioned in al-
Ḥijāt for 1892. These classical Arabic experi-
ments however proved fruitless, and a written lan-
guage was developed which essentially represented

a dialect of one part of the island and was printed in Roman type. In this language al-
Ḥabbār al-Malī began to appear in 1879.

Even in lands which are not Arab there is a
not inconsiderable production of Arabic papers. They may be divided into three classes: 1. Those that favour Islam; 2. those that defend Turkish
rule; 3. those with other aims. The important
newspaper al-Djarida in Constantinople (see above) was pre-eminently devoted to the cause of Islam and the Turkish government. According to
al-Hilāl 1892 the following papers were also published there: a. political: 1. al-Ṭarīq; 2. al-
Hawdūṭ; 3. al-Sabīl; 4. al-Haqiyāt; 5. al-
Maʿ                                                                                     anụbāt; b. scientific: 1. al-Intisār; 2. al-
Kawmī; and a legal paper al-Ḏiqlīq in Arabic
and Turkish. Cyprus was the only other place in
the Sultan's empire to possess a political Arabic
newspaper: Dib al-Shark (according to al-Hilāl, 1892). The same authority (and following it Washington-
Serruy, p. xx) mentions only a single political
paper in India, Nakhbat al-ʾAṣīrī, without giving further particulars, i.e. below under India.
There should be noted the attempt to create an
organ for the Jews of India and Mesopotamia, which is made by a volume in an Arabic
jargon in Hebrew characters entitled: ʿAṣīrī: "The Jewish Gazette Paerai", in Calcutta. Subsidised by the Rothschilds of Eastern Asia, Sassoons & Co., and
do not serving their commercial ends, the paper circulated throughout the whole of the
Arabic-speaking Judaism of Asia.

Only the following papers are mentioned by
al-Hilāl 1892 as appearing in the west: 1. al-
Munjīthīl, in Italy; 2. et al. in France, vis. 2. al-
Anīf; 2. Ast. al-Ḥurrī; 3. al- Ḥilāl; 4. al-
Munjīthīl; 5. al-Sabīl; 6. al-Maʿ                                                                                     anụbāt; 7. al-
Zamān; 8. al-Sabīl; 9. al-Urwa al-Wuthū; 10. to 12. in London, vis. 10. al-Ṭifāṭ al-
Arabī, 11. al-Majārā; 12. Māʾal al-Aṣāfi (edited by Rīsh-Alī Hāssān, on whom see my Munawūbāt, p. 76 and 232); 13. al-ʾAṣīrī, Tiflis, with the note "appears in Tartar, Persian and Arabic"; 14. Dīlī al-
Kawmī, London, with the note "appears in Arabic, and English"; 15. Rumāni, American, New-York; Washington-Serruy also gives: 16. al-Munjīthīl, and 17. al-Paerai, and 18. al-Majārā, all in
Brazil. These lists may be increased from Hart-
man, col. 227 by the addition of al-ʾAṣāfi's, San
Paulo (Brazil), al-Ḥilāl, Philadelphia, and al-Muṣawir, New-York, and from Hartmann in Os. Liter., 1899, p. 58 et seq. by at least five papers: cf. al-F斯塔 du Monde Musul., xiii. 85 et seq.

A general idea of the language of the Arabic
press may most readily and clearly be obtained from Washington-Serruy, At first halting and laboured, often not in accord with the rules of grammar, it gradually strove to attain greater correctness and fluency. Constant close contact with European
newspapers produced in many journalists an estrangement from the genius of the Arabic lan-
guage and many idioms can at once be recogn-
ised as adopted from European phraseology.
More educated men particularly Adīl ʿAbdīk (see above) early sought to combat such tendencies. At the present day writers in the more important papers endeavours to write pure Arabic. It is only in the comic papers that the spoken
language is med by the press.

As regards contents, the Arabic press has made
great progress. For long the only material available in addition to old lore was the account of a brief survey, pastable to the government, of goings on in Turkey and the local news. At the next edition (see above) alone was a distinguished exception. The daily papers at Ahrum, Al-Mawiyah, al-Mahbubatn, al-Liwat and many others are now covering a wider field and cultivating an interest in politics and intellectual pursuits. There still survives in the less important papers, a lower ideal, the petty squabbings of parties and the most scurrilous personalities. In the first part of his al-Diyar, the worthy Ibrahim al-Yazdi raised a strong protest against this but he goes too far when he demands a press law.

We must also devote special attention to the periodical literature. In this field numerous undertakings have arisen, which endeavour to disseminate useful knowledge, scientific as well as political and intellectual. Of the older ones we may here mention: 1. al-Safir (published by a Druze); 2. al-Turkhi; 3. al-Ma'amul; 4. still appearing, al-Kamal al-Zaghamiyat. Schroeder further mentions three others: Sihabat al-Turkya, al-Afkar al-Mamuliyya, Divan al-Fikriyya al-Mi'ali at-Asiriyya, which are now however defunct. Since 1892 Za'idan's periodical al-Nahl (Cairo) has been unintermitting active in this direction, and the Jewish missionaries in Beirut have been publishing the fortnightly al-Majalis since the beginning of 1898. The Cairo al-Mamul (since 1897) edited by Rashid Ridâ enjoys the largest circulation in the whole Muhammadan world; next to it comes al-Madhabat, edited by Muhammad Nâzîr al-Ali, which has been published in Damascus since 1908 (cf. Revue du Monde Mus., iv. 417 et seq.). We may also mention: al-Ahram al-Fellahin published in Cairo since 1905 (Revue du Monde Mus., iv. 192), Lajuit al-Asâr (Baghdad) edited by Pere Anastase Marie, al-Tâm (Nedjef) edited by al-Salafist. We must not omit to mention the paper for women al-Assâr al-Dajal, which was published by Alexandria Aviroit in Alexandria, whose editors and women were merely figureheads, had disappeared. Women nowadays take considerable part in journalistic work; cf. for Syria: Revue du Monde Mus., xix. 86 et seq.

A brilliant future may safely be predicted for the Arabic press. Among the Christians of Syria there are a large number of earnest, hardworking and able men. Among the Egyptians there is an awakening, and here it is the Muslim element that is devoting itself to journalism with enthusiasm and success. Europeans also have often had a share in the production of Arabic newspapers.

(M. HAETTMEYER.)

II. THE TURKISH PRESS.

Newspapers and periodicals in Turkish are not confined to Turkey, they appear also in the Muhammadan lands of Russia, but the latter of course are either in Anatolian or in the Tartar dialects of Kazan and Central Asia. We will deal first with the Ottoman Turkish press and then with the Russian Turkish.

a. Turkey. The beginnings of the Turkish press in Constantinople are not only contemporary with those of the Arabic press but are equally clearly imitations of the Paris government newspapers. In 1831 an official paper in French, the Moniteur Ottoman was published in Constantinople, and in the next year a Turkish edition also began to appear (cf. Revue du Monde Mus., iv. 397) entitled Yozgatî Wazif and after a brief interval has survived to the present day as the organ of the government; since the revolution it has been published daily. In 1843 a second paper Yozgatî Yavuzlik appeared. Besides these two there were according to Ubicini in 1851-52 newspapers in the whole Ottoman empire of which 11 were published in Constantinople in French, Italian, German, Armenian and Bulgarian. By 1876 the number of Turkish papers had grown to 15, among which we may mention the following: some of which are still in existence: Basîrî, the organ of the Old Turkish party; Tarîkî, Âhosî, Wazif, Irritsîl, and Yavuzlik, which favoured the young Turkish movement and the Tarikî Yavuzlik, edited by Ahmed Midhat [q.v.]; Yavuzlî, founded in French [q.v.] paper, with which the Yozgatî Yavuzlik represented the modern Turkish movement, as well as the comic paper Aksiyet. Besides these Turkish papers there were at this time 9 Greek, 9 Armenian, 3 Bulgarian, 2 Hebrew, 1 Arabic (the above-mentioned al-Diyarî) 7 French (including the official Journal de Constantinople, afterwards la Turquie), 2 English (including the Levant Express and Eastern Herald), 1 German (Konstantinopel-Handblatt). We must further mention the Turkish papers, which are printed for Armenians and Greeks who speak Turkish, in their national alphabets. But these sections of nationalities who have lost their own language are unimportant and so is their press. With the accession of Âhid al-Hamid II troubled times began for the Turkish press; the censorship was stringent, several papers were suspended, notably those of the Young Turkish party, who were thus compelled to found new organs outside Turkey, in Paris, London, Geneva, etc., sometimes in Turkish or with a French supplement, among which the Maghrebî, edited by Ahmed Rihab is very well known. Cf. the titles of the others in P. Fesch, Constantinople aus derners jahrs des Âbad al-Hamid, p. 333, 349, 392. The most popular and best edited papers during this period were the Hâkim, edited by Ahmed Ljubet [q.v.] and the Sâbit, both of which still exist, and the illustrated weekly Serayet (Zemraatî- Fesânik, edited by Ahmed Hûkû [q.v.]).

All this was suddenly changed with the Ottoman revolution; there was a tremendous revival in the press, newspapers sprang up like mushrooms often enough only to disappear as quickly and make place for others. The Revue du Monde Musulman has taken great pains to make a list of these products of the press, so that we may refer the reader to it. In Vol. viii, p. 97 et seq. will be found a list of newspapers and periodicals which have appeared in the whole Ottoman empire with the authorization of the law. This list contains no fewer than 474 titles; this of course includes Arabic, Greek, and Armenian also. Many of these have already disappeared and others have since arisen.

b. Russia. The Muhammadan press in Russia is of comparatively recent origin and has been mainly brought into being by the exertions of two men: Issâdîyeb Gaspirzî and Ahmadîyeb Agayeff. The first named founded at Bagîsh, Serai in 1879 the Tatar paper Tarîgî Musulman, (still in existence) and had also a share in the foun-
dation of other papers. Ahmadbey Agayev founded the first Turkish paper İrşad in Baku. When this paper was suspended by the Russians owing to its alleged political utterances, they resorted to the usual subterfuges of publishing it again under other names so that the İrşad in course of time became the Toraks and later the İlm-i-İhsan, till finally Ahmadbey sought and found a freser field in Turkey. In the volumes of the Revue du Monde Musulman, about 50 titles of newspapers and periodicals appearing in Russia are given, of which the greater part have had but a brief career on account of political or financial difficulties. The press in Russia is on the whole of very little account; its centres in addition to the two places above-named are at Tiilis, Kazan, Orenburg, Astrakhan, Ufa, Karam Babur, Tashkent, St. Petersburg etc. The language is not always Turkic-Tatar; there are also Arabic and Persian papers, which deal with Muslim interests. The new Russian periodical Mir Islam has recently begun to take an interest in the Muslim press in Russia and for example in the January and Feburary number of 1907, the Orenburg papers Wokh, Şahra and Din u Mâjdâlî, as well as the Kazan Bayân al-Va'iz and the Baku Nâdîr are reviewed in detail. The continuation of this review will now for the first time make it possible to get a clear idea of the condition of the Muslim press in Russia.

III. TEBRIZ.

There is but little to be said of the Persian press before the Persian revolution. E. G. Browne (The Persian Revolution, p. 242) gives the following account of it: "Before the granting of the Constitution in 1906 there existed in Persia no Press worthy of the name. Such papers as there were—the Irân (Persia), the Sâras (Honor), the Jâhâl (Information) etc., were lithographed sheets appearing at irregular intervals, and containing no news or observations of interest, but only panegyrists on various princes and governors, and assurances that every body was contented and happy. A few good Persian newspapers (such as the Azkâr or Star at Constantinople, the Hâl al-Mâdîn at Calcutta and the Târîkh-i-Pardvân at Cairo) were from time to time established outside Persia and enjoyed a certain circulation within its borders", As in the adjoining country of Turkey a complete change was brought about by the revolution, so that (cf. Revue du Monde Musulman, ix. 682) in Teheran alone no fewer than 31 newspapers and periodicals appeared in 1908, 3 in Tehran and 2 in Isfahan, Resal and Bandar Bâghîr. A Teheran edition of the Hâl al-Mâdîn was also published; we may also mention here the Mâjdî (since 1906), Sâr-i-Madfrî (since 1907), Irân-i Now (since 1909), all at Teheran and the Mâjdâlî at Bandar Bâghîr (since 1903), and for the others refer the reader to the information contained in the above cited quoted Revue. Browne's verdict on these recent products of the Persian press is very favourable, at least on some of them. "Some of these papers, notably the Sâr-i-Madfrî, the Hâl al-Mâdîn and the Mâjdâlî, he says (cf. ibid, p. 127), "were of a very high order, and afford examples of a prose style, forcible, vigorous, and concise, hitherto almost unknown"; and again (p. 243): "It (the Persian press) reached in many cases a very high level of excellence, most remarkable when we remember how new journalism was to Persia."

IV. INDIA.

The history of the Muhâmmâdîn press in British India still remains to be written. Materials are available for such a history in various official publications of the Government of India, and (for the Hindustani press particularly) in the writings of Garcin de Tassy. The most important of these journals were published in the Urdu language, this being the language most commonly read by Muhâmmâdîn throughout India; but many of them have been short-lived and have had only a small circulation. One of the oldest, still in existence, in the Allâghâb Institute is Ghalib-NAME, which was founded by Sir Sâyîd Ahmad Khân in 1866, as a weekly journal; up to the time of his death in 1898, this eminent leader of Muhâmmâdîn thought in India, continued to contribute to it weighty articles on politics, social reform and education, especially in connection with the Allâghâb College. Two other weekly journals are influential exponents of Muhâmmâdîn sentiments, Waqf-i-Muhammadi (circulation, 1000 copies) by Mawlawî Mînârî, in Allahabad, who has distinguished himself by his advocacy of friendly relations between England and Turkey and his support of the Allâghâb Railway (for which he has collected more than £ 5000), and al-Bâghîr, published in Etawah (circulation, 1050 copies) by Mawlawî Bâghîr al-Din, a zealous supporter of all distinctly Muhâmmâdîn movements. Another weekly journal, Zamin-dar, has recently been started by a clever young journalist, Zâfar-i Mîr Khân. Both Waqf-i-Muhammadi and Zamindar have a daily edition, but unlike of these has so far a circulation on 5000 copies (daily, 1011 copies, weekly edition, 3377 copies), published in Lahore by a energetic and experienced journalist, Munsîlî Mâhîîbî, whose enterprise and wide interests have given birth to a large number of publications. Other weekly journals are Nâsir-NAME, printed in Murâdâbâd, Mâridârî, in Gorakhpur, and Dîwâr-i-Karrînî, in Badînâ. It is impossible to mention here all the Urdu journals published in Northern India, where this language is the spoken tongue as well as the literary dialect of the Muhâmmâdîn population, or to give a list of those published in other parts of India, where the commonly spoken language is not Urdu, e.g. in Haidarâbâd there are 7 Urdu newspapers, in Madras 8, in the Central Provinces 3 and in Bombay 2, most of them having a restricted circulation; in Calcutta, Dîwâr al-Salafîyat has a weekly issue of 400 copies, and in Agra, Star of India 657 copies.

Though most literate Muhâmmâdîn in India read Urdu, it is naturally to be expected that they should publish journals in such other languages as happen in various provinces to be their mother-tongue. The most important of these are the following: in Oudhâbât, Aghâh-i-Islâm (weekly, Bombay, 1000 copies) and Political Bhamiya (weekly, Ahmedâbâd, 1500 copies); in Martâghi, Pillârî (thrice in a month, Kârân Kârân, 450 copies); in Sind, Azbir-i-Sindî (weekly, Sukkur, 500 copies) and al-Hâshî (weekly, Sukkur, 1400 copies); in Tamil, Thâîr-i-Islâm (weekly, Madras, 450 copies) and Muhâmmâdîyat-i-Râmîyat (weekly, North Arcot, 400 copies); and in Malayalam, Malabar Islam (weekly, Cochin State, 600 copies) and Muhâmmâdîya Darpanam (monthly, Travancore State, 1000 copies).
During the last 20 years, several attempts have been made to establish an English newspaper devoted exclusively to Muhammadan interests. It being recognized that there were a number of excellent English journals financed and edited by Hindus, there was no first-class English newspaper under Muhammadan control. The heavy cost of production and the comparatively small number of English-speaking Muhammadans have hitherto stood in the way of the success of such an enterprise. The most important of these journals now in existence are The Parsee Observer (weekly, Bombay), The Parsee Chronicle and The Commercial (Calcutta), and The Muhammadan (Madras).

The most important Persian journal published in India is Habb-e-Mulqat (weekly, 1000 copies, Calcutta). Several abbreviated attempts have been made to start journals in Arabic, generally, with a translation in Urdu, e.g., Al-Riyad (Lucknow), but the support they receive is too meagre for such enterprises to be remunerative.

In addition to the newspapers, there are several weeklies, periodicals, and trifles, chiefly in Urdu, which are deserving of mention. The most noteworthy of these is Tahdil al-Abšāb, founded by Sir Sayyid Ahmad Khan in 1879 and issued weekly until 1876, when the founding of the Aligarh College absorbed his time and attention; five years later it was revived for the space of 2½ years, in 1886 a new series was started, which lasted for 3 years only. The Tahdil al-Abšāb was the organ of the liberal school of Muhammadan theology, of which Sir Sayyid Ahmad Khan was the founder; the greater part of the articles were from his pen and aimed at expounding a purer form of Muhammadan doctrine, purged from the accretions of theologians and mediaeval views of life and nature that were inconsistent with modern science. Among periodicals upholding the older orthodoxy may be mentioned I‘lām al-Sunnah, which was started especially to combat the views expressed in Tahdil al-Abšāb, and Nūr al-Abšāb and Nūr al-Andām, printed in Chunar, and Akhbar al-Muhaddith in Amritsar, edited by Naẓīr al-Muhaddith, a monthly journal, with a circulation of 625 copies, is published in Lucknow, as the organ of the Naẓīrīs in the Unna, an association which aims at grafting modern learning on to the old, traditional methods of study, without any violent breach with the past. All these religious periodicals are written in Urdu; the organ of the Ahmadis sect, however, The Review of Religion (monthly, 500 copies, Qādirān), is in English.

In recent years, some Urdu magazines have been started, on the model of European magazines, dealing mainly with literary and other topics of a non-religious character; from the very nature of their subject-matter: they are not exclusively Muhammadan, but mention may be made of Zāleh-e-Q-save (printed in Delhi), Muhaddith (monthly, 4000 copies, Delhi) and The Aligarh Monthly (monthly, 500 copies), as being specially concerned with matters of interest to Muhammadans. Two magazines for Muhammadan women are printed in Urdu, Tahdil al-Adhār (weekly, 500 copies, Lahore) and Akhbar (monthly, 450 copies, Aligarh).

V. THE DUTCH EAST INDIES AND SINGAPORE.

The newspapers etc. appearing in the Dutch East Indies are detailed in the Regierungsalmanach voor Nederlandsch Indië.

Some notes are given in the Revue du Monde Musulman, particularly viii. 485-7, 1907, through the kindness of Prof. C. Snetzler. Further details of the Muhammadan press there. The Medan Priyayi, "The Areas of Native Officials," is published daily in Bandung; its chief editor is Raden Mas Tjibadilulur. To some extent this opposition to this there has also been published in Bandung since 1912: a second daily, Kawanme "Young People," (to be understood in the same sense as one of Young Turks) edited by A. H. Wijnja di Smit. The Damakhanja which appears twice a week in Surakarta is edited by a Chinese, with the assistance of a Javanese. The name is taken from the Sanskrit and means Good News. A classical name is likewise borne by the newspaper Suriname (Good Arrow) published in Solo, which is edited by the Surakarta Islam to oppose the propaganda of the Budi Utom (Noble Endeavour, etc. du Monde Musulman, v. 415 and elsewhere). The best edited paper next to the Damakhanja is the bi-weekly Utsran Melayu (The Malay Messenger) which has appeared in Padang since 1910 under the editorship of Dato Saran Maharadja and Saran Mohammad Sallim. The al-Muntar is also published in Padang.

At Singapore there appear from time to time Arabic newspapers with a more or less pronounced hostile attitude to European authorities. The Revue du Monde Musulman, ii. 398 etc., gave an account of the Malys monthly al-Andām. The aims of the Nūrājā, the 'Balance,' which first appeared in 1912, are similar. Other Malys papers are the Utsuran Melayu (bi-weekly), published by the Singapore Free Press (Walter M'Keepea); Tannang Penghahawan etc. Of the Arabic newspapers referred to above, we know of the following: al-Eshā (al-Adhār) 1909 (weekly), al-Waṣṣa 1910 ( fortnightly), al-Hasūn, 1910, (weekly).

VI. CHINA.

I have before me two productions of the Muslim press of China: a newspaper and a periodical. But I was assured by a Confucian Chinaman acquainted with these matters that this paper was certainly not the only one. The newspaper is the Ching Tsung Al Kow Pao. "The Muhammadan Newspaper "Patriotism,"" published in Pekin. It belongs to the "Kung Pao" or "Pekin" papers, which is distinguished by format as well as by contents from the larger papers. This paper, which only displays its Muhammadan character in a few features, is said to be very popular among the non-Muslims in Pekin also: it is the only paper that appears in so many "vernaculars"; it is therefore understood by the lower classes when it is read out to them. The Al Kow Pao is a single sheet. Each side contains four pages, one horizontal and vertical division between them being also closely filled with printed matter. We may deduce from the numbering that it has been appearing for six years. The number which I have before me of the 21st March 1912 contains a leading article amongst other items on the news of the day, entitled "a proposal to diminish the troubles in the Republic" by Chu Yien as well as a political caricature.

Broomehall gives an account of one periodical in his Islam in China (London 1910), p. 283 with a facsimile of the cover of No. i (fig. 282-
285) and an index of the contents of the same number (p. 284). The cover bears at the top the Muhammadan title Ḥilāṣ al-ḥiṣām, "The Awakening of Islam", with the confession of faith below it. In the centre is the Chinese title Huáng Hui Pien, "The heart of the wisdom of the Arab"; below this "No. 1"; left: Organ of the Muhammadan Society for the advancement of education in Japan (according to Broocharp of. c.), the publishers are thirty students; they are probably also the leading members of this society; on the right "not for sale". The contents are classed under three heads: 1. Articles which, as is clear from the contrast to 2, are composed by Chinese Muslims, living in Japan. 2. Articles from home contributors. 3. Appendix, with miscellaneous information.

The ten articles in section 1 are: 1. "The relation between religion and education" by Hong Ch'en-pau; 2. "The reform of religion" by Fa'o T'ing-lung; 3. "Exhortation on the responsibility of the education of our members", by the same author as 2; 4. "On the Mahomedans" by the same author as 1; 5. "The civilization of Islam" by the same author as 1; 6. "Islam and Wu chih" (The Japanese "Bushido") by Wang T'ing-chih; 7. "On the progress of religion" by Ma Tsung-chi; 8. "On the education of the masses on Islam in China" by the same author as 8; 10. "The New Mahomedanism" by a member of the society.

— The second group contains five articles. 1. Introductory address to the Japanese Society for the Advancement of Islam, by Ts'ai Ta-yü; 2. A plan for the revival of Islam by Li Shun-Shan; 3. On the mission of the Society by T'ang-ch'uan; 4. An essay on al (education) prayer? by the same author as 3; 5. The characteristics of the sect by Ho Li-fang. — The third group contains three anonymous notes: 1. The position of the society for the advancement of Islam in Eastern Asia. 2. Minutes, statutes, and list of members of the Chinese Society for the advancement of Islam.

While the Christians in Turkey have no press in the language of the ruling race (exception see p. 1021), because their masters themselves are only in the initial stages of the higher developments of the intellectual life, the Muslims of China have assimilated themselves to the ancient culture of the Chinese and their press also will thus share the great advance which has been made by the newspaper-press of the new China. It will render vast services to the country, if it continues to avoid the main danger that threatens Islam under foreign rule, namely the tendency to try to form a state within the state. (MARKT HARTMANN.)


Djarir. 1. Atiya B. Al-Khatâbî of the clan of Bani Kulûb b. Yarhib', a branch of the Muhajirin, the greatest Arab satirist of the Umayyad period, first became prominent as a poet in the reign of the Caliph Ma'âwiya. After he had proved his satiric powers on stars of lesser magnitude, a dispute between his kinsmen the Bani Uthâb, a branch of the Bani Yarhib' and the Madâjij, who were also of Taniim, brought him into hostile contact with their poetic champion al-Farrâdî (q. v.). The feud with al-Farrâdî, which was to dominate the whole of Djarir's future career, appears to have begun in the year 648 (683—684). In Baqarah were the battle was first fought and the war continued so long as the authorities had to intervene — without any lasting effect, it must be acknowledged. The government of al-Madâjij in the 'Irak proved an important factor in determining Djarir's later career, for he introduced him to the court of the Caliph 'Abd al-Malik. Rivalry for the favour of the ruler brought Djarir into poetic conflict with the Tâhirî al-Akhâlî (q. v., p. 234) and 'Adî b. al-Riqâ (q. v., p. 157) of Domascos who had been unsuccessful in throwing his rivals into the shade, particularly in the reign of al-Walid. Djarir enjoyed the full favour of the Caliph under the pious 'Omar II, to which his fits of religious fervour and the modesty for which he was famous probably contributed their share. We find poems in his Dîvân on the later Caliphs Yazid II. and Hâšim also. Djarir appears to have died in Yâmama (in 110 = 726—729), or according to others in 114 = 738—733, soon after his great rival al-Farrâdî.

In his poems Djarir appears as a thorough Beduin. In spite of his inherent lack of reverence for his father, his pride in his ancestors demanded the preservation of the honour of his house even at the expense of truth. He believed he was defending the honour of himself and his tribe in his "flying". Nevertheless Djarir did not live by his lampoons, as others did, but by his panegyrics on those in authority. In addition to these classes of poetry, there are also beautiful laments among his poetry.

His "flying" with al-Farrâdî is to be found in the Nejâtî published by Bevan (1905—1909), the lampoons which he exchanged with al-Akhâlî are collected in the "Umâmî Ma'âlî, No. 5417 in Constantinople. His Dîvân was printed in Cairo in 1315; numerous poems by him are also given in the Kibîb al-Akhâmî.

Bibliography: Yakût (ed. Watztaffen), s. v. "Ulûkîyya; Wustenfeld, General Tabellen, see Index, s. v. Gærê; Ibn Irfânî, Kibîb al-Áâfh (ed. de Goeje), pp. 283—289; Brockelmann, Gesch. der Arab. Litter., i. 56—58 et seq.; A. Schrame, Djarir, Djarîya (A.), "gut", "female slave", of the article "ādā [p. 10 et seq]."
DIARR (a.), technical term of Arabic grammar of the Basra school = genitive (Kāf Kāf). Diarr (proposed) the infinitive of diarr, to pull, to draw, is still used by Shi'awa as a synonym for A'a'sa and denotes the vowel / in the last syllable of a word when it serves to express the genitive. How diarr came to have this meaning is not quite obvious (cf. the articles Ḥaraka and ʿIṣā). It is for example explained that the later grammarians no longer understood the phonic meaning of the expression and came to use diarr as well as its Kufic equivalent ʿIṣā as the regular word for genitive, "without regard to the function of the ending of, for example al-Ṣanābiyya in the Agarwāṭs (in Aṣmūn, Chrestomathia, 1st ed., p. 140), where three distinguishing features of the ʿIṣā are given: the kasra, the ʿalā, and the ʿaqqā.

According to Zamakhshari's Muṣafāt and his commentator Ibn Yaḥyā, the diarr is one of the ʿabūd al-ʿalam (characteristics of the noun) as it is not found in the verb nor in the particles. Like the two other cases, it is an ʿabūd ʿaqqā as such, and sign for something referred to, the expression of a so-called ṣafā [q. v.]. These ṣafā however only make the diarr necessary (i.e. in order to avoid a confusion of the possessor with the subject ʿaqqā object muḥā). It is produced by the ḥurf al-ʿaqqā, i.e. the preposition which happens to govern the diarr. Such a preposition is added even when a genitive is dependent on another substantive, "because both substantives have equal power and one cannot govern the other." We would therefore have to look upon the žikāmūn, which is an abbreviation of žikāmūn, žiālūn, žiāmūn, žiāfā as an abbreviation from žikāmūn muḥā ʿaqqā. On the fallacy of this conception cf. Fleischer, Kleinere Schriften, ii. 89.

Bibliography: Sibawayhi (ed. Dardenough), l. t. 2, 2; Ibn Yaḥyā (ed. Jahn), i. 28, 29, 58, 81, 85, 86, 87, 87, 87, sa-86, 89, 90, 292, 89, 92, 92, 93; Muḥammad Alī, Dictionary of Arabic Terms (ed. Spranger), i. 24, 24, Fleischer, Kleinere Schriften, l. 30, 3, 82, 82.

DIJĀK (DIJK or DJSIK), an island in the Persian Gulf. It is only mentioned by Yākūt and Kāhwāp among Arab geographers. From their statements it should most probably be identified with the island of Larrak in the Strait of Hormuz. According to the time of these two authors, Dijāk belonged to the prince of Kīl (Kīl, the modern Kās, a small island in 24° 6' E. Long, Greenw.), he kept a small body of men there as a garrison, who were familiar with the use of the sea for their occupation. At the present day the name Dijāk (Diosk) is borne by a cape (in 24° 20' N. Lat.) on the Gulf of Oman, near the entrance to the Persian Gulf, with a fishin village of about 250 huts. This point, the strategic importance of which is not inconsiderable, is now an English possession (a watch and telegraph station).


(D. Streek.)

DIJASAWR. [See Djasawr.]

DIJAT or DIJAT, the name of a tribe in N.W. India, of uncertain origin and of mixed character. Historically, they rose to prominence on the downfall of the Mughal empire in the eighteenth century, when their chieftains founded the Hindu states of Bharatpur and Dholpur near Agra, while somewhat later they formed the military portion of the Sikh confederacy. In these terms they are still the most valued members both of the agricultural community and of the native army; but as far as they practise widow marriage, they rank below the Kīdāps. In the W. and S. of the Punjāb, as in Sind and even in Bālotān, the name is given to Muslims, presumably converted from Hindūs, who do not belong to any recognized Muslim tribe, and who are often grooms by occupation. The language called Dijāt is only a local dialect. At the Census of 1901, the total number of Dijās was seven millions, mostly in the Punjāb, of whom nearly 60% were Hindus, 20% Sikhs, and 20% Muslims.

Bibliography: Census of India, 1901, Vol. i. Ethnographic Appendix, W. Crooke, Tribes of the N. W. P. and Oudh, iii. 25 sqq. (J. S. Cottom.)

DÍJÁṬÁ, a name given to the Mongols [q. v.].

AL-DJATHIYA (a.), "the kneeling (community)"; a title of ʿAbī al-ʿalā.

DIJÁWA, Arabic name of the island of Java [q. v.]; in the modern use of the term, this name also includes all the peoples of Malay race. Cf. Smauss Hugonos, Mecca, ii. 295 et seq.

AL-DJAWĀD AL-ʾĪṢĀḤĀNĪ, And DJAWĀD MUḤAMMAD b. All, with the honorary title DJAMIL AL-DIN, a Zanjīd Vizier, had received an excellent education from his father and at one time received an office in the Dāwāl al-ʾArḍ of the Sulṭān Sulṭān, Muṣāḥ. He afterwards became one of Zanjīd's most trusted friends and was given by him the governorship of Naṣībān and al-Raṣāq. Under the supervision of Zanjīd he narrowly escaped sharing his master's fate but succeeded in leading the troops to al-Mawṣūl. Self al-Din Ghazāl, son of Zanjīd, thereupon confirmed him in his office during this period Djalīl al-Dīn distinguished himself so much by his liberality, that he became universally known as al-Djāwād (the generous). He particularly won the praise of his co-religionists by the many useful and charitable institutions in the two holy cities, Mecca and Medīna, which he founded at his own expense. He was nevertheless thrown into prison in al-Mawṣūl in 358 (1163) by Kūth al-Dīn al-Mawādī, who had succeeded his brother and died in the following year in prison. His body was afterwards brought to Mecca, carried round all the holy places, then taken to Medīna where it was buried. Among his panegyristes were Ḥāṣa-Shāṣa and Imād al-Dīn.

Djawâd Pasha, Turkish General and Author. Djawâd Pasha to whom his father Mustafa Aşımbej gave the name Ahmad Djawâd, was born in 1213 (1801) in Damascus, educated in Russia and at the military Academy of Constantinople. His military career brought him back to his native city of Damascus, and then to Servia (1876); he particularly earned the gratitude of his country at the frontier of the march with Servia, Russia and Greece. In 1883 he was promoted to be General of a Division and sent to Crete, where he was afterwards appointed Governor and reached the rank of Vizier and became Grand Vizier in 1892. Two years later he resigned office, became commander-in-chief of the Fifth Army Corps in Damascus and died in 1318 (1900). In addition to minor writings he composed a work on the history of Turkish warfare (Tarih-i Aksham-i Oldham), of which only the first volume, containing the history of the Janissaries, was printed (Stambul 1297—1299). A French translation was made by G. Maccioci (Etat militaire Ottoman, de la France). It is the preface jusqu’a nos jours. I. Le Corps des Janissaries, depuis sa création jusqu’a sa suppression, Paris (1882).

Bibliography: G. Zaidan, Mushtari al-Sharh, i. 226 et seq.

Djawâli, Ahmad Munchi Mawrid es Ahmad es-Mo‘oad, a book written with a thorough scientific training, who led the life of a wandering scholar through all the lands of Islam even to India, going to Harran in 613—1216, Kaysia in 616—1219 and then to the court of Al-Malik al-Maaruf of the house of Urtagh, the ruler of Amid and Hisam Al-Kaff who had succeeded to power in 615—1219, and 619—1222. For the latter he wrote an account and exposition of all the things he had learned, being acquainted with all the sciences. His book is a mine of information on the manners of the period. This Kitab al-Ma‘mad fi Kitab al-Faraj, which has been printed at Damascus in 1385, Stambul: p. 120. Cairo 1316, Hidr. A. d. (ca. 1108) together with his Kitab al-Ma‘mad fi Kitab al-Stanci, with both Fawwaj and Fawwaj, was published in 1820.


C. Brockelmann

Al-Djawâf (al-Djaw), a district in South Arabia between Nadjib and Hadramawt. According to the information obtained by Nieuwhu during his stay in Yamin, it is for the most part...
Al-Djawf is first mentioned by Hamdání in his Dqayba. He describes it as a vast plain, through which flow several streams of considerable size, such as the W. al-Khrib, W. Khamasi, W. Nadrijn. Of villages he mentions Aqâl, al-Raam, Hubâlah, Khababat, as-Sulh, Shawaiba, Sawâh, al-Abûn, al-Kâ, Hirrah, etc.; of hills: Wawar and Rim. He does not include Ma'rib in al-Djawf. He says the inhabitants are the Hamdání and Mâdhâbi, who are at enmity with one another, whereas the names Djawf Hamdání and Djawf Mâdhâbi (b. Mâdhâbi) in the geographers.


Al-Sirhân, an Arab district in the north of Nadîjd towards Syria, on the Wadi Sirhân, the largest oasis in North Arabia next to Taimi. The most important town in al-Djawf al-Sirhân was Dumat al-Fudjal (the Dumat of Psalms) with the fortress of Mûsâ. This place is said to be called after a son of Hammâm known as from the history of Muhammad. When the Prophet was advancing against Tâlibik in the year 630, he sent his general Khâlid b. Al-Walid to Dumat al-Djandal, which was then under the rule of the Christian prince Uqâdir of the house of Kindâ. Uqâdir submitted and adopted Islam from which he became an apostate however on the death of the Prophet. After the battle of Siffina (in 657) Dumat al-Djandal (according to another account Adhrâb [q. v., p. 135]) was besieged as the meeting place between Yathrib and Mâdâin. It has now sunk to be an insignificant little village.

Djifw al-Sirhân was visited by Burckhardt in 1812 and about seventy years later by J. Euting. It now consists of a group of large villages surrounded by gardens and palm-trees, called Sinâa (markets), with 80—120 houses and a total population of about 12,000. The individual villages are each governed by their own shaikh. The inhabitants at the time of Burckhardt's stay there were the most part petty traders and artisans (cobbler, smith, & carpenters). They exchanged their wares to the Arabs for camel. In recent times both trade and industry have utterly declined. They used to belong to the Wahhâb sect and their territory formed one of the seven provinces of the Wahhâb kingdom, which had two rulers among them. After the defeat of the Wahhâb king they were long independent. In 1835 they became subject to the Sharif of Hayyâ.

The geographers mention others in addition to the two Djawf above mentioned; one is said to be on the coast between Mecca and Medina.


Djäwâhr (Ar.) *substance*. The notion of *substance* is not so prominent in Oriental scholasticism as it was among the schoolmen of the West. The Muslim thinkers, following the Greek conception, regarded substance as that which exists by itself, which logically at least requires nothing else for its existence; it is opposed to the accident which is always in some other thing other than itself; thus for example the body logically exists before the soul; it is considered a substance with regard to it and the soul with regard to the body is considered an accident. But the interest of the idea of substance is not only logical, it is also metaphysical. It is not sufficient merely to know in what order the elements rely on one another or which are dependent on the others; it is also necessary to investigate what there is which is solid and as an entity is the basis.

This kind of permanent basis of things is substance in the metaphysical sense.

It should be noted that in this latter sense, Muslim thinkers have been especially preoccupied with the search for the "simple substance," that is to say, which, having no component parts, is therefore incorruptible. Thus Avicenna, in order to demonstrate the immortality of the soul, first of all proves that it is a "simple substance"; he then deduces immediately from this, that it cannot perish. Interest in this conception was excited also by the idea of *substance* rather than by that of "simplicity".

According to the author of the *Turtab*, there are five kinds of substances at bottom of all realities: primal matter, form, body, soul and intelligence. Primal matter is the substance which is capable of continuity or discontinuity and receives corporeal and specific forms. Corporeal form is that which is in some sense apprehended by the senses. Body (alâ'im, q. v.) is the substance which assumes the three dimensions, or extended substance. Soul or animal spirit is a subtle substance which supports the vital forces, capability of sensation, and liberty of movement; it is attached to the body. Intelligence or reasoning soul is a substance purified of matter and linked up with the body which it governs. These definitions represent the point of view of philosophers.

The Mutakallimun theologians have another theory, which is an interesting application of the theory of simple substance. They are the most part atomists; to them simple substance is merely the atom and even: the soul, which is simple substance, is regarded as a kind of atom, a true monad. Knowledge abides in the indivisible atom.

The Imâmas Fâhîr al-Din Râzî and al-Ghazali did not take up the concept of atoms outright. Nasafi, the compiler of the *Ajarâf* (articles of faith) and Taftazâni, his commentator, are atomists. "The world" says Nasafi; *with all its parts is produced; it is composed of substances (which he calls *gân*) and of accidents. The substances are what exists by their own essence (logically); they are either composite like the body or not
composite like substance (djawhar), that is the indivisible component (atomy). Tahafiz points out that there is an advantage from the apologetic point of view in admitting the doctrine of atomism for it can be used to refute the thesis of those philosophers who say the world is composed of primal matter and of form, a thesis which leads to that of the eternity of the world and the denial of the resurrection. Matter must be eternal for, according to this system, all that is produced is produced in a matter that precedes it; and as the eternity of matter implies that of form, from which it cannot be separated, the eternity of body results. The philosophers further admit that circular movement, which is that of the heavenly bodies, is eternal while rectilinear movement cannot be so. But when it is admitted that all bodies, including the celestial spheres, are composed of atoms, circular movements are made up of small inmultilinear displacements of atoms, which are not eternal.

Muslim theology does not apply the name "substance" (djawhar) to God; the atomic theologians do not do so, since for them this word is specially used to designate the atom, which is in space and forms part of bodies. The philosophers in the strict sense of the word, when they speak of what there was before there was a thing already posited, or of what subsists logically by itself, speak of a "quiddity", of a certain well defined accident, which is independent of its existence; this accident may exist or not exist; in other words the substance of things are contingent quiddities. This is not the case with God in whom existence is identical with being.

According to Alishari, the substance of things are created by God from instant to instant and from their very nature do not endure; if God ceased to maintain them for an instant, they would be annihilated together with their accidents.


(From: CAIRA ET VAUX.)

DJAWHRAL, whose full name was Abu 'l-Hasan (Abu al-Ma'mar) called al-Katriz, a Fatimid general. He was born in Byzantine territory whence his name "al-Rum" and was brought as a slave to Cairo. After passing through the hands of several masters he was finally presented by the eunuch Khaff of the Caliph al-Mansur in this town, who made him his personal attendant. After receiving his freedom from his son and successor al-Mu'tas, he soon rose from secretary to the rank of a vizier and commander-in-chief of the army, and in this latter office distinguished himself as one of the greatest of Fatimid generals. His first great feat of arms was the campaign in 347 (958) to the Maghrib; he succeeded in taking prisoner the ruler of Sidjilmas, Muhammad b. Wadd, who had declared himself "Commander of the Faithful", and struck coins in his own name; Fes was taken and the whole district as far as Tangier and Cauna soon subdued. Djawhar's second campaign which took place about nine years later was equally brilliant. It was now at last possible to realise the long cherished designs of the Fatimids on Egypt, which had been breaking up since the death of Kalil. On the 14th Rabii I, 358 = 5th February 960 Djawhar left Raqa'ad with 100,000 men.

Near Alexandria he was met by an embassy from Egypt which offered him the submission of the country. Although he gave the mission a friendly welcome, on its return the war-party gained the upper hand with the result that a battle was fought on the 16th Sh'ban (30th June) at Djawhar. Djawhar had little difficulty in breaking down the resistance of the Egyptians and the enemy was utterly defeated; Shusia, victoriously entered the capital. He next proceeded to lay out a new quarter of the city, the modern Cairo (cf. the articles Aghur, p. 532 et seq. and Cairo, p. 513 et seq.). He intrusted the conquest of Syria to Isma'il b. Fadl, who occupied Damascus in 359 = 959-976. By 360 = 971 however the latter had to retire before the Karmanjurs under Hasan al-A'yan; the reinforcements sent by Djawhar to Syria were besieged in Jaffa and soon the enemy was before Cairo itself. Djawhar tried, not without success, to enter into negotiations with some of the hostile leaders, and after an indecisive battle had first been fought, won a complete victory on the 14th Rabii I, 361 = 24th December 971 before the gates of the city. Jaffa was now relieved but when soon afterwards the Karmanjurs began to prepare for another advance, Djawhar urgently requested the Caliph to come to Egypt in person. He arrived in Kasr al-Nadjar when the Caliph arrived, and the latter hitherto all-powerful Djawhar began to recede into the background; in 364 = 974 he was even deprived of all his honours. It looks as if the Caliph thought the great popularity of his general dangerous. It was only after the death of Musa (356 = 969), in the reign of his successor al-A'zar [q. v., p. 540] that he regained his former rank. This Caliph is 976 sent him against the Turk Afshin, who had shortly before installed himself as ruler of Damascus. In 365 = July 976, Djawhar began his attack on him but when Hasan al-A'yan hurried to his assistance, had to retire and in his turn was shot up in Ascalon by the allies. He finally succeeded in gaining from Afshin a guarantee of a safe retreat, whereas he went to the Caliph in Egypt, who now undertook the direction of the operations in person. Djawhar commanded the advance-guard in the successful campaign against Afshin which followed, but we hear no more of his military activities. After 368 = 980, he seems to have retired to his place near Mostahelim and spent the rest of his life in comparative retirement, winning the esteem of the people by his liberality, and died on the 24th Dhu 'l-Qa'da 381 = 23rd January 992, at an advanced age.

Bibliography: Ibn al-Thir (ed. Tarnberg), viii. pass.: p. 64; Ibn Khallikan (ed. of Bulaq 1299), l. 147 et seq.; ii. 133 et seq. (transl. de Shane, l. 340 et seq.); 377; Ibn Tufail, Tur- rith, ii. 115, 118, 121; Makrizi, Edrisi, l. 532 et seq.; Ibn Taghitih, al-Zahir, l. 537 et seq.; Ibn al-Zahri, ed. (Buchbinder), l. 537 et seq.; ed. Popper, p. 1, Wenstenfeld, Gesch. d. Fatimidenvolk, p. 100 et seq.; A. Muller, Der Islam im Morgen- und Abendland, l. 618 et seq. S. Lane-Poole, A History of Egypt in the Middle Ages, p. 99 et seq.

(From: CAIRA ET VAUX.)
After being educated at home by his maternal uncle, Abū Ishaqīma ibn Abī Fardhūlā, al-Dhahabi, author of the work on which the present work is based, had some acquaintance with the learned of the Ḥanifī school in Baghdad, before he went to Būyāhīb, where he attended the lectures of Abū Sa‘īd ibn al-Ḥasan b. ‘Abd Allāh b. al-Murrahūb al-Ṣāfī and Abī ‘Umar al-Hāshim b. Ḥabīb, author of the Kitāb al-Waqā’ wa-l-Wāqia. To obtain a deeper knowledge of Arabic, he travelled in Mesopotamia, Syria and even to the Hijāz, while he devoted particular attention to the dialect of the Ḥijāzī. He then returned to the east, spent some time in Damascus (or Damghān) and in Nisābūr, with Abī ‘Umar al-Ḥāshim b. Ḥabīb, who studied the šīkhī from him. He then continued his journey eastwards but again broke it in the capitol of Khurāsān where he taught the Arabic language, grammar and particularly calligraphy in which he is said to have so excelled that his writing could not be told from that of the celebrated Ibn Makhṭūth. A manuscript of the Korān from his pen cost a hundred dinars. He died in Nisābūr but in spite of this news his body was tried to fly by the two wings of a door and fell from the top of his house (according to narrations from that of the old mosque) while trying to do so.

The date of his death is variously given as 393 (1003), 398 (1007-1008), and about 400 (1009-1010). The first date is uncertain; for Yahyā says: that he had seen a copy of the šīkhī from al-Dhahabi’s pen which bore the date 960; on the other hand this testimony loses its importance when we read that al-Dhahabi died when he had not yet got to the latter šīkhī in the fair copy, and the rest of the work was finished by one of his pupils from the author’s rough draft, either by Abī Uḥūm b. Sahl (variant: Sahlī) al-Warrāk or by the ūlā’s Abī Manṣūr ‘Abd al-Rahmān (variant: Ṭabāqī) b. Muḥammad al-Bakhtî, for whom it is said to have been compiled.

Among his pupils were mentioned Imām b. Muḥammad b. ‘Abd Allāh al-Ṭabāqīh al-Nakhlī, Abī Sahl Muḥammad b. Ḥabīb, Abī ‘Umar al-Ḥāshim b. Ḥabīb, the author of the Kitāb al-Waqā’ wa-l-Wāqīa (the šīkhī is also correct), a large dictionary. The various roots are arranged alphabetically under the first radical, those roots which end in the same radical being arranged according to the first and second radical. In spite of small errors the šīkhī is considered more correct than the ūlā’s of Fīrḍāūsī, which was published in Tabrīz in 1270 (lithographed with vowels); it was published in Būyāhīb in 1282 and in 1292 according to the recension of Imām b. Muḥammad b. ‘Abd al-Dhahāb al-Nakhlī with the al-Wāṣiyya wa-Taḥṣīl al-Šīkhī fi Endi Ṭabāqī al-Šīkhī of Abī Ṭabāqī al-Raḥmān and Abī ‘Umar al-Ṭabāqīh b. Abī ‘Umar al-Anī on the margin.

Bibliography: Naṣr al-Hārūtūn, Maḥbūbī, at the beginning of the edition of the šīkhī (Būyāhīb 1292); Van Dyck, Ikhtifā al-Qāmil (every second page, Cairo 1597), p. 532: Abu ʿUmar Tāhirī, Taḥṣīl (Constantinople 1886), II, 145; Sayyūr, Baghār al-Waqāʾ fī Taḥṣīl al-Šīkhī wa Taḥṣīl al-Luqāyishī wa Taḥṣīl al-Naḥī (Cairo 1326), p. 195;


(Moh. Ben Cherif.)

AL-DJAWLĀN, a district in the north of the country east of the Jorden.

The modern Djiōlan is bounded in the west by the Jorden, in the north by the slopes of Hermon, in the east by the Nahr al-Rikāf and the Nahr al-Allūn and in the south by the Yarmūk. It is divided into a high lying northern part and a lower southern part. The north is wild and covered with shapeless blocks of lava; its former wealth of forest, particularly oak-trees, has now practically disappeared, but it is covered with a rank growth of grass after the rainy seasons. The southern part is flatter and more fertile for, like the greater part of Hawrān, it is covered with decomposed, dark brown lava.

The name of the district points to the Galo-nites of Hellenistic times, which also though only in part extended to the Jorden (Josephus, Bell. Jud. iii, 3, 1). The name was derived from the town of Galon mentioned in the Old Testament which Josephus and Eusebius still knew as a village of Gaulon or Galōn in Batanama. If this town ran, as Schumacher supposes, be identified with the modern Sahm al-Djiōlan, the district of Gaulonitis must originally have had its centre east of the Nahr al-Allūn, and the name was afterwards transferred to the district west of this river. It is in any case certain that the district of Galon in later times also must have included land east of the modern eastern boundary. The town of Djiōlān [q. v., p. 398] is, for example, called Djiōlayt al-Djiōlan by Hassān b. Ṭabīb and other early poets (e.g. Ḥamāna, 658, v, 2); this is also obvious from the above-mentioned Sahm al-Djiōlan, even if Schumacher’s suggestion would be wrong. Yahyā is the first to call the district Djiōlān, in which Djiōlayt lies, and to mention it as a separate district alongside of Djiōlān, although with the note that some consider the two identical. This agrees with the modern division, which separates the land east of the Nahr al-Rikāf from Djiōlan as an independent district Djiōlar. When the Arabs conquered Syria, Gaulonitis belonged to Palestine Secunda and the towns attached to it are therefore detailed in the account of Shurayshī’s conquest of al-Urduj. It had been an important Ghassânid centre as long as this principality existed (cf. Nabilg, 3, 4, 21, 25, 26; Hassān b. Ṭabīb, Tunisia, 89, 91, 100; Cairo, 99, 102, 110, 12; cf. Opp.). The Arabs here abandoned the old division and united Djiōlān to the province of Damascus. It is therefore mentioned by Tabari (Janūb, III, 84), with the name of Djiōlayan, and is associated with al-Urduj and in Nakdadāt, together with al-Ghālūn, Ḥawrān, al-Baṣanty (q. v., p. 674), al-Dīkā (q. v., p. 777), and Ḥūlā the
six districts of the province of Damaus. According to Ya'qubi Baniyar (q.v., p. 648) was the capital of Damaus and the main element in the essentially Kafite population the Bani Murra. At the present day, Damaus is one of the six administrative divisions belonging to the musafirlik of Hawkins, the Kâmil-i-Mahdî which lives in Kandahar. Damaus was used to be supplied with provisions from this very fertile district. An Arab poet (Hamaân, 763, v. 1) also mentions that the clay of Qalân was used for making bricks.


(D. Kirw.)

DIJAWNâR is a district and city lying on the Gunti river to the North West of Benares in the United Provinces of India, between 25.24–26.46 degrees North and 80.7–85.5 degrees East. The population amounts to 0 million and a quarter, of which Moslem Missand form 96%. After Shahab al-Dîn Ghurî defeated the Râshîd King of Kansâdî, the Mûhammadan passed through Dijawnâr to the bank of Benares. Câyâkîn, al-Dîn Tâghlîkî, made his son Governor of the country in 1321 A.D., and 38 years later the Emperor Firuz Shah Tâghlîkî founded the modern city. Thirty five years later again Kâhidji Dâ'îsh, the Maghal Governor, proclaimed himself Sultan al-Shirî, and his successors ruled in Dijawnâr for nearly a century. The principal of these were Mâhrârâr Shâh, Ibn Shâh (1401–1446), Mâhmi Shâh (1449–1459), and Nâsun Shâh (1460–1476), who were engaged from time to time in struggles with the central power of Dîjd, and the rulers of Mâra and made successful raids into Bundelkhand and Oris. The Emperor Humâyûn took possession of the place after the capture of Lahore by Bihâr, and it was subsequently held by Bihâr Shâh. In 1535 A.D. after the succession of Akbar, it was re-taken by the Moghal Empire and fell into decay when Allahabad became the seat of provincial government. It afterwards came into the possession of the Nâwâsî of Quâtî and passed into the British in 1775 A.D. Among the striking architectural features of Dijawnâr are the stone bridge over the Gunti built by Dâmmûmî, Governor of the Emperor Akbar, in 1556 and the Atâa al-Djâhândâshî mosques built by Bihâr Shâh and the Dâsâmî mosque built by two of his nobles; the Lâf Dâwâda mosque built by the Queen of Mahmûd Shâh; and the Lâfâ Ma'dâlî built between the years 1438 and 1478. At the side of the last is an enclosure of royal graves. The special characteristics of the Mosaliki style, derived from the Pâshî style at Dîjd, are the high platform on which the buildings stand, the two-storied colonnade closesters which flank the great central court, and the lofty propylon-like gates on the east side, raised in front of a domed porch, and relieved by panels, cornices and other decorative work.


(H. C. Farnham.)

DIJAZAHAR, in the astronomy of the Arabs and Persians means with some ambiguity (right?), the orbit of the moon, or to be more exact, the circle concentric with the ecliptic, in which the centre of gravity of the lunar epicyle moves; with anaximenes it means the lunar nodes, i.e., the points at which the orbit of the moon cuts that of the sun (ecliptic), and the node from which the moon begins its course north of the ecliptic, is called Râ's al-Djawhârah = the Dragon's Head, the node from which the moon begins its orbit south of the ecliptic, Râ's al-Djawhârah = the Dragon's Tail; the two together are called Dowaćhârah. Diijazahhar is the arabsified form of the Persian word Gawâshar, of uncertain etymology; I shall only mention two derivations: According to Spiegel and Nallino Gawâshar is probably from the Zend Gawâshra (="containing") the seed of the bull", which is the present owner of the epicycle of the moon; the Dictionary of Technical Terms and the Maf'ûdîs (1209), say that Diijazahhar is an arabsified form of the Persian Gawâshar, i.e. form or shape of a knot (literally of a knob or not). For further information the reader may be referred to the bibliography. Its most Arabic astronomers the term as-Ebagaihârah is also found as the two nodes, or al-jad al-jâmî and al-jad al-adâm = head and tail of the snake or of the dragon.


DIJAZRA (plur. Dijazrây) (Ar.,) "island", "peninsula".

- Al-Djazirâ al-djâregâ; the lands of the gulf of Biñâ, in Spain, see ALGIERS, p. 277; - Al-djazirâ = Algeria (q.v., p. 256).

Dijazrâ of al-djâregâ, also briefly called al-Djazirâ, is the name given by the Arab geographers to the northern part of the land between the Euphrates and the Tigris, beginning, according to Abu Tâ ib-Fe'id (ed. Reinand, p. 275) at Malâyê and Amid in the north and bounded to the south from the Kara by a line from Antioch to Taraq; cf. G. Le Strange, Lands of the Eastern Caliphate (Cambridge 1906), p. 24 et seq., 86–114.

DIJAZRA B. 'OMAR, now usually briefly called Dijazrâ, "island", "a town on the right", (west) bank of the central course of the Tigris, situated in 42° 41' E. Long. (Greenw.) and 37° 29' N. Lat. at a height of 1200 feet above sea level. According to the Arab geographers it used to lie in a bend in the Tigris the ends of which were joined by an artificial channel. If we take this literally, the modern river-bed must be the artificial arm and the Tigris once flowed around the town on the west in the bed which is now almost dry in the normal condition of the river.

Even in ancient times there was a passage over the Tigris at Dijazrâ b. 'Omar, at the for-
tress of Bazzadah, the exact site of which has been located by M. Hartmann, (Habib, p. 98 et seq.) from Sachau’s description of the district, south of the modern town west of the ruins of the ancient Tigris bridge, while the site of the district of Zabidane — whether east or west of the river (in favour of the former it might be argued that the Chaldaean diocese of Dair et-tayt is to the east) — is still debated. The traditional equation of Bazzadah with Sapphe should be rejected as quite uncertain. On this point cf. Noldeke in Beiträge zur altchen Gesichtswissenschaft (Festschrift für Kiepert), p. 70 et seq.; Chapot, La frontière de l’Empire musulman, p. 319; Hertzfeld in Memnon, l. 225; M. Streck in Pauwels-Wasaeva’s Reallexikon, Supplement, p. 256.

The district of Bazzadah is often mentioned by the Arab geographers. It was conquered by Yazid b. Ghanm in the reign of ‘Omam. We know less of the town of the same name. The mass of ruins of a bridge south of Dair et-tayt has been identified by ‘Omam across the Tigris naturally points to a time when mostly inhabited by the Aramaeans. In the year 300 (a.d. 656), Byzacius (p. 136) describes it as a well built and populous town surrounded by a fertile country, the harbour of Armenia, from which the Tigris boats exported honey, butter and nuts, almonds, philarchus, etc. to Mosul. In the year 620 (a.d. 676) it belonged to the Marwants [q. v.] and afterwards to the Zangids [q. v.]. At a later period we have a Kurdish dynasty, the Aslijan, as rulers of Bazzadah, who claim descent from an alleged Umayyad Khalid b. al-Walid, although it was well known that they used to be Yazidis. (Cf. M. Hartmann, op. cit., p. 19). By the 14th century, Ian Bat’at (ii. 139) found the greater part of the town in ruins. Timur again destroyed it. The old dynasty gained its power again after being driven out for a period by Usam Hasan and finally submitted to the Ottoman Sultan Selim I for protection from the Safawids. The Kurds, who by this time had already become practically uncontrollable lords of the country, have remained so under Turkish rule. Even when in the sixteenth century the government took more energetic steps and the town was stormed and laid in ruins in 1526, everything was soon as before. In 1599 Lehman-Hamig (Aramoux, i. 365 et seq.) found the Kurdish Hamidie the real masters there.

The modern town of Dair et-tayt (according to Sachau 600—800 houses; according to Müller-Simons 500 houses, of which 120 are Christian; according to Cumi 9360 inhabitants, including 5100 Christians; — according to Siak our most widely disseminated language is Kurdish) which is the village of a Kraij in the Sandjak of Mardin in the Wilayet of Diyar Bakr, occupies only a small part of the area surrounded by basalt walls which the ancient town filled, while part of the ruined remainder is used as a cemetery. In the town streets a few old churches and a considerable mosque have survived. Of the northern corner a few apartments are still occupied; the rest has fallen into ruins. The mud-brick bridge, which united the island in the south with the country on the west of the Tigris was — in a wretched state of disrepair — in use down to recent times but has now been utterly abandoned to decay. At the north side near the fortress there is a bridge of boats which renders communication possible with the mainland.

**Bibliography:** The Arabic geographers have been utilised by G. L. Strange in his Lands of the Eastern Caliphate, p. 93 et seq., 134 et seq., and M. Hartmann, Khuzistan, p. 19 et seq., 33 et seq., 98 et seq., where the other earlier literature is also utilised; see also Barzi in the Siirtungische der Wiener Akad., xviii. (1853), p. 5 et seq., 52. (1853), p. 117—120; Petersmann, Einleitung zum Onco, L’Aramie, p. 353—358; Cui net, La Turquie d’Asie, ii. 312 et seq.; G. L. Bell, Amorah to Amorath, p. 296 et seq.; Prouzet, Nesarismologie, Baudenkämper, p. 24 et seq. (R. Hartmann.)

**Dijazirat b. Oumar — al-Dijazull.**

**Dijazm:** (Ar.); literally, "cutting"; a technical term of Arabic grammar. It is the name given to one of the three moods of the imperfect (funda ma’lum ma’fadh wa’ma al-mudhif), viz., to the one, whose forms without an inflectional ending end in a consonant in a strong verb and in a short vowel in a weak verb (yafzaf: yafzuf; yagham: yagham). The dijazm (in the strong verb at least) corresponds in form to the suflin (which Shawkath also calls wafl), at the end of indeclinable words; according to the Arab view it also corresponds to the fa’ara [q. v.] of the noun (just as the indicative corresponds to the nominative and the subjunctive to the accusative). As it is only found in the verb, it belongs to the Khaz’at al-Fizal. The dijazm is found after certain particles and nouns (see Mu’jaz, p. 112, et seq.). — The elision of short and abbreviation of long vowels at the end of the accented mood are presumably to be explained from the sentence stress.


**Dijazat, al-Kanuni.**

After the completion of his early education in Marrahsheh he went to the east to make the pilgrimage to Mecca and Medina. In Cairo he attended the lectures of the celebrated philologist Abu Muhammad ‘Abd Allah b. Barzi and it is even said that his Kitab is merely a reproduction of the lectures of his teacher on al-Zaidijah.
On his return from the east, he stayed for a while at Bougie which he devoted to the teaching of grammar in the greatest poverty and often had to perform the duties of an imam in a mosque in the neighborhood in order to earn the money to provide him with the means of subsistence to complete his studies, for he would not enter a madrasa.

On his return from the east, he stayed for a while at Bougie where he devoted to the teaching of grammar in the greatest poverty and often had to perform the duties of an imam in a mosque in the neighborhood in order to earn the money to provide him with the means of subsistence to complete his studies, for he would not enter a madrasa.

In 543 (1148-1149) he was in Algiers where he initiated Abd al-Allah Muhammad b. Al-Safi, who was studying with Ibn Barb and which bore his autograph. The man with whom he had pleased it told Abu l-Abbas al-Maghribi, at that time the most famous sufi in that part of the world, of Djazzil's wretched position and Abu l-Abbas met his influence with the Ahmad ibn Sultan on his behalf. The latter appointed Djazzil to deliver the khutba in the Great Mosque of Marrakesh. He died in Ammuri in 606 or 607 or 610 or even 616 according to Ibn Kasif

Wafaqy.

Of his pupils we must mention Zain ibn Abu l-Husayn al-Fahmi, who was a sufi, and Abu All Omar b. Muhammad b. Omar b. Abd Allah al-Safi, who wrote commentaries on the master's Kasim, in which there are copies in the Esquirl (Devereux's Catalogue, No. 2, 36, 1909).

Among Djazzil's works are: 1. a commentary on the Fatimid Kitab as-Sufi b. Zaidal (edited by B. Basset, Algiers, 1910); 2. Al-Kanun, also called al-Madhudiyya as-Djazziliyya; 3. Commentary on the preceding; 4. Anaivah al-Mubah (grammatical dicta); 5. Abridgment of the Commentary on Abu l-Fathi Othman b. Djann on the Dinwih of al-Motaih and 6. Commentary on the Ugil of Ibn al-Sarraj (grammar). Bibliography: Ibn al-Ashur, Tabmil (ed. Codex, Madrid, 1889); No. 1912: Ibn Khallikân (ed. de Slane), p. 486; ibn al-Khatib, (ed. de Slane), p. 194; the letters of Ibn Ishaq, which was guarded by a body of watches and lit all night by a wick as large as a man's body, placed in a kind of vessel full of oil. When Amr al-Safi visited the district of Hafa at a place called Asghaf or Alighat, 77 years afterwards Sultan Abu l-Abbas Ahmad, called al-Arif, after his entry into Marrakesh, had his remains exhumed along with those of the father of the Sultan, who rested beside him, for political reasons, brought the two coffins to Marrakesh and finally interred them there. It almost seems as if the Shahid's body was not uncorrupted after the first exhumation, so we may presume that death had taken place only a short time before.

Apart from his extensive knowledge of Sufi doctrines, Djazzil was also an important jurist and actually known by the title of Medennat al-Musulimun and al-Madhid. His al-Shihab, which was settled in the Moroccan Sut, in the district between the Atlantic Ocean, the Saharan Atlas, and the lower course of the Wad Drit (Darat).
Djebel Bouc, the founder of the Djellabah sect known as the Iskita, whose adherents have to repeat the Basmala 14,000 times and the Dhikr al-Khairat twice a day and in the night once the Dhikr and the fourth part the Koran.


Djezzar-Pasha, Ahmed Pasha of 'AKK, a Bosnian by birth, although he is said to have belonged to the Adana or Nisibese branch about 1180–1190, as first of all in the service of the Grand Vizier Hakim-Oghlu 'Ala-Pasha, whom he accompanied to Egypt, where the latter was entrusted with its administration for the second time; he then made the pilgrimage to Mecca.

When on his return he found 'Ala-Pasha, who had in the meanwhile been dismissed, no longer there, he enrolled in the Mamlikas by selling himself to 'Ali Allah-Beg, one of 'Ali-Beg's Mamlikas (1255).]

1188–1190, in the year in which he returned to Bulgaria, [v. 1188, p. 772], he was entrusted with the punishment of the Beduins who had murdered 'Ali Allah-Beg and revenged the latter by massacring over seventy Arabs, a deed which earned him the epithet of Djezzar ("Butcher"). Suspected of complicity in the murder of the baby-Beg he escaped, disguised as an Algerian, to European Turkey but soon afterwards returned to marry the daughter of a Beduin chief of Bulgaria of the tribe of Hanakli. In Syria he made an independent position for himself with the help of a body of soldiers, which he formed by purchasing slaves and in 1181 (1767) received the rank of Mir-Mirjan and in 1189 (1757) was made Beylerbeg of Rumi; in the same year a reward for his services to the Porte in the affair of Djebel (Taki) 'Omer, he was appointed governor of the Eyubli of Saidli. He made use of this position to fortify 'Akk [q. v., p. 241] and make it his residence; he was on several occasions Wali of Syria and leader of the pilgrims' caravan.

Defeated in 1215 = 1799 by Bonaparte, he retired to 'Akk which he defended with the help of the English fleet under the command of Sir Sidney Smith, who provided him with engineers, gunners and ammunition. The siege began on the 21st March and ended after repeated fruitless assaults on the 20th May. Djebel on his side had made an unsuccessful sortie on the 4th April to facilitate the operations of the Turkish army. He had a monopoly of the trade in corn and cotton; with the vast sums obtained by his exactions he built three splendid monuments of architecture in his capital, a mosque, a school and a market. Regarded by the Porte as a rebel, he was saved from the punishment threatening him by the rising of the Wahhabis. He once again became Wali of Syria and commander-in-chief in Hijaz, but an illness prevented him from further carrying out his plans; he died in 1219 = 1804 at the age of 70.

Bibliography: Djebel, Turab, vii. 70, 137, 253, 396; V. Cousset, Syria, Livre a Pologne, p. 102. (Cl. Huart.)

Djebedji, "tire-makers," a division of troops who had charge of weapons and munitions and their transport; when instituted by Sultan Muhammad II the corps consisted of 700 men; under Murad III it was raised to 7,300. It was composed of two divisions, Belik and Djebedji, such as contained a certain number of men, and each body of the Djebedji was stationed in a separate district of Constantinople in five barracks near the Ayas Sofia and in a Kiosk near the Top-Khane. The rest under station were at the frontier, would be usually called "Asab. Their general was called Djebedji-Beg. They were disbanded at the same time as the Janissaries (1241 = 1825).

Bibliography: Muzaffar-Efendi, Nativi al-Mufidli, i. 171, 172; Fuad, ii. 215. (Cl. Huart.)

Djebel, Djalfi (A.), "hill."

Djebel Tarik. See Girebaltar.

Djejjab or, according to the dialect, Djejjiba or Djejjiyiya, an outer garment used in certain parts of the Maghrib, which is very wide and loose with a hood and two armlets. The Djejjab is made of a quadrangular piece of cloth, which is much longer than it is broad. By sewing together the two short ends a wide arm is formed. Its upper part or sleeve is also sewn up except for a piece in the centre where a hole is required for the head and neck. Holes are cut on each side for the arms. When the garment is put on, the seam joining the two short ends runs down the middle of the breast. The two seams which close the two ends of the upper part run along the shoulders and the upper part of the arms. The hood and neck are put through the space left open in the middle of the upper end. The forearms come through the holes at each side, these would be left uncovered if armlets were not sewn on to the edges of the armholes. These armlets are very short. At their lower extremity is a slit (fezdah) for the elbow and at the top a second slit (fateh) across, through which, when necessary (e. g. for the ritual ablution) the bare fore-arm can be thrust. The Djejjab is made either of native cloth or (in prosperous towns) of European. The former is woolen, rare and only quite recently of cotton or cotton and wool. These cloths are dyed in different colours in different districts; red, brown, black, white, of uniform colour, striped or spotted. The European materials are thick, usually navy blue, black or dark grey. — The Djejjab of native manufacture consists of a single piece of cloth, which is made
of the required size. The hood is not added but consists of a quadrangular piece of cloth woven on, the sides of which are folded together behind and sewed. In the #gêllâb# of European cloth, the hood is cut separately and put on. The seams of the #gêllâb# are covered with braid and often ornamented with tassels, knots and rosettes. The cut, the form of the #gêllâb# and the hood, the ornamentation, the style of weaving, of sewing and of lining vary much in different districts, which, this garment is called #gêllâb# (#gêllâba, #gêllâbâya#), throughout the greater part of Morocco and in the West of Algeria; it is also used in other parts of the Maghrib, e.g. in the South of Algeria and in the Mađb where it is given another name there. Among the Andalusian Muslims however the word #gêllâbâya# was the name of a garment, the shape and use of which we do not know; in Egypt, we find a phonetic equivalent of the word, #gêlîbîya# (with b for d), but the garment it denotes is quite different from the #gêllâb# of the Maghrib. The origin of the word is uncertain. Dory considers the form #gêllâbâya# to be the original one end #gêllâb# to be a corruption. He therefore gives the original meaning as "garment of a #gêllâb#, i.e. a slave dealer." This view seems philologically untenable. It is much more probable that #gêllâbâya# is connected with the Old Arabic #gûllâb# "outer garment". The dissimilative dropping of the i in this word of foreign origin (cf. Nödcke, Neue Beiträge zur arabischen Sprachkunde, p. 53) is not surprising; moreover it has also taken place outside the Maghrib in the modern forms of the word #gêllâb#: thus for example in the dialect of "Oman we find #gîlîb# with the meaning "veil".

Bibliography: Dory, Dictionnaire des noms des vêtements chez les Arabes, p. 122 et seq.; do. Supplément aux Dictionnaires Arabes, i. 204 et seq. with numerous references; Husseini Meakin, The Moors, p. 55 et seq., with an illustration; Moulléna, La Mode incommod., 16 et seq.; Archives marocaines, xv. 122 et seq.; Bel, La Population musulmane de Tlemcen, p. xii, Fig. 17; Bel, Les Industries et le Travail de la Linée à Tlemcen, p. 111 (in French).

DJEM, son of Sulîm. Mehemmed II, was born on the 27th Safar 849 = 23rd December 1449 in Adrânople (Sa'd al-Din), i. 473; "Ali ibn Imân ibn Belligh, "Gûdûzî", 47); according to eastern sources (Thuman, 2), his mother was a Servian princess. While not yet ten years old, he was appointed governor of Kastamuni in Kâdîhî on 8 July 1450 (Sa'd al-Din, i. 517). A middle of the Shîrâz 873 = end of 1476 succeeded his deceased brother Musta'îl as governor of Karaman with a residence in Kâsînî; in Kâsînî he devoted himself to athletic exercises and translated Samîn's poem #lêmmêhî lâ hâkîgîd# from the Persian (Sa'd al-Din, i. 516). During this period he conducted the negotiations with the Grand Master of Rhodes, which preceded the unsuccessful blockade of the island by Mehemmed II on 1450 (Thuman, 12-17). Mehemmed II died on the 3rd May 1451; of his two surviving sons, Bâyazîd II was in Amâna; on the 20th May 1481 he seized the capital and the reins of government. Djem who intended to dispute the throne with his brother only just as far as Brusa, which he took after a brief fight. Here in the old capital of the Ottomans, he had the #mâshîa# read in his name and struck coins. (Neher, Zeitscrif der Deutschen Morganl. Gesellschaft, x. 376). Of the coin described by Gâlib Edhem, no. 126). But in 18 days he had to vacate Brusa before Bâyazîd's army and on the 26th Rabi' II 886 = 23rd June 1481 was severely defeated at Yenişehir (according to Hâdîjî Khâlîfâ at Sulûhî Özi); his army of Anatolian #Azâlî, Karamanîs and Turkmans of Varak was scattered, he himself escaped with great difficulty to Kâsînî, from which he fled to the Cilician highlands, which within the Egyptian sphere of influence, on the 1st Djamâldî I. = 28th June with his mother, his harem and his son. Thence he went by land via Aleppo, Damascus and Jerusalem to Cairo, which he reached at the end of September and was kindly received by the Mamlûk Sulîm Khâîbây. From Egypt Djem made the pilgrimage (December 1481-March 1482); on his return to Cairo, he entered into negotiations with Bâyazîd to obtain a share of the kingdom; but Bâyazîd would only promise him a suitable allowance (Feirdûs). At the same time the Karaman-Oghûn Kâsînîm and others of his supporters urged him to return to Anatolia and once more try the fortune of war. In consequence of this, Djem left Cairo at the end of March, assembled his adherents in Aleppo in the beginning of May, and set out from Adana, where he joined forces with Kâsînîm, to invade the Ottoman territory. This undertaking which was entered into without sufficient forces and was badly managed proved an utter failure. Although at first Bâyazîd's generals had to retreat and some towns like Eregli and Angora fell into the hands of Djem's troops, he could not take Kâsînî, which was defended, and when Bâyazîd advanced with his army (in the middle of June) Djem fled to Tushel, inaccessible among the Cilician mountains, without a great battle being fought at all. Bâyazîd once more offered to make peace with him, and promised him a princely appanage if he would retire to Jerusalem and do nothing against his authority; but Djem proudly and stubbornly insisted on a division of the empire. When he could no longer hold out, he disband his army, took a ship at Korykus and went via Amap to Rhodes, to the Grand Master Pierre d'Avignon, after receiving an assurance of protection and guarantee of the person and property of himself and his followers. He arrived at Rhodes on the 29th July; soon afterwards the negotiations between the Grand Master and the Sulûm were begun, which in the course of the next month led to the conclusion of a peace, by which the Sulûm agreed to pay 45,000 ducats annually to the Knights of St. John, in return for which the latter undertook the maintenance and supervision of Djem. In the interval, on the 11th Sept. 1482, a Thesalan had sent the prince to France, to inform him in one of the houses of the order there. On the 16th October Djem landed at Villarsfranc and first of all spent some months at Nice; from there he was taken, always guarded by the knights, to Chambery, Ramilly, Pontet, Rochechouard, Sassay, Bourganeuf, Monteil le Vicomte, Mortierelles (Limoges), Boisarnay (May 1485) and then back to Bourganeuf (1487), where he remained till the end of 1488.

When Djem made the fateful resolve to go into Christendom, he did it, as his Turkish biographer Sa'd al-Din tells us, with the intention of invading
Rumelia from Hungary and there resuming the war with Bâyazid. As soon as he reached France, he actually attempted to make an alliance with Matthias Corvinus; but his ambassadors were thrown into prison and made away with. For his protectors and warders regarded him solely as a means to an end and had no intention of allowing him any freedom of movement, by which they might lose this valuable hostage and object of ransom.

The rulers, threatened by the Ottomans—Matthias Corvinus, Ferdinand of Aragon, king of Naples, the Pope and the Mamlûk Sulîn, repeatedly endeavoured to get Djem handed over to them by the King of France and the Knights of St. John in order to be able to use him as a means of bringing pressure to bear on Bâyazid II. Charles VIII finally decided, by arrangement with Pierre d'Aubusson, to hand Djem over to Pope Innocent VIII, who was planning a crusade against the Turks. On the 21st February 1489 Djem sailed from Toulon and made his state entry into Rome on the 10th March, where he was henceforth maintained in honourable custody partly at the Vatican and partly at St. Angelo.

No sooner did Djem become a ward of the Pope than the latter was approached by the above-mentioned King of France and the Knights with him; on the other hand Bâyazid, who was disquieted by his brother's change of abode, sent Muzafferê to the Pope in 1490 to make some arrangement with him; two years later a second envoy was sent with presents and Djem's allowance, which was now paid to the Pope at the same rate as previously to the Grand Master. Under Alexander VI (Rodrigo Borgia), the successor of Innocent VIII, who died on the 26th July 1492, Djem's lot seemed to have improved; he continued to be an object of the liveliest interest to all the powers interested in the East. At the end of 1494, Charles VIII of France undertook his campaign against Naples and persuaded the Pope to hand Djem over to him. The latter left the Vaticans to take part in the campaign against Naples but fell ill soon after and died in Naples on the 25th February 1495. Alexander VI was succeeded by Julius II (Salad-d-Dîn), the Scottish story of how a barber, hired by the Pope, caused Djem's death with a poisoned razor; a similar story is given by Ewliya, Travels, i. v, p. 41; at great length by Kauten, 179, et seq., and Haydut, Djem. A distinctive feature of Djem was the fact that he was noted by Leo Africans. *During three months of the year (in July, August and September) this town is like an island, for at this season the Niger overflows its banks just as the Nile does* (Leo Africans, 127). Djem lies at some distance from the left bank of the river, a tributary of the Niger, on a rocky plateau in the middle of the plain which is covered with water in the rainy season. This remarkable feature of Djem was noted by Leo Africans. *During three months of the year (in July, August and September) this town is like an island, for at this season the Niger overflows its banks just as the Nile does*. Leo Africans, 127. The town is situated at a distance from the adjoining country at this season by a gully of swamps, a circumstance which has very frequently enabled the inhabitants to ward off hostile attacks. The town which is surrounded by a wall of unbaked bricks with 14 gates, is about 1000 yards long and 700 broad. It has 6000 inhabitants (Bazo, Bambara and Fulbe), some of whom wrongly claim to be of Arab descent. The language most commonly spoken is a dialect of Bazo; Songhai though known to many people is only used for trading purposes.

Djem was long famous for its great financial importance. In the 18th century the author of the Travels of the 18th century wrote: "It is one of the great Muslim markets. In it the salt-traders from the mines of Taghaza (2 days' journey north of Tou- djen) and the gold-traders from the mines of Biru (according to King in Bâkî) meet..." It is on account of thisfavoured town that the caravans...
assembly in Timbuktu from all points of the compass..." (Tarifit al-Sudan, transl. by Houdas, Ch. I. p. 22). It was further a great centre of the slave-trade. Djenne was also a kind of intellectual centre and a rival of Timbuktu in this respect.

The teaching of theology and law flourished in it. Since the occupation of Djenne by the French, it has still retained some importance as a market for the immediate neighbourhood but the suppression of the slave-trade has dealt a death-blow to the prosperity of the town. Its intellectual activity has also sadly declined. Theological instruction is limited to reading the Koran and to the knowledge, absolutely necessary for the correct performance of ritual ceremonies. The religious life there is rather lax, and the brotherhoods, the Kadiyya and Tijaniyya, which have settled in the town, have great difficulty in winning a few adherents.

The foundation of Djenne seems to date from the third century A.D. In this period the Bozo, who inhabited the district in which Djenne now stands, were conquered by the Nono, invaders from northern Masaia, who soon became quite assimilated to them. The conquerors finding themselves rather cramped in Djenne, left the capital of their state, Nono, moved their residence to a desert plateau a little to the south and thus built the present town of Djenne. At this time they were heathen, but readily became converts to Islam. Only the chiefs retained the ancient religion for some centuries longer. Finally in the viiith century A.D. (xiiiith A.D.) one of them, Komboro (Kohl's Kanbara) became a Muslim. According to the Tarifit al-Sudan he destroyed his palace and replaced it by a mosque, which remained unaltered down to the beginning of the xixith century and whose remains still survive. The erection of this building was traditionally ascribed to a Moor named Mulsim Isra. He is further credited with building the city of Djenne for the town to hold and decorate their houses in the style still usual in Djenne and the neighbourhood. Komboro's descendants (the Mansa dynasty) remained masters of Djenne till the end of the xivith century A.D., when they were overthrown by the Songhai. Sonni Ali took the town about 1480 after besieging it for seven years and levied an annual tribute on the inhabitants. Songhai rule was however quite advantageous to the people of Djenne; for owing to the security which reigned throughout the country they were able to trade as far as Timbuktu, Gao and the lands at the bend of the Niger. The Songhai were succeeded by the Moors. Djinjar Paša, entrusted by the Sharif Ahmad al-Mansur al-Djachabi with the task of conquering the Sudan, took Djenne about 1556 A.D. Moroccon rule lasted till the beginning of the xviith century. The authority of the Sharif was maintained at Djenne by a Paša, and afterwards, by a Wali, assisted by an Amin or treasurer and a Khed in command of the troops. These officers, controlled the local administration which was in the hands of a native chief or Djenné-Koli. Moroccan rule was disastrous for Djenne. Numbers of the inhabitants, exacerbated by the exactions and treachery of the Moors, decided to emigrate, while the Barbars began in the xvith century to make incursions which grew more and more frequent. One of their chiefs Ngelo (cf. the article BAMBARA) even succeeded in taking the whole district of Djenne with the exception of the capital; in the second half of the xvith century.

The invasion of the Fulbe put an end to Moroccan rule. The people of Djenne, wearied of their old masters, voluntarily submitted to the Marabout Ajmalu Shaikh in 1810. But an insurrection stirred up by the Moors resulted in the massacre of the Fulbe who now settled in Djenne and forced Ajmalu to besiege the town which was only taken after a regular siege. The Moors were then punished and their goods distributed among the Fulbe. Ajmalu left the local administration in the hands of a native chief but he was careful to leave behind him one of his own officers to supervise him and made Djenne the headquarters of the Amin wangled, or commander-in-chief of his army. In the course of the xixith century, Djenne shared the vicissitudes of the Fulbe kingdom. Taken in 1863 by al-Haddi Ousseir, it remained in the possession of his successors till 1895 when it was occupied by French troops under Colonel Archimard.


Djenne (the Gnawa of Leo Afrome, and Grievs of Marmol) is an island in the Mediterranean in the Gulf of Gabes. It is in the form of an irregular hexagon, measuring 26 miles from east to west and from north to south from 11 to 26 miles and having an area of 234 sq. miles. An arm of the sea about 40 miles broad separates the western side of the island from the Tunisian coast whilst in the south it is only separated from the mainland by the "Sea of Bagrana", which is practically a lake as it only communicates with the outer sea by two narrow straits. The one on the east opposite Ajim is only 11/2 miles broad but accessible lying from 9 to 12 feet of water, the other in the east opposite al-Kantara, from 2 to 4 miles broad, is so shallow that canoes can cross it at low water by following a ford marked with posts (prih al-djemal). In the Roman period a causeway, the remains of which still exist, completely blocked this passage. The coast-line about 85 miles long, bordered by sand-dunes and lagoons is seen the whole straight, except in the south where the Gulf of Guellala and al-Kantara run inland and the peninsulas of Bin al-Udaine and Tarbella run out into the sea. The shallows around the coast renders access difficult; in the north for example a depth of 5 fathoms is only reached at a distance of 3 or even 6 miles from the shore. The tides are very marked in these waters, where they make a difference in depth of 6 feet and leave large areas covered at low water.

The soil of Djerba is composed of argillaceous schists and limestones covered in the north-east of the island by sand. Its contour is not well marked; no point exceeds a height of 100 feet and the general appearance is that of a plateau sloping gently to the north-east and cut from south-west
to north-east by four folds which separate depressions of no great depth. The climate is equable and mild (the mean winter temperature is 56°F, the spring 62°F). Rainfall is rare and the rainfall insufficient to supply streams or even springs. On the other hand there is a plentiful supply of subterranean water which supplies wells dug at all points of the island with water suitable for irrigation purposes but is too salt for drinking, which compels the natives to collect rain-water on the rough of their houses for domestic purposes and keep it in cisterns.

The soil of Djerba is of remarkable fertility. The date-palm, the olive and the vine are the principal fruit-trees. The date-palms (373,000) the fruit of which is of mediocre quality grow best on the coast and form an almost continuous groove round the island; they are not so numerous in the centre and east where they are found in the gardens along with such fruit-trees as the apple, pear, orange, citron, and pomegranate. The olive-trees (500,000) are found in the centre, particularly in the plains of Sadwikha. The vine is grown in the eastern part and provides table raisins of high quality. Cereals are little grown and do not suffice for the wants of the inhabitants.

Agriculture is not the only occupation of the people of Djerba. They also have various industries such as the manufacture of oil, of clothes and of pottery. These few industries are very ancient and supply work for a relatively large number of people. About 700 people live by weaving wool, cotton, or silk and make coats and kabies, which are much sought after throughout Tunisia. The potters of Guezzala used the plastic clay found in plenty around the town and make white and glazed pottery which is exported to Tunisia and Tripoli. The people on the coast gain their livelihood from the sea. In 1906, 172 coasting vessels and 200 fishing boats were registered in Djerba.

An industrious people, cool and clear calculators, the Djerbian makes excellent business men. Many of them, usually natives of the township on the east of the island (Midan, Sadhghane) have set up as shopkeepers in Tunisian towns just as the Malabites have done in Algeria. There are regular colonies of them at Sfax, Sousse and Tunis, having their own organisation, their own chiefs, and not mixing with the other Muslim merchants. Enriched by their great industry and rigid economy, the Djerbians usually return to their native island after making their fortunes.

The population of the island numbers 31,801, with an average of 239 people to the square mile, which is much higher than that of the rest of Tunisia (29 to the square mile). The population although dense is widely disseminated. It is not found in towns or villages, in houses built thickly together. The type of house usually found is the medina, a country house with its outhouses, isolated from its neighbours by fields, meadows and earthen walls. Less African than its popular and the picturesque homes of the island of Djerba in the 19th century is still true to-day. Geriba is an island near the mainland, quite flat and sandy, covered with numerous estates, growing vines, dates, figs, olives and other fruits. On each of these estates is a house for the family so that we find innumerable settlements but they rarely consist of several houses together. Some of these estates, with their walls still battlemented or pierced with loopholes, recall the days when the Djerbians, divided into jammats or quarters, had to protect themselves against each other. In the island there is a fortress of the midam, an administrative centre of Djerba; in the east Midan, Sadhghane (2466 inhabitants), Ouar (3400); in the west Bani Dru (2435), Ajim (4000); in the centre Sadwikha (2500) and Guezzala (4040).

The native population consists of diverse elements; the great majority are Berbers but there are also Arabs and Jews. According to Ibn Khaldun (Hist. des Berb., transl., de Sane, 172), the Berbers of Djerba belong for the most part to the Lamay tribes. The latter were followers of the Al-Badhi heresy who in 144-761 the Ibn Ristan, driven from Kairouan by the Al-Badhi governor Muhammad b. al-Aghani, retired to the Central Maghrib and unifying the Lamay and the Al-Badhi Lewata under his sway founded the Kingdom of Taharti. On the overthrow of the Ristanids by the Fatimids, a section of the Lamay adopted the doctrines of their conquerors, while the others remained faithful to the religion of their ancestors. The destruction of Taharti by the Almoravids Ibn Ghulniya (665 = 1208) forced the Lamay to disperse. Some settled in Tripoli, others went to Djerba where a Rastian tribe, the Sadwikha, was already installed; these were Berbers who had preserved Khordh doctrines, as several passages in al-Bakri show, who describes the Djerbians as a "wicked and treacherous" people (Hakir, Descr. de l'Asie, transl. de Sane, 48, 169).

The Djerbians differ in language and religion from the other peoples of Tunisia. They have retained their ancient Berber dialect, namely Sheltia. This dialect according to R. Basset, resembles in its vocabulary, the Rif, Zuwara and Ma'b. Like the dialect of Ma'b it has retained the ancient Berber numeral system almost in its entirety. The very numerous mosques — there are 28 in all — present certain peculiarities of architecture, notably the low, square minarets, surmounted by a conical dome, which some scholars consider to be a reminiscence of an ancient phallic cult. Although the Djerbians do not seem ever to have troubled much about intellectual culture, they have produced several scholars (Abd al-Hafif of some repute. Such were Ibn Messewir (died at the beginning of the 14th century A. H.); Isma'il al-Djazaiili (died 730 A. H.); Shalm al-Djazaiti (baptised into the 14th century A. H.); Ibrahim al-Tarti (executed by Dragut, orders of Ahmad al-Maghaz, died 1406 A. H.); Ibrahim al-Djemali (1032-1134 A. H.).

Arabs are represented by a section of the Ha-remi, a tribe settled in the south of Gabes and by the Ulad Metebeul who have migrated in recent times to the neighbourhood of Ajim. The Jews are found in two settlements of Ha-r ra Kabira (2500 inhabitants) and Ha-r ra Saghira (500) to the south of Himi-Sul.
the lotos-eaters of the Odyssey, was known to the ancients as Meninx. The Phoenicians had trading-settlements there; and the Carthaginians and the Iberians land there, the Romans held it under their sway. In Imperial times, Djerba seems to have been thickly populated and very prosperous. It contained several towns, Meninx (al-Kantara), Tipaza (near Ajim), Harilus (not far from Guellala), and near the modern Hmim-Sulik, Gerba or Gerba, to which the island owes its name. After belonging to the Vandals and then to the Byzantines, the island was taken by the Arabs who captured it about 43 (565) under Umar ibn Thabit al-Amak. We know practically nothing of its history in the early centuries of the Muslim occupation. Al-Bakri only mentions that in his time, Djerba was peopled by brown Berbers, who only spoke Berber, professed Kharidj doctrine and lived by brigandage and piracy (Bakri, Deusr. de l'Afri. loc. cit.). Al-Iдр demonstrators, de l'Afr. transl. de Goedge, p. 123) calls the Djerba, 'predators of bad and hypocritical character, always ready to rebel and unwilling to receive law from any one'. It may be surmised that, protected by the situation of the island, they remained practically independent of the Muslim sovereigns of Ifriqiya.

On the other hand they had to put up with severe fighting with the Christians. The Normans of Sicily tried to put an end to the depredations of its corsairs by taking the island itself. In 1133 A.D., George of Antioch, Roger II's Admiral, occupied Djerba. The women and children were sent captives to Sicily and the island incorporated in the kingdom. A rising which broke out in 1153 provoked strenuous reprisals but did not save the Norman sovereignty. 'Abd al-Mu'min after making himself master of Mahdiya and all the Tunisian coast, drove the Christians out of Djerba (1159-1160). They reappeared in 1184 when Roger Doria, Admiral of Peter of Aragon, king of Sicily, took advantage of the dissensions which were rending the Hasid kingdom to attack Djerba. He twice landed troops on the island (1184-1185), ravaged it, carried off 2000 inhabitants whom he sold as slaves in Europe and finally took possession of Djerba. He offered it in homage to the Pope who granted it to him as a hereditary fief. It remained in the hands of his heirs till 1316 A.D., when two factions divided the population, that of Mu'awiya, favourable to the Christians, and that of Masmids, hostile to them. The latter appealed to the Hasid Sultan, who twice tried without success to dislodge the Christians. The rivalry between the two factions however continued to foster disorder. To put an end to this state of affairs, Frederick of Aragon to whom the guardian of the last male descendant of Roger Doria had pledged Djerba, called in the Catalan adventurer Ramon Montaner. The latter established peace by bloody executions and governed the island for three years (1311-1314) after which it was restored to the direct rule of the Kings of Sicily. The chicanery and exactions of the government provoked another rising in 1354. The Sicilian troops were driven out of the castle of Chadali (Bordj Khashil), built by Roger Doria, was taken by assault and the soldiers, who escaped the massacre, sold as slaves. The kings of Sicily, nevertheless, insisted on asserting their claim to Djerba. In 1353, with the help of the Genoese, they succeeded in regaining a footing on the is-

land, where they maintained a garrison till 1352. But the attempts made in the century following by King Alfonso V (1424-1458) to regain this important position ended in failure.

Free from Christian rule, the Djerbians did not long submit to the Hasids. According to Leo Africanus, on the death of Sultan Abd al-Ogman (1450 A.D.), they gained their independence and to protect themselves from the attacks, which they always had to fear from the mainland, destroyed the causeway, which united the southern coast with the continental. About the same time, the chief of the Kharidj, who held the supremacy of the island, saw his rival and founded a hereditary principality. These changes were accompanied by great bloodshed and turbulence; according to Leo Africanus, ten Shakihs were murdered in ten years. In spite of this anarchy, trade was flourishing enough to yield the rulers of Djerba 80,000 donjols from the customs and salt-tax. A few Italian merchants continued to visit the bazaars of the island and traded there with merchants from Tunisia, Tripoli and Egypt. The inhabitants enriched themselves by the export of clothstuffs to Egypt but their chief source of wealth was piracy on Christian nations.

In the second half of the 20th century, Djerba had become a centre of the Barbary corsairs, at the beginning of the following century Artuf and his brothers made the island the base for their operations in the Mediterranean. Dragui next made the island his headquarters and maintained his hold on it in spite of the efforts of a section of the inhabitants to drive him out; the waters of Djerba afforded his ships a safe refuge from the attacks of the Spanish fleet. But he was finally blocked by Andreas Doria in the sea of Bugerra and only escaped by having his galleys hauled over the peninsula of al-Kantara by night (1541). Dragui allowed the Shakihs who governed the island to remain in power but he took care to rebuild the fort of Hmim-Sulik (Bordj al-Kabir) built a century earlier by the Hasids. The rebuilding was finished in 1557 and is commemorated by an inscription which still exists (cf. R. Bassat and Hondas, Epigraphie Tunisienne in the Bulletin de Correspondance Africaine 1582, p. 195. Three years later a Spanish expedition under the Duke of Medina-Coseli went against Tripoli appeared before Djerba. The Spaniards took possession of the island without difficulty and placed a garrison on it (February-March 1560). But, defeated on the 15th March by Padi Pasha, Medina-Coseli had to retire to Sicily leaving the garrison exposed to the attacks of the Turks. The Spaniards, commanded by Don Alvar de Sande held out until famine and disease forced them to capitulate. They were all massacred and their bones used to build a pyramid near the Bordj al-Kabir, called Bordj al-Kabir, the 'castle of heads'), which was not destroyed till 1648. When the Turks had definitely established themselves in Tunisia, Djerba recognised their authority, continued to be administered by its hereditary Shakihs. The family of Sannun, which held this office in the 18th century, was succeeded by that of the Djalladins, descendants of Musa b. Djallal, who had been given the office by Dragui and whose last representatives were styled by the Bey 'Ali b. Hasain b. 'Ali. These Shakihs showed themselves very independent of the Tur-
high Pasha as may be seen from the rebellions which broke out in 1599, 1600 and 1601. The population of the district is estimated at 1,800,000, of whom 61,9% are Muhammadans. It is entirely an agricultural country, formed by the rivers Hooghly and Meghna, and is famous for its rice cultivation. A Muhammadan governor, Khan Djang Ali, ruled in Jessore in the middle of the 16th century, and subsequently Hindu chiefs controlled the country under the Muhammadan Kings of Bengal. The Nawab of Dacca interfered in the district early in the 17th century, and after the English passed with the rest of Bengal into the hands of the East India Company, the Muhammadan residents are chiefly converts from the aboriginal Namasudras of the District.

Bibliography: Imperial Gazetteer of India, s.v.; W. W. Hunter, Statistical Account of Bengal, Vol. ii. (H. C. Farnshaw.)

DJEZAIR-1 BAHR-I SEFID. [See AKE DÉNIS, P. 345.]

DJEZAIR-1 GHÁZI HASAN PASHA, nicknamed PÉLARHEIK ("làm-sou-moustache") one of the greatest Mughal Emirs (Capitán Pasha) in Ottoman history, belonging to Koečit (Telčurdaghi) on the Sea of Marmora, where he is said to have been a slave of a merchant named Haïdji Hassan Agha, after being rescued took part as a janissary in the Austrian war of 1737-1739 and particularly distinguished himself in the battle of Kruze (Krčevik) on the 23rd July 1739. At the end of the war he went to Algeria where he became a dey and finally was appointed Bey of Tlemcen. To escape the machinations of the Pasha of Algiers he escaped to Spain via Ora, where he was kindly received by Charles IV. Recommended by him to the king of Naples and the latter's representative at Constantinople, he returned to the Turkish capital in 1760 and was at once appointed by Sultan Mustafa III to the command of a warship; in 1760 (1765-1767) he was appointed to the kapudan (flagship) and in 1770 took part in the naval war with Russia. At the battle of Çeşme [q.v., p. 836] the kapudan commanded by him went on fire in attempting to grapple the Russian flagship, and both vessels were burnt to the water's edge; Hasanbeg escaped, although wounded, by swimming and reached the Dardanelles by land; on the 15th October 1770 he succeeded in winning back the island of Lemnos from the Russians by a bold stroke. For this brilliant feat of arms he received the title Ghazi and the rank of Kapudan Pasha. In 1773 and 1774 in his capacity as Seraskier of Russchuk he took part in the war with Russia by land; after the peace of Kainardjia (July 1774) he resumed his previous duties. In the next two years (1785-1777) he destroyed the power of Shah Tahir Omar and his sons in 'Akka; in 1778, when the negotiations with Russia regarding the Crimes threatened an outbreak of war, he made a demonstration with a fleet in the Black Sea, which however quite failed in its purpose while several of his larger ships were grounded or otherwise lost and the crews were decimated by the plague. His expedition to the Morea took place in 1779, where he routed the Albanian hordes, who had settled there on the withdrawal of the Russian fleet. In 1784 (1780) he appeared before Alexandria and collected the Egyptian tribute, payment of which had been refused for several years; on his return voyage he interned the rebellious Maimote in 1781 (1781) on the death of the Grand Vizier Silişbâr Mehmed Pasha (20th February), as Câlimanâkæ he executed the duties of Grand Vizier for two months. For the next few years he was mainly occupied with the reorganisation of the navy, built the first quarters for the arsenals (1784), organised the garrisons in the forts.
on the Bosporus at the entrance to the Black Sea and at the beginning of 1786 acted as Grand Vizier for a short time. During 1786-1787 he restored the authority of the Porte in Egypt, which had become independent under the Mamluk Beys Murad and 'Iskand. Although he had but insufficient forces at his disposal, he fought his way to Cairo, relieved Vehsin Mehmed Pasha who was besieged there (3th August 1786) and routed the rebel Beys; while still engaged in restoring order in Egypt, he was summoned away in August on account of the danger threatening from Russia. On the occasion of hostilities for the business concluded with the relief of Ocakow in 1788, he was unsuccessful in several seafights with the Russians off Ocakow in July 1788 and although he succeeded in throwing reinforcements and provisions into the fortress, he was not able to force the enemy to raise the siege. After losing several more ships in a storm, he returned to Constantinople at the beginning of December 1788. On the 12th April 1789 his friend, Sultan Selim III., his successor, appointed Kâzîb ı̇sa Pasha Kapudan Paşa and Djezaârî Hasan Paşa Seraskier of Ismail. After the Grand Vizier had been severely defeated at Martinischtt (21st September) and died soon after, Hasan Paşa took over the supreme command and was appointed Grand Vizier (In the beginning of October). He wintered in Shumla and from there entered into negotiations with Prince Potemkin. A few days after ordering the March out from winter quarters, he fell ill and died on the 13th Radjab 1204 = 30th March 1790, according to some an inflammatory fever, though according to another story, current even among his contemporaries, from eating a poisoned musk-pill (djes) which the Sultan had sent him. He was buried in the Bektashi monastery built by him before the gate of Shumla.

Djezaârî Hasan Paşa was pre-eminently distinguished for his personal valour. His expeditions to Syria, to the Morea and to Egypt show not only great military ability but also a political insight rare in his day. Although his two expeditions to the Black Sea in 1778 and 1788 ended unfortunately, he is entitled to great credit for reconstructing the fleet destroyed in the battle of Kalamante and the organisation of the Turkish fleet with the help of European experts, a course which was continued by his successors.

Bibliography: Hâdâtul al-Wunûr, Appendices, p. 43 et seq.; Hâdâtul al-Dimûmûl, ii. 28 et seq.; Djewder, ii. 128 et seq.; iii. 106 et seq.; iv. 535 et seq.; Mustâfâ Paşa, Nasùfûdî al-Musta'īnû, iv. 54 et seq.; Siddîqî Osmanî, i. 34 et seq.; Djezaârî Hasan Paşa, written by his orders (s. Hâdâtul al-Wunûr, i. c. 43, Djewder, iv. 354, in Mrs. in the Winner-Modulb, Nis. 1256) is according to v. Hammer, Gesch. des Osm. Reiches, viii. 361, note worthless; the chronicle (Târîh-ı beyr ı̇laç) of Isplani, contemporary and dragoman of Hasan Paşa on his campaigns in 1778, passim; von Hammer, Der Osmanische Reichstaatsaufbau, ii. 28 et seq.; Eton, Survey of the Turkish Empire, 3rd edn. 70-88; Dallaway, Constantinople, Ancient and Modern, 46 et seq.; Lachensalier, Voyage de la Propagande, 234 et seq.; his portrait with his faithful companion, the tame lion, in Choisel Gouffier, Voyage Pittoresques, ii. p. 96; see also Zinken, Gesch. des Osm. Staates, vii. 136, 140; Muqarnas, iv. 292.

DJIBAL, plural of the Arabic Jibâl (mountain or hill), a name given by the Arabs to 'Irâk 'Adâmî, the ancient Mediæ. The DJibâl comprised Mükkûl (Mûlûûl), Media, Nûdèka, Gesch. der Araber etc., p. 103; note following Lagarde and Oldhausen), from Kûûf and Basra (Istâkhîrî, p. 195; Ibn Hawîkî, p. 255), i.e. the province bounded in the east by the desert of Khochân and by Fârs, in the west by Advârsûlûnî, in the north by the Alburz range and in the south by 'Irâk 'Arabî and Khûshûlûn. The name is derived from the fact that this province with the exception of the plain which stretches from Bassûhûdîn to Kâîî (near Tâbûrûrû), and that which stretches towards Kûmû, is wholly mountainous; there is not a navigable river in it. There are mines of antimony at Istâkhîrî (Istâkhîrî, p. 203; Ibn Hawîkî, p. 257); the climate is in general cold and there is a great deal of snow in winter. T. Tivy, Old Men of the Mountains, Seniors, Senexes, Vetusis de Monte, given by the western historians of the Crusades to the Grand Master of the Assassins, is the literal but erroneous translation of the Arabic Shûkh al-Djibûlî which really means "Prior (of the Isâmîla) of Media". His capital was the fortress of Alanî in the desert of Karâmîn.

Bibliography: Vâdt, Moçdr, ii. 15; (Bâchet de Meynard, Dict. de la Poppe, 1811); A. P. Malan, Manuel de la Cartographie, p. 248; Mûkâddas (ed. de Goeje), p. 354; G. Le Strange, The Lands of the Eastern Caliphates, p. 185 et seq. (CL. Haarte)

DJIBUL is the name of a district in the very south of Syria, in the highlands east of the 'Arâha (q.v., p. 362) between Shîh-al-Kerîlî in the north and Wadi Abu 'l-Hamîm in the south (see Musil, Arabîa Ferâ′ân, ii. part 1, pag. 1). The name first appears in the form 352 in Psalm 85: 3. The Greek Tûsâîs is sometimes used very vaguely. In the older Arab geographers al-Djibûlî appears along with al-Sháârî as the name of a district in the ùndal of Damascûn (Vâdhîlî, ed. de Goeje, p. 114) or in the ùndal of Filistîn (Istâkhîrî, p. 58; Ibn Hawîkî, p. 113). While Vâdhîlî gives 'Arâdûnas, the ancient Ainsûlûn as its capital, Istâkhîrî gives Basrah (see Musil, q.v., ii. 2, p. 240), obviously the Hobûtûn of the ancients. Cf. Idrîsî in the Zîchîc, des Deutschen Pal., Vertins, viii. 122 and 2; G. Le Strange, Palestina under the Moabites, p. 33; 35; 395.

(R. Hartman.)

DJI'BUTI, the capital of the French settlements on the coast of the Red Sea, opposite Obock, on the other side of the Bay of Tajurra. Djibuti was founded in 1888 by Governor Lagrange, who had noticed the advantages of the site as the terminus of the proposed railway-line from the coast to the south of Ethiopia, which has since been completed. In 1894 the seat of the government was transferred thither and the place developed so quickly that by 1892 it had 6000 inhabitants. Since then it has continued to increase. Djibuti is connected by cable with Perim and thence with Europe. Next to French, Greeks and Italians form the most important elements in the European population, while the natives are Somalis.
Bibliography: S. Vigneras, Une Mission Francaise en Abyssnie (Paris 1897); Angoulvant and Vigneras, Djibouti, Mes Reves, Abyssinie (Paris 1902); Michel, Pour l'Ethiopie et le Port de Djibouti (Paris 1900); Petrus, Le Chemin de Fer l'Ethiopien et le Port de Djibouti (Paris 1907).

(RESE BAERTE)

Djibdia, pronounced Djeïdja by Arab authors, is the Arabian seaport on the Red Sea in 21° 30' 20" N. Lat. and 38° 46' 15" E. Long., its surroundings are desert. In spite of its notorious climate and bad water-supply, the town dates from pre-Mohammedan times, although we have no authoritative statement on the point (cf. Sprenger, Uber Geograph., Arabien, p. 39).

The foundations of its future importance were laid in 26 A.H., by the Caliph 'Othman, when he chose it as the harbour of Mecca. Mecca, the centre of the whole Muslim world, was from the earliest times destined to be a great importing centre. The town was provided with supplies from Egypt via Djibdia. Djibdia is thus the key of Mecca and Mecca and Djibdia are economically and therefore politically dependent on Egypt. The customs (see Mahaddi, p. 79 and 104) of Djibdia, which is described as a prosperous commercial town even in Iskander's time, formed a considerable source of revenue to the rulers of the Hijaz at that time. In addition there were the taxes levied on the pilgrims: for it was here that those who came by sea, particularly the African pilgrims who sailed from Axum (op. cit., p. 210), landed on Arabian soil. Na'ur Khassaw (ed. Schafer, p. 65 = p. 151-152) is the translation in the vii-xxvth century found the unwalled town, which was an important point in the trade, governed by a prince, who levied taxes on the Moors of Mecca, whose chief duty was the collection of the revenues; and Isidor (transl. by Junbert, l. 134, 135) informs us that the Sharfs' finances were dependent on the receipts of the harbour of Djibdia. The town gradually became a centre of the world's commerce, where ships from Egypt met those from India and East Africa.

The Djibdia (ed. de Goeje, p. 73 et seq.) gives a clear picture of the town, as it appeared in 1893; with its red huts and stone houses, the remaining of its walls and its mosques, which were said to have been built by 'Omar and Harun al-Rashid, and its inhabitants of Sharft descent. He praises Sa'idi al-Din for having abolished the taxes levied by the Sharfs.

The tolls which continued to be levied on the Indian ships sometimes threatened to become oppressive. On the other hand, the capitulation of the Saracens of the Hijaz, the Manille of Egypt, had been arrested. After 1542 they took the collection into their own hands, later to share the plunder with the Sharfs (see Snouck Hurgronje, Meded, l. 32 et seq., 99). Finally in 1541, Sulaymân Khassub al-Ghîrî sent a special Wali to Djibdia, who surrounded the town with a wall to protect it from the Beduins and made it a base for the next attack on the Portuguese (ibid., l. 102). That the fortification was not unnecessary was shown by the fact that when the Egyptian sovereignty had been changed for the Turkish, it was attacked by the Portugese in 1541 (ibid., p. 104). Under the Turks also the revenues of the harbour of Djibdia, where a Turkish Wali resided, were shared (Hajjâl Khâfî, Djibîdînî, Constantinople 1145, p. 329; transl. Norberg, i. 184). These revenues, of course, soon began to diminish although the trade in coffee and Indian wares was still considerable as late as the beginning of the xvi-th century.

In 1862 the Wahhabîs besieged the Sharif of Ghîsîî without success in Djibdia, which was securely fortified. But the Sharif ultimately submitted to them until Muhammad 'Ali finally restored Turkish supremacy. In 1864 Burchhardt described Djibdia as a town with 12,000-15,000 inhabitants, whose recently built walls, with the stone houses, that had been growing up under Egyptian rule, enclosed a wide area covered with wretched mud huts. He was particularly struck by the fact that in the crowds that thronged Djibdia, the indigenous elements were scantily represented, while strangers from Veman and Hajramawt were particularly numerous. In 1849 Egyptian rule again replaced the direct rule of the Porte, which as before represented by a Wali in Djibdia. The assassination of the English and French consuls and other Christians in Djibdia on the 15th June 1855 resulted in the 25th July in its bombardment (cf. Snouck Hurgronje in Bijdragen tot de Kerkunde en Christenheid van Sanderij, iii. Series, ii. 391 et seq. and 399 et seq.). Maltzan, who made the pilgrimage in 1860, describes Djibdia in very similar terms to Burchhardt and estimates the population at 15,000 (Hangim in 1864 at 40,000). The opening of the Suez Canal has quite put an end to Djibdia's share in the world commerce, which had for years been diminishing (cf. Snouck Hurgronje, in the Verhandenen der Koninklijk. (Eerste, v. xi, 141)). It has still considerable imports (about 1,200,000) as the source of supplies for the Hijaz, but exports practically nothing in return. Djibdia's main importance now lies in the fact that it is the landing-place of pilgrims for Mecca, of whom 50,000-90,000 annually enter Arabia here. The line to Mecca planned in connection with the Hijaz railway has not yet been made.

The town which now has about 30,000 inhabitants (Arabs mingled with Tukriis, etc.; about 50 Christians) has been the headquarters of a Kâf'î such as since the Wali transferred his residence to Mecca. The rows of white houses in the town stretch up the slopes of a low hill along the shallow bay, which the larger ships cannot enter. The 10 feet high wall around the town is pierced by three gates, the Bab al-Sharif at the custom-house in the west, the Bab Mecca in the east and the Bab al-Djédîd or Bab al-Madina in the north, near which lie the European consulates and before which is the celebrated and much visited tomb of Eve.

Bibliography: In addition to the above mentioned, cf. Richter, Erdkunde, viii. 6-32; Maltzan, Walfahrer nach Mecca, l. 216-223; De, Reise nach Sisamben, p. 40 et seq.; the Dutch Handelsberichten, N. 272 (30 May 1814).

Djihâd. The spread of Islam by arms is a religious duty upon Muslims in general. It narrowly escaped being a sixth rubal, or fundamental duty, and is indeed still so regarded by the descendants of the Kharijites. This position was reached gradually but quickly. In the Mecca Surahs of the Koran patience under attack is taught, no
other attitude was possible. But at Medina, the right to repel an attack appears, and gradually it became a prescribed duty to fight against and subdue those who refused the Muslim will. Muhammed himself recognized that his position implied steady and unprovoked war against the unbelieving world until it was subdued to Islam may be in doubt. Traditions are explicit on the point; but the Kur’anic passages speak always of the unbelievers who are to be subdued as dangerous or faithless. Still, the story of his writing to the powers around him shows that such a universal position was implied from the beginning, and it certainly developed immediately after his death, when the Muslim armies advanced out of Arabia. It is now a fait accompli that a duty in general on all male, free, adult Muslims, same in mind and body and having means enough to reach the Muslim army, yet not a duty necessarily on every individual but sufficiently performed when done by a certain number. So it must continue to be done until the whole world is under Muslim rule. It must be controlled or headed by a Muslim sovereign or Imam. As the Imam of the Shi’ites is now invisible, they cannot have a ghulād until he reappears. Further, the requirement will be met if such a sovereign makes an expedition once a year, or even, it is now held, if he makes annual preparation for one. The people against whom the ghulād is directed must first be invited to embrace Islam. On refusal they have another choice. They may submit to Muslim rule, become Ummatis (q.v.) and pay jizya and dhahra (q.v.) or fight. In the first case, their lives, families and property are assured to them, but they have a definitely inferior status, with no technical citizenship, and a standing only as protected wards. If they fight, they and their families may be enslaved and all their property seized as booty, fāra-fāla of which goes to the conquering army. If they embrace Islam, and it is open to them to do so even when the armies are face to face, they become part of the Muslim community with all its rights and duties. Apostates must be put to death. But if a Muslim country is invaded by unbelievers, the Imam may issue a general summons calling all Muslims there to arms, and as the danger grows so may the width of the rule until the whole Muslim world is involved. A Muslim who dies fighting in the Path of Allah (fi tilb Allah) is a martyr (shahid) and is assured of Paradise and of peculiar privileges there. Such a death was, in the early generations, regarded as the peculiar crown of a pious life. It is still, on occasions, a strong incitement but when Islam ceased to conquer, it lost its supreme value. Even yet, however, any war between Muslims and non-Muslims must be a ghulād with its incitements and rewards. Of course, such modern movements as the so-called Ma‘rāṣilî in India and the Young Turk in Turkey reject this and endeavours to explain away its basis; but the Muslim masses still follow the unanimous voice of the canon lawyers. Islam must be completely made over before the doctrine of ghulād can be eliminated. See also Dār al-farq, Dār al-‘Iṣla, and Dār ‘al-ṣulṭān. The latter seems to be a mediating position which failed.


(D. R. MackMaid.)

DJIHÆNGɪər. [See DÆMÆNGɪər, p. 927.]

DJIJELLI (Geogr. in Leo Africanus; the Zé-
nelli, Zegra-Gorreeg, Giotere of western writers) a town on the Algerian coast, 50 miles west of Bougie and 30 east of Collo in 36° 49' 54" N. Lat. and 5° 44' 73" E. Long. (Greenwich) with 6,000 inhabitants. It is situated on the old town of Djellali was built on a rocky pen- insula where the citadel still stands, extending between two bays, one on the west, small and well sheltered, and the eastern, wind-swept, separated from the open sea by a ridge of rock. The modern town with its broad streets shaded by plane-trees was built in 1856 after the destruction of the old Turkish town by an earthquake. It lies along the coast beside the lime and gypsum. The harbour which is protected from the waves of the open sea by a breakwater recently built is of some importance for its exports of cork produced by the forests of Little Kabylia. The working of the numerous coke deposits in the coast-lands as well as the building of a railway connecting Djelfi with the interior will certainly promote trade and industry.

The origin of Djelfi is very remote. The Phoenicians built a trading-centre here, which they called Ilgiw which afterwards passed into the possession of the Carthaginians. In Roman times the Colony of Iligigi belonged to Caracara Mauretania but under Diocletian it was attached to Setif Mauretania. The city was the see of a bishop, and passed in turn under Vandal and Byzantine rule but retained its independence after the conquest of the Maghrib by the Arabs. Ibn Khaldun tells us that in the early centuries A.D. Djelfi belonged to the Berber tribe of Kutana, who lived in the adjoining mountains (Ibn Khaldun, Hist. des Berbères, transl. by de Slane, l. 195). It seems however to have been laid waste and partly depopulated, for Boki describes it as a town "which is now inhabited", (Decr. de l'Afrique Septentrionale, transl. by de Slane, p. 253). According to this geographer it still possessed some remains of ancient buildings. It had two harbours, one difficult to enter in the north and a second, smaller but "calm as a millpond and quite safe". Its inhabitants exported copper ore from the neighbouring hills to Beirut and thence to more distant lands (Ishrâ, transl, by de Goeje, p. 174). The Hammadîs, who had incorporated Djelfi in their kingdom, built a castle there. In the 20th century A.D., Djelfi, like various other towns on the African coast passed under Christian rule. In 1143 George of Antioch the Admiral of Roger II of Sicily took the town and its citadel. The inhabitants fled to the mountains where they built a fort but always returned to the town in the winter time when the stormy weather forced the Christian fleet to return to Sicily and left it again in the spring as soon as the Sicilian ships again appeared. This state of affairs lasted till 'Abd al-Mu‘min overthrew the Hammadid dynasty in 1152 A.D. and next forced the Christian to vacate Djelfi.
After the break-up of the Almohad kingdom, Djellil fell to the Idrissids and repeatedly formed a bone of contention between the rulers of Bougie and those of Tunis. In consequence of these hostilities, the inhabitants made themselves practically independent of both parties (Leo Africanus, Book v., ed. Schefer, ii. 853). They lived by the export of corn, flax, hemp, nuts and figs, which they sent to Tunis, Egypt and even to Italian cities. Their harbour was frequented by the ships of Christian nations, from Naples, Pisa, Catalonia and Genoa. The merchants of these last nations, however, were particularly well received. Djellil's commercial importance then greatly increased during the 15th century as a result of the increase of piracy.

At the beginning of the 16th century, the Genoese, uneasy at the occupation of Bougie [p. 766] by the Spaniards, seized Djellil under the leadership of Andrea Doris. But by the next year 'Arudi captured the Genoese fortress at the invitation of the inhabitants, supported by the Kabyl chief, Abdul Qadir, who made Djellil his capital. In 1572 he proceeded hence to besiege Bougie in 1575 and the conquest of Algiers (see the article 'Arudi, p. 475). Khair al-Din, defeated by the Kabyls, sought refuge here while his enemies sacked Miltidje and seized Algiers. He remained in Djellil from 1520 to 1527, made it the winter quarters of his fleet and was even mediating making it his headquarters when he gave up this idea on taking the Fallah of Algiers (cf. the article Khair al-Din); as a reward for his fidelity, however, he granted the people of Djellil and their descendants, complete exemption from taxes in kind.

Throughout the whole of the 16th century and the first half of the 17th century the pirates of Djellil continued their piracies, and thus provoked reprisals from the Christian powers. A Spanish fleet commanded by the Marquis of Santa Cruz affected a landing at Djellil in 1619 and set the town on fire. In 1663 on the advice of Admiral Duquesne and the engineer Clerville, the French government proposed to make Djellil a permanent naval base for the warships sent against the Barbary corsairs. In the following year a squadron under the command of the Comte de Beaufort appeared before Djellil and landed a body of 1500 troops commanded by the Comte de Gadagne. The French troops occupied the town on the 27th July 1664 almost without striking a blow and made no reinforcements and fortifications some distance from the shore. But pardoned by a treaty that the two leaders, they remained inactive in their position and allowed the Algerians to send reinforcements and plant batteries of large calibre. Overcome by the enemy's superiority, they had to quit the town on the 11th October 1664 and embarked with great difficulty after losing 2000 men.

To guard against future attacks, the Turks installed a permanent garrison in the town; but it was much too weak to overawe the Kabyl tribes and remained almost constantly besieged in the citadel. The Idrissids carried on no negotiations with the sultans, from whom they had to get the wood necessary for the building of ships, except through the intermediaries belonging to one of the branches of the family of Maksam. One of them, al-Hajjdi 'Abd al-Khaliq, was appointed marabout of Djellil in 1168 (1755) and transmitted this honour to his descendants. Djellil seems to have recovered its commercial activity in this period. "The town," writers the French traveller Peyssonel, "is inhabited by Moors, most of whom are merchants or sailors; they buy the wax, hides, and woods of the Kabyls and sell them at La Celle, Toulargue and Tunis. They also collect coal. Although wreathed in appearance, the town continues to be prosperous."

This comparative prosperity received a shock from the Kabyl insurrection of 1693. Then the Idrissids Bu Dall al-Hajjdi and Bu Dall al-Harja attacked the town and the Turkish garrison. Bu Dall proclaimed himself Sultan and granted the government of Djellil to one of his partitions with the title Agha. Sent with a fleet to chastise the rebels, the Rais Hamida bombarded the town without any result (1695). Shortly afterwards, however, the inhabitants, being badly treated by the Kabyls, submitted to the Idrissids, who installed another garrison in the town. The collapse of Turkish authority in 1695 restored their independence to the people of Djellil and they retained it till 1830. The pillaging of a French trading vessel about this time determined Marshal Vallet, governor-general of Algeria, to occupy the town on the 13th May 1836. But the garrison, being unable to communicate with the handful, was cut off by the Kabyls in an expedition; led by General Saint-Arnault, affected the submission of the tribes of Little Kabylia in 1851.

Bibliographie: Vérand, Histoire des Villages de la Province de Constantine-Gélline, (Constantine 1870); Watthila, Expédition du Duc de Bassano contre Gélline dans la Revue Africaine 1875; Montchouari, L'Expédition de Djellil (1664) in the Revue Maritime, 1854.

G. Vyer.

Djellil, a place in Syria, the actual site of which was forgotten by the Arab geographers at quite an early period; sometimes they located Djellil in the Ghuta, sometimes they identified it with Damascus; an unlucky gloss by Tahari has even led scholars to locate it in the land west of the Jordan (according to the Geographer in Liviout). Djellil was one of the residences of the Quasam Shamsan Alaa, next to Dhibiya (q.v., p. 989) the most important and most often mentioned. They had a family mausoleum here and suffered a defeat here at the hands of their enemies, the Lughends, a detail, which would not suit the neighbourhood of Damascus or other suggested identifications given above of Djellil. It must have been a place of some size, with several churches. Djellil was celebrated for its gardens, particularly its orchards of olives, and its plentiful water-supply had become proverbial. A clue to its location is given in the old poetry by the mention of several places, all south of Hawrén and Djawila, such as Hurrin, and Saidah, which is confused in the Al-Qadi in the 'Abd al-Aziz ibn al-Husayn with the suburb of the same name (Sidon). Djellil lay south of Harim; coming from Arabia, "the mountain of snow was seen behind it". It was not very far from Bosra (q. v., p. 765) and so near Hulka that the road thither could be seen from its gates. A road from Damascus to Egypt also passed through its immediate neighbourhood.

When we further consider that a Deyrya, or ravine bearing its name was mentioned in the neighbour-
hood, the whole picture formed by these topographical details points to a place which still exists in southern Hawran: Djoilis. The change in the final consonant is, however, a philological difficulty which has not yet been explained.

In the year 12. a. d. (634 a. d.) at the beginning of the year, the Byzantines formed a temporary base at Dijilkik for learning on the devastation of the lands south of the land east of the Jordan and in Palestine, to be prepared for the invaders if they should cross one of the sides of the valley of Jordan: Bakka or Samaria. In 13 on the approach of the reinforcements sent by Heraclius the Arabs vanquished Damascus and took up a position in the south of Hawran on the edge of the desert not far from Adh'irah [q. v., p. 135], commanding the road from Damascus to Arabia, from which they could observe the enemy's movements and await the reinforcements summoned from Medinah, whereupon the Byzantines again took up their old position at Dijilkik. By a successful turning movement the Arabs were at first able to cut off the road to Damascus; a second move drove the Byzantines back towards the valley of the Vartrain, and its tributary, the Allas and the Buklab, and a final onslaught drove them into the ravines dug out by these rivers between Djuwilkah and Adjilum, a series of man-made quays crowned by the victory of Yarmuk. Yazid I. seems to have chosen Dijilkik as one of his a dayah [q. v., p. 557]. Driven out of Syria, the Omayyads took with them to Spain the name Dijilkik and gave it to a place near Saragossa, celebrated for its abundant water-supply; after this date Dijilkik disappears from history; the name was revived from oblivion by the poets of Damascus finding this place-name in Hassan b. Thabit. The Barada being mentioned in the same poem, they were lead — and following them several Arab encyclopedists — to regard Dijilkik as one of the names of their native city.

Bibliography: Mutawiya b. Thabit, Divanah (ed. Hirschfeld), xi, 235; Wangh, in The Divans of the six Ancient Arabic Poets (Ahwardi), ii, 6; Labid, Divanah (Huber), all, 49; Aghzah, xiv, 2; Akhbar, Divanah (Salhani), 93; 3; 389; 10; Dijilik, Hayamani, iv, 47; Yakub, Musam, i, 482; ii, 104—106, iv, 395; Caerani, Annali, ii, 1224—1226; iii, 517; etc.; Nobideke, Chezian, Hakim, 47; al-Maghribi, iii, 635; Lummuga, Etudes sur le Régne des Califes Omeyyades Méridionales, i, 379—386, 419—441; Dussaud, Mission dans les Régions orientales de la Syrie Méridionale, from the Nouv. Archives des Missions scientifiques, 1903, p. 441—443; Schamacher, Access to the Jordan, p. 135—135; De Goeje, Memôres sur la Commune de la Syrie, 2nd ed., p. 55; E. Quatremère, Sultani, Annales, i, 161, ii, 19; Tabari, Annali, 1, 2068, 2107; Bakri, Musam, ii, 362, 614.

DJIJILA, the ceremony of raising the bride's veil, and the present made by the husband to the wife on this occasion. According to Djerdjul and Mulyi, 'l-Di al-'Arabi (Djakelmoons, p. 80, 294), Subway is the name of the state in which the mystic is on coming out of the 'Ikhbaha': filled with the emanations of divine attributes, his personal personality has disappeared and mingles with the being of God. One of the two sacred books of the Yathrib is called Kithab al-Djilis; it is attributed to the Sheikh 'Adi b. Musfiir, who composed it in 535 = 1165 (R. Frank, Scheich 'Adi, s. d. dissertation of the University of Erlangen: Kirchling 1911, p. 89).


(II: HAHRT.)

DJIJALWA, a religious order founded by Muhammad Dijalwah, called Fir Ummah, a pupil of Hafs al-Basran, who died at Bruss, his native town, in 985 (1580). Their cloth mantle has eighteen folds and they wear their hair long. The mother-house is at Bruss, near the mosque of the citadel in which the founder is buried.


(II: HAHRT.)

DJIM, the name of the fifth consonant in the Arabic alphabet; its numerical value is 3. The letter qim denotes, according to the dialect, perceptibly different sounds, whose area of articulation is the soft palate to the front of the hard palate.

It is generally agreed that the sound originally denoted by qim must originally have been g, that is a voiced post-palatal velar, corresponding to the Hebrew qim, the Aramaic qim, and the Ethiopic gom. But it is probable that at quite an early period, this sound evolved from closed to half-closed and to a pure aspirate; this tendency probably first appeared in cases where the qim was in contact with a palatal vowel. In any case, from the traditional pronunciation of readers of the Koran, from the rather confused descriptions of the articulation of qim in the older grammarians, and from the modifications of this articulation, brought about by the proximity of other sounds (assimilations and dissimilations), it is safe to conclude that since the dawn of the classical period, the character of qim has been in a certain dialect at least, by palatalization, affrication or even complete aspiration. There must of course have been similar differences to those that exist in modern dialects, in the pronunciation of qim in ancient dialects; some of them may be assumed to have advanced farther than others towards aspiration. Besides, this evolution is still going on at the present day in certain dialects; at Jerusalem, for example, a European observer has noticed that the affricated qim which is used to be heard for qim in his childhood, had become in the usual pronunciation of qim (cf. Littmann, Nomarabische Verhältnisse, p. 3 note 2). In certain dialects where the pronunciation of qim now in vogue is a, dissimilations to s or g cannot be explained as survivals from an earlier but less ancient stage of evolution of this consonant (Broekelman, Graundi, i, 233—336).

We may then trace the following main pronunciations of qim in modern dialects:

1. The original pronunciation of qim as a voiced post-palatal velar, closed sound was still in use at 'Aden in the middle ages (cf. M. Kaddass, p. 96, i, 14). It is found at the present day in Muscat, and in various Beduin dialects of Central Arabia. It is also the pronunciation of qim peculiar to the dialects of Lower Egypt, particularly that of Cairo. At Jaffa (in the southeast,
of Arabia) this pronunciation is no longer found except in the composition of poetry; its character is therefore in archaic and almost artificial. In Damascus (in the southeast of Arabia) it is found in the conjugation of verbs whose first radical in *gizm* when this radical forms a syllable with the prefix. Finally in the greater majority of the dialects of North Morocco and also at Medinah (Algeria) *g* is, by dissimilation, the pronunciation of *dżim* when followed by a bilabial *p* or *b*.

2. In various dialects, the original closed *g* has been palatalised to a sound almost equivalent to *g* or *dż*; a medio-palatal pronounced by raising the middle part of the tongue; it is the pronunciation of *dżim* found in the majority of the Beduin dialects of North Central and South Arabia. It is also that of the Fellah and Beduin of Upper Egypt and is sometimes found at Dakrur.

3. When the original closed *g* has by palatalisation become *g* or *dż*, the last stage of evolution is the medio-palatal *j* which is connected with the semivowel *j* and is often confounded with it. This pronunciation of *gizm* is attested as dialectical by ancient grammarians and lexicographers. At the present day it is general in the region of the Lower Euphrates; it is the pronunciation most common in *Djurf*; it is frequent but not regular in various dialects of ancient Arabia. In the dialects of North Arabia and other Arabian dialects, it can only be noted in a few analogous cases.

4. In many dialects, the original *g* has passed by affrication to a sound almost equivalent to *dj*; a pre-palatal pronounced with the tip of the tongue. This pronunciation for which we have evidence in the *Traq* in the golden period of classical Arabic literature (cf. Zelitch, *Die Arzneimittel*, viii. p. 126), is now found in certain places in Central Arabia. It is usual in Mecca, the *Traq*, among the Muslims of Jerusalem, at Aleppo and in the surrounding country. In North Africa, it is almost general in the rural and urban dialects of northern Algeria; it has survived at Tangier and perhaps at other places in northern Morocco in cases of gemination (e.g. *djedda*, "lock of hair") but usually *jedda*.

When the original closed *g* has become *dż* by palatalisation in the last stage of evolution is the pre-palatal *dż*. This pronunciation of *gizm* is the same now in Cairo in the towns of the Syrian coast, certain districts of Lebanon, Damascus, Mesopotamia and among the Christians of Jerusalem. In North Africa, it is found in the dialects of Tunisia, Tripolitania, Morocco and Southern Algeria; it is even found in certain places in Northern Algeria. It was probably the usual pronunciation of *dżim* in the Arabic of Gadara.

6. Lastly, it should be noted that in the towns of Northern Africa, there is a tendency in certain individuals to pronounce *dż* almost as by the insertion of the trill characteristic of *z*. This tendency seems limited to certain social groups (Jews), to certain classes of society (the lower classes of Northern Morocco) and is not general enough for it to be called anything but an individual peculiarity.


**DjHMAT** (Malay) as a m. v.t., more particularly a written amendment. The word is of Arabic origin from *Ar-Jim* (Ar). (See the article *gimel*).


**Djinn** The Djinn are for Muslims are airy or airy bodies (*sidj), intelligent, imperceptible, capable of appearing under different forms and of carrying out heavy labours (Bajitawi on *Kuran*, lxxvi. 1); Damiri, *Ghayyamah, sub voce*). They were created of smokeless flame (Kur, iv. 14), while mankind and the angels, the other two classes of intelligent beings, were created of: clay and light. They are savourable; Muhammad was sent as a sign among them as well as to mankind, and each will enter the Garden and some will be cast into the Fire. Their relation to Djin, the Shaitan, and to the Shaitans in general, is obscure. In Kur, xlviii. 48, Djin is said to be of the Djinn; but Kur, xlii. 32 implies that he is of the angels. In consequence there is much confusion, and many legends and hypotheses have grown up, see the latter passage in Bajitawi and in Rıān's *Mu'jam* (l. p. 280 et seq. of Cairo ed. of 1307). The native Arabo-logographers tend to explain the name *dżim* from *tajmu*, *becoming concealed, hidden* (see Lane, *o. e.,* and Bajitawi on Kur, ii. 7; Fleischer's ed. l. p. 22, l. 13). But this etymology is very difficult, and derivation as a loan-word from *genar* is not quite excluded. "Naturalism dramp uniususique loci" (Serv. Verg. G. l. 302) expressly expresses the strong localisation of the *dżim* (cf. e.g. Noldeke, *Kurz·*, i. pp. 61, 78; vii. pp. 55, 89) and their quasi-standing as deities in old Arabia (Robertson Smith, *Rel. of Somalia*, p. 131). An individual is a *dżim*; *dżimu* is used synonymously with *dżim* (but see Lane, *Lexicon*, p. 492 s. v.); *džir*, *fri*, *fri* are classes of the *dżim*. For an Ethnographic point of contact with *dżim* see Noldeke, *Nordbeiträge*, p. 63.

Consideration of them divides naturally under three heads, though these necessarily shade into one another.

I. The *Djinn* in pre-Islamic Arabia were the nymphae and satyrs of the desert, the side of the life of nature still unadulterated by man. For this aspect see Robertson Smith, *Rel. of Benihak*; Noldeke on ancient Arabs, in *Hunting*, *Engl. of Rel. and Ethics*, i. p. 669 et seq.; Wallhausen, *Relig. van Vlotten, Demanien...bei alt. Arabern*, in *Wiener Zeit. f. Kunde der Mengel*, vol. vii. and viii. — sees materials in *Dhikm*, *Hayawān*. But in the time of Muhammad they were passing over into vague, impersonal gods. The Meccans asserted a kinship (marat) between them and Allah (Kur, xxxvii. 58), made them partners of Allāh (vi. 100), made offerings to them (vi. 128), sought aid of them (xxvi. 6). See further under Allāh, p. 521 above.

II. In official Islam the existence of the *Djinn*


**Djinn** "genius, claret", a collective term more comprehensive than "kinds" or "species" (*genus*). It is the first of the five general terms of logic which are: genus, species, difference, property, and accident. The genius includes several species. In the hierarchy of genera and species, we arrive, in ascending order, first to a genus which has no genus above it; this is called the "genus generalis"; it is the most universal; in descending order, we reach a species which has no species below it; it is the "species of species", the one that most closely approaches the individual.

The Arab philosophers also give the name *Djinn* to the Categories of Aristotle; they call them the "Ten Adjectives"; this name is synonymous with that of *modiile*. The account of the genus and species in Arab logic is derived from the language of Porphyry.

In metaphysics, the idea of species raised the question of its reality. This question, which is that of realism or nominalism, has not been discussed separately or methodically by Muslim philosophers, but it is touched on in many of their works. Farsini sets himself the question, whether the individual or the species is the more real, and which of the two has the better claim to the name of "substance" (cf. the article *Djinn*, p. 2697).

The answer varies according to the point of view; in one sense the individual, because it exists, is more really substance than the genus or species which only exist in theory and which can only be realized through the individual; but from another point of view, species and genera are the first substances, because they are fixed, permanent, antecedent while the individuals are perishable.

The "Ideas" of Plato in Muslim philosophy are not regarded as being the species themselves; they are spiritual types of the species, really existing in themselves, in opposition to the species which exist only in the individuals and are almost comparable to spirits or angels. There is a world in which the ideas reside but there is not a world for the species (cf. also the article *Djinn*).


**Carra de Vaux**

**Djurdjies**: St. George, Islam sanctions this Christian martyr as a symbol of resurrection and
The legend of St. George and the dragon marked the return of spring. The festival of St. George was celebrated by the people of Islam, for it was associated with the story of how St. George killed the dragon. The dragon was a symbol of evil and disorder, and its killing represented the triumph of good over evil.

The St. George festival marked the beginning of the rainy season, and was seen as a time of renewal and rebirth. It was a time when crops could be sown and the land was fertile. The festival was also a time for feasting and celebrating, with parades and processions through the streets.

Bibliography:

1. Dîsh, in classical Arabic Dîsh (see Frankel, "Arabic Prominence," p. 238) dîsh, the word in North Africa has two further special meanings.

2. Dîsh, or according to the pronunciation in western Morocco, a kind of feudal organisation in the Moroccan Army.

Historical. The present Dîsh dates from the beginning of the reigning dynasty. Previously the various dynasties of North Africa had succeeded to power with the help of groups of people whose political and religious interests were in their own hands. Revolutions not only overthrew the ruling families but forced them to maintain their power by force of arms and spill their blood on countless battlefields. The great families, tribes and clans, who had accompanied the first rulers, became extinct. Later they should become dependent on the Berber class, who could not be relied on to be faithful to a dynasty they had not created, the Sultan had to surround himself with foreign mercenaries, who had no connection with the Atlas territory. The older North African dynasties enrolled Christians, Kurds, Persians and negroes. Under the Banu Wajj, the Kurd, Christian and negro guards were abolished and replaced by a guard composed solely of Arabs (al-Shers). This was composed mainly of the elements which had been introduced to West Morocco by the Almoravid ruler Yûqûb al-Ma'mûr (Uali Hassan, Shehu⼿, Khoi̇, et al.) or of Ma'arif Arabs from the Tlemcen country (Shehu, Banu `Amir, Siyā, Ryyû, et al.).

The latter were quartered in the environs ofÉs (Fer) and formed the corps of Shersh (Orleans). The attacks of the Christians and the unity of the Dîsh (Dîsh), forced the rulers of És to place garrison in the strongholds on the coast and these were given the name makkâns (garrison placed in a town), which was very soon to be transferred to the whole feudal organisation of Morocco. But this makkâns succumbed to the attacks of the Portuguese and Spaniards, the rebellious
and those of a new Makhzen mahkham, which had been formed by the Sa'diids Sharifs of Syria (1545).

When the Sa'diids had become lords of the kingdom of Fās, they quarreled the Arabs of their dijākh in the garrisons of Fās, calling them the Abī Siṣa; they were soon afterwards transferred to the fortresses of the Qābar as a defence against the Kaydī's Arab tribes of what had been the Makhzen Aḥmad. Then they united the remnants of the dijākh of the Banū Waḥsh (Shahāna, Zirra, Uḥud Māz, Uḥud Djarī), with their own and placed them in the garrisons of Tadla and Marrakesh. The Sherākī were also enlisted and remained in garrison in the neighbourhood of Fās. The Sa'di army, the dijākh, was thus created. As in the time of the Banū Waḥsh, it consisted of military custodians of members of the mahkham who were at the call of their sovereign throughout their lives. They lived on estates which formed a kind of fief and were free from taxation. The highest officials rode from their ranks.

But the Sa'di court became influenced by the Turks in the adjoining lands. In addition to the corps of the dijākh, the Sharīfs wished to have a corps of Turks in the European fashion by Turkish instructors. The nucleus of this corps, consisting of Andalusi Moors, renegades and for the greater part of Sūtah negroes, was only of any real value in the reign of Sultan Aḥmad al-Djihādī (al-Manṣūr). While this dynasty was breaking up in the civil wars caused by rival claimants for the throne, Sultan 'Abd Aḥd b. Shāfiṣ wished to have a body of faithful troops upon whom he could implicitly rely and gave the Sherākī most of the lands which they had previously held in fief.

When Mūsā b. Aḥmad seized the throne in 1665 and with the help of Arabs and Berbers from the Uḑdā nation founded the dynasty of Alīid Sharīfs which still survives, he amalgamated his retainers with the Sherākī of Fās. His successor Mūsā b. 'Ali, the greatest ruler of Morocco, gave the Dijākh the character that it has retained to the present day. His mother belonged to the Aḥdī tribe of Mgafrī, a division of the Uḑdā. He invited this tribe to come from the other end of Sīfa and settled them as a mahkham-tribe near the lands of the Sherākī of Fās. He reorganized the negro contingent of members of which he had sought out with the help of the Sa'di Sultan Aḥmad al-Manṣūr register. They had to swear an oath of fealty on the Islam al-Bukhari's book; whence their name Abī Bukhrī (claves of Bukhārī, plur. Bukhrī). The Dijākh further consisted of the Sherākī (Uḥud Qaṣ, Haqwa, Banū 'Aṭīr, Banū Snīf, Soğīna, Aḥlīf, Sa'di, etc.), the Mgafrī (Shahāna, Zirra, Uḥud Djarī, Abī Siṣa, Uḥud Māza, etc.), the Uḑdā (the Uḑdā proper, Mgafrī, etc.) and others.

These were the four mahkham-tribes and together formed the Dijākh. Henceforth the history of the dijākh is that of the domestic history of Morocco; indeed it may be said that their history is that of the revolutions of Morocco. In the reigns of Mūsā b. 'Ali's successors, it was the dijākh that decided the fate of the rulers. The four grand tribes acted just as suited their individual interests. From 1726 to 1757, in the brief space of 31 years, 14 Sultans were enthroned, and deposed by them, in consideration of the presents (muraq) they received. In 1757 on the death of Sultan 'Abd Aḥd b. Ilīsā, who had been much less than twice deposed and restored again, his son Mūsā b. Ilīsā succeeded him. Under his iron rule, the dijākh tribes were kept under control. He broke the power of the Bukhrī by dividing them up and sending them to garrison the various seaports. To counteract the influence of the Sherākī of Tadla and the plain of Marrakesh, he enlisted sections of the tribes of this plain in the mahkham — Minaša, Rahanma, Ablā, Aymar and Harīh — Each of these tribes had to send two Kefīs and their retainers to the dijākh. These detachments were roused against their tribes, entered the mahkham of Marrakesh to which they belonged, received the pay of other troops and were freed from taxes.

Under Sultan Zayd, son of Mūsā b. Ilīsā, the regulations were reversed, such that the king took the role of the ruler. He was assassinated at the time of the tribute Levies for the throne of Morocco began again, which became the hallmark of the dijākh tribes. Finally after 1793, Muhammad Bkhrī succeeded in winning his way to the throne and succeeded his rival Mūsā b. Ilīsā, who had been chosen in Marrakesh. While he was on a campaign against the Berbers in the south, the Sherākī aroused a great rebellion against him. The Uḑdā took his side against the rebels and seized the opportunity to plunder Fās. Mūsā b. Ilīsā was victorious but on his death his successor Mūsā b. Ilīsā succeeded in proclaiming himself Sultan by the Uḑdā in 1822. The latter was almost overthrown by another rising of the Sherākī and had as a rule to resign himself to Marrakesh, the better to be able to control the tribes. In many of the north of his kingdom, the rising of the Uḑdā, the conquest of Algiers by the French and the war of his representative 'Abd al-Karim against them, forced him to retire to Fās. He wished to take the field in person against the French. But after his defeat at Ijīdi, he recognized how unequal to European armies his dijākh was, and resolved to have an army modelled on those of Europe. His successor Mūsā b. Ilīsā carried out this plan by his edict of the 22nd Rajab 1277 (18th July 1861). The organization of the new army was after many experiments finally entrusted to a body of French officers.

Present situation of the dijākh. The dijākh at the present day still consists of the Sherākī, Sherādā, Uḑdā and Bukhrī with the half mahkham-tribes of the plain of Marrakesh (Abdh etc.). The tribes still have only the use of the lands occupied by them, except the Sherākī, who have obtained the cession of most of their lands; and the Bukhrī almost all of whom have land around Meknès (Miknās). The dijākh-tribes are divided into regiments of 300 men (rāṣa 'rāṣa). At the head of each rāṣa is a Zārīf rāṣa, a kind of colonel. Below him are five Zārīf almuṣī, commanders of 100 men, each of whom have 5 men muddam below them, who are subordinate to officers commanding 20 men. The private soldiers of the dijākh is called muddam.

The members of the dijākh can attain to the highest positions in the Makhzen. The Bukhrī still retain a special privilege; from their ranks alone are drawn the Mārūd, a kind of page, who are employed in the palaces of the sovereign. The Uḑdā have the right to call themselves 'uṣūl of the Sherākī. The tribes belonging to the dijākh are each commanded by a rāṣa, except
the Scharādha and Udaya, who are divided into garrisons, each of which is commanded by a Kūd. The Paša of the Bathūrī is also Paša of Hekmen and the Paša of the Alī Sīr is also Paša of Fās Bājūhi. All officers are supposed to live in their garrison towns but in time of peace they do not strictly observe this rule. Their military duties are not taken very seriously and most of them live on their estates. The administration of the affairs of the tribe is in the hands of the shāli, the oldest of the ādān rākha.

When the Šalṭān requires troops each Makhen-telbe sends a detachment corresponding to the number of its rākha. This holds for the Scharādha, Scharādha and Udaya, all of which consist of too many families for them to belong in a body to the ādān. The families who are to be detached are chosen by drawing lots. The others are free, though they pay no taxes and till the lands granted them for the time. They form the reserve of the ādān from which the Šalṭān draws the corps of aṣṣāhāri (military, army service corps) for the aṣṣāh (regular army) and for the artillery. Each member of the ādān called to the colours must take his abode in the Šalṭān’s fort. Familiarity of relations (aṣṣāh) and a monthly pay (raja).

The Bathūrī, who now number only 4,000 men, and the Alī Sīr are all soldiers. A special register is kept of them. They all receive the aṣṣāh and the raja and their widows also receive pensions.

Positions in the ādān often descend from father to son and their holders thus form a permanent element in the Makhen-telbe.

Although the creation of a standing army on the European model, the aṣṣāh, has lessened the influence and political importance of the most prominent members of the ādān, it has by no means destroyed its military value. The fact that they are peasant horsemen is largely due to the ādān al-Barkuš “powder-gun”, in which the ādān excell. The field artillery of the standing army is also recruited from them. Trained by the French officers sent for this purpose, this artillery has been used with good effect.

As we have already seen, the ādān is divided into rākha and these are commanded by a ādānī, below whom are five ādānī mū with their samāhādi. The standing army on the other hand is divided into cābā (battalions or regiments) of varying strength; these are commanded by a ādānī rākha who has a ādānī and a corresponding number of ādānī mū below him.

**Distribution, Armour and Dress.**

The ādān-troops are unequally distributed among the four cities Fās, Mekiner, Rāhā and Marsīkā in which Šalṭān has residences, the two seaports, Tangier and Larāq and a few small garrisons in the Chaîtr (west), east and south of Morocco. In these places the ādān and their people live by themselves and hardly mix with the natives by whom they are feared.

At present these horsemen are armed with the Winchester rifle, which has supplanted the long flintlock; they also carry the sabā, a sword with an almost straight blade, a horn handle and a wooden sheath covered with red leather. They also carry the šamūsāy and the khamsān, engraved daggers with very curved blades. Their horses as a rule, are good, but the harness as usual among the Arabs, is very poor.

They wear a cloth kattān of some loud colour over which they put a white farāqīya, the whole being held together by a leather girdle with silk embroidery. Their red ādānī is conical in shape and wound round by a turban of white muslin. Soft slippers of yellow leather with long spikes instead of spurs complete this picturesque outfit.


**DIJISH—DIJISM.**

The body. The study of bodies is the subject of physics. Avicenna devotes the second part of his Nejīfī to the motion of a physical body, in which the Peripatetic doctrine may be recognised. All bodies in nature consist of matter as substance or support and a form which dwells in the matter, as for example the form of a statue can be made in abode in it. Furthermore the bodies in three dimensions, i.e., they stretch in three dimensions in a rectilinear direction, but not themselves at right angles. Matter does not have these dimensions by its nature; but it is disposed to receive them. In the matter of physical bodies there are other forms than corporeal forms, they are those which are relative to categories, quality, situation. Bodies have certain primary qualities, without which they cannot exist and secondary qualities the absence of which does not destroy them but affects their integrity. They do not move of themselves, but only by forces superimposed on them; either forces which keep them in their state or position like weight or forces which develop them like the vegetative spirit, or in the case of the stars the spirits that animate the spheres. Bodies are simple or composite; those that are simple have not any actual parts but to the mind they are divisible. Other primary and other ideas are closely connected with the idea of body; these are movement and rest, time and place, vacuity, entity and infinity, contact and adherence, continuity or succession. Various notions have given rise to celebrated disputes among philosophers. The primary bodies of which the others are composed are the four elements: fire, water, air and earth, which are respectively hot and dry, moist and cold, moist and warm, dry and cold. The celestial bodies are incorruptible, the others on the other hand are produced and destroyed.

The Mutakallim-theologians, who for the most part atomists do not agree with the philosophers that bodies are composed of matter and form; they are rather composed of atoms without extent, which by their unions form what Bodies for them are not continuous nor infinitely divisible, and the heavenly have not a different nature from earthly bodies (cf. the article: GAWHRAR, p. 1027 et seq.).

The idea of body appears in theology in connection with God; indeed the Korān often speaks of God as if he had a body, saying that he sees, hears, speaks, and is seated on a throne. Certain scholars have consequently held that the word body could be applied to God; certain theologians, like al-Ašārī have combatted this an-
thoromorphide idea and taught that these expressions only designate qualities of the divine being which it is not always possible exactly to define.

In eschatology also, questions of the same kind arise: are the bridge of hell, the balance and the judgment-trump, corporeal bodies? The answer given by orthodox theology is that these objects really exist but that they are not bodies in the ordinary meaning of the word.


(B. Carka de Vaux.)

DIJSR, plural gisūr (A.; cf. Franks, Aram. Fremdenleiter im Aramäischen, p. 285), "bridge," is more particularly, though not by any means exclusively, a bridge of boats in opposition to akhara, an anchored bridge of stone.

An incident in the history of the conquerors of Babylonia has become celebrated among the Arab historians as yarun ad-dīr, "the day of the flight at the bridge:" in 13 A. H. Abu 'Ubaid al-Ṭahrāfī was defeated and slain in battle against the Persians at a bridge across the Euphrates, near Diyar; cf. Wellhausen,希睡与印度, vi. 65 et seq.; 73; Curta, Anzahl der Islam, iii. 145 et seq.

DIJŠ BAINT YAKUB, the "bridge of Jacob’s daughters," a bridge across the Jordan south of the Balṣar al-Huṣa, where the Gus'ars from Damascus to Seifed and Akkā passed the river.

This trade route began to become of greater importance in the Crusading period; it is therefore not surprising that the passage of the river here was often fiercely fought. In 552 (1157) the Franks were defeated by Nār al-Dīn at Jacob’s ford. In 573 (1178), Baldwin IV, built a fortress here on the right bank at the Rīs Fā’ūl near the Mabdiṣr al-Ahālī ("ford of lamentations"), which according to Vājsī, 775, took his name from the fact that Jacob lamented for his son Joseph here; it was soon afterwards destroyed by Salāḥ al-Dīn in 575 = 1179 and pilgrimages were resumed to the Musīkha al-Yaḥṣī (Bn al-Alī, ed. Tornberg, xl. 301; Abu Shāma in Revue des Hist. des Ecrevisses, iv. 194 and 203 et seq.; cf. also Rey, Les Colonies Françaises en Syrie, p. 438).

Dimashki (ed. Menahem, p. 107) mentions "Jacob’s Bridge" (Dijš al-Yāqūt), which crossed the Jordan here in the īxf (9th century) century. A merchant of Damascus built a qāf at this spot (Journ. As. 18 Ser. vi. 262). The road continued to remain the main route to Damascus from the west in the centuries following and we therefore find the bridge repeatedly mentioned in the itineraries of eastern as well as western travelers, by the name it still bears, the "bridge of Jacob’s daughters" (Dijš Sanas Yāqūt, Dijš Yāqūt, pons Jacob, Yāqūt kūpēr; cf. Zeitschrift der Deutsch. Morgenl. Ges., iv. 694-700).

The strategic importance of the bridge was emphasized in modern times when in 1799 the French troops marched up to it.

According to Bandecker, Palæstina, p. 247 the present bridge dates from the 9th century. Not far from it, the tomb of Jacob’s daughters is venerated and a little farther to the south a few remains of the castle of the Crusading period may still be seen.

Bibliography: In addition to the references in the text cf. Rickert, Erdvendt, xv. 266 et seq.; Fea, Explor. Fund, Qumr, Statements, 1858, p. 39 et seq.; Pollini, ‘Ishbaḥ, i. 82; v. 19.

(R. Hartmann.)

DIJŠ AL-HADĪĐ, "iron bridge," a bridge over the Orontes on the road from Hala to Antakya. In the Crusading period this bridge, which was of great strategic importance and is mentioned in the earlier literature, is described as defended by two strong towers. The defences of the bridge were, from the battles of the Crusaders around Antakya to modern times, the scene of much fighting. A small village has grown up beside the bridge.

Bibliography: Roy, Colonies Françaises de Syrie, p. 339; Abu I-Fid’l, ed. Reimund, p. 142; Kitz, Erdvendt, xvi. 1641; Peterson, Relics, iii. 306; Sachau, Reise in Syrien, p. 451; M. Hartmann in the Zeitschr. der Ges. für Erdk., xx. 504.

DIJŠ AL-SHUGHR, the capital of a kālīl in the sand dūk of Halaš, S. E. of the two fortresses al-Shughr and Bakā, frequently mentioned in the Crusading period, on the Orontes, where the road from Halas to Lātibāyra crossed the river. The name is not found in the Arab geographers; Abu I-Fid’l, ed. Reimund, p. 261 mentions the bridge of Kasfahān, east of al-Shughr, where a weekly market was held; we sought therefore — with M. Hartmann — to identify Dijš al-Shughr with Tell Kasfahān (cf. Vājsī, 809), where in 534 = 1188 the Sālāḥ al-Dīn encamped before taking the adjoining fortresses. The village which comprises about 600 houses had still quite recently a Monday market, on which account it was loosely called Bakā.

Bibliography: Kitz, Erdvendt, xii. 1090 et seq.; M. Hartmann in the Zeitschr. der Ges. für Erdk., xxix. 162 and 495.

(DIJŠAN, Mulla, whose real name is Ahmad b. Abi Safi b. Abi ALLAH was born in Amathia, in the neighbourhood of Lucknow. He studied with eminent ‘ulama of his country but completed his courses with Mulla Lutf Allah of Dijphasis. His piety and learning induced the Emperor Alamgir (1656-1707) to appoint him as his teacher and the Mullā enjoyed his favour as long as the Emperor lived. His son, the Emperor Shāh Alam, also (1419 = 1707-1712) had a great regard and respect for him. He went to the ‘Uṣūl when the Shāh of Madina read al-Nasā’i’s Mināt al-‘Uṣūl, gave an account of him and requested him to write a commentary on it. So he agreed to their request and wrote his famous work, mentioned below. After returning from the pilgrimage he spent all his life in teaching and delivering lectures to the students. He died in Dihlī in 1130 = 1717.

He is the author of the following works:

1. al-Mahfūd al-Khālid, p. 247, printed; Calcutta A. H. 1523.


DJIZYA.

1051

(1) "tribute, poll-tax," the name given in Muhammadan Law to the indulgence-taxes levied on the abd al-dhimma.

11. The Theory of the djizya in the Fikh.

In the Fikh-board the theory is discussed in connection with the holy war (jihād, q.v., p. 1041 et seq.). While pagans only have the choice between Islam or death, the possessors of a scripture (abd al-khādis) may obtain security and protection for themselves, their families and goods by paying the djizya. This dogma is founded on Koran 9, 29, where it is laid down: "Fight them, that believe not in God and the Last day and who hold not as forbidden what God and his apostles have forbidden, and do not profess the true religion, those that have a scripture, until they pay the djizya in person in submission.

Relying on this passage the Fikh regards the djizya as an individual poll-tax, by payment of which Christians, Jews, Magians, Saboteers or Saracenians make a contract with the Islamic community, so that they are henceforth not only tolerated but even have the protection of the sultan. The Christian groups, like the Banū Taghitis and the Christians of Nadjem occupy a special position and do not pay djizya. Only adult males in the full possession of their physical and mental faculties and having the means to pay are liable to the tax. Women, children and old men are exempted, as war is not waged on them. Blind men and cripples only pay when they are wealthy; poor men and beggars are not expected to pay. Monks are exempted, if they are poor. But if their monasteries are wealthy, the superiors have to pay the tax. Slaves also are exempted. Alongside of this mild treatment of the poor and weak, there is a corresponding strictness with the wealthy and the rich to be taken that no one who ought to pay escapes. Collectors are therefore particularly warned not to levy round sums on communities on a basis of their numbers alone. How to deal with the tax in the case of a dhimmī who becomes a convert to Islam, or one who dies in the current exchanger-year is a question of本领.

The djizya should be paid in money but it may be paid in kind, e.g., in garments, cattle or even noodles, but wine, and cattle that have died a natural death (mātis), are not legal payment; the proceeds of their sale may however be taken. The normal tax at first was 1 dinar. This later became the minimum. In countries where the standard was a silvery one, it was the equivalent, 12 dirhams. For dhimmīs (q.v., p. 956) in better circumstances the tax was next placed at 2 dinars or 24 dirhams, and for rich 4 dinars or 48 dirhams. According to Abū Yūnus, from whom most of these facts are taken, money-changers, dealers in cloths, landowners, merchants and physicians were considered rich, while artisans such as tailors, dyers, cobblers and shoemakers were counted poor; he gives no details of the middle class. If a man could not pay his djizya, he was not to be forced to do so by corporal punishment (hogging, exposure in the sun, soaking with oil); but only by imprisonment. According to the verse which introduced it, the djizya was to be paid "in submission" (waham al-firsita), which abū Yūnus, no doubt correctly, explains by "half-faith" (ḥalf al-dhimma) which they the dhimmīs were under. Others, on the authority of this passage, demanded a very humiliating method of paying it and it is most probable that the degrading prescripions regarding dress etc. are only interpretations of this passage. The income from the djizya was paid into the state treasury (biqt al-adl, q.v., p. 598 et seq.) and with that from the ḥaradī (q.v.) the land-tax, formed the revenue from the farā (q.v.) which belonged to the whole community.

2. The History of the conception of djizya in Practice.

Djizya originally meant the collective tribute levied on conquered lands. The Arabs everywhere left the administrative conditions which they found, unchanged and regarded the revenues of the provinces as their djizya. The distinction which later became usual between djizya as a poll-tax and ḥaradī as a land-tax did not at first exist, for our authorities frequently speak of a ḥorāḥ from a poll-tax and a dhijiya from land. The revenue from the farā is even quite usually called djizya in allusion to the passage quoted from the Koran. For example, in the Egyptian papryi of the first century A.D., besides the djizya (ṣawara) as the principal tax in gold, only the payment in kind is mentioned, which cannot be distinguished from the jizya. But in the Arab view, this djizya was a poll-tax; for on the conclusion of treaties of occupation, a hypothetical number of inhabitants and not the area of arable land was taken as the basis for estimating the tribute. Now a poll-tax existed before the conquest in the conquered lands, Sassanian and Byzantine (ṣawara, ḥirāṣ, ḥaradī) but the main source of revenue and hence of the tribute was the land-tax, which bore the Arabian name of ḥaradī. This term was identified with the Arabic ḥorāḥ or ḥorāḥ (Koran, xxiii, 170; xxiii, 172) and from the "Abbanid period was in general use in the non-Arabic provinces also, ḥorāḥ as "revenue," "income from land-tax" is interchangeable with djizya, even in the oldest literature that has survived to us. If it was the income from the tribute that was emphasized, it was called ḥorāḥ, but if one were thinking more of the tribute paid by those who had been conquered by Islam, the Korānic expression djizya was used. With the consolidation of Arab power ḥorāḥ gradually became the term applied to the land-tax, which with the gradual conversion to Islam of the subjected peoples came to be levied on Muslims also, and then lost its tribute (djizya) character. The Korānic djizya was replaced by the individual poll-tax which had found already in existence and which was of course levied on non-Muslims only. In the early literature and in Egyptian receipts for the payment of the poll-tax the term djizya (plur. djawārih) was used, which became synonymous with djizya. This djizya or djizya was counted b-ḥorāḥs, of this or that year, because the total income from the farā was also called ḥorāḥ (cf. KALĀR⋮). Thus in the course of a century and a half more the terminology of ḥorāḥ and djizya, although the Fikh treats them as having existed from the beginning.

On the practice in ancient times we really have only satisfactory information as to the custom in Egypt. After payment one was given a lead-seal round the neck, but the Caliph al-Hārūn introduced regular receipts called ḥaradīs. Numbers of these have survived but they have not yet been thoroughly investigated. Egypt is said to have had levied on it at the conquest a tax of 2 dinars a head and as a matter of fact according to the
Greeks taxed-roll of the end of the first century, the totals the give this was an universally much smaller amounts are found. For later centuries it is evident from the receipts that in practice the minimum of 1 dinar, prescribed by the fief, was often very much smaller. In the first century however many persons were entirely exempt from taxation, though we do not know why; there is still much to be explained on the whole subject. The monks were strictly compelled to pay qiyya in Egypt during the time of "Abd al-Asl, the brother of "Abd al-Malik, although they had apparenly been previously exempted.

With the gradual adoption of Islam, the qiyya as purely a poll-tax gradually declined and by Saladin's time the revenue in Egypt from this source was only 130,000 dinars (Makriti, El-Maqam, 1, 107; see, 108; 110). Nevertheless this tax, levied as a sign of their subjection on the non-Muslim citizens of the second class, remained a permanent institution. We only have exact details for Turkey; these have been collected by Haidleboh, "Les Fiscales Ottomans" (Vienne-Leipzig 1912), p. 224 et seq. from V. Hammer and other sources (There is a reproduction of a Turkish receipt for qiyya in Karaceboglou, Führer durch die Ausstellung der Papyrus Erzherzog Albert, p. 175). Qiyya was still a tax in Turkey down to the time of the Crimean War. By the law of 26th May 1553 (F. Baumberg, Geschichte der oriental. Angelegenheiten, p. 265), the qiyya as a tax on the free exercise of religion was replaced by a tax for exemption from military service. The last trace of it only disappeared after the Revolution in Turkey since when Christians also do military service.


BJÖDHUR is the largest state in Rädj-patan, India, with an area of 35,000 square miles, and lies on the west border of that Province. It is a country of sand dunes and desert tracts, but produces fine millet crops with a very moderate rainfall. The state was founded by Räthjör Rådhspur after their defeat of Kamar, by Muhammed Gört in 1014 d. A. D. (Bezzel of Dajppur: being founded later in 1459. Rao Mål, the ruler of Dajppur, who gave best lodging and aid to the Emperor Hannun, was attacked and defeated by Shér Shah in 1544, and again by the Emperor Akbar. His son, Udi Singh, gave his daughter in marriage to the Emperor Akbar, and his daughter to Prince Salim, afterwards Dajkinger, and the Rådhspur then became friendly connected with the Moghul Emperors of Delhi. Mahârâja Ujraume Singh (1628—1638) served in the wars on the deposition of the Emperor Shahjahan, was Viceroy in Gudjarat and the Dakhlan, and died at Jhurander near Peshawar. During the minority of his son, Adût Singh, Awaungar attacked and sacked Dajppur; this chief afterwards recovered the city, but was again besieged by the Satyrd that attacked and captured many cities, and smaller amounts are found. For other centuries it is evident from the receipts that in practice the minimum of 1 dinar, prescribed by the fief, was often very much smaller. In the first century however many persons were entirely exempt from taxation, though we do not know why; there is still much to be explained on the whole subject. The monks were strictly compelled to pay qiyya in Egypt during the time of "Abd al-Asl, the brother of "Abd al-Malik, although they had apparently been previously exempted.

With the gradual adoption of Islam, the qiyya as purely a poll-tax gradually declined and by Saladin's time the revenue in Egypt from this source was only 130,000 dinars (Makriti, El-Maqam, 1, 107; see, 108, 110). Nevertheless this tax, levied as a sign of their subjection on the non-Muslim citizens of the second class, remained a permanent institution. We only have exact details for Turkey; these have been collected by Haidleboh, "Les Fiscales Ottomans" (Vienne-Leipzig 1912), p. 224 et seq. from V. Hammer and other sources (There is a reproduction of a Turkish receipt for qiyya in Karaceboglou, Führer durch die Ausstellung der Papyrus Erzherzog Albert, p. 175). Qiyya was still a tax in Turkey down to the time of the Crimean War. By the law of 26th May 1553 (F. Baumberg, Geschichte der oriental. Angelegenheiten, p. 265), the qiyya as a tax on the free exercise of religion was replaced by a tax for exemption from military service. The last trace of it only disappeared after the Revolution in Turkey since when Christians also do military service.

of judicial institutions in the Sultanate best emphasizes this fact. In 1859 a supreme court was instituted with the Dutch Resident as president and the Resident's other high Javanese officials as members; the powers of the president and the assistant native Suartab (court of the clergy) and Pradhi (criminal court) were transferred to it.

In the same year a court for Europeans was instituted with the Resident as president and European members. The third native court, the Soehungan, for civil causes and agrarian suits among natives, survives in Djokjakarta to the present day. Since 1903 the administration of the penal code in Djokjakarta has been exercised by a European judge and in the residencies outside the "Vorstenlanden", has been organized and thus transferred to European authorities.

In Djokjakarta as well as in the other "Vorstenlanden", we find the typical Javanese and his society; on the one side is a highly developed aristocracy around a royal house from which it has sprung and on which it is still quite dependent as a ruling authority. On the other side, the poverty-stricken masses, an agricultural population on a very low level, which regards the class that exploits it with awe and reverence. The most remarkable feature of Javanese society is the strict formality, observed to the smallest detail, which marks the intercourse of the latter with the former.

As a result of their environment, the parasitical nobility has not developed any serious conception of life nor any kind of activity but only the tendency to satisfy their passions; there is no inclination among the toady-trotted and exploited people to raise themselves to a higher level; they are content if they obtain, by legal or illegal means, the necessities for life, debaucheries, opium-smoking and gambling. As elsewhere among the native population of Java, society here is entirely ruled by its beliefs. But it is animistic conceptions, modified by Hindu and Muhammadan ceremonial, that guide the Javanese in his daily life. The practice of Shafiite teaching in the "Vorstenlanden" and in Djokjakarta has the following peculiarities: the ordinary Javanese does not adhere strictly to his religious duties with regard to Salat (veneration) and on Fridays it is usually only the "sahor" (devout) and the "ulam" that assemble in the masjid. The call to prayer does not consist simply of the prescribed yaddak, but also of the beating a large drum (kering) in the outer gallery of the temple; there are no minarets in Djokjakarta. This sultanate is one of the areas where pulaka and jirra are rarely and very irregularly paid. Fasting is not seriously practiced by the masses and only observed by the devout and the "ulam". The "badhi" however, has a great attraction for them, and many from Djokjakarta go to Mecca without seeing that their families can subsist without them.

In Djokjakarta also the circumcision of boys and girls is regarded as the first duty of a Muslim. In the "Vorstenlanden", including Djokjakarta, the great festivals of Mawlid, Isd Al- Fitir and Id Al-Khozam (garlik astrid, -pulak and -blaur) are observed, more than in the rest of Java, with ceremonies and rejoicings. The first two derive their importance from the fact that the Sultan and his vassals receive their land-tax (pajadi) then.

For six days before the garlik astrid music is played on the gamalon and religious meals (icht
ab) take place. The gurlić judali is regarded by Europeans as the Mulamadan New Year and visits of congratulation are paid.

In the nights of the 21st, 23rd, 25th, 27th and 29th Ramadán religious meals (maldem) with recitations of the Korán, are held in a spirit of rejoicing even in the little villages.


**Djlof (Djlof)** was the name of a kingdom, that no longer survives, which included the modern Wolof, Walo, Gany, Baol, Siné, Salum, Dimar and provinces of Tambac adjoining the desert of Ferlo.

Wolof is the name of the language spoken in these districts and also of the people who speak it.

The modern Djlof (14th—16th N. Lat., 14th—16th W. Long, of Greenwich) is bounded on the north by the Gambia and Fouta-Toro, in the east by Futa and Bondali, in the south by Bomi and Niámar, in the west by Diambf, Baol and Cayor. Djlof has no rivers within its boundaries and is one of the most sparsely populated districts in Senegal; but it possesses fine pastures and groves of guin-trees. It has always been a place of refuge for agitators and rebels who, when defeated and exiled from their own country, find a safe asylum here.

Tradition tells of a pious Muslim named Bahakar (Abú Bakr b. Ómar, also called Abú Daryah, of the family of the Prophet, who came from Mecca about 1200, settled in Senegal and preached Islam. He married the daughter of the Jumari, Fatimata Sal, who bore him a son Almáñu, who afterwards became ruler of the great kingdom of Djlof under the name Mhadiane Ndiaye (1212—1252). From him was descended the ruling family of Djlof and the title of Djlof remained in it for over three hundred years. The extinction of this kingdom is placed about 1560. Long before this however, Europeans had become acquainted with Djlof. In 1446 Díaz Fernandez discovered the river Senegal and captured four Wolof, whom he brought to Lisbon. Ca da Móst, who reached the 'Gilofes' (Marmol's Gelofes) in 1453, gives a detailed account of the king of Senega, Zochalin (Bur la Teme), of the religion of the negroes, their manners and customs, and the products of the country; as to the Senegales and Barbares (of Sené), he tells us that they "are beyond the authority and realm of the king of Senega." Legend agrees with the Portuguese historians regarding Bint Dílán, brother of the Bur la Birauns, who went to Portugal in 1482.

The first mention of a French voyage to the mouth of the Senega is in 1558, when traders from Dieppe were very well received by the Senegalese. From 1638 dates the first permanent French settlement at the mouth of the river. Jannenquin tells us that an ambassador from the Danil and another from the Baol were received there, and that French boats used to go for hides to the kingdom of Sambil-Lame, the successor of the Danil and the Baol. Later in 1677, Dussauz

sized Raphaque and concluded treaties with the chiefs of the country, by which France was guaranteed, on payment of customs, a monopoly of trade in those regions. Two years later, he advanced into the interior, forced the chief of the Baol to sue for peace and compelled the Danil of Cayor to accept his terms; he imposed new treaties on these chiefs, which assured to France possession of, and sovereignty over the coast between Cape Verde and the Gambia, for 6 leagues inland, as well as a monopoly of trade, without paying customs. About 1682, Le Cambe gave some details of the Wolof, their occupations and their dealings with the Arab marabouts.

In 1685 La Cambe was visited by the Brak of the Wolof; in the following year, he sent his agents to make a treaty with the "Bour ba Guiolof." At this time, he tells us, the Moors had taken advantage of the chaos reigning among the Wolof, to kill the Brak, and drive the Danil and Bour ba Guiolof from their dominions, and the Wolof however, ultimately succeeded in ridding themselves of the Moorish yoke. In 1701, by order of the Senegal Company, Brus again began negotiations with the Danil of Cayor. Adamsson's journey occupied the years 1749 to 1753 and, after spending five years in Senegal, he brought back a mass of documents which he used for various works. Pouget de la Rivière in 1763 and 1765 negotiated the cession of the peninsula of Cape Verde with the Danil; in 1785, M. de Repentigny signed a treaty of alliance with the Baras. Boulfors in the following year came to an agreement with the Danil of Cayor, by which in consideration of an increase in the customs the latter renounced all claim to the coast; the cession of Cape Verde was renewed in 1787 under the governorship of Geoffroy Villeneuve, who in the same year visited Cayor, Djlof, Baol and Sine. Roubash had made a journey through the lands of Cayor and Djlof in the preceding year. In 1819, Wolof was ceded to France, but attempts to cultivate it failed; about 1841 Jambert began to develop the cultivation of earth-nuts in these lands. Faidherbe arrived in Senegal as governor in 1854. In 1855 and the following three years he waged a bloody war on the Moors and their allies, the Tineus of Wolof; in 1856 the Tirzacs and the Braknas sued for peace. In 1856 Faidherbe restored the Diambur; and in 1859, after several political manoeuvres, he signed treaties with the kings of Baol, Salum and Sine. The French had not yet made any treaty of peace with Cayor. A desire to protect traders and to establish a telegraphic line between St. Louis and Gorgé led them in 1859 to enter into negotiations with the Danil of Brayna. After his successor Makouo repudiated the agreement, he was deposited in favour of Maltiday who all the chiefs of provinces, including Lat-Dior, recognised as Danil of Cayor in 1861. Lat-Dior however, soon afterwards collected his adherents and attacked Malidio; force had to be used to defend the Danil elected under French influence. Lat-Dior was defeated in several engagements; in 1862 driven out of Baol and then out of Sine, he took refuge in the Rip country and found an ally in the chief of Maka. The incompetent Malidio was deposed and the government of Gorgé invested with the green mantle chiefs chosen by the French in Cayor; but new difficulties arose with Maka, then with Almáñu Shaikh and Lat-Dior.
In the reign of the baron de Djolo, Bakar, the coast of Kiky, a small out of Fata, called Malo, ravaged the eastern district of Bara; and at the request of the Lat-Dio, he invaded Djolo in 1865, defeated the Bar at Mayari and threatened Cayor; his army was routed near Niero in 1865, when about to invade Sene, he was defeated and slain in Sambu.

Hardly had he disappeared, when the Tidjani chief Ablamud Shishki made an alliance with Lat-Dio and attempted the invasion of Cayor; their followers were defeated at Luga in 1865. In 1871, the government of the colony recognized Lat-Dio as a Diam. When Ablamud Shishki with his Tidjani again invaded Djolo and Cayor, an expedition, supported by Lat-Dio's troops routed the Marabo's army at Bounou and he himself was slain at Cok in 1875. At first relations with Lat-Dio were quite cordial; but in 1883, the construction of the railway from Dakar to St. Louis raised new difficulties. Lat-Dio, having shown signs of hostility, was pressed upon him to move towards Samba Laobe, who, on whose entry to his palace. Through French intervention his nephew Ablamud Ngone Fall was recognized as Diamal. Samba Laobe attempted to defend his claims but was defeated; but as Ablamud Ngone had not been able to win the sympathies of the people of Cayor, he had to abdicate and Samba Laobe succeeded him. In the meanwhile the Dakar-St. Louis railway was completed. In 1886, a dispute arose out between the baron de Djolo, Ali Buri and the Diamal; their armies met at Djolo and Ali Buri was victorious. The governor levied a heavy fine on the Diamal for his conduct; Samba Laobe refused to pay and rebelled; he was killed at Tivazoune.

Lat-Dio claimed the succession and attacked a detachment of Saphis at Dikkele but was slain in the battle that ensued. In consequence of his action, Cayor was divided into six provinces and in 1886 finally entered a period of peace and prosperity. French intervention had to be equally effectively enforced in Basol and Sine. The deposing of the Emir of Basol in 1890 and the disarmament of the Tijous in 1891 definitely established French authority in this region which was divided in 1894 into two provinces. In 1898 they died of their disease. Sate and Salou also were divided into two provinces under French control. 

At the present day the Wolof constitute the predominating element and by far the largest in point of numbers (last census, 407,379) of the population of Senegal. In the north of the country, where they form almost half the population, their neighbours are the Taurer. In compact groups, whose unity is hardly affected by the presence of a number of nomadic Fulbe tribes, they occupy Walo, Djolo, the countries formed on the division of the ancient Cayor kingdom and the Atlantic shore from Dakar to the Gambia. In most of the parts on the Senegal and the Niger there is a quarter of Wolof traders.

The Wolof are tall in stature and wooly; their skin is an ebony black with a bluish tint except the palms of the hands and the soles of the feet and the inside of the limbs; the hair is wooly and thick, and the nose very long. The men are about five feet six inches in the male and five feet three inches in the female, and the cranial capacity is 1,495 (Holloway) and the prognathism very marked. Their hair is thick and wooly; the lips thick and the incisors almost vertical; the arms are muscular and the hands long; but the long limbs are thin, the calves little developed, and the instep almost non-existent. The Wolof woman is also tall (average 5' 4''); in her the spine is very curved and the breasts pear-shaped; on the whole her thicker lips, flatter nose and protruding lower jaw render her an inferior type to the man.

Wolof are very common; these are vases from the Koran enclosed in a leather case, or sometimes a piece of cloth, over which magic words have been inscribed, placed in the horn of a donkey or in a small helmet, or as ornaments. He who wears one is safe from the effects of sorcerers, from serpent-bites, from the evil eye and need not fear bullets or evil tongues, while he soon becomes a good shot. The women wear them, real or imitation, in their hair, as ornaments.

The Wolof live in the form of a beehive, the lower part, which is cylindrical, being made of reeds (Djolof) or they (Walo); the conical roof is of reeds. The only opening is in the floor; sometimes however, there are small windows of the size of a man's hand enabling one to see what happens outside. The cottage is divided into two parts by a wall of earth or reeds; in the first apartment the occupants eat, sleep and receive their visitors; the other apartment is used as a larder and during the wet season as a kitchen. One family occupies several huts, which are found grouped in a corner of an enclosure (kou) surrounded by a hedge of irregular shape of branches, reeds and posts; in another corner a very small hut forms the henhouse; at a little distance are pegs to which the cattle are tethered; the hives of the Wolof are usually grouped as chance directs and not according to the classes of inhabitants; at the entrance or in the centre of the village is the palaver tree under which the business of the village is discussed and idlers come to smoke and chat. The furniture includes the bed, which varies in shape, wooden boxes, trunks in which clothes and objects of value are kept; on a table are placed the calabash for milk; arms are hung on the walls; in the second apartment are the wooden mortar and pestle for grinding millet, calabash, few earthenware pots and mugs. The Wolof live chiefly on millet; they eat it cooked in water (gino), or after pounding it, the women make kaiks (fibre) or soup (jik) of it; these dishes are also made of maize or rice; earth-nuts are eaten raw, boiled or roasted; potatoes, manioc, the fruit of the baobab are also eaten; in Walo, a good deal of fish is consumed.

Millet is the staple food grown by the Wolof; the principal article of export is the earth-nut in (1910: 2,370,900 tons). The rice, maize, manioc and vegetables grown are consumed in the country; the Wolof country also yields a small quantity of rubber, which comes from the Gambia country, and some gums.

The Wolof are not cattle-rearers; they are fairly skilful smiths, cobblers and weavers etc. When a woman is heavy, she covers herself with grigrie to protect herself against magic; as soon as she feels the pains of travel she tells the midwife that she is in labour and male children are sent out of the house; the woman shuts herself up with her mother and experienced women friends in the hut, which is kept dark; no midwife is employed; the birth
takes place in a crouching position; the umbilical cord is broken and not cut with some sharp instrument. The young mother only takes light food (milk, rice); for seven days she does not appear in public or make her toilet. On the seventh day after its birth, the child is given a name and its hair is cut for the first time; a feast is held and presents made to the child and the mother.

Among the Wolof only the boys are circumcision. The rites are less strictly observed than among the Tuculor for example. Thus circumcision may be performed twice a year, it is performed at a relatively early age (10 to 12 years); the operation is performed in the village itself, the operator is not necessarily a cobbler or a smith, nor is the newly circumcised boy forbidden to enter the village etc. During the operation, which is performed in the morning, shortly before sunrise, the boys must not betray the slightest sign of pain; experienced individuals bandage them; then all hurry out of the village and take a long walk in the country. On their return, the people of the village come to meet them and clothe them in the dress worn by circumcised persons, a long shirt of black cloth 'with a white seam at the foot of the sleeves and a head-dress of black cloth tied on the neck. A piece of twisted cloth thrown over the shoulder is used to heat off those who come too close; they are all furnished with a stick with which they chase the birds which the newly circumcised are allowed to kill and take away. Till they recover, they eat and sleep with a guardian who watches carefully that they all begin and finish a meal at the same time. He forces them to take many husks of coarse millet (sunba) and makes them dance and sing; every week these boys eat mutton outside the village. When completely cured, they put on a head-dress higher than the first, but they only discard their sunba long after their recovery; this sunba, in which the precipe that has been cut off, is kept, is used as a greis-gris and protects from bullets.

Marriage takes place between people of equal status; a man may take a wife from his caste or from a lower. Marriage is performed by her father (edd); when the hut is ready, the girl goes there accompanied by her girl friends. At the door of her new abode, the husband's sister offers her millet-seeds tobacco and pistachios. Polygamy is regulated by the Koran; the first wife has authority over the others, and is head of the household; questions of divorce are laid before the bishop; according as the case is decided, the wife gives up or keeps the dowry given by her husband.

When a Wolof dies, his body is washed, then wrapped in a piece of white cloth; the intestines take place almost immediately after death. The grave, which is very narrow, is dug by those present, who are careful not to re-open an old grave; the body is placed in it on its right side; graves are turned towards the east. On leaving, the mourners are careful not to turn back. Seven days later, the family prepare food for distribution to the poor and to the pupils of the Koran schools, who pray for the deceased.

A woman, who becomes a widow, wraps herself from head to foot in a black cloth; she wears this single garment without washing or changing it nor paying the least attention to her toilet for four months and six days; at the end of this time, she goes out of the village by night, casts off her garb of mourning, washes herself and puts on new clothes. A widow does not wear mourning.

The unit of society is the family, i.e., a group of individuals having a common ancestor. Descent may be traced through the male line (perm) or the female (weme). Each weme-family has a name but the Wolof call themselves and salute one another by the clan-name they receive from their fathers.

Besides its division by families, there is a classification by castes; the first, and the largest in numbers, is that of the ayaumbara or freeman, who were divided politically into nobles and commoners; next comes the caste of nieni which is chiefly composed of artisans, smiths, goldsmiths, tailors, cobblers, musicians and singers, weavers, makers of boats and wooden utensils and lastly the griot, the most despised of all. The captives were on the lowest rank of the social scale.

There was a hierarchy among the noble families, some furnishing the chiefs of districts, others the chiefs of provinces, the electors of kings. To be eligible for election as baas, a man had to belong to the royal family on the male side and on the mother's side to one of the three princely families. In Djolof, rights were only transmitted in the male line while in Sine and Saloum power remained in the hands of a family by female descent.

The Wolof language is spoken in Djolof, Walo, Cayor, Balol and Sine-Saloum; it is the language usual in commerce throughout Senegambia. Many of the Fulbe of Djolof, of the Moors of Walo, of the Serer of Sine and of the Laobe speak it also; the Wolof and Serere have a connecting link in the language of the Ledama.

The sounds a, o, and u of French are not found in Wolof nor the aspirated clicks peculiar to the Serer and Fulbe language. t and d are nasally palatals, ñ, s, x, ñ, ñ may be nasalised; t and d are also found cerebralised.

The conjugation of the verb distinguishes the principal tenses, past, present and future but has very few secondary tenses. The use of varioushoods, and the many derivatives from the nouns give the Wolof language considerable weight of expression and a certain energy.

The Wolof employ a quinary notation. Their literal are fond of talking Arable, and can express themselves more or less purely in literary Arabic.

"The Berbers must have converted the Wolof to Islam, partially at least, at quite an early period. In the 16th century, Ca de Mocto found their chief following the Muslim faith which however they soon lost through contact with Christians. Nevertheless the knowledge of one God, whom they called Yalla, was wide spread amongst the masses who remained heathen; the pagan Wolof only reverenced their family spirits (ntaml), whom they regarded as intermediaries between them and this Distant God."

Although they had relapsed into paganism, the rulers of the lands on the Senegal appear to have always been very tolerant to Muslims, even giving the Marabouts connections, in which they could settle and form communities which took their name. The industrious masses of freemen, exploited by the warlike and pagan Tidjans abandoned their Heathenism to return to the aristocratic
cato; we know with what repugnance Lat-Dioc adopted Islam. There are 5000 Catholics among the Wofal; they are particularly numerous in Porto, Goa, Macao, and Macau. At the present day, the great majority of the Wofal are Muslim. In each village, there is a place reserved for common prayer (Alma = Almà), and one or more Mara-
buta, generally Wofal or Tuculor. The Catholic Wofal are very strict as regards praying and fasting; they observe the festivals of Todos (all-
di-habiku) and of Kor (all-di-
apalisa), feasts that are held in the festivals that have supplanted pagan feasts. The Muslim Wofal readily join reli-
gious brotherhoods; while the Tuculor are mainly Tidjâni, the Wofal are on the whole Kaidiri. It is
in the Wofal of Ceylon, Badol, Djofal and Sin-Salum, that Ahmadu Bamba, the head of a curious sect recently founded, has found most of his adepts, the Nuretis.

Bibliography: Le P. Lahat, Nouveau guide de l'Afrique Occidentale (Paris 1728, 5 vols); Guilder, Voyage en Afrique (Paris 1815, 2 vols); Vol. II, 1815-

DIJUHA, a town on the coast of Syria between Hatrîn and Hatîn. The ancient holy city of Adonis had lost much of its importance, by the time it was conquered by Yarrid and Mùamî, the sons of Abu Safayn. It was incorporated in the town of Damascus, and like the other townships had a small garrison till the Fatimid period and was the home of a number of Muslim scholars. In 490 i=1103, it was taken by the Crusaders, and as the seat of a maron, it was given to the king of Jerusalem. Yarrid regained a certain importance, its little harbour was restored and the strong

fortress built, the remains of which still arouse the admiration of the visitor. Djofal was captured by Salah el-Din, but restored to the Crusaders by the Khwaïr and held by them under Muslim rule; but it has never since played a part in history and its importance has gradually diminished. At the end of the 19th century, it passed with the lands attached to it, into the hands of the Bani Hamda; the Murawali family, ruling in Lebanon, who retained it till the 18th century, when it had sunk to be a wretched little village. Since then, it has become a seat of a Moslem in the autonomous district of Lebanon, it has become a little busier; but as it has no harbour and the district around is confined and unproductive, it can never attain any considerable de-
velopment. The population is about 2000, almost all of whom are Maronite, except a few Muslim families.


(H. Lamers).

DIJUBBA (A.), in Egypt, a garment of Syrian origin, with narrow sleeves (Bakshâr, Bzk), transl. by Houthas and Marçais, ii. 321, sometimes lined with cotton, worn under the "haalan, q.v." p. 1. In Egypt it was worn over the "haalan, i.e. it was a long robe with short sleeves, lined in winter with fur. In Spain, in the transition period, djubbas of rock silk were worn. In Morocco the garment, which is made of light cloth or silk, is worn over the "haalan during the hot season; it is thrown over the shoulders. Women wear a jilbâb of cloth, velvet or silk, or velour, and gold or coloured silk, narrower than the man's. The word has passed into the Romance languages: Spanish alhoba, Italian giubba, French jupe, japon.

Bibliography: R. P. A. Dock, Noms de vêtements, p. 107; Lane, Modern Egyptians, i. 41; Burckhardt, Travels, i. 335; C. de Charly, Essai sur l'histoire de l'Egypte, xviii. 113. (C. L. Heart.)

DIJUBBAT, Ali 'Abî Muhammad, a controversialist of the 14th century, author of the famous book of the Murâdis. He studied with Abî Ya'qûb Yûnâf al-Sha'îbî, the head of the BaShar school of Murâdisites and afterwards became one of the chief champions of this school till his death in 993 (1515-16). He composed a work on the fundamental doctrines of al-Sha'îbî and wrote polemics against al-Raschidî (q.v.), al-
Naqîf, and others. He is also described with his pupil al-Aqârî, who, when he had abandoned Murâdisite doctrines, published several pamphlets against his teacher (given in Spitta's Zur Geschichte Abu 'l-Hassan al-Ash'arî's, notably a refutation of Djuła's work on the fundamentals. No trace of these works has survived, however, nor of al-Djułbah's commentary on the Korânn, which he wrote in the dialect of his native town (Djofal) and whose loss is much to be deplored on philological grounds. Even more remarkable than the father was his son ABD AL-HAJJAM(?) AL-SALAM, who died in 321 (933) and whose followers are known as
Bahgamiya. Another name for them, given by al-Baghdadi, is al-Thamamya, as above p. 926; seems rather to be a term of reproach and is less usual. One of them was the celebrated Ruyid visier Ibn 'Abbâd [q. v.], so that at that time almost all Mu'tazzites honoured Abû Hâghim as their Shahîh. Only the titles of his works have survived, but we know his views fairly accurately through the polemics against them by his opponents. His theory of conditions or moods has particularly contributed to make Abû Hâghim's name celebrated. We cannot go fully into the doctrines of the al-Djubbâ'î, father and son, here, and must therefore refer the reader to the Bibliography; it may be sufficient to note that al-Djubbâ'î regarded the attributes of God, as identical with his being and, in consequence, practically denied their existence. Abû Hâghim sought to reconcile this teaching with orthodox doctrine, by explaining these attributes as conditions (al-âdâb), by which he meant qualifications, which were nearer the essence of things, than the more or less separable accidents and therefore play a part not only in the conception of God, but in the domain of universals also. He believed that, by this explanation, he not only restored the unity of the divine being, but also justified speaking of the attributes of God, in as much as the moods are nothing essential but simply conditions of phenomena, but his opponents were not satisfied with this compromise between being and not-being.


DJUDDÂLÁ. The Banû Djuddâl were one of the Sanûhîa tribes who wear the Lihtâm. They lived west of the Lamanita in the western Sahara on the shores of the Atlantic Ocean near Aguin and Cape Blanc. A Djuddâl, Yahya b. Ibrahim, while returning from the jâbi, induced the latter to settle in this district. His reformed Islam was forced upon the Lamanita tribes, more particularly the Djuddâl (Safar 432 = Oct.-Nov. 1040). But on the death of Yahya b. Ibrahim they refused to recognise the spiritual authority of Yahya, so that he had to retire to the adjoining Lamanita strifes in Mauritania 448 (March-April 1096), to the number of 30,000, they besieged an Almoravid general Yahya b. Omâr in the Jbel Lamanita and in the same year slew him with a large number of his followers at Tafidârâ (?) between Talwin and the Djebel Lamanita. They were probably subjected by Abû Bakr b. Yâyâ, Yahya's successor, about 493 (1052), and, with all the Lamanina wearing Sanûhîa, passed under the rule of 'Abd al-Malik b. 'Abd al-Malik, the first Almoravid Amir. They shared the fortunes of this dynasty and since then their name has disappeared from history. They have been identified as the Gassulli of ancient writers.


DJUDDÂM.

Khalân

Morra

al-Hârith

'Adî

Âmilah DJUDDÂM Lâkham

The above is the traditional genealogical tree of Djuddâm, the eponymous ancestor of the Banû Djuddâm. Djuddâm is only a nickname, his real name being 'Abd ar-Rahmân. He was the son of 'Abd and Lâkham; i.e., in the first century A. H. these three tribes were believed to be very closely related. By this time the Djuddâm had absorbed the Lâkham. Their Yamanite descent was not so readily accepted. Madjar and more particularly the Banû Asad b. Khuzayma claimed Djuddâm as a Madjarite tribe which had in early times migrated to Yemen. Ancient verses were quoted in support of this. But even if we neglect the partiality of Arab poetry, all that can be deduced from these verses is the existence of friendly relations, possibly even of a šîbīf. These discussions testify to the importance of the Djuddâm. The great majority of the tribe itself claimed South-Arabian descent, which claim had perhaps no more substantial basis than the other view, but better corresponded to their political situation in the Sufyânî period.

During this period, the Djuddâm were really a confederation of nomads, occupying the deserts between the Hibla, Syria and Egypt. In the north, they were bounded by the Banû Kašîf, and on the Arabian side by the Medinâ territory. They were scattered throughout the Wâdi 'l-Kurz and around Tabût and Alî; they were to be met with on horseback on the Egyptian frontier; their territory was undulating, of deserts, steppe, pastures, oases few and far between and including 'Ammân, Ma'ân, Aqâbâh, Ma'dâné and Ghaza. They made their living on the trade-routes joining Arabia, Syria and Egypt, as guides and caravan-leaders and levied customs and tolls for their services. The Îirs mutawwân as belonging to the tribe, a water-place named Dhab al-Salālî, which has not yet been identified, and Hismân, an extensive area to the southeast of Alî. They have been represented as descendants of the Midianites, but why not of the Nabataeans as they occupied exactly the same territory as the latter? The Medinâ tribe of Banû Nadir is said to have broken off from them, and adopted Judaism. This circumstance explains why this religion made converts among those of their clans, who lived near the Medinâ territory. Their constant intercourse with Syria and Egypt had early conduced to the diffusion of Christian ideas among the Banû Djuddâm. In the early years of the Hijra, we find them at the head of the Marmîlî tribe of Christianised Arabs, allies of the
Byzantines; their Christianity however, was very superficial, like that of the nomad tribes.

Their first dealings with Islam were by no means friendly. One of them, who was loyal to the Rashād of the tribe of Saqayn, later the Battle of Badr, that Muhammad was lying in wait for his caravan. His son, a supporter of the Rashād, fell in battle and was captured. As his mother believed to this district, he hoped to be able to enter into relations with the Djudhām, to extricate him from his difficulties, a column had to be mobilised under Abu ‘Abdār b. Djudhām. A few Djudhām chiefs appear to have independently negotiated with Medina. At ‘Amar they again bartered the ‘Abd Al-Mu’min’s way to the north and the Tabuk campaign was decided on to give them a lesson. We are not surprised to find them on the side of the Byzantines during the great invasion and they fought at Yamūk on their side. After the final victory of the Muslims, they proved faithful allies of the Arabs and helped them greatly in completing the conquest of Syria. Their recruits filled the gaps caused by war and plague. At the assembly of Djudhām (q.v., p. 988) when ‘Omar established the dinār, they claimed to be allowed to profit by the new organisation. It had been intended to exclude them from the revolt; in the event, they had no claim to the title of the Mahdiyyah; but their revolt had to be granted to their energetic protests. In the struggle between ‘Abd Al-Mu’min, they, like all the Arabs of Syria, embraced the cause of the latter. In the meanwhile, crossing the frontiers of their ancient desert country, they had entered Djudhām Fāsītah, where they hitherto formed the bulk of the Arab population. In Syria, Djudhām is frequently called the land of Ṭakkūr. When the principal chiefs of Rawḥ b. Zanbāl at the Umayyad court and under him they took part in the Hijāzic campaign under Yazīd I.

Just before the violent schism between Kātib and Yamānites, we have a facet of the ancient discussions on the genealogy of the Djudhām; the case was taken before the Caliph’s tribunal but the violent intervention of one of their chiefs broke up the proceedings. At the second assembly of Djudhām, the skill of Rawḥ b. Zanbāl was responsible for the success of the candidature of Marwān b. Al-Hakam, and he thereby gained the gratitude of the Yamānites for himself and his tribe. With the Banū Kalb, the Djudhām were at the head of the Yamānites tribes of Syria. In Egypt, where they helped Ṣa‘id b. Al-Riḍā in his conquest, they obtained important concessions of territory. In the 16th century A.D., we still found them around Alexandria. Their poet was ‘Adī b. Al-Riḍā, the favourite of Wahb I.

The great rising of the Kātibites, after the battle of Marj Rāhāt, strengthened their belief in their South Arabian origin. They continued to maintain their position as a distinct group. In course of time the name Djudhām disappeared before more modern names. In the 16th century, in addition to their lands in Egypt, territory be-longing to them is mentioned in Balka, chiefly in the region of Karah, where the energetic tribe of Banū Shabār is said to be descended from them, and to the east of the Jordan and the ‘Arab, they still occupy the lands of their ancestors.


ፍቡብኩ የደን በደን ያገኝ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን በደን ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በደን ማእጋ ያለበት። ያለበት በልክ ၎င်းလေး የကိုလဲ ၎င်းကြည်းမှု့ပြောင်းလာပါသည်။
the Christians and the Arabs learnt it from them, when their conquests carried them into Bohdat, when they encountered the name Djidj, which the Kurman (Sura xi. 46) mentions as the landing-place of Noah, quite unconcernedly to Mount Kardit which had, from the remotest times, been regarded as the apostle-stone. But Muhammad really meant the mountain called Djidj in Arabia (Husain, p. 504 p. Yāqūt, ii. 270, 11 = Muḥammad, p. 111), which he probably thought was the highest of all mountains. Thus writes Noldeke in the Jahrh. für Kultur (1858), p. 77, and he is clearly right. It is also proved that Muhammad was in his localisation of the mount on which the ark rested was influenced by some older tradition current in Arabia. For this view we might quote a remark of the apostle Theophylact (ad Autolyx. lib. III., c. 19) who mentions that, even in his time, the name of the ark were to be seen on the mountains of Arabia. The transference of the name, Djidj from Arabia to Mosopotamia by the Arabs must have taken place fairly early, for it has been mentioned, probably as early as the time of the Arab invasion; even in the oldest poets, for instance, Ilum Kais al-Rufayjī (ed. Rhedonekath, ii. Noldeke, Wien. Zeitschr. f. d. Kunde d. Morgenl., xvii. 91) and Usamah b. Abi 'l-Salīm (ed. Schultheiss, Beitr. u. d. Assyriolog., viii. 39, 3) Djejel Djdj is no longer an Arabian, but the Mosopotamian mountain. The transference of the name Djdj to the Kardit mountains and the rapid acceptance of the new name may probably have been favoured by the circumstance that the land south of Bohdat towards Assyria, where, in the Assyrian period formed part of the district of Gutia, the land of the Gutu (Kardit nomads), and, this, name of a people and district, had quite disappeared in the early years of Islam. On the geographical term Gutia, which is known to have existed even in the early Babylonian period, see Schult., Com. rend. de l'Académie des Inscriptions et Bell. Lettres, 1911, p. 378 et sqq., 606 et sqq.

If we assume, as is obvious, that the term Ararat (Assyr. Urašt) at one time also included an area to the south of Lake Van (cf. the mountain name Arar in the Gordyaic cuneiform inscription at Sinda, op. cit.) then Musul (Great Ararat) and Djibbel Djdj, both traditional resting-places of the Ark, might each be called Mount Ararat in conformity to the Biblical account.

Like the whole country round Ararat, the neighbourhood of Djibbel Djdj is to this day full of memorials and legends which refer to the Deluge and the life of Noah after leaving the Ark. Thus for example at the foot of the mountain is the village of Saryat Thumann = the village of the 80 (Syr. 8hāman sarcast, Tumûn = 8); where legend says the eight persons saved in the Ark first settled; cf. Haleman, loc. cit., xvi. 333-334. The Arab geographers also mention a monastery on Djibbel Djdj in their time, Dar al-Djdj; on this see Skloufhis, Kitāb al-Dā'irāt (J. Horsch. Die krit. u. geogr. Quellen in Yāqūt, geogr. Wörterbuche, 1898, p. 96) = Yāqūt, ii. 653.


(M. STRECK.)

DJHAINA. An Arab tribe. The Djhainas are near relatives of the Bahl, Bahra, Kahl, and Tam whilst and belong like them to the great South-Arabian group the Kāfā. In the pre-Islamic period we find them first in Najd, then in the neighbourhood of Medina, between the Kaf Sama and the Wadi Yarras (cf. the map in Caetani's Annali, iii. 376). They were settled on the south-western slope of the mountain where Muhammad's power began to extend. They adopted the Prophet's religion and were incorporated in the Islamic community without resistance. They did not take part in the Bidda, but remained strong supporters of the rising caliphate. A section of them remained in their ancient territory, and there the Djhainas dwell to this day in that district, but the bulk of the tribe migrated, particularly to Egypt; at least it is only on Egypt that we have any information. We find the Djhainas here at the conquest with other closely allied sections of the Kāfā. They then gradually advanced from Lower Egypt, where the little village of Dair el-Djtaina (Roeme Bey, Dictionaire Geographique, p. 10) is still inhabited by Beduins of the name, to Upper Egypt where they played a considerable part in the Fatimid period. After a good deal of fighting they ultimately settled down peaceably with other Arab tribes around Akkerm. Members of this tribe were mentioned even earlier, in the third century B.C., at Assuan and, although the details are not exactly known, they were among the tribes here on the borders of the Nubian kingdom, who gradually broke the power of this ancient Christian Kingdom. In any case it was the Djhainas (Ilī Khulde, v. 429, 19), who brought about the dissolution, no-
Dijulahä, or Djulahä, the name of the Musulman weavers, who form almost an occupational caste: throughout Northern India, though they have also found their way to the cotton mills of Bombay. At the Census of 1901, their number was three millions, or nearly 3% of the total Musulman population, of whom just half were in the United Provinces.

Djulamerg (Djulameek), the capital of the Sanjâq of Hakkiârî in the Wilayet of Wiln (pop. 4000, according to Caillet). The town is shut in by mountains and lies about two miles from the Zab. There are hot sulphur springs near it.

According to Andrea's view (see Fasti-Wissowa, l. 1859, M. Harrmann, Beitrâgen, p. 125), combated by Markward, Jerukhalâ, p. 158 et seq. Djulamerg is the ri Xanjaban of the ancients. The village of Djulamerg gave its name to a Kurdistân clan, on which see Ibn Fadl Allah al-Umiri: Not. et Extr., xiii, 317 et seq.

Djulfa (Russian Dijlâ), an ancient, once important town in Armenia, on the north bank of the Araxes, lying approximately in lat. 39°N., now belonging to the Russian government of Erivan. Shah Abbas I the Great (see above p. 8) brought about the ruin of the town when in 1605 he brought the entire population (300 families) which had won his sympathies by expelling the Turkish garrison during the Turco-Persian war, to Persia, chiefly to the capital Ipâhân and thereby introduced a new element into the population of his kingdom, of great value for their industrious habits. The Armenian town destroyed by Abbas I soon became utterly deserted and it was not till the beginning of the xviiith century that a few families settled among its ruins; at the present day their are only a few customs- and excise houses besides a few customs-offices inhabited by Russians and barracks for Cossacks, as Djulfa is a station on the frontier; on the southern (Persian) side of the Araxes is the Persian frontier and a khan. Considerable ruins of the town (including 20 churches) still exist; the large cemetery with its thousand of tombs of former inhabitants is celebrated. The remains of a splendid bridge, which is traced back to Roman times, may be mentioned; over it most of the traffic between Persia and Armenia (especially to Erivan and Tills) crossed the Araxes. To distinguish it from the Armenian colony in Ispahan, which is also called the name Dijlâ, the original Armenian town is now usually called Eski-Djulfa ( = Old Dijlfa).

The Armenian colony in Ispahan, New-Djulfa, quickly developed into an important suburb with flourishing commerce and industries. There can be no doubt that the industrious, enterprising and wealthy Armenians laid the foundations of Ispahan's great trade and wealth. In their new homes the Armenians enjoyed absolute freedom of religion; they built 24 splendid churches there, of which half still exist. The flourishing period of this colony lasted a century after which its importance and prosperity gradually began to decline. At the present day the suburb of Dijlfa, which has extensive gardens, has only a few thousand Armenian inhabitants.

Djuma, i.e. the day of "general assembly" in Friday, became it is a religious obligation on Musulms to attend on this weekly holy day the divine service, corresponding to the daily midday salât (jumât-az-zarih). The Friday salât itself is also called djumâ. Even in the Korân (Ixxii. 9) it is expressly ordained in a sYOUR ORDER ISN'T CLEAR. HELP ME UNDERSTAND IT. CONTACT SUPPORT FOR HELP.
by the Khāṭbih before this Salāt. But it is con-
sidered meritorious and is the usual prac-
tice to perform another prayer after the khalīfah's two
prayers in the Khāṭbih also. For a djamā to be valid, it
must, according to the Shāfi‘ī school, be at least 40
Muslims present, who are legally entitled to
partake in the worship of God. The Ḥanafīs
and Mālikis do not however adhere to the
number 40; they say that the service should only
be held in a town or community of some size.
According to the Shāfi‘ī and most of the other
schools, it is further illegal to hold the Friday
service in more than one mosque in the same
place, except in cases of necessity, when it is im-
possible for all the inhabitants to meet in one
building.

It may be presumed that Muhammad himself
used to hold a common Salāt with a sermon, as
the Jewish fashion, in the court of his house in
Medina on Fridays. Possibly he used to begin
with the Salāt which was followed by the address,
just as in other assemblies of the same kind in
older times a common Salāt preceded the discharge
of business. At the Friday service in the
great military camps of the Muslims after the
death of Muhammad, the Umayyads and their gov-
ernors used to appear with all the symbols of
their rank and conduct the service. The individual
tribes also used at that time to meet in a mass
of their own in camp, but the Umayyads endeavoured
to unite them in one common mosque. It is
probably from this period, that the command-
ment against holding the djamā outside a town
and holding it in more than one mosque dates.

In the later Umayyad period the ceremonies at
the Friday service became more and more
influenced by the Christian service. Thus the
ceremonial adhan (which is held on Friday in the
mosque, after the faithful are gathered there, be-
fore the sermon) and the peculiar form of the
khāṭbih, in two sections before the Friday Salāt,
seem to have arisen under influence of the Christian
mass. The professional preacher gradually came
to take the place of the Caliph and his representa-
tives as conductor of the service.

Bibliography: Besides the chapter on
the Salāt in the collections on Tradition and
the Fīqh books: Donbhī, Raḥmat al-Ḳumma
fī Khāṭbih al-Ḳur’an (Bulaq, 1898, p. 29 et seq.);
C. H. Becker, Zur Geschichte des Islamischen
Kultur (Der Islam, iii, 1912, p. 374 et seq.;
do. Die Konver im Kultur des alten Islam
(Nachtr-Festschrift); I. Goldhir, Die Saḥahah-
institution im Islam (Gedächtnisch für David
Kaufmann), p. 83–105; do., Islamische und
Persische (Revue de l'histoire des religions,
xliii, 1901, p. 39 et seq.; do., Muham. Studien,
i, 30–44; do. in the Zeitschr. d. deutch.
Morgenl. Gesellschaft, 1895, xliii, 315; C. Smirck
Hugonrhein, Islam und Phanograph, p. 9–12
(Tijdcrk. v. d. Batavische Genootschap, 1900,
xliii, p. 401–404); E. W. Lane, An Account
of the Manners and Customs of the Modern
Egyptians, Kap, iii; A. J. Weinric, Musl.
men in de joden te Medina (Leidenener B. D.
1909), p. 110 et seq.

DIJUMĀ (lit. Upāya, and Upāy-ah-ah)
Djumā (Djumā, also called Djamā‘ār or Bas-
shādd) is the Turkish dījumā, Islām and
the Persian dāy, "mace-bearer", a court offi-
cial who entered at the side of the Sulṭān on occa-
sions of great ceremony and protected him with a mace or a club. According to Khātīl al-Zahhīr,
Zubdah (ed. Rāvīnāi), p. 164 there were 40 mace-
bearers in all.

Bibliography: Quatremère de Migné, Recueil des
Sultans musulmans, p. 138. (M. S. M. C. N. K.)

DIJUMĀL (See Djamūlaq; p. 1914–
Djumla (a.; properly "aggregate, sum, total"); a technical term in Arabic grammar—
sentence. The word in this sense is synonymous
with kalim. On the latter al-Zamakhsharī
days (Maqāṣid, p. 4, 18–17): "A kalim is com-
pounded of (at least) two words, which stand to one
another in the relation of subject and predicate".
A single word as for example the imperative jāmūl
(stand) can of course form a complete sentence;
but in this case the subject (here: thou) is under-
stood. — On the various kinds of sentences (no-
mental, verbal, adversative, categorical, interrogative
etc.) see the grammars and more especially the
detailed treatment of the question in Muhammad
Alī, Dictionary of Technical Terms (ed. Spranger
and others), i, 245–350. (A. S. H. A.)

DIJUNGHĀR, native state in the penin-
sula of Kāṭhīvar, W. India; area, 1,284
sq. m. (pop. 1901), 595,445, of whom 22.5% are
Muslim, 77.5% are Hindu; about 2,318,000. It takes
its name from the "old fort", or Uparāk, which
contains Buddhist caves and a mosque built by
Sulṭān Mahmūd Begān (end of 16th cent.), who
named the modern town, which contains a college
and other fine buildings, Mīrgāfštāb. The state
was founded about 1735, on the decline of Mughal
authority, by Shah Khān Bābā, Pāhārān. The territory
includes the Gir forest, where alone the lion is
now to be found in India; the hill of Girnar,
sacred to the Dījumā; the ruined Hindu temple of
Somnath plundered by Mahomīd Ghanzāwī in
1026; and the seaport of Porbandar, which was
the principal port of embarkation for hajjāds during
the rule of the Sulṭāns of Gujārāt (q. v.). This
state is one of the few in British India that still
issues its own coin.

Bibliography: Gazetteer of the Bombay
Presidency, viii, 403 sqq. (Bombay, 1884);
C. E. Atchison, Collection of Treaties, vi, 90
sqq., 1884; J. Burgess, Report on the Antiq-
uités of Kāṭhīvar and Kutch (Archaeological
Survey of Western India, ii, London, 1876);
Archaeological Survey of India, New Imperial
Series, vol. xvi, p. 242 sqq. (Bombay, 1897). (J. S. Cottrell)

DI-JUNNAH (Ab al-Rahmān, a gover-
nor appointed by the Caliph Yazdī II, to the
Muslim possessions in India; he was dismissed
after a brief tenure of office. In 107 (725–726)
Khālīf b. Abī Allāh al-Kaṣī who was then
the governor of Khorāsān, sent him back to India. When
he reached the Indus, he attacked the Indian ruler
Ibn Dījumār who had adopted Islam a long time
before and been recognised by Omar II, as ruler
of these lands, took him prisoner and put him
to death. Some authors accuse al-Dījumah of
ambition to Ibn Dījumār; the details are not quite
clear, but it is at least certain that al-Dījumah had
his brother, who was going to the 'Irāq, to com-
plain of his faithless conduct, secretly murdered-

DIJUMĀ — AL-DJUNNAH.
During his stay in India he undertook several successful expeditions, on which he won rich booty. In the year 1174 (729-730) Aghnas b. 'Abd Allah al-Salami, governor of Khorasan, who had come into conflict with the Sogdians and the Turks, was dismissed and al-Djunaïd appointed his successor. He hurried with all possible speed to the help of Aghnas and joined forces with him in Bukhara. The Turks were defeated at Zaranta near Samarkand and the Arab army fought back to Khorasan. In the following year al-Djunaïd again prepared for a campaign against Turkistan. He had already sent several bodies of troops off by various routes, when the governor of Samarqand, Sawwa al-Čurr, sent him warning that the Turks were threatening this town and that he could not drive them back without reinforcements. Al-Djunaïd at once sent out, crossed the Oxus and reached Khiz. From there two routes led to Samarqand, the one across the steppes and the other through the mountains. He chose the latter on account of the heat of summer, but was ambushed by the Turkish Khāns in a ravine near Samarqand and had to ask Sawwa's help. The latter hurried up but was attacked by the enemy and slayed with the greater part of his army. Al-Djunaïd was however enabled to continue his march and enter Samarqand. The Khāns then turned his attention to Bukhara and laid siege to the town, but was defeated in Kamaran 112 or 113 (November 731) at al-Ṭawwād, and al-Djunaïd entered Bukhara. Meanwhile the Caliph Hālid had had to send him 20,000 more men from Basra and Khūfa; they met him on the march and were sent to Samarqand. Early in 116 (spring of 734) al-Djunaïd was dismissed; he had incurred the Caliph's wrath by his marriage with al-Fātima, daughter of the rebel Yaqūt b. al-Muhammad. 'Aṣim b. 'Abd Allah al-Hillāl was appointed his successor, but al-Djunaïd died in Merv of dropsy before the latter arrived in Khorasan.

Bibliography: Tabari (ed. de Goeje), ii. see Index; ibn al-Aṣrār (ed. Tornberg), iv. 466; v. 93-139; al-Qādī (ed. de Goeje), p. 429, 444-445; Weiß, Geschichte der Chalifen, i. 629-635; Helwald, Das arabisch-römische Reich, p. 280 et seq. (K. V. Zettlerien.)

DIJUNAIK, N., the father of Sultan Haidar. Djunaïd lived like his father in Ardabîl, but, as his religious and political views seemed dangerous, he was banished by Djiāhngīr, the chief of the Kara-Kuynūn at that time. He then went to Djiyābā, married and sister of Usṭān Hājim (q.v.), the chief of the Al-Kuynūn. The reputation as a Sufi saint, which he has in common with his ancestors and his son Haidar, was not however affected by his political alliances. He was slain in battle with the forces of the lord of Shiraz in 860 = 1456.

Bibliography: see the article SAPAWIT.

DIJUNAIK, ABU 'ĀŠIM b. MUHAMMAD b. AL-DIJUNAIK AL-ḲAZIZI AL-KAWARIK. A celebrated Baghdad mystic; he belonged to a family balking from Naḥwān and was the nephew of Sart al-Salṭān. He studied law with Abu Thawr, the pupil of al-Šāfi'i. He wrote the pilgρimage to Mecca in four days, but he died in Bukhara in 927 (910) and was buried in the Shā’zilān cemetery beside the mausoleum of his uncle. When some one expressed surprise that he should hold a rosary in his hand in spite of his great reputation for asceticism, he replied: "I will not renounce the path that has led me to God." The use of a rosary was to him one of the means of attaining a state of ecstasy. He was known as Ṣa’īd al-Tūbīn, "lord of the sect," and Ṣa‘īd al-Lūmāni, "ssekant of the learned." He admitted the superiority of prophets to saints and opposed the divine presence (sawāfīn), of which his former brother was the exponent, to the contemplation (swagīkād) of the latter. He preferred sobriety to mystic intoxication of the soul. In theology, he maintained that the knowledge of God only came from demonstrative reason. His pupils and followers are called Dijunaiti.


DIJUNAIK, a clever and cunning adventurer, said to have been a member of the royal family of Aldinehūg (Lamellia, Hist. Mus., 531; Abūlghoufandeh, p. 78), was born in Smyrna, where his father, the "Karnavahy" i.e. the chief magistrate (according to Dijunaiti's account his name was Israilīm), had been given an office by Bayzāz I. After Ti'Neill's retreat from Asia Minor, Djunaïk rose against the native rulers who had been restored by TiNeill, the Aldinehūg 'Isā and 'Omarbeg, and depose them with the help of Mir Sulaimān Celebi, Bayzāz I's eldest son who lived in Adria nople (1403 and 1406). According to the Turkish annalists (Lamellia, i. 417-416; 'Abd al-Ahzār, v. 1351; Smīd al-Dīn, i. 285 et seq.), he gave his support to 'Isā Celebi, a son of Bayzāz I, who was favoured by Mir Sulaimān in his struggle with his brother, Mehemmed Celebi, but was defeated by Mehemmed Celebi, who did not however deprive him of his power. He next came into conflict with Mir Sulaimān who advanced against him with an army; abandoned by his allies, the Kāmnānghū and Germānghū, he submitted to the Sultan. The latter however deprived him of his territory and took him with him to Europe where he was appointed governor of Ochrida. Soon afterwards Mir Sulaimān was attacked by his brother Mehemmed Celebi and met his death in battle with him (1410). Djunaïk took advantage of the confusion to return to Asia Minor; with a body of his old followers from Smyrna and Tyre, he drove out the governor of Ephesus appointed by Mir Sulaimān and soon regained his former power. Mehemmed Celebi, who overthrew Mehemmed Celebi in 816 (1413), after restoring order in Rumelia, turned against Djunaïk, stormed his strongholds (Kyme, Kayadjak, Nif) and advanced on Smyrna which surrendered after a ten days siege. Djunaïk, who had not dared risk a pitched battle, submitted, but was dispossessed by the Sultan, receiving the governorship of Nikopolis in compensation. The Turkish sources, which mention neither this campaign which is presumably to be placed in the 15th century nor the previous one with Mir Sulaimān, tell us that the Sultan forced Djunaïk in 814 (1411-1412) to recognize his suzerainty and his claim to have
his name inserted in the sermon (khejīta) and to strike coins (Leneni, i. c. 449—451; All, l.c. 167; Sa’d al-Din, i. 201). In 829 (A.D. 1422) a usurper appeared in Wallachia who claimed to be Mun’ir, the son of Bayazid II, who had disappeared in the battle of Angora. Djunaid took his side and fled with him to Saloniki, pursued by Mehmed I., where the Byantine governor afforded asylum to the fugitives. At the Sultan's request the sul- danhī Muṣṭafā was interned by the Emperor on the island of Lemnos and Djunaid in a monastery in Constantinople. After the death of Muḥammad I. the Emperor set up Ṣa’īd as a claimant to the throne against Murad II; Muṣṭafā, who had made Djunaid his viceroy, seized Rumelia and advanced against Murad, who had come from Amasia and was awaiting his opponents at Ulubad (Lepadow). While there Murad succeeded in persuading the Rumelian Bogs, who had taken the pretender’s side, to desert him; Djunaid followed this example and left Muṣṭafā to his fate (1422). Accompanied by a few followers, he reached Smyrna, where the inhabitants received him with open arms. With the poorly armed troops he raised in the Erythraean peninsula, he defeated and slew the Aṭīn-daghī Muṣṭafā and soon regained the territory he had once ruled; he prepared a place of refuge for all the eventuaries in his castle of Ippoli (Tyre) on the isle of Mamure in对面 of Samos. As soon as the state of his kingdom allowed it, the Sultan turned his attention to this dangerous usurper. A Turkish army invaded Ionia; Djunaid’s son, Kurd Hasan was defeated and taken prisoner at Aḥriṣṭā (Tyrrhēi); he himself retired to Ippoli and made an unsuccessful attempt to obtain help from the Karanogolli, after a long siege and only when Genoese ships were threatening the town from the sea, he decided to submit and was beheaded with all his relatives in the Turkish camp; his son Kurd Hasan and brother Ḥamzah, who were prisoners on the Dardanelles, were executed at the same time. According to the Turkish sources, there were two campaigns against Djunaid, the first in the year 827 (1424), according to the so-called Chronicle of Veranzoli, the second a year later in winter (Leneni, i. c. 506 et seq.; 531 et seq.; Aḥṣāʾīya, pne., p. 78; All, Kinsly, v. 293; Sa’d al-Din, i. c. 324 et seq.

Bibliography: The chief source is Dukas, Chronicle, i. c. 79—95, 96 et seq., 102—121, 124, 130—136, 135—137, 136—170, 190—199; also isolated notices in Chalkondylas, p. 204, 223 et seq.; in addition to the Turkish historians already quoted, cf. Perdikis, 1. c. 159 et seq., 161. Djunaid (in Dukas, Tāvārī, Chalkondylas: Zauąk, Zeynep in Schapper, p. 14) is usually called Uluğušī; ‘ibn Shaghīr, by Turkish writers, but sometimes also Aḥmor-Djunaid. On the very rare coins (unpublished, in my collection), on which the name of the Sultan ‘Abdunrnun (son) of Bayazid’ appears, and which were probably struck in 813 A. H., it be called himself Ghazāl Djunaid; on the equally rare coin dating from his last usurpation with the date 825 [S. Lanckoropa. The Coin of the Turks. Britisli Museum Catalogue of the Oriental Coins, Vol. viii., p. 32], his name is given as Djunaid ‘son of Bayazid’ in a Tughra. (J. H. W. FRIEDMANN.)

Djund (see A. F. Frankel, Die armen. Freund- schriften, p. 238) ‘regular army’, used in the Koran in the sense of the New Testament ἡ στρατιωτική, was used after the Muslim conquest of Syria to designate five military districts, a division based on the Byzantine division into themes, each occupied by one legion. These were Fihārj, Urdum, Dmaqsh, Ḥmad and Khmāriz; Mesopotamia was attached to the latter but separated by ‘Abd al-Malik b. Marwān. Khmārez at first belonged to Homs, till Yazid I. b. Mu‘awiyah formed a new jurisdiction to this town, ‘Aṭābāra and Munshid. Hā Raven-al-Rasjīd separated Khmārez from the other places when he founded a separate Djund al-Awāmī (i.e., p. 515 et seq.) which included Cilicia.

Bibliography: Vīktū, Muṣṭafā, i. 156. (J. H. W. FRIEDMANN.)

Dijand-Sabur, a town in Khurāsān, founded by the Sassanid, Shahrī b. (whence the name wundem Shahrū ‘conquered by Shahrī’), cf. Noṭdeke, Geschichte der Perer etc., p. 41, note 2), who settled it with Greek prisoners. It is the town known as Bith-Iṣṭār in Syriac, corrupted to Bīt-Aʿbābā, now almost unrecognizable in the forms nīla and nīla; the site is marked at the present day by the ruins of Shahba’d (cf. Rawlinson, in the Journ. of the Royal Geogr. Soc., ix. 72; de Bode, Travels in Persiān, ii. 167). The town was taken by the Muslims in the caliphate of ‘Omar by Mūsa al-Afšār, 17 = 735, after the occupation of Tusar; it was surrendered (Bulaq, p. 383). Saif b. al-Sa’ūd’s story in Tābārī, i. 256, and Ibn al-Athir, ii. 432, according to which the fall of the town was the result of a mistake made by the slave Makhd, seems to be a romantic fiction. The site of Māl, the founder of the site, was hung on a gate of the city. Djundal-Sabur was celebrated for its school of medicine founded by Khorasani, where Hellenistic science was taught in the Arabic language; it survived down to the 19th period. The town was the capital of Yaʿqūb b. Lālit al-Saffar (262—263 = 875—877), who died there in 265 = 878. In Yaʿqūb’s time only a few ruins marked the site of the town (ii. 136).


Dünar, town in W. India, 56 m. N. of Poona: pop. (1901), 9,675. In the neighbourhood are many Buddhist caves, and the hill-fort of Sheniā where Swājī (v. p. 319) was born. The town was brought under Muhammadan rule in 1426 by Malik al-Tutgiī, the leading Bahamane, and it was long the capital of a Muhammadan province. The governor was named by Fyzr, an English doctor from Bombay, in 1615. The chief buildings are the Džiātī Maqṣūdī, contemporary with the foundation of the town; a mosque dating from the time of Shāh Ḥaṣan; and two large dhargahs. As often in former Musltman head quarters, manufacture of paper still survives.


Dīr. (See Dīq.)

Dūrājdima. (See Dūrājad.)

Dūrājd, a saint, whose story is said to have been related by the Prophet himself and has...
therefore found a place in the Hadith. The various versions differ in details from one another, but one motif is common to them all, viz. that the saint is succeeded by a woman, who had had a child by another man, of being the father, but the child itself being asked by the saint, declares the real father’s name and thus clears the saint from suspicion. "Djurjâ" is the Arabic reproduction of Gregorius and one version rightly states that he lived in the period without a period (futurum) between Jesus and Muhammad. There is a similar example in the biographies of Gregorius Theonas and we may safely assume that this story became known among Muslims through Christians, till finally it was accepted in the Hadith.


(J. Horovitz.)

**Djurjat**, the poetical name of Şahî Resâ Kâlandar Bâkîî, a distinguished poet of Dîlî. His real name was Yûfî Anâmîn, and that of his father Hâfiz Anâmîn. His ancestors received the title of Anâmîn from the emperor Akbar. One of them, Ra’s Anâmîn was slain at the sack of Dîlî by Nâsil Shâh in A. D. 1726, and the street in which he lived is still called after his name.

Djurjat at first took service with Nawâlî Muhhamadh Shâh, son of Hâfiz Râhîm Kâhen Nawâlîc of Bareilly, in A. D. 1725 (A. H. 1800) he settled at Lucknow, and enjoyed the patronage of Mîrâd Shâhînî Shikîb, son of the emperor Shâh Alâm, and died in that city in A. D. 1225 (A. H. 1790). He studied poetry under Mîrâd Dîqâr ‘Alî Nasîr, and was also skilled in music and astrology. According to Naqshîb (Sukhâm-i ‘owmî, p. 102) Djurjat lost his eyesight from an attack of small-pox when he was only 10 years of age. Selections from his Dîrâs have been published at Agra (1867) as part of a series, entitled Mehkâh-i nâmîr, published under the editorship of Sayyîd Hûsain Silvaqî. A copy of his *Awâliq* or complete works, is in the Library of the British Museum.

**Djurjzn**. Old Persian *Wakana*, Modern Persian *Bakran*, Byzantine *D تركيا* the ancient Hrynean, at the southeastern corner of the Caspian Sea, which is therefore also known as Bâkî Djurjân (Marc Hroncunm). The province, which was practically equal to the modern Persian province of Azerbaijan (p. 493 et seq.), forms both in physical features and climate, a connecting link between sub-tropical Mæsopotamia with its damp heat and the steppes of Dâhistân in the north. The rivers Atrak (p. 516 et seq.) and Djurjznzd, to which the land owes its fertility and prosperity, are not an unmixed blessing on account of their inundations and the danger of fever which results. Djurjzn played an important role in the Sâzand period as it was the frontier province against the nomads pressing in from the north. The fortresses of Shahrâbâd-i Yerzidrâd and Shahr-i Pürú (see Margarit, *Evvâdên*, p. 54 and 56) were built as a defence against the nomads of the steppes of Dâhistân (See Out. of Wallisidey, *Ansatn an yez. Afr. pers. Mart.,* p. 277 et seq.). A long wall was built along the northern frontier to defend the lands (cf. *Bib. Geogr. Ar.,* vi. 261 et seq.; *Vânsî*, *Reise in Mittelasien*, p. 43 et seq.

Sayîz, b. al-Asî is said to have lived tribute from the "Mâlîy" of Djurjzn as early as the year 50 a.h.; but the real conquest of the land was the work of Yazîd b. al-Muhallab (p. 716).

At that time the lord of Djurjzn was a Marzili but the actual residence of the Djurjzn was on the banks of the Turkî chief Sal (cf. Wallisidey, *Arab. Reich.,* p. 278 et seq.).

After publishing the early population of the valley of the navigable Andarzûn, the modern Djurjznâz, Yazîd founded the town of Djurjzn, which henceforth was the capital of the province (Yazîd, K. 48 et seq.). Djurjzn must have been a very prosperous place in the third (9th) and fourth (10th) centuries. The garden around it, irrigated by the water of the river; was celebrated; its chief product was silk. Djurjzn was also a station on the route of caravans to Kâshân (Bibl. Geogr. Ar., vi. 154). The town was divided into two parts by the river which was crossed by a bridge; on the eastern side was the town proper, Shahr焣în, whose nine gates are detailed by Muhammadr and on the western, the suburb Bâkran (called after a settlement of the Arab tribe). Cf. Bibl. Geogr. Ar., l. 212 et seq.; l. 273 et seq., III. 357 et seq. The prosperity of the town seems to have been early threatened by internal dissensions. The ‘Alî propagandists had found a congenial soil in the lands on the Caspian Sea and the ‘Alî dynasty of Tabûristân included Djurjzn in its sphere of influence. In Djurjzn itself the tomb of Muhammadr b. Dîqâr al-Salih was an object of great reverence (Kâshân, i, 378). The constant unrest in these lands enabled Mardâkâr b. Ziyâ in 316 = 928 to found a kingdom of his own in Djurjzn with the help of the Dailamites, which survived for over a hundred years, although nominally dependent on the Samâhidz and later the Ghâzîwîdz (cf. the article *Tabûristân*). The dome-shaped tomb of the ruler Kâhin b. Washmîr (366 = 976–1012) still exists as a memorial of this period.

The Mongol invasion seems to have brought about the ruin of the town. Montawfî (cf. *Jumâria, R. Ar.,* 1902, p. 745 et seq.) describes it in the ivith (xIth) century as a heap of ruins. Although Thâûrî is said to have built a palace in 794 = 1393 (according to Hâfiz Abûrî, cf. G. In *Sturz*, *Eastern Caliphate*, p. 375) on the banks of the river, Djurjzn never again attained its former prosperity. Hâfiz Kâhilîa, *Ziżâkînâzum* (Constantinopolis 1145), p. 339, however, mentions Djurjzn, which had been rebuilt since the Mongol period, as inhabited by fanatical Shi‘ites.

Djurjzn’s situation in the angle at the confluence of the Djurjznzd and the Sunduh is only marked by mounds of ruins which have not yet been investigated. Only the Gumbâr-i Kâhin about a mile to the northeast, and about 423 mile south of the river has resisted the weather and the hand of man to the present day.

**Bibliography:** The *Kâhin Madîs‘î ‘Ulama‘* Djurjznw of Hâmâtd b. Yûsîf al-Sahîî (died 427 = 1036), preserved in Oxford (Bibl. Bodl. Cod. Cai., l. 746) might probably contain valuable material. — In addition to the works
AL-DJURDIANI, ISMAIL b. AL-DURISHIN, ARAB PHYSICIAN, DIED 530 = 1135, COMPOSED IN ADDITION TO SMALLER WORKS TWO TEXTBOOKS OF MEDICINE, ONE FOR "AL-DIN AL ARAB" ENTITLED AL-TASHKHIR AL-ASHRAFATI ET AL-SIML AL-TIBBIYAH (SEE DE SLANE, CATALOGUE DES M.V. ARAB. DE LA BIBL. NAT., NO. 29, 29953) AND FOR THE KHWASCHMUDI AL-DHISHRAT KHWASCHUMBA (YENI ASMYI). HIS MEDICAL WRITINGS ARE IN BAVARIAN METHEPERIECH (AFTERR, NO. 915, 916); SEE WUSTENFELD, "NEW ARAB., NO. 165; BROCKELMANN, GESCH. ET ARAB. LIT., 1887. (C. BROCKELMANN.)

AL-DJURDIANI, NUR AL-DIN MUHAMMAD, SON OF "AL-DIN AL-ARAB" (SEE ABOVE), DIED 538 = 1144 IN SIRJAH, TRANSLATED A TREATISE ON LOGIC WRITTEN IN PERSIAN BY HIS FATHER, WROTE A COMMENTARY ON HIS RASAL Et AL-OPAL, AND ON TAFSIRI'S GRAMMAR FARKH AL-HALAL AND WROTE AL-SHURRA ET AL-MANAFI', ON WHICH AL-SAFAWI (DIED 543 = 1148) WROTE A COMMENTARY (SEE DE SLANE, CATALOGUE DES M.V. DE LA BIBL. NATIONALE, NO. 2397).

BIBLIOGRAPHY: KHWASCHMUDI, HABIB ET AL-SIYAR, III. 1, 147; BROCKELMANN, ARAB. LIT., II. 210. (C. BROCKELMANN.)


ACCORDING TO THE ARAB STORY, THE DJURHUMIS WHO WERE RELATED TO ISMAILI BY MARRIAGE, ONCE RULED IN MOCCOA AND HAD AUTHORITY OVER THE KURDZABILIS, BUT THEY WERE DRIVEN OUT BY THE KURDZABILIS FOR THEIR WICKEDNESS. THE LEGENDS ASSOCIATED WITH THIS EVENT ARE OF COURSE ALL QUITE WITHOUT, BUT THERE MUST BE SOME HISTORICAL FOUNDATION FOR THE TRADITION. THE POET RASHId (WAILABA, V. 16) SPEAKS OF A MAN OF NAME "ARAB" AND DJURHUM WHO BUILT AND HAD BEEN REMOLED, AND SIMILARLY ANOTHER POET ASHAF SWAED (THE CHRONICLER) THAT KUSAY AND IBN DJURHUM BUILT. THIS TESTIFIES TO THE PARTICIPATION OF THE DJURHUMIS IN THE BUILDING OF THE KURDZABILIS, BUT IN A WAY, WHICH DOES NOT WELL AGREE WITH THE LATER VIEW OF A LINE OF SUCCESSIVE RULERS IN MOCCOA, ENDING IN THE KURDZABILIS.

BIBLIOGRAPHY: IBN HISHAM (ED. WUSTENFELD), IV. 22, 74; TABABIT, ANNASIR (ED. DE GEOGRE), IV. 219, 287; 199, 708, 904, 1058, 1066, 111-113; 1131; ARRAK (Chroniques du Monastere de) (ED. WUSTENFELD), I. 44-56; IBN KUTABAH, KUSAY ET ASMAFI (ED. WUSTENFELD), 333; AL-DHISHRAT AL-ARAB, XI. 274 ET SEQ.
DJIUWAIN is the name of several localities in Iran:

1. A village in Aashtir Khurma, some farsakh from Shiraz on the road to Aranjan, usually called Djuein, the modern Guyum, cf. G. Le Strange, Lands of the Eastern Caliphate, p. 253; P. Schwarcz, Iran in Mittelalter, p. 44, 179, 479 (not to be confused with Djuein Abi Ahmad in the province of Dakhshid, the modern Jueum, see G. Le Strange, op. cit., p. 254; P. Schwarcz, op. cit., p. 102 and 201).

2. Djuein (also written Guyum) a district in the Nakhir country, on the caravan road from Tabriz to Bakuh (Qobustan). The district, whose capital is given as Ashtvar, later Faryad (see Jowm. R. A. Soc., 1902, p. 735) contained 158 villages according to Vakil, ii. 164–166, whose information is taken from Abu l-Kasim al-Bakhtiyari; they were all in the northern half, while the southern half was unsettled; cf. G. Le Strange, Eastern Caliphate, p. 351 et seq. The plain of Djuein enclosed on the north and south by ranges of hills, still forms a district of Sakavars with about 65 townships, which lie along the river Djuein in a long series. In the middle of the valley near the village of Aashtir, are the ruins of the ancient capital. The modern centre is Jagair (Cahegasus) which is situated to the southeast of it, at the foot of the hills on the south; cf. MacGregor, Khurasan, ii. 145, 225; C. E. Yates, Khurasan and Sistan, p. 386 et seq.

3. Djuein or Djuein, a fortified place in Sandjistan, 2½ miles N.E. of Lash on the Pa-babelh, appears under its modern name in ancient (see Marzink, Erstbauer, p. 198; Tabbes 'ara, E. E. Emendation on Izidors of Charax) and early medieval itineraries (Ijakji, p. 248; Ibn Hawkal, p. 304). The importance of the sister towns of Lash and Djuein still rests on the fact that the roads from Kandahar and Herat from the Afghan side and those from Meshhad, Yazd and Najibbid, from the Persian meet here. The Arab geographers say that Djuein on the road from Herat to Zararzal was a Khurraghstronghold (Malekzadeh, p. 368; Ibn Rusta, p. 174).

Djuein, built on a slight elevation in the centre of a fertile plain covered with ruins, and surrounded by a quadrangular wall of clay, forms a striking contrast to the rocky stronghold of Lash; it appears to have considerably declined in the second half of the last century. With the fall of Lash occupied by a garrison of the Afghans, Djuein is occupied by a chief of the Sakazi (Ijakji) tribe, besides whom it contains a number of Khistah; cf. G. Le Strange, Eastern Caliphate, p. 344 et seq.; Ewan Smith in Eastern Persia, i. 319 et seq.; A. C. Yates, England and Russia face to face, p. 99 et seq. (R. Hartmann).
in the western part of Khurasan (it is mentioned as early as the 17th century and was a day's journey north of the town of Rummanābād which still exists under this name, cf. Jastakht, ed. de Goeje, p. 284); according to Ibn al-Takhālīf (al-Fakhārī, ed. Alwardi, p. 209) 'Ali al-Dīn claimed at a later period to be descended from Fadl b. Rabī', the vizier of Harūn al-Rashīd. Bahā al-Dīn Muḥammad b. 'Ali had paid homage to the Khān-rūmānī of Tāzhā, in 588/1192; his grandson Bahā al-Dīn Muḥammad b. Muḥammad appears in Daukhatā (i.e. Dewān) p. 135, as the constable (Makharāl) of the Khān-rūmānī of Muḥammad b. Tāzhā (died 637/1230) in a story said to be taken from the Tawārīḫ-i Dā'ūd-i Khūshqī; but this passage, like several other quotations in Daukhatā, does not seem to be found in this work. Its author seems first to have mentioned his father in his account of the last battles between the Mongols and Sulṭān Dschīhāl al-Dīn Manguberti, (cf. above, p. 204). Bahā al-Dīn was then in Nishāpur; the town had been held by two of Sulṭān's principal officers. Tughril Sanğur and Kārūndja, but they were soon afterwards driven out by the Mongol general Kūl-Būlāt; Bahā al-Dīn went with a few companions to Tūs and took refuge in a fortress there, but was afterwards handed over by his commander to the Mongols at their demand. He was kindly received by Kūl-Būlāt, entered the Mongol service and for the next few decades filled the office of Shāhī-Dīnār (finance-minister) of Khurasan under different governors; on several occasions he accompanied Arghun-Aghā, the last of these governors, to the Mongol capital Karakorum. In the second half of the year 651/1253, when he had reached the age of 60, he wished to retire, but at the request of the Mongols he had to give up the idea and died the same year in Jafrān. 

'Ali al-Dīn tells us of himself, that, while still a youth, he chose an official career against his father's wishes, without having received a proper literary training, and received positions in the Diwan. On two occasions (647—649 = 1250—1253; and 649—651 = 1253—1255) he made the journey to Byzantium and back with Arghun-Agha. When prince Hüğüği invaded Persia at the head of an army and took over the government of the country, 'Ali al-Dīn was left in Khurāsān in the spring of 655/1257 to govern the land with Arghun-Aghā's son Gīrī-Malik. In the same year he entered the gratitude of the people by rebuilding the town of Khābāhghān (the modern Kūfān) which had been destroyed by the Mongols; at his request also Hüğüği protected the celebrated library of the Assassins from destruction at the taking of Alamut (q.v., p. 246, p. 351); the books were handed over to 'Ali al-Dīn, who ordered all to be framed but dealt with the heretics of the sect and preserved the others; the majority were afterwards placed in the newly founded observatory in Marāgha.

In 661 = 1262-1263 'Ali al-Dīn was appointed governor (Mashih) of Baghhdād; he probably owed this appointment to the influence of his brother 'Abū al-Dīn Muḥammad (see below) who had been appointed Shāhī-Dīnār in the same year. Henceforth, a Hamd Allah Kāsrawī (Ṭawārīḫ-e Guščī, MS. of the Univ. of St. Petersburg, 153, p. 325) tells us, he governed the land of the Arabs in place of the Caliph (al-Ṭawārīḫ-i βαγχαδσ). He is said to have won great renown in restoring the prosperity of Baghhdād and the tranquillity of the province; he expended 100,000 dinars of gold in making a canal from the Euphrates to Kūf and Najaf and thereby opened up new areas to commerce (Waṣf, Ind. edition, p. 59). The work was carried out by Tādž al-Dīn 'Ali b. Muḥammad, the father of the author of the Kitāb al-Fakhārī, Tādż al-Dīn afterwards sought to get Abāk to dismiss the governor and was therefore murdered one night at the latter's instigation; 'Ali al-Dīn thereupon put the assassins to death, but at the same time, confiscated the murdered man's property (al-Fakhārī, ed. Alwardi, p. 316). A Derwich named (Kūbekeka) was put to death for deriding the governor on the other hand sought to protect members of other faiths from the fanaticism of Muslims; in 1268 the Nestorian patriarch Denha found a safe asylum in his house. In 1271 an attempt was made by the Assassins to murder the governor, whereupon the Christians were accused by the Muslims of complicity in the plot; in spite of his toleration 'Ali al-Dīn found himself forced to imprison several bishops, priests and monks.

The hostile attacks to which the two brothers were exposed in the reign of Abāk (1284—1289), particularly in the latter years of his rule, had even more serious consequences for 'Ali al-Dīn than for his brother. In 669 = 1270-1271 Abāk had the accounts of income and expenditure for the province of Baghhdād audited and arrears of 250 tūnāms (1 tūnām = 10,000 dinars of silver or 6 dhūrras each) were found; 'Ali al-Dīn was able to show that this debtor's estate was by the poverty-stricken condition of the people and that the inhabitants would have been utterly ruined, if the payment of the money had been insisted on. Abāk was satisfied with this explanation and relieved the province of its arrears of taxation; 'Ali al-Dīn was allowed to return to Baghhdād. The same accusations were brought against him in 680 = 1281 with more success; 'Ali al-Dīn was further accused of negotiating with the Christian Church, whereupon he refused and, to escape torture, he pledged himself to pay 250 tūnāms to the treasury but, after exhausting all his resources was only able to raise 170 tūnāms; he was set free on the 4th Ramadan = 17th December by Abāk's orders, but soon afterwards re-arrested for the 130 tūnāms which he still owed, tortured and led naked through Baghhdād. When the Shābī-Dīnār, through the favour of the new ruler Ahmad (1282—1284), was able to destroy his enemies, 'Ali al-Dīn also received his freedom and had his property and his governorship of Baghhdād restored to him; but in the same year (681 = 1282/1283) prince Arghun on his own initiative reopened the enquiry into his administration and confiscated all his property. When 'Ali al-Dīn, who was in Avrān at the time, heard this, he had an apoplectic stroke and died on Saturday the 4th Diwān 1-Tīlīhīn 681 = 6th March 1284.

'Ali al-Dīn's references to his defects in his literary education are probably to be put down to conventional modesty; he is praised by his contemporaries, among them the author of the Kitāb al-Fakhārī, the son of his enemy, as a highly cultured man and a patron of poets and scholars (Zahariya Kāsrawī's Ḥijāb al-Mahbūbār, amongst other works, is dedicated to him, cf.
Djuwaini: 1089

Broedelmann, I. 381 on the first edition of this work, in 1661 = 1261); his history was regarded as an unrivaled model for its style. The work is divided into three main sections: 1. History of the Mongols and their conquests to the death of Khubilai (cf. the article 1271, p. 947 et seq.), including the history of the descendants of Liaji and Caghudzi; 2. History of the dynasty of Kházir-magha, based in part on previous works such as the Maghâr al-Fisâlîr of Abu 'l-Hassan Ba'ilaki (cf. above, p. 594 et seq. and Vüktü, Tâvâkî, ed. Kâfûlî, v. 208 et seq.) and the Diwân al-Dîrâsât of Ba'ilaki's heir (cf. Kâfûlî, Supplement, p. 102 et seq.), and a history of the Mongol governors of Khorâza to the year 658 = 1260; 3. Continuation of the history of the Mongols to the overthrow of the Assassins, with an account of the sect, based chiefly on works found in Almati such as the Sa'ûdî, Jâlî, Sa'îdî, and the Ta'rikh al-Sâlihîn (written for the Baydîl Fakhr al-Dawla (died 387 = 997); on this work cf. W. Barthold in the Orientalistische Studien, VII, 91, 92, et seq.). Extracts from the Ta'rikh of Qâhin-Kâshkhâi have been published in: die Anuario árabe, I, 37 (1900), and Verhaert, Christenbonds Pers. ii, 106 et seq. Housman (Remaindes de textes relatifs à l'histoire des Seljoukides, ii, xxii, et seq.) of Salamaan (in W. Reade's Kastoral Bibl., Introduction, p. 111 et seq.) and Barthold (Turkistan, etc., i, 103 et seq.) cf. the translation of passages in D. O'Leary, Histoire des Mongols, ii, 429 et seq.; cf. also Elliot, History of India, ii, 386 et seq. and Ross, Turki-cel, i, 288 et seq. The accounts of the authors who were first collected by Quaiteme (Gazetteer of India, 1. 20 et seq. and Histoire des Mongols de la Perle par Rashî al-Dîn, p. 160 et seq.) and afterwards by D. O'Leary, (Histoire des Mongols, i, 187, et seq.; iii, 470, 511 et seq. 536 et seq., 382); Elliot, History of India, 1. 384 et seq.) and Schefer (Christenbonds Pers. ii, Notex, p. 134 et seq.) only reproduce Quaiteme's and D. O'Leary's views and facts given by them. A few corrections to D. O'Leary's account can be found in Hambrecht, Geschichte der Teuton, etc. See Index). A complete edition of the Ta'rikh al-Dîrâsât of Qâhin-Kâshkhâi, of which the first volume has already appeared (1913), is being prepared by Mii I., Muhammad, Sarwîlî, f. The Gibb Memorial Series; the fact that no such edition has hitherto been undertaken is described by Browne in his Literary History of Persia, ii, 473) as "nothing less than a scandal!" The work, which has considerably influenced the historical tradition in the east, is for me also an historical authority of the first rank. The author is probably the only Persian historian who had travelled to Mongolia and described the countries of eastern Asia from his own experiences; it is to the Ta'rikh al-Dîrâsât of Qâhin-Kâshkhâi and to the Journal of William of Rubruck that we owe practically all we now know of the buildings in the Mongol capital Karakorum. The accounts of Cingel-Khân and his conquests are given nowhere else in such detail; many episodes, such as the battles on the Sir-Darya above and below Ofak and the celebrated massacre of Khojaian, are known to us only from the Ta'rikh al-Dîrâsât of Qâhin-Kâshkhâi. Unfortunately Djuwaini does not give us in these cases the first-hand impressions of a contemporary, but the opinions of the next generation, so that the details of his narrative, particularly the number of the numbers of casualties and slain have to be taken with great caution; cf. for example, the fact pointed out long ago by D. O'Leary (c. 532 et seq.), that the city of Bukhârâ according to Djuwaini was defended by 30,000 men all of whom were slain on its capture, while Ibn al-Athîr (ed. Tarnberg, ii, 239) on the authority of an eye-witness, says the garrison consisted only of 400 cavalry. The account of the events in Mâdârâ al-Nahr before the Mongol advance, particularly the battles of the Khân-Khânân and the Khâzir-magha, Muhammad, is given in different chapters, the result of which is that the author gives quite another account in the later chapters from the earlier, apparently from other (written or oral) sources. It was only by later compilers like Mîrghâbi that these contradictory accounts were woven into an uniform narrative, not of course, according to the criteria of modern criticism; European scholars, to whom the compilations were much more accessible than the original authorities, have been frequently led astray by them.

Djuwaini wrote his history while still a young man and does not seem to have again returned to this field of research in later life. According to his own statements, he was asked, when in Mongolia, as early as 650 = 1252-1253 to write a history of the Mongol conquests in the presence to the work we are told that the author was 27 years old at the time of its composition; in the account of the siege of Bukhârâ and Samarkand the year 658 = 1260 is given as the date of composition of this chapter (cf. the text of Schefer, C. L. C., ii, 118 at the foot), in the (late) manuscript B. M. 155 (cf. Rieu, Catalogue etc., p. 161) the month Bagh (15th February-15 March) as the date of the conclusion of the whole work. In spite of Quaiteme's views, it cannot be proved that the present was written so much as after that date; Quaiteme relies on the fact that Khân Möngke, who, according to Rashî al-Dîn (cf. Biographie, p. 332), died in 655 = 1259, is mentioned in the preface as still reigning; but the date given by Rashî al-Dîn is certainly wrong; according to the Chinese authorities Möngke Khân did not die till August or September 1259 (in the 7th month, cf. C. Arndt in the Mitt. d. Orient., viii, Berlin, Oct., p. 155); the author of the Turberât Nâqîz (transl. Raintrey, p. 1929), which was also written in 658 = 1260, only knew of his death through a vague rumour. Quaiteme is no more correct in his thesis, that the author could not have concluded his work with the account of the extinction of the Assassins, although, as Quaiteme says, Maharâd Nikût b. Marûd bases his account of the fall of Baghdad on the Ta'rikh al-Dîrâsât of Qâhin-Kâshkhâi; a similar account is actually to be found in one of the St. Petersburg manuscripts (Imper. Library, iv, 2, 345) of Djuwaini's work, but the chapter containing it is expressly stated to be a "continuation of the book" (Şa'ârî, Şâhî). Quaiteme's statement that so late a year as 663 = 1264-1265 is mentioned in the account of Sultan Liaji al-Dîn (an adventurer is said to have declared himself the lost Sultan in this year), seems to be based on a wrong reading in a manuscript,
the St. Petersburg manuscripts give the date as 633 = 1225-1226.

During the persecution he suffered under Aba'ū, Djounine wrote in Arabic an epistle of consolation to his brothers (Tasliyar al-Haqqayn, as it is correctly given in Qustapamun, i. 274 and Hamman-Purgatz, Geschichte des Islam, iii. 207; cf. Wsāfā', Ind. Hist., p. 101, and Mīrkhōnd, Per. Hist., Vol. vi. without pagination; in d'Ohsan, ii. 585, the title is erroneously given with a reference to Mīrkhōnd as Taṣbih al-Haqqayn, al-ta'rif min al-fers; the same mistake occurs in Scheler, Pers. Chron., ii. Notes, p. 10). A Ḍuṣṭ from this work is said by Wsāfā' (l. c.) to have been imitated by seventy poets who added verses with the same rhyme (tawziq). (W. Barthold).

DIJWAINE, ŠAMS AL-DIN MUHAMMAD B. MUHAMMAD, brother of the preceding, a Persian statesman; as Šāhīd-Dinwain, he was at the head of the administration of Persia under Mongol rule in the reigns of Hülagū (to 1265), Aba'ū (1265-1283) and Ahmad (1283-1284); according to Rakīd al-Din (ed. Quatrepertes, p. 102 et seq., 426-1265-1266). It is not known whether he was elder or younger than his brother; nor do we know anything of his career before the year 667; he is not mentioned by his brother. In 678 = 1278 he was sent to Asia Minor to arrange the affairs of that province; an account of his work there is given by his contemporary Ibn Bīhī (in Houtsmoot, Reizen de Oosterschelde, lv. 349 et seq.), amongst others. The last years of Aba'ū's reign were as troubled for Šams al-Din as for his brother; it is said that he not, like Aba'ū, deprived of his freedom and property and that he was even able to retain his office; but his enemy Majdī al-Mulk Yānīd was appointed controller of the kingdom (Mukhtār al-Malīkī) and thus became second minister along with Šams al-Din; documents drawn up in the Ḍawāneh on the right side the seal of the Šāhīd-Dinwain and on the left that of the Mukhtār (Wsāfā', Ind. Hist., ed. p. 95); no communique occasions at court, the Mukhtār was openly favored by the rules, while insults and mortifications were heaped on the Šāhīd-Dinwain. After the death of Aba'ū the situation took another turn; Ahmad, who had adopted Islam, was completely under the influence of Šams al-Din; the Šāhīd-Dinwain and his brother were exonerated from all the accusations levied against them and received the most lavish compensation; Majdī al-Din on the other hand was accused of high treason for his relations with Arghūn, handed over to his enemies, and put to death by them (40th Dīwān I. 681 = 26th August 1283, according to Hamad Allah Kāzwīnī, Taṣbih al-Ghulāma, MS. in the Univ. of St. Petersburg, No. 555, p. 324; the date given by d'Ohsan, Histoire des Mongols, iii. 359 following Rakīd al-Din, does not correspond to the week-day. After the struggles between Ahmad and Arghūn had ended in favor of the latter, Šams al-Din could expect no good from the new ruler; for some hesitation he had to make up his mind to pay homage to the victor, was at first treated kindly, but soon afterwards a charge was brought against him and he was executed on the 4th Shāwa 1 = 16th October 1284 near the town of Abbūr (on the road from Kāzwīn to Zangān). His sons met the same fate; their tombs were near Tabriz, where Wsāfā' visited them in 692 = 1293 (Taqhīk-i Wsāfā', Ind. Hist., p. 142).

Like Āla' al-Din, Šams al-Din was considered a patron of art and learning, and even wrote Arabic verse, which however savoured of barbarism (infamatur) to the critics of Baghīri (Wsāfā', p. 58 at the end). According to Uswālī-Shāh (p. 105) the work Šahīdviwa was dedicated to him, and he himself wrote a commentary (Sharāf) on it. The apophasic poems of Šāhīd known as Šāhīdviwa are addressed to Šams al-Din; the third of Šāhīd's prose works (Risāla) consists of questions by the Šāhīd-Dinwain and the poet's replies (Ethi in the Grandissime d'. Iran, Phil., ii. 294). Šams al-Din himself, as Wsāfā' (p. 142) expressly says, was never in Kāzwīn, but his death was lamented even there. He is particularly celebrated for the prosperity he brought the kingdom and for his protection of Islam from oppression by the heathen rulers. Hamad Allah Karwīnī (Taqhīk-i Wsāfā', Gwātī, MS. in the Univ. of St. Petersburg, 153, p. 322), the cousin of his enemy Fakhr al-Din, pays him the devout compliment of having obtained for himself by his good government (ḥas̱anāt tadbīr) vast estates and considerable wealth; his daily income from his estates is said to have been brimmed (according to Rakīd al-Din, in d'Ohsan, i. 8: = 1000 diwān, but even this would be an incredible sum for those days). Wsāfā' (p. 56) also tells us that when in the reign of Gālibī in the year 693 = 1294, the revenue of the estates (bāṣūr) of the Šāhīd-Dinwain (wāzīlāt al-Šāhīd), which had been incorporated, in those of the ruling house, was estimated, it was found to be 296 million a year. Cf. d'Ohsan, Histoire des Mongols, ii. 390, 500 et seq., 534 et seq., iv. 4 et seq.); Hammer-Purgatz, Geschichte des Islam, sect. 4. (W. Barthold).

DIJŻ, plural ÂN̄Ż (A.), "a part"; in nomad "food". In a line, Dijz is also the name of the 39 divisions into which the Kūrān is divided for purposes of recitation.

DIŻDŻAN, Persian Gōzgān, the older name of a district in Afghanistan between Margūl and the Aym-Durul. Its boundaries were not well defined, particularly in the west but it certainly included the country containing the modern towns of Mallana, Anāhilī, Shahr-e Gān and Sar-e Pāl. Lying on the boundary between the outskirts of the iranian highlands and the steppes of the north, Dijżan probably always supported nomad tribes as it does at the present day in addition to the permanent settlements in its fertile valleys (cf. Ibn Hawkiš, p. 322, et seq.; Ḥudūḏ al-Khalīf, 2:242, No. 113, p. 316).

The principal wealth of the land lay in its rocks (camels). The water, however, was abundant; Vānerny, Del. i. 315—L. Moreau, Prod. mentioned, p. 136, 147, note 23; Vānerny, Del. i. 315—L. Moreau, Prod. p. 222; Vānerny, Del. i. 315—L. Moreau, Prod. p. 222; Vānerny, Del. i. 315—L. Moreau, Prod. p. 222; Vānerny, Del. i. 315—L. Moreau, Prod. p. 222; Vānerny, Del. i. 315—L. Moreau, Prod. p. 222; Vānerny, Del. i. 315—L. Moreau, Prod. p. 222; Vānerny, Del. i. 315—L. Moreau, Prod. p. 222; Vānerny, Del. i. 315—L. Moreau, Prod. p. 222; Vānerny, Del. i. 315—L. Moreau, Prod. p. 222; Vānerny, Del. i. 315—L. Moreau, Prod. p. 222; Vānerny, Del. i. 315—L. Moreau, Prod. p. 222; Vānerny, Del.
The district, which in the beginning of the 16th century was attached to Tajikistan (see Marquart, *A. Z.*, v. 67), was conquered on the occasion of the Afghán B. Kál's magan in 33 A. H. by his lieutenant Al-Akur. The mughals suffered not only from the wars with the Turks but from domestic differences within the empire also. In the year 1109 = 737 the Khánqah was defeated by Azad b. Abdullah Al-Kasri near the capital of Dżubdżan (Sğurkán). In 1125 = 745 the 'Ali b. Yáhýa b. Zúl's whose tomb was revered longer afterwards (cf. Wellhausen, *A. Z.*, p. 311) fell in battle before the Umayyads. During the Abbáds period the governor's residence was in Sháhán (probably the Diríkshéstan of Nasir-i Khusraw, p. 2). The ancient ruling house of Džubdžan-Kushán, the Afghán dynasty continued however to survive and had its capital in Kundurrum (cf. Istáklí, p. 270; Ibn Háráq, p. 321 et seq.; Ya'qóbí, p. 237). Shúbúrgán (Sğurkán) occasionally appears as the political centre of Džubdžan, while Múshádsat (p. 297) and Yáhýa (p. 149 et seq., mention Al-Yahdhibi as the capital of the province in 1125 = 745). The name of the province Džubdžan appears gradually to have fallen into disuse, to survive in literature only for some time longer. The various towns in it continue to be mentioned again and again as the scenes of hostile attacks; we can only mention Chínigü Kášán and Timur's invasions here. Nothing shows the importance of the district more clearly than the fact that a number of towns have survived all these vicissitudes to the present day.

In modern times quite a number of petty Uzbek Khánqáhs (Akké, Andkhúsh, Sığurkán, Sar-i Pál, Maiámán) have been established in the ancient Džubdžan, but they were much harassed by raids of their more powerful neighbours such as the invasions of the Turkman nomads. Since the time of Dost Muhammad [q. v.] these Khánqáhs have gradually been incorporated in the Afghan province of Turkistan; Maiámán alone retains a vestige of independence under Afghan suzerainty.


(D. R. Hartmann.)

**DIJZHJAN, MINHAJ AL-DIN** AND 'OMAR 'OHMMÉN B. SIRÁK (AL-DIN) 'MUHAMMAD, A Persian historian. His father, who filled the office of Káfi in Bāmiyún and Tajikistan, was slain, while going to the Caliph of Baghdad as ambassador of the Court, by robbers who fell upon him on the way. He himself escaped to India (Dilíh) when the Mongols came to Ghür in 624 (1227). He spent the years 640—643 = 1242—1245 in Lukhánwátí, then returned to Tahítí and received the office of Káfi of Gwâlîr and of superintendent of the Núştrá-Mádârnás in Díhí. He was chief Káfi from 649—651 = 1251—1253 in the reign of Núshirván of Persia, who had been on the throne since 644—1246, when the Great Káfi was restored to his former position in 653—1255. Nothing definite is known of his later days except that it may be deduced from his history, which he called *Táháláb-i Núshíá* (printed in the *Bibliotheca Indica*, in 1804, trans. by Rávërt) (Ibid., 1873—1875) in honour of Sultan Núshirván, that he was still alive in 658 (1260).


**DOÁN, THE NAME OF A WÜDÁL IN HAJRÁMAWÍ, some fifty miles in length, running in a N. W. direction between the 48th and 49th degrees of east longitude. This valley was visited in 1846 by Von Wrede in an unsuccessful attempt to reach the Wüdáls of Hadrámát. Theodore Bent and Mrs. Bent had intended to go by this route in 1853—1854, but were prevented by their Arab guides, who represented that the people of the town of Khâlît, situated near the head of the valley, intended to attack them. Bent suggests that this is the town of Duán of Hamdân, the last of the Dynasties of Hadrámát, and that the maps of Polo and of Hirsch should be consulted. Duán was a large town, and a considerable trade flourished. Earlier in the same year Léo Hirsch had struck the Wüdáls of Duán at the point reached by Von Wrede and continued to Shíbán. Hamdân mentions two places, one called Duán in the Jew country, and one Duán or Duán in the Hindús.


(D. H. Wayn.)

**DOBRÚDJA (from *Dobrudja*, in Herodotus V, 16 a Paeonian people, or from Dobrotiw, the name of a Bulgar ruler of the 14th century, or from the Bulgarian *dohri* "stony, unfruitful district"); a district in the Dobrudja, a peninsula bounded by the lower Danubé, the Black Sea (from the coast of Râkí, to the delta of the river); it is a broad, arid plateau from 200—500 feet high, of grey sand, covered with swampy, without drinking water, but rich in pasture for cattle; it has numerous lakes of which Karâ, in the centre and the lake of Kâmní are the most important. The only elevation is the small range (1800 feet high) of Bugh-Tepë, "the Five Hills"); the district is traversed by the Konstándia—Carnoval railway, which follows the triple line of fortifications known as Traján's Wall, which was built in the reign of Valens in 377 by Trajan, a military officer (Arn. Marc., xxx., 8). The Deli-Omran ("most forest") separates Dobrúdja from the Bulgarian province of Varna. The few towns in the district are Mejdiljë, founded in 1855, in the centre on the railway; Rasova, Konstándia, Hisorov, the fortresses of Kâmní, Teştik and Tula, all on the Danube, Băbâ-Daghi, on the northern lagoon and Konstándia on the coast. The plateau is inhabited by a few Nogáh Turks, who were transferred hither from Băbâk (q. v., p. 786) in South Russia 1784 and 1812, and from the Crimea in 1856, and by Circassians who immigrated in 1864. In the northern part of Dobrúdja there are a number of Lippowans, Russians, Ruthenians and a few Old Believers, whose
ancestors were driven out of Russia by Catherine II. On the southern arm of the Danube delta there are a few villages of German and Albanian colonists. The population on the coast is Bulgarian to the north of Kustendjia, Turkish in the south, and there are a few Arabs in the area mentioned in 1833 (immigrated in 1833). The whole population is about 115,000—116,000.

The name Dobrudja is first found in Laoninos Chalokkondylas in the second half of the xvii. century. By 788 (1386) the district was under Turkish rule, however, for at that time Serdi, a Tatar ruler, acknowledged himself the vassal of Sultan Murad I with the consent of Constantine the lord of Kustendjia (v. Hammer, Gesch. d. Osman. Reiches, i, 206). At the outbreak of the last Russo-Turkish war, Dobrudja belonged to the Sandjak of Tulca in the Wilayet of the Danube, and comprised the Kaşas of Killa, Shina, Mahmuđiya, Isakli, Maćiš, Bilen-Dégh, Hironva, Kustendja and Madjadiye. By the Treaty of Berlin in 1878 (Art. 46) the district was transferred to Roumania, which was to give Besarabia to Russia in compensation. At the same time Dobrudja was extended in the south by the inclusion of an area stretching eastwards from Silistria to the south of Mangalia on the Black Sea. Since then, it has been divided into two administrative districts, Tulca in the north and Constanta in the south.


DOPAR. [See ZAPAR.]

DOLMA BAGHÇE. [See CONSTANTINOPLE.]

DÖMBKI, the name of a Balık tribe now located in the plain of Kocb, with its head quarters at the former town of Ibrh. This tribe is considered to be of the Keres tribe blood, though not of the greatest importance. It was at one time celebrated for raiding in Sintih, but became more peaceful after punishment by Gen. Jacob. The tribe, in 1901, numbered 4938. The name Dömbki is by legend connected with the Döm or ministre tribe, but more probably is really derived from Domansk in Persian Balochistan. (M. Longworth Damal.)

DONGOLA (DuNCULLA, DONGOLA) a district in Nutia, which lies along both banks of the Nile between 19° 42' and 18° 0' N. lat. for a distance of about 170 miles; at the present day it is a Mohameda of the Anglo-Egyptian Sudan. The population, (Dünjência, Döngela; sing. Dongola; pl. numbers about 56,000; it has in course of time received a considerable infusion of Arab blood and speaks a dialect of Nubian. The capital is New Dongola, or El-Tiu, with about 15,000 inhabitants. The district takes its name from the ancient capital of the Christian kingdom of Makurra (on the latter of Marquet, Bénin, p. ed. 1748), which at the time of the Muslim conquest, covered roughly the same area as the modern Dongola. In the Arabic sources the name is first mentioned in connection with the campaigns, which Abülahlah b. Ali b. Zari undertook against Nubia in 31 (652), in the course of which the town was besieged and its church destroyed. The celebrated treaty was then signed by which the kingdom was pledged to make certain presents or tribute (cf. the article SAKET, p. 686 et seq.), though on the other hand the Egyptian authorities had to give presents in return. As soon as this is arranged it is mentioned in Dongola which the Nubians had to promise to protect and support. The land, however, remained a stronghold of Christianity for centuries longer; in the second century A. D., the king (Kyrikos) even invaded Egypt, to effect the release of a Coptic patriarch, who had been imprisoned by an Umayed governor, and was successful in his object. When Ijiwar (q. v., p. 1028) had conquered Egypt in 539 = 969 for the Fatimids, he sent an embassy to the Nubian king reigning at that time, George, demanding that he should adopt Islam, but without success. According to Abü Suli, King Raphael built a lofty palace with several domes of red brick, similar to the buildings of the Itrah in Dongola in 539 = 1002. At the beginning of the Ayyubid period we learn from a description sent to Shme al-Dinwa Tahir Shah in connection with his Nubian expedition, that at that time the only cereal grown in Dongola was wheat, and the yield to the fruit of small measure. We also have an important article of diet for the population. As to the town itself, it consisted, with the exception of the royal palace, of rude huts only. About a century later, in the reign of Rabban, the independence of the kingdom was finally destroyed. In 674 = 1272-1273, King David's refusal to pay tribute and to give them into Upper Egypt provoked a punitive expedition, which reached the capital, 674 = 1275 Dongola was taken and Showkun, David's nephew, who had taken refuge from him in Egypt, raised to the throne in his stead. The kingdom thus became practically a dependency of the Mamluks. During the next few troubled decades the Egyptians soon repeatedly to have deposed the reigning prince in favour of one agreeable to them, who, however, as soon as the troops supporting him were withdrawn, was deposed. This happened on the campaigns against Dschumana in 686 and 688 (1287 and 1289); and again in 716 = 1316, when a Muslim ascended the throne for the first time in the person of a member of the royal house who had become a convert to that faith. The usurper Kan al-Dinwa (the Ben Rattsun: Kan al-Din) — a member of the Bani I-Kan tribe settled around Assouan — who soon afterwards seized the throne, was also a Muslim, but the population remained Christian. Under this ruler the kingdom again became independent (in 1325 A. D., but in 1367 = 1366-1366, Egypt again interfered in Nubian affairs, on account of the constant molestations caused by the Ben Djaghi, Bani I-Kan and Akram, and caused the king to take up his residence in the fortress of Paw, as the capital Dongola had been abandoned by its inhabitants. The history of the centuries following is by no means clear. The land became more and more a prey to the ravages of Arab tribes and during this period its gradual conversion to Islam was accomplished. That the Hijaz was in this respect already affected is also proved by the Tugder, who in the xvith century founded the kingdom of Dafir (q. v., p. 915 et seq.) and of Wadat.
[q.v.] claim to have come from Dongola. Burckhardt was told that the power had long been in the hands of the Zibbi and Fannyje families. The latter are probably the Fani, who founded the kingdom of Semnun some time after 1500 B.C., and extended their conquests as far as Dongola. At the beginning of the sixteenth century the Shybytiyins Arabis became supreme in the country; besides them there were probably also Abarbids [q.v., p. 183, et seq.] and Bahri. The influence of the tribus considerably diminished when the Mamluks, who had escaped the massacres of 1811 and 1812, found a firm footing in Dongola, soon won the sympathies of the people, endeavoured to protect them from being plundered by the Arabs and successfully endeavoured to promote agriculture; they also drove the Shybytiyins out of their stronghold Mansula, (the modern New Dongola) on the left bank of the Nile 80 miles north of Old Dongola, which they thus made their headquarters. But in 1820 the conquest of the Sudan by Isma'il Pasha began; they fled to Shendi, and the Shybytiyins offered themselves though vain resistance at two points before they finally submitted to the Egyptian troops. Dongola now became one of the five military stations in which the conquered country was divided; but native chieftains were not, however, deprived of their positions. In 1835 the province, like all the others, became affected by the rising of the Mahdi, himself a native of Dongola. After the governor Muhammad Pasha Yaww had twice defeated the invaders, in the battles of Debhe and Koroi, it was decided in June 1885 to evacuate the province, which thus fell into the possession of the dervishes. It was not reconquered till 1890, when Lord Kitchener's troops entered Dongola on the 30th September, after twice defeating the dervishes. In terms of the agreement of 15th January 1899 the country became a mandiri of the Anglo-Egyptian Sudan.

DONME, a sect of Jewish Muhammadans in Salonica. In October 1676 the false Messiah, Sabbatai Zebi died; he became worshipped and addressed in prayer as a saviour by the majority of Jews in the city even after their adoption of Islam. His widow thereupon declared that her brother Jacob was her son whom she had borne to the reconstituted Sabbatai Zebi as a ten-year-old boy. The infatuation for mysticism and cabalistic heresies, which were at that time very popular, enabled her to find many adherents in her native town of Salonica, who recognised in her alleged son an incarnation of the Messiah and paid him divine honours. They called him Jacob Zebi (Querido = favourite). The Turko-Cabalist idea that, when a husband no longer took pleasure in his wife, he should divorce her and take another in order to fulfil the Mosaic commandment that married life should be happy, was strictly practised by the followers of Sabbatai Zebi and Jacob Querido and resulted in countless marriages and divorces. The Turkish authorities, whose attention had been called to this state of affairs by numerous complaints, made investigations and instituted severe penalties. Their wrath was particularly directed against Querido, the head of the sect, but, in order to escape punishment, he at once adopted Islam. Many of his followers also assumed the turban and performed a common pilgrimage to Mecca. On the return journey Querido died and his son Berechja was thereupon worshipped as the Messiah and a divine incarnation. They called themselves "Maninim" (al-Masimmam), the Jews gave them the name "Minim" ממיד and the Turks Доним, "sacred".

— They are divided into three minor sects, who are called: 1) Shofri from Sufyana, the birthplace of Sabbatai Zebi. They are also called Kitayim or Canealiere, because the aristocracy among them belong to this sect. 2) Yabedites from Jacob Querido. 3) Kandis, founded by Jacob Kandis ("Elmane Bawwah") an attendant in the temple, at the end of the 18th century. They intermarry, attend the mosque as well as their own synagogue and observe many Jewish as well as the Mahomedan fasts and festivals. At the present day there are still about a thousand families in Salonica numbering some 10,000 souls in all of this sect. Their preacher is called Ab-Beth-Din and his leader at prayers Paytah. The former gives the children instruction in the Bible and Tora according to the system of Sabbatai Zebi, administers justice, performs marriages and grants divorces and in his sermons admonishes his hearers to consider kindness to the poor. Circumcision, originally performed on the eighth day, is now also performed in the third or fourth year, under Turkish influence. Their marriages are performed on Mondays and Thursdays; their ritual seems to be a mixture of Jewish and Mahomedan rites and customs. They believe that Sabbatai Zebi and Jacob Querido will one day return and save them. As a result of intermarriage, they are gradually being broken up and in the course of a few generations will be quite merged in their Turkish neighbours.

Bibliography: Graeser, Geschichte der Jeden, v.; Sasportas Jacob, Zadith mekhel Zebi (Odessa, 1877); Revue des Ecoles de l'Alliance Israélite, Paris 1902; Jawn, Yeshib ha-wowith (Leipzig, 1886); Meirath Ainyejim (Amsterdam, 1759); Jewish Encyclopedia, tv, 659; J. S. Loebach, Leo Demuth, in der Revue des Monde, xxv, 1878.

DONUM (from the Turkish donum to turn round) a Turkish measure of area, originally named from the peasant's habit of turning the plough and its team round when he reached the end of a furrow. The donum is a square whose side is 40 ordinary paces long with an area of about 1000 square yards. In the law concerning property
in land in Turkey (Art. 125) the đãm-i hasta (decidual đównûm) which is a square with a side 100 paces long.


DOST MUHAMMAD, the founder of the Barakzai rule in Afghanistan, was a son of Pâinda Khân who was made chief of the clan under Témir Shah, the Durrâni King, and afterwards had the Ghazânis also put under him. He obtained great influence which continued under Zamâr Shah until a rival, Wâsâfâr Khân, obtained the Shah's confidence, and Pâinda Khân was executed on a charge of conspiracy. He left twenty-one sons of whom Fath Khân was the eldest. Dost Muhammad was the 44th and his mother was of Persian origin. He was not therefore of pure Afghan blood. After his father's death Dost Muhammad lived as a child with his mother's relatives until his elder brother Fath Khân, who had risen to importance as the principal supporter of Mahmúd Shah against Zamâr Shah, took charge of him in his twelfth year, 1215 (1800). Dost Muhammad remained attached to Fath Khân in his varying fortunes, and when Mahmúd Shah's second spîra began in 1224 (1809), he obtained high positions, and his great abilities were generally recognized. He was one of the principal agents in the defection of Shah Shudârî by Mahmúd, and showed absolute unconcernfulness in getting rid of all rivals. Dost Muhammad commanded successful expeditions against rebellions in Kâshâr and Herât 1252 (1846). After Herât was taken it is said that Dost Muhammad grossly insulted the wife of one of the princes who was herself the sister of Kâmîrî son of Mahmúd Shah. Dost Muhammad fled to Kâshâr, and Kâmîrî in revenge seized and blinded Fath Khân who was afterwards killed in the presence of Mahmúd Shah. This murder caused a revulsion of feeling against Mahmúd Shah, and Dost Muhammad was able to raise a large force and defeat Mahmúd and Kâmîrî 1255 (1848). Khân came into his possession, while Mahmúd, and after his death Kâmîrî, retained Herât.

The power over central Afghanistan including the cities of Kâbul and Kandahâr and the great Durrâni and Ghilzâi tribes remained in Dost Muhammad's hands. He never claimed to be Shah in succession to the Safâzî kings, but was content with the title of amir. His early coins commemorated his father Pâinda Khân in the coinage. Sinâ, a fîlit, is known in Kafir dil to mean wâzâr. Wâzâr, the Afghan cabinet ministers, were always chosen from the Khâtûs. Sinâ, therefore, may be translated, "minister," "cabinet minister," or "a man having a high official rank or position of trust," and its Malví meaning is "service to his king." The prince or minister would then receive his income and the civil and military powers of the realm, which would be exercised by his viceroy or minister in the absence of the ruler. The word wâzâr is also used to denote a person having charge of a function.

The principal events in his reign including the invasions of Shah Shudârî al-Mulk, the war with the English, his flight to Bokhârâ, imprisonment in Calcutta, and final reinstatement at Kâbul in 1258 (1842) are detailed in Art. Afghanistan. At Kâbul in 1258 (1842) Dost Muhammad and his son Akbar Khân were installed as the two rulers. After his restoration he confirmed himself in his government, and had trouble with his eldest son Akbar Khân, who had been principal leader in the wars against the English. Akbar Khân died in 1266 (1849). The same year during the second Afghan war of 1848-1849 an Afghan force entered the Panjâb to assist the Sikhs, but met with no success and returned in disorder after the battle of Gûjjarat. After this Dost Muhammad saw the wisdom of confining his efforts to the consolidation of his own rule, and recovered the provinces beyond the Hindú Kûsh mountains which had been lost after the fall of the Durrrâni kingdom. Just before his death he had to bear the loss of Herât which had been held by Persia ever since the murder of Kâmarî in 1258 (1842). This event took place in 1286 (1863) and he died while in his camp the same year. He left the succession to his fifth son Shâh Ali to the exclusion of his elder sons, M. Aârân and M. Aftâl, which led to much subsequent trouble.

Dost Muhammad owed his rise to the incompetence of the latter Durrâni kings Zamâr Shah, Mahmúd Shah and Shudârî al-Mulk as much as to his own undoubted abilities and lack of scruple as to the means of attaining his ends. He never hesitated at any murder or treachery, but yet was a good ruler according to the standard of his country and was considered a just man. Minor faults, such as an excessive fondness for drinking, did not stand in his way, and his name is still a great one among Afghans of all classes. He left behind him a much stronger though a less extensive kingdom than that of his predecessors. The possession of Pâkistân, the Durrâni and Multân, Kâshâr and Kâmîrî were really a weakness and not a strength to the administration, and their loss enabled the British Government to be strengthened, with the result that his kingdom in despite of civil and foreign wars remains practically intact to the present day.


(M. Longworth Dames.)

DOVIN. [See DovIN.]

DRA, the Dârâ, a Atâh in Atlâ, a river in Morocco, flowing into the Atlantic Ocean 40 miles southwest of Capes Nân. The Dra is the longest river in Morocco. Its course which is not very accurately known, is perhaps over 200 miles long.

The Dra is formed by the confluence of two streams from the central High Atlas, the Wâd Idrîsî from the west and the Wâd Ïdâs from the east. The former is in turn formed by the union of the Wâd Tâdlîs or Tâlîs which drains the Ljebel Tâdlîs and the Wâd Werzâza (see the article Atlas, p. 290 et seq.) which drains the Ljebel Kernûsa. The second rises in the country of the Ait Mergouâlis. The two streams whose union forms the Dra flow in opposite directions, through the long hollow between the High and the Anti-Atlas. Their comparatively narrow valleys are bordered by meadows and cultivated land; but, in consequence of the high level of their upper courses, olives are rare and palms are practically not to be found in them. The population is almost exclusively Berber: Berâbér, Ait Sâdârî, Imerâm in the Wâd Dâder; Tâknûs, Ait Marzîf, Zenâgê, Ait Amrû in the Wâd Idrîsî. These tribes among whom are a few communities of Jews, are beyond the authority of the Sultan.
The Wad Dra breaks through the Anti-Atlas in the Khenej (ravine) of Tanez, it then turns to the southeast, traverses the Djebel Bani in a second ravine and thus reaches the desert. Its valley plunges into high mountains, gradually becomes wider; though the arable land which it waters does not exceed a mile and a half in breadth; sometimes it is limited to only one bank. The various districts watered by the river, Mezwita, Tinilla, Termite, Fergana, Kwaies, which form the Dra country, are among the richest in Morocco. For a stretch of 100-110 miles, villages follow one another in practically uninterrupted line in the midst of palm-groves and orchards. The most important are Tamegroute on the left bank, which contains one of the most sacred Zawiyyas in Morocco, that of Stiil Muhammed b. Nilgir, the founder of the Najirita order, and Beni Shik. This district has been prosperous from quite ancient times; even in the 20th century al-Bakri draws a picture of it which quite corresponds to the accounts given by the few modern travellers (Kohlri de Foucauld) who have visited it: *The banks of this river* writes the Arab geographer *are covered with luxurious woods and orchards. Every day of the week a market is held on the banks of the Dra at one or other or sometimes at two of the places which have markets, so vast is the area of the district and so large the number of its inhabitants. The land under agriculture in this country is seven days' journey narrow*. The population is mainly Berber: according to de Foucauld, 95% of the inhabitants speak Tamasrit. Among them, we find Berberi, Ati Sidrat, Ullat Yahya, Raba, Ati Attia, and so many Harratin so that the word Dra América has become a synonym for Harratin (cf. the article annexed). Except in Mezzita these Harratin have lost their independence and have to pay tribute. The lower course of the Dra is quite different in every respect from the central course. Beyond Meziria al-Whileh, the river enters the desert region through which it flows till it reaches the sea. Its banks are uninhabited; the settled population is replaced by nomads (Tajakani, Atrib, Idris b. Belah, Ali a. Mrabet), who live some distance from the river. The latter describes a wide curve to the west and continues in this direction to its mouth; it gradually loses in volume on its course through the desert. Apart from a few days when it is flooded, it is as dry as the Wadis of the Sahara. But the presence of subterranean water enables some parts of its valley to be cultivated, for example, the sandy plain called Delaya, two days' journey long and one and a half broad, which is covered with water when the river is flooded, and the arable stretches called *madia* in the bed of the Dra itself, which opens up into it. These, six in number, which are separated from one another by barren stretches, grow corn, more especially maize.


**DRAGUT.** [See TOUTHUT.]

**DRISHAK.** The name of a Balis tribe which has its headquarters at Asil near Raisaour in the Djeb Blidas Khma District of the Fadida. The tribe is of Khint origin, but in the present day is mixed with the Lijit cultivators. The Balis language is giving place to Lahadi in this tribe.

(M. Longworth Dames.)

**DRUZES.** The Druzes are a people or a nation living in the Lebanon and Anti-Lebanon, around Damascus and in the mountains of Hauran. They have their own religion and hold a special position in the administrative arrangements of the Ottoman empire. Their name is derived from that of Darm (q.v., p. 921). Their ethnographical origin is obscure. It is probable that they already had distinct racial features before the founding of their religion and that they were never quite converted to Islam. They may be the remnants of some ancient peoples, who sought refuge in the mountains in times of invasion and always retained a certain amount of independence in those places so easy to defend. Benjamini de Tudela, who travelled in the East in 1172, believed that they were descended from the Ismaelites, who in the time of Alexander's successors became notorious in Asia for their brigandages and were therefore forced by the Romans to fall back on the mountains of Lebanon. In the 16th century they were regarded as the survivors of the Latah Christians, who escaped the massacre at Acra when al-Ashraf Sulayman of Egypt took this town in the 1291 and destroyed the last remnants of Frankish power in the Holy Land; this last tradition is clearly worthless, as it would place the date of the origin of the Druzes much too late; it is however interesting as much as it is connected with the claim put forward by the Druze chiefs of the 16th century to be descended from Godfrey de Bouillon. The Druzes, who have the Emir of Baha at their head, have had two very celebrated Emirs in the course of their history: the Emir Fakhri al-Din (q.v., popularly called Fakardin, in the 16th century and the Emir Baha (q.v., p. 671 et seq.) in the 17th. The descendants of Fakhr al-Din, of the family of Ma'nu, continued to rule the Druzes till the beginning of the 17th century when the power passed from the family of Ma'nu to that of Shihabi. The Emir Baha belonged to the family of Shihabi.

The withdrawal of the Egyptians from Syria (1840) was followed by a troubled period for Lebanon. There was a reaction among Maronites and the Turkish authorities against the Christians. The Druzes and Maronites had hitherto lived on good terms with one another; but the Turks won over the Druses with gifts and the allies fell upon the Christians in 1840. The Maronites, attacked on several sides, defended themselves successfully at Dair al-Kamar; but at Hezbe they were massacred by the Druzes of Hauran acting in name of the Turko. The Forte deposed the Emir and sent an Ottoman governor in his stead to Dair al-Kamar. This appointment raised the protests of the Powers, who did not wish to see direct Turkish rule established in Lebanon.
Their diplomacy resulted in two Ka'immakams being provisionally appointed for Lebanon, one a Druze and the other a Christian; the Porte then separated the Lubbil district from Lebanon, and incorporated it in the Falalik of Tripoli. In September 1844, two Wakils were installed in the mixed townships, one for the Druzes and the other for the Christians; these officers were to be subordinate to the Druze and Christian Ka'immakam respectively. The Porte next sought to place the Christian Wakil also under the Druze Ka'immakam. The Maronites protested, saying they would rather be under the Paška of Saïda than under Druzes. On the 30th April 1845, the Druzes backed by the Turks again fell upon the Maronites and massacred them. At the end of this year (1845), the organisation of Lebanon was completed. The principle of separation of the two races under two separate chiefs was recognised and government by two Wakils in the districts where the population was mixed. The two Ka'immakams, Christian and Druze were retained, assisted by two councils, one presided over by the Druze Emir, and the other by the Christian Emir.

These councils were composed of ten members each, of whom two were Druzes, two Maronites, two Melkites, two Greek and two Muslim. The Christians were therefore in a majority of six to four on them and this plan did not please the Druzes. In 1850 there were again massacres, marked by the most atrocious cruelty, in the Lebanon and Anti-Lebanon, particularly in the districts of Ḥāsbā, Ḥāgbé, Zehle and Dahr al-Kamār. Europe at last took action; a body of French troops was sent to Syria and those responsible were punished.

Following the events of 1850, an international commission devised a new organic statute with guarantees. The Majlis or central administrative council of the Mutassariflik of Lebanon was composed of twelve members. The Druzes had the right to be represented by three of their number: one elected by the Mudiriyah of Shih, a second by the Mudiriyah of Menn, and a third by that of Ljezirat. Quiet has not yet absolutely returned to the Lebanon. The Druzes and Maronites are at peace with one another, but the Druzes are waging a continual struggle against Turkish authority.

From 1879 to 1896, the Druzes of Hawrâni were constantly fighting bitterly against the regular Ottoman troops. In the latter year the Turks received their submission. Since the Turkish revolution they have become practically independent.

The Druze population has been estimated at a little over 150,000 for the last century or so. In 1842 it was put at 140,000 with 45,000—50,000 fighting-men; in 1855 Taylor put the figure at 120,000 of whom 40,000 were fighting-men. Max v. Oppenheim, in 1859, estimated 132,000 and Cuniet (1896) 150,000. The Druze population of Hawrâni has been increased by immigration of Druzes from Lebanon and numbers at least 40,000 souls.

The Druzes are a warlike, energetic and valiant people; they would make very good soldiers if their independent spirit did not make them particularly irascible. They can be very cruel; the fiercest are those of Hawrâni. In spite of their warlike disposition they have some ability as agriculturists and grow the vines which yield the fine Damascene grapes and also mulberries, olives and tobacco. Their women weave and embroider very fine cloths. In their dress the Druzes are distinguished by the turban which is of black or red silk. Their women used to wear a peculiar head-dress called "horn". This was a kind of very high hat which turned over behind; it was of silver or gilt copper among the rich and of pasteboard among the poor. It was fastened by means of a kerchief tied under the chin and by another around the head. A veil of white linen or dark-blue silk hung from the top; attached to the horn by black strings of camel-hair. This head-dress was worn by night as well as by day. The women's dress was a short, dark blue tunic, bordered by a broad reddish brown band, with stripes of the same colour on the back, embroidered trousers and yellow shoes.

Religion. The Druzes have no rule: but little religion; they call themselves Muslims, when with Muslims, and Christians, when with Christians. They have no places of worship. What is called the Druze religion is a learned system which is not known to all the people. Those who know it are called Tâhîsh (the learned); the others are the Lubbil (the ignorant). The Tâhîsh alone take part in the religious meetings which are held in the night from Thursday to Friday; the place of meeting is called Khâshim (retirement). The most meritorious of the Tâhîsh is the person who has composed a portion of in 50, become Adjutant (perfect).

Belief in metamorphosis is widespread among the people; the good are born again in infants, but the wicked are, in the bodies of dogs. Polygamy is allowed and it is said that the marriage of brother and sister is sometimes practised; but the law forbids this (cf. de Sacy, ii. 700).

The religion of the Druzes in its learned form, belongs to the Fatimid system. It was founded in the time of the Fatimid Caliph Ḥâkim (386–411 A.H.) by Hamza b. Y. and Daraq (cf. supra, p. 544). It is known to us from over a hundred works to be found in European libraries. These scriptures, some of which go back to Hamza are professions of faith; expositions of doctrine; works dealing with the organisation of the sect, diplomas for the installation of different ministers, letters, fragments of polemics against the Nusairis and the Mâlikis, neighbours of the Druzes, against the Ja'fâris, from whom they separated and against several ministers and missionaries who had corrupted the doctrine from the beginning. These dissenters are accused of preaching licentious doctrines and favouring the worship of the calf. The figure of a calf actually appears in the ceremonies of the Druzes and some authors say they worship it; but it is probable that in the true religion the calf is the symbol for the demon and only appears as an object of exoration.

The Ja'fâri doctrine was based on the idea that God became incarnate in man in all men, and God himself or at least the creative force, was conceived as composed of several principles which proceeded one from the other. Each of these principles became incarnate in a man. Druze theolgy retained this system. According to it the Caliph Ḥâkim represented God in his unity; this is why Hamza called his religion "Unitarian". Ḥâkim's worshipped and is called "Our Lord". His excretions and his evil deeds are explained symbolically. He was the last incarnation of God; they do not admit that he is dead; he is only
hidden, in a state of "occultation" and will reappear one day, according to the Mahdist idea. Below Hijāmīn there are five superior: they are the incarnations of princes that have come forth from God. The first is the incarnation of universal intelligence ("Aqīf"); the second of universal soul ("Nafsi"). The conceptions of universal soul and universal intelligence are derived from philosophy. The third minister is the incarnation of the Word (Kalīma) which is produced from the soul by the Intelligence; the fourth is called the Right Wing or the Preacher; the fifth the Left Wing or the Followers. Together they are called the seven percepts, and they have other symbolic names also. At the foundation of the sect these ministers were respectively: Hamza the founder; Jamāl ibn Muhammad al-Tamimi, one of the writers of the sect; Muhammad ibn Wahbi; Sulaym ibn 'Abd al-Wahhāb al-Sa'arī; 'Abd al-Mu'tasim ibn 'Abd al-Salām.

Below these superior ministers were those of lower rank, divided into three classes. These are not incarnations of princes, but functionaries, preachers and heads of communities. They are called in the order of the classes, 'āqīf (v. p. 905 et seq.) or missionary; Ma'dhdhīn or he who has received permission; the Mufassir, the interpreter, also called Nebīth. The 'āqīf is also called "industry"; the Ma'dhdhīn, "the opening"; he who opens the door to the aspirant; and the Mufassir, the "phantom", the appearance in the night of error. The Rāshīs employ the same terms in a somewhat different sense. According to the knowledge of the nature of God, of his attributes, his manifestations in the series of principles which are incarnate in the ministers, constitutes the dogmatism of this religion. Its moral system is summed up in seven precepts which take the place of those of Islam viz., to love truth (but only between believers); the adepts are pledged to watch over one another's safety; to reverence the religion to which one formerly belonged; to cut one's self off from the world and to those that are living in error; to recognise the existence in all ages of the principle of divine justice in humanity; to be satisfied with the works of "Our Lord" (Hijāmīn), whatever they are; to be absolutely resigned to his will — it seems to be understood; in as far as it is manifested through his ministers. — These precepts are binding on both sexes.


On the literature and religion of the Druzes, cf. Silvestre de Sacy, Exposition de la Religion des Druzes (3rd ed. Paris, 1839); C. F. Sicran, Die Druzenkreisheit Ktib al-Nasr Abb. Dusayn (Turin, 1849), (B. CARRA DE VALE, DUA'A (Ar. "blessing," "prayer"); in the same sense as the Hebrew Hetha, hence comes ultimately to mean "curse," not to be confused with Salāt, which is often also translated prayer, but really means the whole service.

As the first Sūra of Kūfr is used, the usual Muhammed prayer, it is commonly called Surah al-Dua'ā'. There are of course quite a number of other forms of prayer for different occasions, which are given in the catalogues under the name Dua'ī or Dhikr. The Hāl al-Dhikr al-Baṣīri (v. p. 1052 et seq.) is for example very popular, as is al-Baṣri's (v. p. 1052 et seq.) collection of prayers. Belief in the magic power of the word is very general. Cf. the articles DUA', DHAHAB, SALSAL, WIKALAH.

DUBAI (Ar. "abode" or abode of two) is generally the land lying between two rivers ("the land with two rivers"), and more particularly to the very fertile plain lying to the north of the Djar and the Ganges from the Himalayan hills to their union near Allahabad, cf. Imperial Gazetteer of India, xi. 365 et seq. — W. E. Wilkinson proposes to give the same name to the district between the Ami-Darya and the Sirdarya (Geographical Journal, xxx. 357).

DUBAI (Ar. "certain one") is, in the legend of Darya, a wandering cavalier of the Crusading period, who, like his ancestors (cf. the article MAXYARD), bore the title Malik al-'Arab and after an adventurous life was hospitably welcomed in 529 (1135). Darya was captured by the hands of the Saljuq Sultan Muhammad in the sanguinary conflict in 510 (1118), in which his father was slain; the Sultan treated him honourably after imprisoning an oath of fidelity on him, but would not allow him to return to his native district. It was only after the death of Muhammad in 537 (1143) that his successor Malik gave Darya the desired permission and he at once took up the influential position in al-Hilla that his father had held. In the hope of more firmly establishing and his power, like his father before him, by taking advantage of the dissensions among the Saljuqs, he allied himself with Mar'am, Mah'mud's brother, in his attempt to win the caliphate. In the war that followed, Mah'mud, however, was victorious and Darya himself forced to take refuge with his father-in-law Ilghiz, lord of Mar'am, but he submitted to the Sultan when the latter's troops besieged Hilla and Kūf. Soon afterwards he quarrelled with the Caliph al-Mustarshid and lost the battle of al-Nāf against him in 547 (1153). He himself had a hairbreadth escape but appeared soon afterwards when he led the marauding Druze of the Meshwak tribe against Darya. But when the Caliph sent troops against them, Darya did not dare meet them, but betook himself to the Crusaders whom he persuaded to attack Hilla (Aleppo). They were not successful in taking the town and, when they retired, Darya went to the Saljuq prince Toğruğ and persuaded him to march on Baghdad and subdue the province of al-'Irāq. But the Caliph was able to prevent this and Toğruğ and Darya had to seek refuge with the Sultan Sulaymān. Sulaymān
thereupon went to al-Ra'i and summoned his nephew, Sultan Mahmud, to his side and he obeyed the call. The two Suljids thereupon came to an agreement and Sandjar interceded with Mahmud on behalf of Dubais, who wished to return to his home in al-Hills and be forgiven by the Caliph. But nothing came of this through Dubais's further offences; after twice plundering Baja he had to flee to the Karakhan desert. While here he received an invitation to come to Sarkhad; the lord of this place had died and his concubine had an offer of Dubais to replace him in the hope of thus being able to remain mistress of the place. Dubais did not hesitate to accept this invitation, but lost his way in the desert and was captured by some Kalbi Beduines, who handed him over to Tadj al-Mulk Buri, lord of Damascus. The latter sent him to 'Imad al-Din Zangi, lord of al-Marzul, who wished to have him beside him so he could be useful to him in his plans. We soon find the two jointly undertaking a campaign against the Caliph and their expedition ended with disastrous results; they were put to flight by the Caliph. Dubais managed to hold out for a time in al-Hills and Wasi, but had finally to give up the struggle. He next attached himself to Sultan Marzul, who, in 539 (1140) took the Caliph prisoner in battle and brought him to Maraga. There he was treacherously murdered, according to some accounts, at the instigation of the Sultan, who is said even to have put Dubais to death also, to avert suspicion from himself. While Dubais was waiting in the audience-chamber one of the Sultan's pages came up to him unawares and cut off his head. "Thus", says Weil (Geschichte der Chalifen, iv. 331 et seq.); "in the interval of one brief month towards the end of the year 529, died the only two Arabi, who, although they had always been sworn foes, had always endeavoured to set limits to the aggressions of foreign rule. They were both of very versatile mind and followed a selfish policy; both were moreover well liked as men and honoured as poets and warriors. - Dubais has been given immortality in a maqam of Hariri (xxvi.), in which the poet describes him as one of the noblest figures in Islam."


AL-DUBII AL-ASGHAR AND AL-DUBII AL-ABBAS - The Little and the Great Bear, the translation of the Greek names Άσωρος μικρός and Άσωρος μεγάς of the two northern constellations. The oldest Arabic name for these constellations was Banūt Nasīr (or Banūt al-Nasir) = the daughters of the bier, al-Sagharī for the little and al-Kubrā for the Great Bear. Karwân remarks that the stars which form the quadrangle are called al-Nasīr (the bier) and the three that form the tail are called al-Dubai (the daughters). Gallus (edition of al-Baghdāni, notes on p. 64) thinks that these daughters are the women mourners who precede the bier. The feminine form Dubai (in the medieval west written Dubhi) particularly designates the star α Ursae Majoris; this name probably comes from the Latin translation of the Table of Alfonso, which we know were originally written in Casilian (1529).

Bibliography: Al-Kazwini, Komagmge (ed. Wilkenfeld), l. 29 et seq.; L. Ideleer, Unternehmungen über den Ursprung n. die Bedeutung der Sternnamen (Berlin, 1809), p. 3-32; al-Battānī, Opus astronomicum (ed. Nallino), ii. 144 et seq., iii. 245 et seq. (H. Seid.)

DUD AL-KAZZ, the Silkworm. Karwân and Damīr give accounts of its culture which supplement one another and may therefore be dealt with separately. According to Karwân, the worm, when it has eaten enough, seeks a place on trees or thorns, draws thin threads out of its saliva, and weaves a ball around itself as a protection while the wind and rain fall on it. It then sleeps its appointed time; all this is done through the instinct given it by God. In spring, when the leaves of the mulberry tree appear, the eggs (bare) are taken and placed in pieces of cloth; women carry them for a week under their breasts, so that the warmth of the body affects them; they are then spread on chopped mulberry leaves, whereupon the young worm begins to move and eat the leaves. The caterpillars do not eat for three days - this is the "first sleep" - then they eat for a week till the second sleep of 3 days when the same proceeding is repeated. A great deal of food is then given them, so that they soon begin to make cocoons (saljīgit). A thing like a spider's web begins to appear over their bodies, when rain falls and softens the cocoon, the worm pierces it and crawls out; it has now grown two wings and it flies away in which case no allēs (shāhshāh) is obtained from it. But when the cocoon is placed in the sun after it is finished, the worm dies and the silk may be taken from it. A number of cocoons are preserved so that the fly may come out and lay eggs, which are kept till the next year in a clean earthenware or glass vessel.

According to Damīr, the silkworm or "Indian worm" in the egg stage is as large as a figseed; the creatures come out, when placed in warm places, without being artificially hatched, but they are placed in their bosoms by women if they do not come out at the proper time. They eat the leaves of the white mulberry tree and gradually attain the size of a finger, while their colour changes from black to white. This takes about 66 days. The worm then weaves a covering of the size of a walnut till the material is exhausted and remains for days in the cocoon, when it comes out as a white butterfly with wings, which are constantly in motion. Soon afterwards the males and females copulate by attaching their tails to one another, and after they have separated, the female lays her eggs on white pieces of cloth, spread before it to collect all the eggs; the creatures then die. If silk (bare) is wanted, the cocoons should be excised ten days after they are finished in the sun for one day.

The silkworm is the emblem of the miser, who lays up treasures for himself, which his mocking heirs take; if these however make good use of the wealth that has fallen to them, they are not responsible for the avarice of the other.

Bibliography: Kazwini, 'Ajā'ib al-Ma'ālik (ed. Wattenfeld), i. 434; Damīr, Hadi al-Nayravand, i. 287; do. transl. Jayakar, l. p. 794-797. (J. RUSKA.)

DUDJAIL. [See KADUN.]

DUGHJAT or DUGJAT, originally the name of a Mongol tribe: Rashid al-Din (ed. Beronis, Tractat vest. ed. enkh. ed.) xii. text, p. 47, and
of the history of the tribe, Rashid al-Din can only tell us that, during the tribal fends out of which the Mongol empire was to arise, it always took the side of Cingis-Khan; and that nevertheless, neither in this period nor at a later did a man of any note appear in the ranks of the Dughlat (I. 306 et seq.) as a valiant Amir, who was in command of the Mongol army in the year 1305 (year of the smokes); but nothing is said there of his being a member of the Dughlat tribe or of his relationship to Kamal al-Din. Kamal al-Din is first mentioned in the Zafar-Nama (I. 178) in the year 1368 (year of the age) as leader of the Mongol army; he had slain Khan Haji Khoda, son of Tughluq-Timur, and seized the supreme power. He is last mentioned in the same work (I. 494 et seq.) in 1391 when defeated by Tugrul, he had to take flight to the Indian and there
finally sought "into the land of Tulus, where there are many riches and emperors". His brother Kuch al-Din (not mentioned in the Tarikh-i Rashid) entered Timur's service and, in the year 1393, took part in the siege of Takrit in Mesopotamia (Zafar-Nama, I. 650).

After Kamal al-Din had been overthrown the power passed into the hands of Khudabakhsh, son of Baudji; at the time of his father's death shortly before Tughluq-Timur, i.e. about 1360-1362 he was seven years old (Tarikh-i Rashidi). Khudabakhsh had KhiidrKhoda, presumably a son of Tughluq-Timur, proclaimed Khan; he is said to have appointed other five Khans in the Mongol empire in course of time (ibid., p. 67 et seq.). Khudabakhsh is not mentioned in the Zafar-Nama; according to the Ma'ali-al-Sulailin of 'Abul al-Razzaq Samarqandini (q. v., p. 64), who in this passage is only quoting the text of the tarikh-i Hafiz-Abul, with a few alterations, he always took the side of Shish-Kukh and Ullugh-Beg, even against his own Khan (the latter ruled till 122 = 1409 in the name of his father in Samarqand). When in 824 = 1423 Ullugh-Beg undertook a campaign against the Mongol empire, Khudabakhsh joined his army on the other side of the Carin in the present district of Semri-Eyve and was received by him with the honour due to one of his advanced years (Ma'ali-al-Sulailin, MS. in the Univ. of St. Petersburg, N. 157, f. 230). This accession to the enemy of his native land is excused by family tradition on religious grounds: Khudabakhsh had long intended to perform the pilgrimage to Mecca, but could not receive permission from his Khan and was only able to carry out his desire by an alliance with Ullugh-Beg; he afterwards died in Mistana and was buried there (Tarikh-i Rashidi, p. 66 et seq.). The same authority tells us that Khudabakhsh ruled for 90 years and went on his pilgrimage when 97; according to the dates given above, however, he could not have been more than 70 at the time.

(The text continues on the next page.)
Khudūlād had previously divided his lands among his sons and brothers (Tarīkh-i Rašīdī, p. 109); in spite of his father's succession his eldest son Muhammad Šāh was confirmed in the rank of Ulūm-Beg by Wāsi-Khān; his residence is said to have been Al-Bu'al (in the south of the modern Samarkand). (Ibn-i, p. 78). Sīyāvīd Aḥmad, Khudūlād's youngest son, had received Kāshgār and Yarkand from his father, but had been driven out of them by the Timūrids (according to Abū al-Rasūl, the Timūrids took Kāshgār in 819 = 1416, cf. Nota et Extraits, iv, p. 290), and died before his father. His son Sīyāvīd Al afterwards succeeded in regaining Kāshgār from the Timūrids and reigned there for 24 years; he seems to have succeeded his uncle as Ulūm-Beg; on his tomb in Kāshgār the year of his death is given as 863 = 1457-1458; he was then 80 years of age (Tarīkh-i Rašīdī, p. 87 and 92); if this is true his grandfather must have been little over 20 years old at the time of his birth. His sons Sānūs-Mīrza (862-865 = 1457-1458-1454-1453) and Muhammad Ḥaidar (586-585 = 864-1464-1465-1460) succeeded him in Kāshgār; the latter was succeeded by Abū Bakr Mīrza, son of the former, who drove his uncle and with him the Kāshgārī Yūnis out of the western part of the modern Chinese Turkestan and founded an independent kingdom there with Yarkand as his capital, which survived till 920 = 1514, when he was overthrown by Saʿdī Khān. The author of the Tarīkh-i Rašīdī (p. 293) makes Abū Bakr rule for 48 years, which does not agree with the dates given by him.

The fall of Abū Bakr marked the end of the rule of the house of Dūghlāt in Chinese Turkestan; under Saʿdī Khān the Amurs of this house no longer appear as independent princes, but only as leaders of divisions of the army in the Khān's service. In earlier times, when the Dūghlāts were still ruling in Kāshgār, other Amurs of this tribe had arisen, who succeeded in winning strong positions for themselves and participated in the struggles for the throne, in which we often find them fighting their kinmen in Kāshgār, just as during the wars against Abū Bakr the historian Muhammad Ḥaidar and his uncle Sīyāvīd Muḥammad Mīrza were in Saʿdī Khān's camp. Muhammad Ḥaidar, the historian's grandfather, had rebelled against Kāshgārī Yūnis in Abū after being driven from Kāshgār, made peace with him soon afterwards, was appointed governor of Osh in Farghāna, and while there had made an unfortunate attempt to renew the war against Abū Bakr; he was taken prisoner by the latter and allowed to go to Bādālshan; he then went first to Samarkand and to the Timūrid Ahmad Mīrza, and then to Tashkent to his old master Yūnis, whom he is said to have attended as physician during his last illness (892 = 1487). His eldest son, Muḥammad Ḥusain, the father of the historian, was 12 years old in 885 = 1480 (Tarīkh-i Rašīdī, p. 105 et seqg); after the departure of his father from Farghāna he remained two years there with the Timūrid Omar Shahīk and then returned to his close friend Saʿdī Muḥammad Khān, the son and successor of Yūnis; the latter appointed him governor of Uz Tepe in 900 = 1493-1495, but he had to hand over this town to the Ulūm Begs in 908 = 1505, after Saʿdī's Muḥammad Khān's defeat at Abū; he then went to Karalūn and thence to the land of the Uzbegs where he became intimate with Muḥammad, the brother of his former enemy Shahīk; after the death of his friend in 909 = 1504, he went over to the Timūrids from the Uzbegs again, went first to Khorasan to Sultan Ḥusain Mīrza, from him to Bābur at Khānī, took part in a conspiracy against the latter in 912 = 1506-1507, was pardoned by him and returned to Shahīk once more, who had him put to death in Herāz in 914 = 1508. His brother Sānūs Muhammad Mīrza, who was 41 years of age in 920 = 1514 (Tarīkh-i Rašīdī, p. 305) had formerly been in the service of Kūnī Sultan Muḥammad, and been handed over to the Uzbegs by his enemies; he was released by Dūghlāt, Shahīk's cousin and made another attempt to set himself up in Andī∫ān; on being driven out of this district he went with Saʿdī Khān to Chinese Turkestan. In Saʿdī Khān's kingdom he occupied a prominent position till the latter's death in 939 = 1533, but was murdered in the beginning of 940 (Thursday 24th July 1533) by command of his son-in-law Abū al-Rasūl (Tarīkh-i Rašīdī, p. 450). On the life of the historian Muḥammad Ḥaidar Dūghlāt, see the separate article.

The name Dūghlāt (in Vemhi, Das Turkischetc, etc., p. 286: Dotal) is born at the present day by a numerous (according to Arisow, Zemistiela von tschirchens Satanis, etc., 227, p. 77 numbering about 40,000 tents) branch of the "Great Horde" of Kāshqāi (called Kirghiz by the Russians) between the ill and the Sir-Darya. The word Dūghlāt appears to be derived from Dūghlāt and like the names of most of the subdivisions of the Kāshqāi, to have been brought west by the Mongols. Arisow's attempt to connect the Dūghlāt with the Tu-u of the Chinese and the Qalghātar royal house of Doul, is certainly futile. Unlike some other originally Mongol tribal names found among the Kāshqāis (Nūmān, Jalayir, etc.) the word Dūghlāt is no longer found in Mongolia with this meaning; the Dūghlāt therefore must have left Mongolia in the 8th century either entirely or leaving only a few of their number who since have been incorporated in other tribes.

(W. BARTHOLD)

DUHĀ (A.), "hareém"; a time of prayer, see SALĀT; it is also the title of Sūra xix.

AL-DUKHĀN (A.), "Smoke", title of Sūra xxiv.

DULAFIDS. The Dulafids were the descendants of Abū Dūlaf al-Kāfīn b. Ithālī (see the article AL-KASĪ), who held a more or less independent position in Kâradj (between Hama-dān and Isphān) and are therefore treated by some Arab historians as an independent dynasty. After the death of the founder of the dynasty in 228 (845) his son Abū al-Abī became head of the family and on his death in 260 he was followed by his son Dulaf (died 265 = 878-879), Ahmad (died 280 = 893), Omar al-Hārīb, called Abū Laila, in succession. When the last named was slain in 284 = 897, the power of the Dulafids came to an end.

Bibliography: Ibn al-Athīr, Kāsim (ed. Turkestan), vi, vii, viii. DULDUL, the name of the Prophet's white she-mule, which was ridden by him on his campaigns. She survived him and when in her old age, she lost her teeth, they used to feed her by putting corn in her mouth. She is said to have survived into Mu'āwiyah's reign and to have died.
at Yathu'. According to a Sufi legend she retained her vigour so long that 'Ali was able to ride her on his campaign against the Kharijites. She had been sent by Muhammad as a present, with the ass 'Ofaiz, by Maukawy; this was the first occasion on which the Muslims had seen a she-male. According to another tradition, which conjures Duldul with another she-ass called Fidat, Muhammad had received her from Farwa b. 'Amr al-Dajhanati. The name Duldul properly means "porcupine" (Tazaj al-ard, vii. 324; Liwa al-ard, xii. 264), but as this name is not a very appropriate one for a she-male, it was probably only with reference to its speed that it was given.

Bibliography: Navawi, Biographical Dictionary, p. 46; Ibn al-Athir, Kamil, ii. 238; Tabarzi, i. 1783; Damiri, Hayat al-Hayawan, i. 420. (CL. HART.)

DULFIN, the Arabic form of the Greek ἄλφα (also ἄλβος), is the name given by the Arab astronomers to the constellation of the Dolphin. The older or popular name among the Arabs was al-Sallit = the cross, and the outermost star of the constellation. East of al-Sallit was a star or basis of the cross (the astronomers call it Ṣumah al-Dulfin = tail of the dolphin). In Kazwini we also find the name al-Śuma, probably to be translated "the pearls" (of the necklace), for the four stars which are close together forming a chias.
In his treatise entitled al-Durr al-fāḥīha, "The precious Pearl", Ghassāli imagines that God at the end of time, when all beings are dead and gone out of the earthly world, will rise from the depths of the sea and lure the heavens and the rulers. Then he has reduced them to their future destiny by thy splendid! And after the resurrection the same author makes the earthly world appear: "in the guise of a grey-haired old woman of extreme ugliness"; men are asked "Do ye recognise her?" They answer: "We take refuge with God to escape from her'. They are told: "She is the earthly world for which ye have hated and envied one another!"


DURAI D b. AL-ŠIMMA AL-DURJĀTHI was descended from 1jjahman b. Mu'awiyah b. Hārūn b. Hāwāzin. His real name was Mu'awiyah and that of his father al-Hashi. He was one of the bravest horsemen and one of the best poets of the Araba, who preferred him ever to 'Antara. His father had commanded his tribe of Djasman on the day of Makhla in the war of the Fiṣr, and died shortly afterwards in another battle. Sometimes after the conclusion of that war, another broke out between Khāna and Sulaim assisted by Djasman. Duraid had the misfortune to be taken prisoner by Fīqra. The leader of his tribe, but, as he had on a former occasion promised his horse to a member of that tribe, he was set at liberty, and never again fought with them, though he is said to have made a hundred raids, all of them successful. Towards the end of his life he wished to marry the famous poetess al-Khaṣṣat, who was of Sulaim the brother tribe of Hawāzin. He had four full brothers who were all killed in battle before himself, the best known being 'Abd Allāh, who perished in a raid against Qasimān, in which Duraid also narrowly escaped with his life. 'Abd Allāh's famous steed Kīrab was captured on the day his master was killed (Cf. Harir, Majmū'a 45; Freytag, Arab. Proo. ii. 210). One of the last acts of Duraid was to play the part of peacemaker in the quarrel which arose about the chiefship of Sulaim after the death of Mu'awiyah and Sākhr the brothers of al-Khāna. He perished in the battle of Hārūn in the year 3 a. h. He had not professed Islam. Owing to his excessive generosity his last years were spent in the deepest poverty. He was named the 'brother of Hawāzin' (Tabarî, i. 3344, where 'All quotes one of his verses: also 3368).

Bibliography: Tabârî, i. 1255—1257, 1666—1667; Canov de Persiavâl, Zonari, ii. 539 et seq.; ii. 245 et seq.; Khāb al-Durjāthi, ix. 5—20.

DURKĀN, a Bāʾilī clan forming part of the Guntān tribe. The Durkāns are descended from the Dāghan, a Radjūt tribe absorbed at an early date into the Bâbil confederation. They are a mountain race inhabiting Mt. Dirâjal in the Sulaimān, Mus., and speak the Bâbil language.

M. Longworth Damesi.

AL-DURR, the pearl. The ancient legend of its origin is found at great length in the Arab authors, first in the Petrology (Steinmadel ed. Rasha) of Aristotle, then with variants in the Ikhān al-Saf and the later cosmographers. According to it, the safrān (Sterps), risen from the depths of the sea frequented by ships and men, was thrown into the Ocean. The winds there set up a shower of spray and the shells open to receive drops from it; when it has collected a few drops, it goes to a secluded spot and exposes the drops morning and evening to the breeze and the gentle heat of the sun, till they ripen. It then returns to the depths of the sea, where it takes root at the bottom and becomes a plant. If the sun or the air reach it at midday or in the night, the pearls are destroyed; they are also ruined if they stay too long at the bottom of the sea, just as over-ripe dates lose their beauty and flavour.

Scattered among these fables we find a few real facts and critical observations, for example the statement, that the shells through rough and unclean outside, are smooth and brilliant within, or that the substance composing the pearl is identical with that which lines the interior of the shell, which points to its being produced from the latter. We also find a comparison with the onion's egg or with the child in its mother's womb. Of particular interest is the statement that there is a worm in the pearl; for recent research has shown that the formation of pearls is actually the work of parasitic worms (cf. Meisenheimer, Naturw. Wochenschr., 1905, p. 272 et seq.).

Maxull gives us the earliest account of the provenance of pearls in various parts of the Indian Ocean and of the pearl-fisheries of the Persian Gulf; in his Murâd al-Zhabāt, he refers to an earlier work of his in which he appears to have drawn upon Yahyâ b. Mūsawî's book on stones, which was extracted from Tiflîs. According to him the only pearl-fisheries are on the coast of the sea of Babān at Khârâb in the Persian Gulf, at Kânarī, Omarī and Serendîh. The divers live only on fish and dates; a slit is made in their necks below the ear, through which they can breathe, for they close the nostrils by clamping a piece of tortoise-shell on the nose (or according to Yahyâ b. Mīsawâgh, they place a long reed in the nose and breathe through this). They can remain half an hour below the water. They eat cotton wool steeped in oil in their ears; when under the water they squeeze some of it out so that it becomes quite bright. They paint their legs with a black substance lest they should be devoured by the mosquitoes of the deep. While under the water they communicate with one another by a kind of barking sound. Ibn Bâjīna also gives some of these fables, but on the whole his account of the pearl-fisheries is based on his personal observations at Surâf. There the Bunt hand dive for pearls in a calm bay. In the months of April and May many boats assemble here with divers and Persian merchants. The divers place the clumps on their noses, tie a rope round him and remain one to two hours (ii) under water. He finds shells firmly attached between small stones and sand and pulls them through; he then cuts them off with a special knife, and puts them in a leather bag which he has hanging round his neck. When he can remain below no longer, he shakes the rope; the man in the boat sees this, pulls him up, takes the shells, opens them and collects the pearls. The Sulînj receives five of
such household and the merchants sell the others, but the divers themselves have little profit as they are always in debt to the merchants for advances made them.

The pearl is the jewel set in jewelry and is distinguished above other jewels by the fact that it is a natural, not artificial gem, and gives a very full account of the perfection of and defects in pearls: their value, their various colors, the restoration of pearls, etc., while Dilmahsht tells us how mother-of-pearl ("š̄rš̄ al-dā'ī") is obtained from the layers composing the pearl-shell. Valuable medicinal qualities are of course ascribed to the pearl. They are believed to be particularly effective in cases of palpitation of the heart or melancholia, they strengthen the nerves, cure headaches and, if dissolved in water and rubbed on the affected part, mitigate leprosy. They are dissolved with citron juice and vinegar.

A separate article would be necessary to treat of the role of the "pearl" in the titles of books, in poetry and in rhetoric; we must limit ourselves here to the natural history side.

**Bibliography:**

**DÜZAKHI.** [see Sar.]

**DWAIR (DWA'R)** plural of DWA'A "circle," a confederacy of families whose duty it is to give personal attendance on a native chief. Before the French conquest of Algeria, the name DWA'R was borne more particularly by four groups of families or tribes, encamped in the southwest of Oran, attached to the service of this town and its Bey. They were organized as a militia on a sort of feudal basis, and lived on the produce of lands granted them by the Turkish government, and on the booty won in expeditions against unobserved tribes or those that refused to pay taxes. It must not be forgotten that, when the Turks arrived in the Maghrib, they found a country without any homogeneity and without the bond of a common nationality among its inhabitants. They had not to "divide to rule" as has sometimes been said, but had only to take advantage of the existing dissensions. This is how in spite of their small numbers they were able to rule such a vast territory. In such province of the regency, the tribes were divided into those that paid taxes and bore all the burdens and tribes who did not pay taxes but collected them and shared with them the ruling share. These tribes, the DWA'R Zalâ, Al-Sha'r, etc., were also called the Macedonian tribes (cf. the article MAKHEK), but it was the DWA'R that attained special celebrity in Algerian history for a period. An individual soldier in this militia was called al-Makhari.

**Origin.** The native legends on the origin of these tribes agree on one point, viz. that the DWA'R are descendants of the regular soldiers brought by Mūbāsy al-Ma'sūm, Sulṭān of Fār to garrison Oran and the surrounding country during his struggle with the Turks (1719). This convention was a failure, and several of the Turks enlisted these picked troops into their own service and they settled and had descendants in the land. The Dey placed a native family devoted to the Turks over them, the Bohāṣtihya whose genealogy to the French conquest is:

![Genealogy Diagram]

Baghīr b. Bohāṣtihya


Baghīr the founder of this family was a famous fighter in the struggle between the Arabs of the valley of Ṣalīf and the Turks. He belonged to the Ulid Maš'a and a section of the Ulid Bi Ṣafār, a branch of the Maš'a confederacy. But having slain one of his cousins in revenge, he sought refuge among the Turks and enlisted in their army. When the DWA'R were organised, he was made Agha of this soldiery. On his death a certain Shariṣ al-Ḳurīt succeeded him with Iwālī, Baghīr's son, as Khālīfa (lieutenant). On the death of Shariṣ, Iwālī succeeded in command of the DWA'R and appointed Shariṣ's son his lieutenant. The post of Agha of this famous body of men was henceforth kept in these two families. At the time of the French conquest, it was occupied by Muṣṭafā b. Iwālī, grandson of Baghīr; his Khālīfa was ʿAbd al-Ḳurīt b. Shariṣ.
The organisation and duties of the Dwa'ir. The Bey of Ouer had four Aghas under him, to represent him among the tribes. Two of these posts were reserved for the Dwa'ir, i.e. for the families of Bashir al-Boujathiri and Sharif al-Kurdh and two for the Zmala. These important offices were much sought after and were not granted without payment. At their nomination, the Aghas of the Dwa'ir paid to the Bey of Algiers the sum of 40,000 riyal dadrı (about £ 2500) for the right of wearing the gawadıra, a kind of uniform of office. The Aghas of Ouer only paid 20,000 riyal dadrı for the same reason. The Agha, while on active service, also paid a similar sum into the Bey's treasury every six months. The two Aghas relieved one another annually. Their armed men paid annually a trifling sum to the Bey's treasury, the "spur-tax", which relieved them of all other taxation. The Dwa'ir and the Zmala had the sole privilege of collecting taxes in the extensive province of Uger, Smith-Oman called the Ya'kubiyia, which extended from the Saghaghiya mountains and the hills of Temeen to the Djerbour Amsir. The taxes paid by the tribes of the Ya'kubiyia to the Bey through the intermediary of the Dwa'ir, consisted of slaves of both sexes, wool, sheep, sleeping-carpets, red leather for saddles, bridles, native boots (jemen), horse-covers, camels and the zemna (tribute in silver). Besides having to collect the tribute from the western part of Ya'kubiyia province, the richest part, the Dwa'ir had also to police the tribes of the west of Ouer.

The Dwa'ir since the French conquest. The capitulation of Algiers in 1830 surprised the Turks of Ouer and their Makhenz, just when they had pacified through terrorising them, the tribes who had been agitated by the machinations of the Sultan of Morocco. The Arab tribes believing that Turkish rule was at an end, rebelled against it everywhere. The Sultan of Morocco seized the opportunity to attempt to get himself proclaimed sovereign by the people of Temeen and the whole province. The Bey Hassan of Ouer, the Turks and Kalghil of Ouer and Temeen and the Makhenz, seeing that the French government did not meet their advances, sought another way out of their difficulty. The Bey sent for the East. The Kalghil of Temeen and the Makhenz tried to save the situation by relying on Muley 'Ali, the khalifa and nephew of the Sultan of Morocco, who had been sent in great haste to take possession of the province. The Agha of the Dwa'ir, Mutasfi b. Isma'il, was retained in his office and further received command of 100 horsemen of the Sultan's negro guard ('Abd al-Kadir) to go into the Mascara and Medjennan districts to proclaim the Sultan. But Muley 'Ali, who was badly advised, did not know how to win the Kalghil of Temeen to his side. He allowed his officers, guilty of plunder and deception by the natives, to fall upon their allies the Dwa'ir, to plunder them and carry off their money and cattle. The Sultan of Morocco seeing his nephew's incapacity had to recall him. The celebrated Emir 'Abd al-Kadir, Muhayy al-Din replaced him. The latter from the first endeavoured to get Mutasfi b. Isma'il and the other Makhenz to join in the holy war against the French. Mutasfi, then in preliminary negotiations with the French, would not move; his nephew Mazar, on the other hand joined the Emir. Henceforth their tribes were divided; one section followed Mazar to 'Abd al-Kadir, while the other remained with Mutasfi. But General Desmichels having been appointed commander of the troops in Ouer, the French advanced ceased. 'Abd al-Kadir having summoned the tribes to a holy war in May 1833, the Dwa'ir and their chiefs came to take part. Mutasfi however, went on his own way and received the same honours from his men as 'Abd al-Kadir did from the other Arabs. After their defeat, the Dwa'ir and the Zmala with Mutasfi b. Isma'il, still held themselves aloof. To prevent them joining the French, 'Abd al-Kadir endeavoured to win them to his side. It happened that, to obtain the submission of the Angal, one of the tribes of the former Turkish Makhenz, the Emir had been obliged to grant them certain pastures, claimed by the Banti 'Amer as their property. The latter refused to pay the tribute they had previously agreed to pay. The Emir sent Mutasfi b. Isma'il and his Dwa'ir against them. The Banti 'Amer submitted and paid the tribute, but it was too late, for the Banti 'Amer had been annihilated and their chief killed. The quarrel that arose between Mutasfi and the Emir, resulted in a series of Homicidal combats. The Emir was defeated successively at Hennara and at Sikkas near Temeen; his undisciplined Arabs could not stand the unwavering charges of the Dwa'ir cavalry. He would certainly have been exterminated if he had not found help with the French, who did not properly understand his case. Before such an alliance, Mutasfi thought it prudent to take flight to Morocco and enter the Sultan's service. He sent the letter as a proof that he was won from 'Abd al-Kadir, including a golden cup presented to the Emir by the Kalghilis. It was a difficult matter to restore peace but in the end the Dwa'ir submitted; Mutasfi refused to remain at their head and entrenched himself in the Meqhar (a fortress of the Kalghilis of Temeen which held out against 'Abd al-Kadir) with 50 Dwa'ir families. They continued to fight bitterly against the Emir.

The Emir 'Abd al-Kadir seeing that he would not succeed in subduing the Kalghilis, entrusted the siege of Meqhar to the Moors of Temeen, their enemies, and retired to Mascara where his headquarters were. The Dwa'ir and the Zmala, who had embraced his cause on the return of Mutasfi from Morocco and the futile reconciliation between the two chiefs, were placed under the sole command of al-Mazari, the Agha of the Zmala. But the latter were not long in seeing that the Emir could not protect them against the French. General Desmichels after the occupation of Mettagmen in August 1833 carried off their families and their flocks to punish them for the support they had given his adversary. They were forced to come to beseech him to make peace and restore their families and property. The majority submitted and pitched their tents on their lands around Ouer under the supervision of French troops. They were settled in Mettagmen (September 1833). They elected as their chiefs, Isma'il al-Kahfi and 'Abd al-Othman for the Dwa'ir and Hajjol al-Uza and Habib al-Shalghi for the Zmala. Since then they have always shown themselves faithful to France and fought with her troops even against their kinsmen who remained in the ranks of 'Abd al-Kadir (tamurra, 1834).
Suddenly the rising of Stiû l’ariîh in the valley of the Shäfî and of the Deîjâw Si Musî in the south against the Emir 'Abd al-Ḳâdir and the appointment of General Trézel to Deîmîl’s command, gave renewed hope to Mûṣâfî b. Ismâîl, the irreconcilable enemy of 'Abd al-Ḳâdir. In name of the Kulûghî of Timcen and the Dwârâr he made overtures to the French general who, however, did not accept them. But these overtures enabled the French officers to bring relations which were later to be a source of great trouble to the Emir. The latter was not ignorant of these negotiations and, relying on the decisions of the Usûms of Fas forbidding Muslims to lend their aid to the Christians, he tried to win the support of the Dwârâr and the Zmâla, either of their own free will or by force. Besides, the example of the latter was encouraging other natives to trade and negotiate with the French. In June 1835 therefore he sent to the two Mahzen tribes al-Masari, the Agha of the Zmâla who had remained faithful to him, to persuade the Dwârâr and the Zmâla of the country round Oran to return to Masari and to use force if necessary. Masari did not succeed in his mission; in his wrath he had his own nephew Mûṣâfî old Ḳâdî, Agha of the Dwârâr of Oran, thrown into chains and was about to hand him over to the Emir 'Abd al-Ḳâdir when his own Zmâla threatened to mutiny if he did not set Ismâîl free, which he did. Masari retreated just as the French, who had been warned, were setting out to pursue him.

On the 16th June General Trézel pitched his camp at Figueris, a few leagues from Oran, to protect the Dwârâr and Zmâla who had declared against 'Abd al-Ḳâdir. There he received envoys from these two tribes and signed a treaty with them by which they recognised French sovereignty, placed themselves under the protection of France (art. 1) and entered her service as Makhzen troopers (art. 7). This treaty provoked a declaration of war on General Trézel by 'Abd al-Ḳâdir.

Mûṣâfî b. Ismâîl was satisfied; he renewed his offers which were accepted by Clauzel, the new governor. He succeeded in obtaining French permission to undertake an expedition to relieve the Kulûghî of Timcen who were besieged in their Mhâwr by the Moors of this town, who were partisans of 'Abd al-Ḳâdir (Jan.—Feb. 1836). He himself regained his rank as head of the Dwârâr. Henceforth there was not a military expedition in Eastern Algeria in which the Dwârâr and the Zmâla did not play a prominent part. Mûṣâfî himself, in spite of a wound which shattered his right hand in the battle of Sikkak (1837), never ceased to set an example of courage and loyalty to France to his tribemen. After every battle he received some new distinction and when distinctions were exhausted, Louis-Philippe appointed him Maréchal de Camp. It was in this capacity that he took part in the Masara and Takdim expeditions of 1841. In 1843 he took part in the capture of Smâla from 'Abd al-Ḳâdir and, while returning to Oran with his Dwârâr laden with booty, he was shot in the chest by an Arab as he was crossing the Flitta country. He fell dead on the spot; he was nearly eighty years of age. With his death the heroic age of the Dwârâr and Zmâla came to an end, but they have continued to be loyal to the French authorities. Whatever may have been the personal motives that drove Mûṣâfî b. Ismâîl and his men to the side of 'Abd al-Ḳâdir’s enemies, they nevertheless filled a glorious page in the history of Algeria.


(A. Courn.)

**DWIN,** formerly one of the most important cities in Armenia, now an unimportant village south of Erivan, a little above the ruins of Ararat (Artashat), in Lat. 40° N. The etymology of the Armenian name Dwin, Syriac Dvba, Greek Τερσά, Procopius, Aram. Dibli, is unknown; the form Dvba and Tervin, which frequently occur, are wrong. The city was founded by the Sasanid Khusrav II, who built it in 350 as the capital of the Persian section of Armenia. When, on the deposition of the last Arsakid, Artašat in 429, Persian Armenia was completely incorporated in the Sasanid empire, the seat of the Persian government was transferred to Dvin; cf. above p. 437. Under the Arabs also Dvin retained this position; throughout the Byzantine it was the capital of Muslim Armenia; see above p. 444. In the middle ages the town had a large population and was celebrated for the cloths and carpets manufactured in it and the surrounding district (particularly appreciated were the purple carpets); see above p. 446.


(M. Strack.)
ADDITIONS AND CORRECTIONS.

(Provisional list.)

Islam - Encyclopaedia
Encyclopaedia - Islam